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Foreign Correspondence.

LETTER FROM ITALY.

ITALY, Dec., 1857.

VINEYARDS AND FRUITS.

Before reaching Capua we crossed a bridge the river Voturno, rebuilt by Frederic II, ie statue is placed near the gate of the city ena Capua, built in the ninth century, was oherously taken by Cæsar Borgia, and 3000 inhabitants perished by the sword. It many buildings of antiquity, united to the nest kind of dwellings, surrounded by s, stables, stalls of fruits and bakeries, all d together, with sculptured fountains, umas and the crucifixion, blended with peculiar to these Italian cities, whose pres- aste seems as much degraded as the an- s were refined. Within 20 miles of Na- the country looks better and more improv- On the road side it appears like one con- d range of garden and vineyards until each the city. The cultivate the vine in differently from those upon the Rhine. they train them upon trees peculiar to this try, whose branches shoot out together the sides of a basket. They cut off the limbs and form a kind of net work which ins the body of the vine, and then extend w of its runners to another tree, which festoons or garlands on the road side, e the rich clusters of grapes are seen sus- ed in graceful wreats to ripen in the sun best advantage. Along the coast of editerranean we saw them in this form we reached Rome e Naples, and here were trimming them every leaf and su- ous branch and fastening the rest for er crop. The grapes here are more deli- than in Switzerland different in form flower. Pears, apple oranges and other , unknown to us, in great abundance.— uts and baked chesnuts are added to the rts of fruits upon our ble.

DEGRADATION OF THE PEOPLE.

drove back through Trno Dell Annun- situated in an angle of the bay, with its s of inhabitants in the streets perfectly shing. In the market place hung the upon the cross, painted & carved in wood, centre of that strange medley, and the close by. These absulities we meet where in the cities of Italy. On the shores thousands of fishermen, with boats fasten- their moorings, and wive and children ed around them preparing for the night; se boats are their only dwellings. They singular, hardy race, with peculiar cos- to distinguish them from their classes, d by the sun, and look as tawny as our Indians. Such crowds of indolent look- ople as filled the streets and suares was tly astonishing: they appeard to live in pen air. The women by the wayside mes were seen knitting and pinning.; never fully understood before the mean- scripture where She hayeth her hands spindle, and her hands holds the distaff;" y have no wheel, but go about the streets g out their threads and windlg on a Sometimes in the door two or three are gether holding the distaff, spining and with great earnestness.

lower class of Italians are a singular They seem to cleave to the sil upon they live and as as earthy as it can them. The luxury of water appears to o charms; and although the bautiful fountains send up their spray from e forms it seldom unclues their foes or and their mules and pigs are privileged at the same door with their children and ves. The lowe departments of mild- x stories high, clse by us, are stales— a palace; and worse, every day, liveied ts and splendid carriages driving up hese y, dirty lanes, while an American would t impossible to liv. Shops of all kinds des are rented beath splendid stries look as if neith elegance or beauty find a decent entrate into them. Steets ples us well as hme are remarkbly w, as a general thing, and houses hig.

EXPENSES OF TRAVEL.

oticed in your pur the expenses of ing abroad, but it exceds all our ca- s—five dollars a d will not clear s hen the discount in cry place upon dr is another drawba.

VISIT TO STUDIOS.

more day in Rome, ith an opportunit iting the studios of the artists, not th n consideration amog which our Amer ave the first claims. A young man b ne of Bartholomew from Hartford, Ct ec by our American actess, Mrs. Sigou vho discerned his genius and encourage persevere, came her a poor boy and ha e his way up, until is productions will with the first compations of the age now in America, hing returned, w or the improvement his health; but es are progressing. Is Eve surpasses e designs of her elustre beautiful as r. Her history is tol at a glance.— sulptured in a most aceful sitting at- ith her head droopin and eyes cast wh the very expressn of penitential nd grief in her beautful features, har towing over shoulds and form of t symetry, while neath her feet and d is pedestal the serpt is twined, with rbled fruit lying upo the ground. The tal pon which she sits as beautiful bas- , with the beginning nd expulsion from ise-each a picture in self, of which ar- er taking copies. Ta whole as a com- on, wrought in the mos beautiful marble, ght by good judges deamed to be classed wors of the highest erit and to rank Powrs' Greek slave. Why do not Ameri- of purely wealth patroise their genuis? tndl of Crawford, of. ell earned fame, d with the sirit of heavy; and although s le this eath, his genis is here breath- hianable tatues, whih will live after monument of his creatre power. His statue f America, wreathed with designed fo the capitol t Washington, ost magnitent figure; is dying Indian nd other mpositions of equal beauty, in his studio among his rich treasures with the immortality of his genius d upon then. His Indian chief, in a posture, ais for the capitol, is a history vanquished race. His sad, dejected ance tells the tale.

distinguished English sculptor, S. Gibson, ndfo worth the attention of travelers. He to have united the styles of the two great sts of modern Rome, Ga[illegible] Thor- His studio is rich in many of [illegible]

Evangeline, from Longfellow's poem, of which he must be proud—a composition, when finished, will no doubt be as much admired for its beautiful design as the poem itself, whose idea of this character is so well represented by the genius of Miss Lander. She has another original composition, which does her much credit—Virginia Dare, the first child born in America—a young girl, the daughter of one who came over in the May-Flower, and was made a captive by the Indians. This lovely composition is made to order—a statuette most exquisitely finished.

We visited an Italian studio of Canova's school, with some of the most beautiful specimens of sculpture in modern Rome. A loan of Arc, designed for France, is one of its finest models, and another beautiful Eve. The purity and freshness of the marble adds much to the beauty of modern sculpture, and renders the studios perfectly charming.

THE COUNTRY AND GOVERNMENT.

The climate of Rome is delightful as far as we can judge, this month being neither too cool nor too warm, but of a right temperature for comfort and health. No city in the world is better supplied with fountains of water bursting forth from antique figures of various forms and fashion—some beautiful and some grotesque. The ancients understood its worth and value by the rich provision left as a legacy to their descendants, who seem to make very little use of the limpid streams, either to cleanse themselves or streets. This country with a different government could be made a earthly paradise—so lovely in climate, so rich in soil—where all the fruits and products of almost every zone could be cultivated to advantage, but lies comparatively a waste; while poverty, ignorance and beggary are met in every pathway. Could the rays of Protestantism shine on this dark, moral world, earth would spring forth into beauty and sunlight brighten its cloudy horizon. Never did the light of pure Christianity shine more brightly in contrast to this outward display of forms and ceremonies: it is to the soul renovated by its power what these beautiful creations of genius are to the artist in its symmetry of parts and finishing touches,

"Which lays the rough paths of peevish nature even,
And opens in each heart a little heaven."

S. B. THOMAS.

The Whale-ship and the Cannibals.

A New England whale-ship foundered in a gale, some years ago, in the Pacific Ocean.—Her crew took to the boats; and after toiling for several days and nights, two of the boats came in sight of an island. One of them was run through the surf, and the crew jumped on shore, making signs to the natives, to express their destitute condition. But no pity dwelt in those savage breasts. Rushing upon the exhausted seamen with their clubs, they instantly killed them, and made preparations to feast upon their bodies, for they were cannibas.—Seeing the fate of their companions, the other boat's crew pulled lustily away from that dreadful spot; and after almost incredible sufferings, were picked up by a friendly vessel and saved.

Some years passed, and another ship was wrecked in the same seas, and near the same island. Her commander had been second mate of the former ship, and was saved with the boat's crew which witnessed the destruction of their shipmates by the cannibals. Again he approached the island, a wrecked mariner, and reduced by hunger and exhaustion to an emaciated state. He recognized the fatal shore, and told his companions of the cannibals who dwelt beyond it. But they were too weak to put out to sea again. To do so was to die. They could but die if they landed; and perhaps the savages might be merciful. Perceiving none of the natives, they hauled their boat up on the beach, and sought the shelter of the adjoining woods, in the hope of finding fruit or berries for subsistence. But, once in the woods, their fears increased. They moved stealthily along, alarmed at the cracking of the dry bushes beneath their feet, and at the rustling of the leaves. Death seemed to speak in every sound, and to leer upon them through every opening glade of the forest. Cold sweats gathered on their sunburnt brows; and more than once they halted, and consulted upon the propriety of returning to the boat; but as often they resolved to advance, especially as they found themselves ascending a wooden hill, which they hoped might furnish them with a nook or cave in which to hide. Thus trembling they proceeded.

They approached the summit of a hill, which was bold and rocky. The foremost of the party ventured from the shelter of the trees to view the island. Cautiously he stole, step by step, to the mountain's brow, till his eye caught sight of the village below. Then, he literally sprang into the air, clapped his hands and shouted, "*Safe!* SAFE! SAFE!" "What is the matter?" asked his companions, who thought him crazy. "We are safe I tell you, we are safe!" pointing to the village on the plain below. Looking down, the now joyful seamen beheld a *church* lifting its modest front above the huts of the natives. Then they shared in the transports of their companion. They leaped, they wept, they embraced. They know by the church that the *missionary was there*. They new that where he lived and labored cannibalism must be dead. They accordingly descended to the plain, and found, instead of a cruel death, the utmost kindness, perfect security, and a generous hospitality. Had those wrecked mariners been skeptics or infidels, would they have needed any further proof of the humanizing and renovating power of the Gospel or of the utility of missions?

A SCRIPTURAL MOTTO.—Down at St. Genevieve in old stone church, and built to last a thousand years. The sculptor was directed to engrave above the grand entrance this passage of Scripture: "My house is the house of prayer." And so he did; but having read the Encyclists to some purpose, he went steadily on with the chisel and graver and completed the verse. Hardly had he put a period to his work when it was discovered by the architect, who ordered him to fill up the offending clause with cement. This done, the beautiful inscription as read of all men: "My house is the house of prayer."

But the years went on, even like the writing of the wall with an unseen hand, now word appeared one day, and the passage ran, "My house is [illegible] use of prayer, but ye have"—and the [illegible], like the White Nile, was [illegible] months elapsed, and with [illegible] the wonder grew, as the cle- [illegible] le by particle: "My house [illegible] se, and ye have made it"—[illegible] ed up the work—"a *den of* [illegible]

[illegible] in brighten the meadows, [illegible] dness brighten the world.

[illegible] or happen to any man, [illegible] vn fault.

A TSETSE FLY.

Lately, through the researches of Dr. Barth and of Rev. David Livingstone, LL. D., the cloud of mystery which overhung the vast regions of Central Africa has been lifted.

Their books have been noticed in our columns. Dr. Livingstone, as an analyst, brings to knowledge an insect more to dible than the lion, more devastating than the elephant—a little fly. Large districts, of fine water and grazing, are as destitute as the sandy desert of domestic animals; the *habitat* of this fly is there. We give Dr. Livingstone's description:

"The Tsetse, or *Glosina morsitans*, is not much larger than the common house-fly, and is nearly of the same brown color as the common honey-bee; the after part of the body has three or four yellow bars across it; the wings project beyond this part considerably, and it is remarkably alert, avoiding most dexterously all attempts to capture it with the hand at common temperatures; in the cool of the mornings and evenings it is less agile. Its peculiar buzz, when once heard, will never be forgotten by the traveler whose means of locomotion are domestic animals; for it is well known that the bite of this poisonous insect is certain death to the ox, horse and dog. In this journey, though we were not aware of any great numbers having at any time lighted on our cattle, we lost forty-three fine oxen by its bite. We watched the animals carefully, and believe that not a score of flies were ever upon them.

"A most remarkable feature in the bite of the tsetse is its perfect harmlessness in man and wild animals, and even calves, so long as they continue to suck the cows. We never experienced the slightest injury from them ourselves, personally, although we lived two months it their *habitat*, which was in this case as sharply defined as in many others, for the south bank of the Chobe was infested by them, and the northern bank, where our cattle were placed, only fifty yards distant, contained not a single specimen. This was the more remarkable, as we often saw natives carrying over raw meat to the opposite bank, with many tsetse settled upon it.

"The poison does not seem to be injected by a sting, or by ova placed beneath the skin; for, when one is allowed to feed freely on the hand, it is seen to insert the middle prong of three portions, into which the proposcis divides, somewhat deeply into the true skin; it then draws it out a little way, and it assumes a crimson color as the mandibles come into brisk operation. The previously shrunken belly swells out, and, if left undisturbed, the fly quietly departs when it is full. A slight itching irritation follows, but not more than in the bite of a mosquito. In the ox this same bite produces no more immediate effects than in man. It does not startle him as the gad-fly does; but a few days afterward the following symptoms supervene; the eye and nose begin to run, the coat stares as if the animal were cold, a swelling appears under the jaw, and sometimes at the navel; and, though the animal continues to graze, emaciation commences, accompanied with a peculiar laccidity of the muscles, and this proceeds unchecked until, perhaps months afterward, purging comes on, and the animal, no longer able to graze, perishes in a state of extreme exhaustion. Those which are in good condition often sink perish after the bite is inflicted, with staggering and blindness, as if the brain were affected by it. Sudden changes of temperature produced by falls of rain seem to hasten the progress of the complaint: but, in general, the emaciation goes on uninterruptedly for months, and, do what we will, the poor animals perish miserably.

"When opened, the cellular tissue on the surface of the body beneath the skin is seen to be injected with air, as if a quantity of soap-bubbles were scattered over it, or a dishonest, awkward butcher, had been trying to make it look fat. The fat is of a greenish-yellow color, and of an oily consistence. All the muscles are flabby.

"There is not so much difference in the nature of the horse and zebra, the buffalo and ox, the sheep and antelope, as to afford any satisfactory explanation of the phenomenon.—The ass not as much a domestic animal as a dog? The curious feature in the case, that dogs perish though fed on milk, whereas the calves escape so long as they continue sucking, made us imagine that the misebief might be produced by some plant in the locality, and not by tsetse; but Major Vardon, of the Madras army, settled that point by riding a horse up to a small hill infested by the insect, without allowing him time to grnze, and, though he only remained long enough to take a view of the country and catch some specimens of tsetse on the animal, in ten days afterward the horse was dead."

Election or the Pie Spoilt.

The following extract from a characteristic discourse, delivered by a Hard-shell Baptist preacher at an Association held in Harris co., Ga., a short time since, will be found amusing. After premising considerably, and touching upon some of the points of doctrine peculiar to his faith, he grew warm and excited, and held forth, at the top of his voice, as follows:

"My breethren and sistern, (throwing off his great coat,) I'm not a gwine to preach all day because I pull off my coat. I fixed up a pie for the sisters las night, and they wouldn't have it; ah! I'll fix it again, and see if you'll have it, if you please, to-day ah! and it shall be composed of good ingredients, if you please, to-day, ah! and I'll put a little flour, and that's a good ingredient, if you please, to-day ah! and a little chicken a little butter, a little black pepper ah! I've made a many a chicken pie; I know all about it, if you please, to-day ah! and at the last I'll git a little prussic acid, and I'll put a little of hat in ah! and now my sisters would you have such a pie as that? No! and why? Because the last ingredient is poison, and would poison the whole pie ah! There now, my breethren and sistern, we have jest such a pie fixed up these days ah! They'll preach a little predestination, and that's a good ingredient, if you please, to-day ah! and a little election, and that's a good ingredient, if you please, to-day ah! and a little redemption ah! And at last they'll come along with a phial of prussic acid, and say that there was no vital union existing between Christ and his Church before the world began, if you please, to-day ah! And now, my breethren and sistern, will you have such a pie as this, if you please, to-day ah? No! Why ah? Because if you deny this, the doctrine of election is gone, and without election I have no hope, if you please, to-day, ah!"

The power of fortune is confessed only by the miserable, for the happy impute all their success to prudence and merit.—Swift.

A HUMAN HAIR FAIR.

WOMEN BRINGING THEIR TRESSES TO MARKET.

Very few of our gentle readers, probably, ever heard of or imagined such a thing as a Human Hair Fair. As few, perhaps, ever thought of inquiring into the source of the beautiful tresses which are seen every day in those armories of Venus, the windows of hair-dressers. We are reminded, however, by a late French paper, that this is the season the annual Hair-Fair at Morlaas, in the Pyrenees, in France. Morlaas is near the [illegible] of Pau, and it is from a Pau journal that we derive some account of the Fair the present season. The hair-dealers were crowding into the place from all points, from Toulouse, and even from Bordeaux; and the young peasant girls of the neighborhood, famous for their fine and abundant heads of hair, were flocking to the market like sheep, to be shorn of their locks for the adornment of other and prouder heads. Even young husbands accompany their wives, to insist upon their despoiling themselves, for a trifling consideration, of their beautiful heads of hair. Twenty francs is the highest price which is given for the richest head of hair, and a majority of the damsels part with their locks for a tenth part of that sum.

This singular market is held in the open street, and attracts crowds of curious as well as interested persons. Girls are seen to be sheared in public while others are waiting their turn, with their caps in their hands, and their long hair combed out and hanging down to their waists. The shearers are men as well as women. Some of our fair readers will conclude that this must be a degrading scene. But how else could the stock of wigs, and frizettes, and bands, and top pieces, and curls which is needed to prop up the tottering beauty of the sex, be supplied? Tons of black, silken hair, sheared in the manner above described, from the heads of the peasant damsels of the south of France, are imported into this country annually.

There are fairs in other places in the south of France and in Brittany, where adventurous virtuosos buy up and shear the crops of the fair-haired damsels. At first blush it would seem that female vanity would effectually prevent such a traffic as this. But cupidity and indolence are stronger passions than vanity; and fashion even lends its aid to this singular custom of parting with the finest ornament to the person which nature affords.

In Brittany, particularly, where the finest and silkon black hair is procured, it is the universal fashion, from childhood upward, to wear caps so close as completely to conceal the hair. The peasant girls there have particularly fine hair, and in the greatest abundance. It is so common as not to be a mark of beauty; and the people are morally incapable of appreciating it as intrinsically beautiful and attractive. It is a truth which ought not to be told, perhaps, in the presence of all our ladies, that the charming frizettes and tresses which beautify the heads of our blooming belles may possibly have been shorn from Breton damsels of very filthy and loathsome habits.

The Bretons are neither Norman nor French, but more Welsh than any thing else; and they are wild and savage, and as idle and dirty as human nature can well be and exist. The poorer women wear their dresses till they become [illegible] ty, patched, tattered, and ragged, so that the [illegible] rial of which they are made can scarcely be [illegible]. The houses of the peasants are generally built of [illegible] without convenience. The chestnut, which abounds in the country, furnishes, to a considerable extent, the food of the poorest classes. Although inhabiting a fine country, capable of rendering them prosperous and wealthy, the Bretons grovel on in supine idleness and dirt. No wonder the women sell their hair, which is abundant and marketable. The people are accustomed to subsist upon the products of spontaneous crops. In the Pyrenees the people are industrious and frugal, and the women are accustomed to regard a fine head of black or dark brown hair as only a luxuriant burden.

Good News for John Bull.

John Bull is a lucky fellow; he is going to have a new accession of strength in his American country; he is going to have the Mormons all to himself. Early next spring, when the ice melts—so saith Hone Rumor—Brigham Young, with his thirty-seven wives, Lieutenant-general Wells with his wives, the Elders and their wives, and the Saints, big and little, with their wives, are going to shake the dust from their feet, and to find a new Latter-Day Settlement in the territory of the Hudson Bay Company. They will be welcomed; any thing in the shape of a man, with legs to carry him and hands to till the ground, is a God-send to the territory ruled by the Company, and the traders, factors, and governors would give the Mormons the right hand of friendship, even if they brought with them doctrines ten times as monstrous as polygamy.

Well, we can spare them. It is unlikely that the masses of the American people will give way to unreasonable mourning over their departure. Not to put too fine a point upon it, they have been a nuisance here, and have rendered to the United States no appreciable return for the trouble and expense which they have cost us.

Had their rulers displayed as much tact and address in dealing with the General Government as they must have exerted to retain their hold over their own people, they might have opened a question which would have embarrassed the acutest minds in the country. The South, seemingly, might, by judicious management, have been driven into the support of Mormonism. Happily, Providence, according to the proverb, bereft the doomed sect of reason; Brigham Young smoothed the way for his own overthrow.

It only remains for us to hope that the news of their intended peaceful expatriation may not be falsified by future events. The newspaper organ of the Mormon government certainly does not justify the belief that despair has yet seized hold upon the rulers of Salt Lake Settlement. There is the usual amount of profanity, slang, and braggadocio in the elders' speeches, and no small concern lest, in the hour of trial, the faithful saints should be punished where they have sinned—lest their wives should refuse to follow them into a new wilderness, or even join hands with their enemies. In all this, sagacious observers believe they can see nothing more than a desire at all hazards to avoid a final collision with the troops, and to bluster as a means of making the best terms they can with the new Governor and the troops who are ready to enforce his behests.

Heat, gotten by degrees, with motion and exercise, is more natural and stays longer by one than that is gotten all at once by coming to the fire. Goods acquired by industry prove commonly more lasting than lands by descent.—Fuller.

EATING.

[illegible] ll living, though a part [illegible] shot away so as to allow [illegible] r of the stomach, and the [illegible]. Dr. Bunting has made [illegible] ant studies of this singular [illegible]:

[illegible] ted or drawn) butter, and the [illegible] shortening' pie-crust, is not digest- [illegible] is seen swimming upon the sur- [illegible] stomach in the form of a yellow or [illegible] ed grease, and it finally passes off [illegible] ed. The skin of all fruits never di- gests, neither do the stones or 'pits' of plums, cherries, etc. The vanilla seasoning of ice-cream is found to act as an irritating substance upon the stomach, and it greatly retards digestion. In both of these respects, also, the coloring matter of candies are shown to be still worse. These facts are settled simply by looking into the stomach with the naked eye, and viewing all the processes or stages through which the different articles of food must pass in the act of digestion.

"Hot bread never digests. Bear this in mind, reader, if you are accustomed to eat the light and tempting biscuit at tea, or the warm loaf that looks so appetizing upon your dinner table. Hot bread never digests at all; after a long season of tumbling and working about the stomach, it will begin to ferment, and it will eventually be passed out of the stomach as an unwelcome tenant of that delicate organ, but never digested, never become assimilated to or absorbed by the organs that appropriate nutrition to the body. It is, however, a first-rate dyspepsia producer."

We are called a nation of dyspeptics; how can we be otherwise if these observations are facts? we nearly all eat hot bread; this is indigestible; and not only this, but the butter with which it is usually soaked. Could any healthy stomach endure such a mischief for many years?

Dr. Bunting's examinations have suggested some moral facts, also. For examination:

"Anger has the effect to cause the bile to rush into the stomach in a stream. This has been observed with certainly in the case of St. Martin. When he has been suddenly enraged, while lying upon a table, the bile has been seen to rush into the stomach, which was perfectly clear of it the instant before, and in such a quantity as to admit of its being emptied out freely into a cup, simply by turning him over.

"Mirthfulness, at and after a meal, facilitates digestion wonderfully. Take St. Martin to a place of amusement, for instance, after a hearty evening meal, the result is astonishing; digestion is promoted to a surprising degree.—'Laugh and grow fat,' is an adage new seen to be founded upon a physiological truth."

Politeness among Religious People.

Politeness, if we come to the bone and marrow of it, is nothing but a good state of heart, ventilating itself, and coming into outward and visible signs. It is somewhat a deeper thing than bows and smiles, and soft words. Take these all away; let a man be too rhoumatic to bow, let the ague in the face make a smile impossible, and hoarseness take music from his voice; he can yet be truly and essentially polite. He can steadfastly respect the feelings of his fellowmen, and speak of them and to them with such phrases as are framed in the mould of a comprehensive affection.

He can uniformly [illegible] the comfort and convenience of [illegible] to his own; he can let those last entered [illegible] his place at the stove; he can [illegible] a sickly man have a seat in his cushioned pew; he can turn his strong horse out into the snow, rather than scatter the children on their morning way to school. These items any man can do, whether he can enter a room gracefully or not, and the man who does not do them, is *prima facia*, a sinner, though he may, on investigation, turn out to be simply dull of perception. But these things are due to all men.

There are some things which are due to *brethren*, if to no one else. One is, we ought not to speak of brethren, and especially of *ministers*, by the unhandled surname. In class-meeting, "Br. Smith," if on good terms—if not, "the next brother," everywhere else, "Smith!" To our pastor, "Br. Brown;" of him, "Brown."

Now if the *brotherate* and the *pastorate*, are anything peculiarly near to our hearts, out of that nearness the mouth should speak. We say of the outside world, "*Fremont* is defeated," "*King* is elected," "*Root* has sold his farm," though ladies need borrow even *this* usage from men, who in worldly matters are hurried, and have excuse for *roughing* it. But don't so far forget to "be courteous," as to speak of *brethren in Christ*, without some decent prefix. *Brother* is warm and Scriptural, but better say the plain *Mr.* (nobody ever *spells* that,) than the blunt raw surname. A successful minister once said, "*show* that you love the people, and you have made a step toward *getting* them." And then how coarse it sounds in a christian family, to hear the children all dubbing the preachers and brethren by simple surname. If this is all *habit*, let us begin the year by undertaking never to speak of a christian brother without the Br. or Mr.—*N. C. Adv.*

Here is a little gem from Stoddard's recent volume of poems. There are many besides the poet who have bad luck in catching the thoughts which sing about them:

Birds are singing round my window,
Tunes the sweetest ever heard,
And I hang my cage there daily,
But I never catch a bird.
So with thoughts my brain is peopled,
And they sing there all day long;
But they will not fold their pinions
In the little cage of song!

THE TOMB OF CALHOUN.—The venerable widow of the immortal Calhoun visited the tomb of her husband on Sunday last, at St. Phillip's Church, after the congregation dispersed, accompanied by one of the older members of the church and vestry and two ladies. The visit was affecting—the widow never having been in the city since the demise of her illustrious husband—and her simple and unaffected exclamation of, 'And is this the tomb of my husband?' brought tears to the eyes of those who accompanied her, while her own were streaming with recollections of the past, and hopes of a happy meeting in 'the better land!' From the graveyard, the widow then visited the statue, at the City Hall; and, after contemplating it in all its bearings, in melancholy silence, pronounced it a 'very good likeness!'—*Charleston News.*

CHRIST THE HEAD.—There is a natural gravitation of souls which attracts them to mighty personalities; an instinct in man which tells him he is never so great as when looking up to one greater than himself—to find, and, finding, to rejoice and to be enobled in a nobler than himself. And, doubtless, this instinct in itself is divine.—[Trench.

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"To shew yo[illegible] said a frie[illegible] a friend, "how l[illegible] of respectable [illegible], have, thing immoral i[illegible] business, I will [illegible] self when I can[illegible] to my parish milulstor with a[illegible] extensive parish, horse. I mentioned to a highly farmer, who told me that by going he knew where [illegible] could be settled a farm a few mi[illegible] from me wanted. I sa[illegible] such an anima[illegible] wanted. should lose no t[illegible] horse in questio[illegible] Now, Sir, with a look of [illegible] na, *that* will nev[illegible] over and say yo[illegible] would put an ex[illegible] price. But I'll tel[illegible] forenoon I'll driv[illegible] say to the farmer, [illegible] is Mr. Green, our [illegible] minister; I was just going him a bit drive to see the country. And as we gned by our house just by chance, I telled him that you had a bit beast to sell, and although I didna think it wad suit him ava', yet it might do no harm to look at it at ony rate. He wasna for comin in, the minister, for he hadna time: but we have just come in for ae minute, and if the beast's at hame, yo can let us see't; but if no it doesna matter a grain.' Noo, if I say *that* to him, he'll think we didna heed about the beast, and he'll no raise the price o't. I was quite surprised that a man of good character should propose to a clergyman to become his accomplice in a plan of trickery and falsehood; but when I recovered breath, I told my man exactly what I thought of his proposal, and said I should want a horse forever rather than get one by telling a score of lies. But my friend was quite unabashed by my rebuke, and evidently thought I was a young man of Quixotic notions of honor, of which a little longer experience of life would happily rid me."

DO A LITTLE.

Many Christians conceive magnificent plans of labor and usefulness, and yet accomplish very little good. They overlook the humble walks of activity, and are always on the lookout for great opportunities, and brilliant occasions for the putting forth of power. The true secret of growth in grace and usefulness, is to beware of little sins, and to perform little duties. One who is faithfully and faithfully on ordinary occasions will be prepared to improve more important opportunities, for his moral nature will acquire that discipline and readiness for action which often enables the possessor of a single talent to outstrip the possessor of ten. One of our exchanges has the following just [illegible]

Many a Christian destroys his peace and usefulness, because he is not willing to do little things. He wants to speak and pray well, frequently praying, or not at all. Because he cannot do some great thing, he won't do anything. He must sit in the highest seat or nowhere. Now no brother is fit to do large things unless he is willing to do little things. He must be faithful in the least, or he will not be useful in the greatest. Can you make a good minister out of a poor layman? or a good deacon out of a man who is unwilling to do the least honorable duties of the Church? If all were willing to add a little to the interest of the prayer-meeting, a Sabbath school, or a class meeting, or to the strength and influence of the Church, there would not be so many praying to be excused. If we were willing to be weak, make simple prayers and speeches when we can do no better, we should pray oftener, better, and in every way do more good. Happy is the man who is willing to be little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter, anything that will serve Christ in the house of God.

Sextons, Read

The following extract, cut from an exchange, has truth and point, as our own sad experience testifies. As the Rev. Dr. Smith says, we have good preaching, you must *"ventilate"* both ministers and people.

Many a minister has gone from his pleasant to the church, feeling that he could preach, Jesus and the resurrection, but on entering the pulpit the impure air of a confined house has depressed his spirits, enfeebled his voice, wasted his strength and dulled the minds of his hearers.

Some sextons are very careful to keep the church well aired; but others cannot be made to understand its importance. The minister is a good man, they think, but he has his faults and notions.

By their negligence, sextons have taken away the edge and fire of many a sermon, put many a hearer to sleep when he should have been eating the bread of heaven, and shortened their days and curtailed the usefulness of many a minister of the Gospel.

Let us, then, have "line upon line, and precept upon precept" upon this subject, for it is "vitally" connected with the health and efficiency of the ministry, as well as the health and spiritual welfare of all worshipers.

READ AND REFLECT.—Three things to love—courage, gentleness, affectionateness. Three things to admire—intellectual power, dignity and gracefulness. Three things to despise—meanness, affectation and envy. Three things to reverence—religion, justice, and truth. Three things to delight in—beauty, harmonies and freedom. Three things to wish for—health, friends and a cheering spirit. Three things to esteem—wisdom, prudence and firmness. Three things to pray for—faith, hope and purity of heart.

SLANDER.—Against slander there is no defense. Hell cannot boast of so foul a fiend, nor man deplore so foul a foe. It stalks with a smile. It is a pestilence walking in darkness, spreading contagion far and wide, which the most weary traveler can not avoid. It is the heart-searching dagger of the assassin. It is the poisoned arrow whose wound is mortal. It is as fatal as the sting of the most deadly asp; murder is its employment, innocence its prey, and ruin its sport.

There is nothing purer than honest love, nothing warmer than love; nothing more beautiful than virtue, and nothing more steadfast than truth. These united in one mind, form the richest, the brightest, and the most steadfast happiness.

"Many," says Dr. Chalmers, "are very ready to hear about Christ being crucified, who will not listen for a moment to the proposed crucifixion of their sins for it is really those sins that have the sanction and protection of human law."

...Orleans Christian Advocate.

...in advance.

...ORLEANS:

...FEBRUARY 6, 1858.

...RESPONDENCE.

..., 1858, On Red River.

...pany (good every way, In ...) we left New Orleans on ...ad, barring bars and snags ...umstances, shall be in Mans... (Saturday) night. In a few ... reach Grand Bayou and there ...eral miles out of the bottom. ...high lands, there will be twelve ... An out of the way place is ...at one when you get at it.

...and pleasantly thus far. And why ... not the Lecomte got a horse shoe ... bowl. A horse shoe, that genius ... asked some questions. The most ... solution is, that the superstitions ... from the shape of the magnet, whose ... properties puzzle other than the ... So it is: pass along the street, and to ... sill of nearly every Irish habitation; ... the wharf, to every boat's bow you see a ... worn horse shoe nailed; also, on most of ... drays.

...day we quit the regular channel and went ... (pronounced, Nacitosh,) ... freight and passengers. ... in 1712, the same ... about 1500 inhab... ...two—the third component being as large as the other two, of population.

Here the Spaniards founded a post of trade, communicating through Texas with Mexico. It is famous in the old annals, and I much desired to see. The boat is at home, for here was trained the race horse she is named for, and here lives the man he was named for. We stopped long enough to survey the premises—invaded it, like filibusters, sight seeing. The Cathedral is in rapid course of dilapidation. Here is the residence of the "Bishop of Nachitoches."—About the only sign of life and improvement was the chapel of the Protestant Episcopal Church, nearly ready for the roof: a gothic building, with one tower, audience room 35 feet by 70—cost, when complete, $12,000.—Rev. Mr. Bacon, the pastor, has been industrious and awakened quite an interest abroad, even ... in behalf of this building. If ... merits of the place, but ... excellent clergyman. When he finishes it and pays for, we shall agree to ... the "the Bishop of Nachitoches."

Two striking points in our whole survey, were the ... track and ... The latter attracted notice rationally. These ... are a saving people: they keep a gallows from ... Most communities harbor ... sign of ignominy—the solemn, ... wood. But leaning against the dingy ... in sight, was the gallows, ... for hanging down, as it had been knocked from under the last convict, and ready for the next. The ring for the rope, the timber braces, all there!

This town represents the old regime. Once it was on the river, proper. The situation is ... The pine hills come down to the ... A great bend of the river spread out ... of cultivated land. But, sympathizing with the quickened pace of things in general, the river one night quit its graceful meanders, cut through a short route and Nachitoches waked up—to find itself off the road. ... said, in surprise at seeing ... red stream rushing through a new channel ... Hence the new channel ... that name. In high water the old fills ... enough to allow boats to visit the town.

All things go by comparison, especially steamboats. On the levee at Red River boat looks small and dingy, among the floating palaces—the Natchez, the Princess, the Vicksburg, the Lecomte. It was hard to pass these by and resign ourselves to the Lecomte. But ambition is satisfied at the sensation our steamer creates ... upon waters.

... River has less of the red than I before knew. The red prairies and the red dye ... up toward its source, have been diluted by floods. From the mouth to Alexandria the banks are brimming; in the lower portion running over. All the rich lands have not yet been turned into cotton fields. When a levee system shall have redeemed these broad and rich lands, the continuous cotton domain will be a sight to see.

In our company we are fortunate in having ... persons who are to be our hosts. Mr. ..., an old Alabama friend and his family, are on their way home. Mrs. B——, an accomplished lady, daughter of Dr. Thweatt takes this occasion of her father a visit. From the wharf-boat, at the mouth of Red River, we took our good friend and brother, Zenas Preston, the lay committeeman from ... parish. On such laymen as he much of the development of Louisiana Methodism depends. Currie, of Carroll parish, is ahead; and I hope to meet many others at Conference. Dr. W——, wife and family, make part of our company. Mrs. W——, is a younger sister of the Bishop. ... to say, they have got their consent to ... old Georgia! Not to say *leave* either, ... try East Texas, for awhile. Rev. Mr. ..., an educated and agreeable Baptist minister, goes out to Marshall, to take charge of a ... school.

... and nights, in a small cabin, make ... of us. We get much interested in each other and lose sight of the rest of ... Love letting fun into our family ... point of ... we ... seamen ... a parcel of card... the game, "Come and let's ... hear to-bor side," and they drew up their chairs. They did hear the other side. To-night we had another sermon by brother Walker.

Yesterday, distributing a bundle of tracts among the deck passengers, I fell upon a clever local preacher who lives in Randolph county, Ala., and is a bell maker, by trade. We had a long talk on the apostolic succession and the whole process of making cow-bells.

My sheet is nearly out—my items, quite. Have'nt seen a morning paper or telegraphic dispatch since Tuesday; pent up, cribbed, cabined and confined. Materials for editorial correspondence are scare, as my readers will, before this, have concluded. H. N. M.

McDONOUGH'S RULES.

Good Rules of Life.—Mr. John McDonough a very rich and highly respected citizen of New Orleans, who died recently, has engraved upon his tomb the following series of maxims, which he had used as rules for his guidance through life. We know not when or where we have seen better reading. Look at them, young friends.

"*Rules for the Guidance of my Life*, 1804.—Remember always that labor is one of the conditions of our existence. Time is gold; throw not one minute away, but place each one to account. Do unto all men as you would be done by. Never put off till to-morrow what you can do to-day. Never bid another to do what you can do yourself. Never think any matter so trifling as not to deserve notice. Never give out that which does not first come in. Never spend but to produce. Let the *greatest* order regulate the transactions of your life. Study in your course of life to do the greatest amount of good. Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity and frugality."

We clip the above from an exchange. To us, it shows the futility of mere human sagacity, not guided by heavenly grace, in working out the end of life. Very good reading, but very poor living is the result of some of them, while others are true and righteous altogether; a few rules are there which will, if followed, make a poor return of a man's life. Take one: "Never spend but to produce;" and putting a miser's construction on it, you have a hand as tight as a vice. The *quid pro quo* consideration stops the ear to charity. Perhaps this is a real extenuation if not excuse for the hardness of very thrifty and driving business men. Giving away is a violent exception to the rules and habit of their lives. Everything has been done and accumulated on the principle, "Never spend but to produce"—in kind. If not melted down by love or eased by habitual benevolence, it must be the hardest thing in the world for a man who has made a fortune—every dollar of it—by sticking to the rule, "Never spend but to produce," to turn aside in a single case. Giving a few hundreds to the poor, the afflicted, the distressed, is like throwing money away.

Report of Executive Committee of the Trustees of the Southern University, to the Alabama Conference.

[PUBLICATION ORDERED BY CONFERENCE.]

During the year which is now closing we have been steadily advancing toward the completion of the enterprize in which we are engaged. Our success has been encouraging. The university edifice is ready for the slate covering on its roof; our contracts for the completion of the building are all made; the contractors are on the ground; and the work can be finished in the course of a few months. We expect to open our halls for the reception of students in October, 1858. The people encourage us so much by their confidence and liberality, that we have good ground to hope the large permanent endowment will be in hand in the course of a few years.

We desire to express our entire satisfaction with the agent of the Board, *Rev. C. C. Callaway*. His industry and self-denying labor have been seen by us and by many of your body; and his success in his ministry, and in his agency, has been very gratifying. We venture to express the opinion that there is no position in which your presiding Bishop can put him, where he will be more useful than in our employment. And we, therefore, earnestly desire his re-appointment, as agent of the university. By his diligence and tact, our funds have been largely increased since our last annual report to your body. In that report we stated our funds amounted to $——. We now have the pleasure of making known to you that these funds amount to the large sum of $261,750 00. The whole is taken in notes, so drawn as to make them as safe and available as any bonds given for *value received*. Let us continue to have a fair field, and be blessed with your hearty co-operation, and we will soon have an institution of learning of the highest grade in our midst, which shall be a helper in the great work in which you are expending your strength and consuming your time. Our funds for endowment are given to us without any trammeling conditions, so that we may have the university endowed, like our state colleges, without being hampered by scholarships.

The annual meeting of the Board in June was well attended, nearly all the trustees were present. The *curriculum* adopted at that meeting was carefully examined, and has been published in the papers of the Church. This comprises eight schools or professorships, viz: Moral Philosophy; Ancient Languages; Modern Languages; Mathematics; Natural Philosophy; Chemistry; Biblical Literature; and Law.—The studies or sciences, under these heads, are appropriately arranged, and present to the public a course as full as any university in the land, with the exception of a medical department, which, however, may be added in the course of coming years, in case there shall be a demand for it. By this *curriculum*, it will be seen that we intend to put the southern university on a basis which will make it rank with the best universities of our country. Students may resort to its halls for the finishing of their academic education, and the alumni may remain in the scientific schools for the instruction ... requisite to prepare them to practice in the several professions.

It is our intention to have all the appliances ... which are necessary for the acquisition of a thorough education. We will have libraries, apparatus, funds, scientific teachers, such as are needful to make the university useful and permanent. A future full of promise opens before us. We are building up an institution which will be sending out its strong influences, and dispensing its rich blessings, long after the present generation shall have passed away from earth. We hope that it will be fostered by the patronage of a liberal population, sustained by the prayers of pious men and women, and become an honored instrument in the hands of the great Head of the Church, in spreading sound learning and true religion over these lands.

L. Q. C. deYAMPERT, Chairman.
E. Wadsworth, Secretary.
Greensboro,' Ala., Nov. 28, 1857.

For the N. O. Christian Advocate.

THE ROMISH CATECHISM.

Mr. Editor: I recently procured a copy of "the most Reverend Doctor James Butler's Catechism, revised, enlarged, improved, and recommended by the four R. C. Archbishops of Ireland as a general catechism. Published with the approbation of the Rt. Rev. Anthony Blanc, D. D., Bishop of New Orleans." I find in this Catechism many things hard to understand. In lesson tenth, page 14, are the following questions and answers:

"*Ques.* What do you mean by the true Church?"

"*Ans.* The congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under one visible head on earth."

"*Q.* How do you call the true Church?"

"*A.* The Holy Catholic Church Ap. Cr."

"*Q.* Is there any other true Church besides the Holy Catholic Church?"

"*A.* No; as there is but one *Lord*, one *faith*, one *baptism*, one *God*, one *Father of all*, there is but one true Church.—Eph. 4th."

"*Q.* Are all obliged to be of the true Church?"

"*A.* Yes; no man can be saved out of it.—Acts 2d, Luke 10th, John 10th, Matt. 18th."

In lesson 11th, page 16, are the following questions and answers:

"*Q.* Why do we call the Church Roman?"

"*A.* Because the visible head of the Church is bishop of Rome; and because St. Peter and his successors fixed their see in Rome."

"*Q.* Who is the visible head of the Church?"

"*A.* The Pope, who is Christ's vicar on earth, and supreme visible head of the Church."

"*Q.* To whom does the Pope succeed, as visible head of the Church?"

"*A.* To St. Peter, who was the chief of the apostles, Christ's vicar on earth, and first Pope and Bishop of Rome."

In these questions and answers much is contained, which is worthy of consideration. But first of all, Is it certain that Peter was ever in Rome? Is there any historic record of this earlier than that of Irenæus, which dates as late as near the close of the second century? Does not Eusebius mention Peter's visit to Rome as doubtful? It may be alleged that many of the fathers credited the tradition. To this I reply; that more than a score of Roman historians record the reign of the Popess Joan.—Really, I am not fully satisfied that St. Peter was ever in Rome. I know that tradition assures us that while there he utterly discomfitted Simon, the sorcerer, who fell from a height to which he had raised himself by magic, in answer to the prayer of Peter: that the fall broke one of his legs, etc. I confess, however, that I am constitutionally incredulous enough to doubt many things for which no better evidence can be produced than mere tradition.—Upon the supposition that St. Peter was the first Pope and Bishop of Rome, it is very strange that St. Paul did not send his salutation to him as well as his other friends in Rome. It is strange, also, that in writing from Rome he makes no allusion to the Pope, although he mentions several who had shown him kindness. How strange does it seem that Luke, who was also in Rome, overlooks the pontiff, and that John says nothing in regard to Peter's supremacy. Clemens Barnabas, Hermas, Ignatius, and Polycarp, are equally silent. Surely, if *the* Church is correct in asserting that St. Peter was the chief of the apostles, Christ's vicar on earth and first pope and bishop of Rome, she can furnish for him well authenticated credentials of his exalted station. Romanists contend that Peter was chiefly constituted head of the Church at the time Christ said unto him, "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Protestants understand by the rock, Christ, or the confession of faith which Peter had just made. The rock, it seems to me, is Christ, apprehended by a living faith. Romanists maintain that Peter is the rock on which the Church is built. I object to this, first, because, if the Church is built on Peter, then the Church did not, nor could not exist, until Peter did; but the scriptures teach us the Church existed long before Peter was born. Christ, who said, "Before Abraham was I am," "was with his Church in the wilderness."

My second objection is based upon the language of St. Peter himself, in which he speaks of Christ as the corner stone; but of those whom he addresses, that is the elect of God, "Through sanctification of the spirit," etc., as "lively stones built up a spiritual house." Now, if Peter was one of the "elect according to the foreknowledge of God, through sanctification of the spirit," etc., it necessarily follows he was a lively stone, and built up with those "who had obtained like precious faith," a spiritual house, Christ himself being "the chief corner stone." I am aware that Christ gave the keys of the kingdom of heaven to Peter; but did not our Savior in this language refer to the Jewish custom of placing the keys of the closet in the temple which contained the sacred books in the hands of the Jewish doctors of the law? If so, is not the meaning simply as though Christ had said, Peter, the knowledge of the divine will not be withheld from thee. Thou shalt be fully instructed in the divine will in regard to all that shall be retained and all that shall be abrogated of the enactments of the Mosaic dispensation. Hence, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus Peter was well qualified for the work of an apostle of Christ. He, soon after the Savior thus addressed him, opened the door of the kingdom, both to Jews and Gentiles.

Romanists affirm that the pope is "Christ's vicar on earth, the supreme visible head of the Church." Now, if I can show that the Church has been at times without a pope, it will follow that the Church has been at times without a supreme visible head. And as the Church consists only of "those who are governed by their lawful pastors under one visible head," it will follow that at times there was no Church. The Church was destroyed; the gates of hell prevailed against it; then the words of Christ were false and Christ himself an impostor.

Such are the absurdities which necessarily flow from the premises. But has the Church been at times without a pope? I answer, manifestly and necessarily so: in every interval between the death of one and the inauguration of another. Should it be said that the vacancies in the papacy, occasioned by death, do not destroy the Church, I cheerfully admit it, on the ground that I believe the Church exists without a supreme visible head; but I maintain that, unless the Church can exist without "a supreme visible head," that the death of a pope destroys the Church. But there have been interregnums in the papacy, which were altogether unnecessary. Was not this the case when Siberius was banished on account of his opposition to Arianism, and Felix elected afterwards in his stead? Was there not likewise an unnecessary vacation when Felix was deposed and Siberius reinstated? If the claims of all the boasted successors of Peter be admitted, Christ has had some very unworthy vicars. I choose to believe, with Pope Leo, Dupin, and others, that such *wicked* popes are not true heads of the Church and vicars of Christ. But if so, according to the Catechism from which I have quoted, during their reigns the Church was without a visible head on earth. Or that, as the Church consists of "those who are governed by their lawful pastors under one visible head on earth," during the reigns of these wicked popes there was no true Church. And as none can be saved out of the true Church, none were saved during the reigns of all the wicked popes aforesaid. According to the Catechism, we must believe these God-dishonoring conclusions on the one hand or on the other; that some of the most *wicked* men who ever lived were the vicars of Christ. From this Catechism, "published with the approbation of the *Rt. Rev. Anthony Blanc, D.D., Bishop of New Orleans*, "*Good Lord deliver us.*"

S. J. HAWKINS.

Opelousas, La., Jan. 15.

For the N. O. Christian Advocate.

THE FIRST LIGHT.

"And God said, Let there be light: and there was light." *Genesis.*

The light that was called into existence at this time I presume was electricity, lightning, perhaps, in the form of the borealis; for we are told that "The earth was without form and void;" and it is known that electricity exercises a most wonderful influence in arranging confused earthy and mineral matter that is mixed with water and free to move. And, like the borealis of the present day, its duration was indefinite. It might have illuminated the earth for years or centuries, or even for thousands of years, and then disappeared for the same length of time; and as the "light was called day, and the darkness night," the time during which it shone and during which it disappeared, was called the first day, and so on for the second and third day.

In support of this supposition, I will quote the 11th, 12th and 13th verses of the 1st chapter of Genesis: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." We see from these passages of scripture that trees were not only called into existence, but that those trees grew, and matured, bloomed, bore, and ripened their fruit. Now, as the same reasons did not exist for calling full grown trees into existence, already laden with matured fruit, as did for forming Adam a full grown man, we must conclude that those trees grew and matured, bloomed, bore and ripened their fruit according to the ordinary course of nature; and as all this *did* take place during the third day, we must conclude that the day was as long, at least, as several of our years.

The sun, no doubt, was *created* at the time of the creation of the earth, but as the body of the sun is a *dark* and not a luminous body, it could exercise no influence over the day and night until *after* it was endowed with the luminous property that it now possesses, which was not until the fourth day, at which time the excess of electricity that pervaded the solar system was concentrated around the sun, and it became a luminous body, and was "*appointed* to rule the day, and to be for signs and seasons, and for days and years."

M. P. S.

Canton, Mi.

The efforts of Lemen in furthering the Gospel are thus alluded to by a Southern religious journal:

There is in almost every church a great amount of talent, which can only be developed and devoted to religious uses by the most searching revivals of religion. Some large and wealthy churches are very weak, because the talents of their members have been rolled up in a napkin and hid in the earth, while some small and poor churches are very strong because the talents of all the members are in use, and are thereby constantly gaining other talents.

EDUCATIONAL INSTITUTE—NEXT MEETING.

In view of the next annual meeting of the Educational Institute of the Methodist Episcopal Church, South, we have been requested to publish the following extract from the proceedings of the last session. The gentlemen herein appointed to present Exercises, Reports, and Essays, it is expected, will receive this notice as official from the Corresponding Secretary.

The Committee on Exercises, to be submitted at the next annual meeting, presented the following report, which was adopted.

The committee to whom was referred the subject of suggesting certain persons who should be requested to favor the Educational Institute with their views as to the most suitable texts to be employed in Southern Colleges and Schools, beg to submit the following as their report:

On Moral Science.—President Wightman, Wofford College, S. C.; Dr. Longstreet, Miss.; President W. A. Smith, Randolph Macon College, Va.; President Rivers, Florence Wesleyan University, Ala.

On Moral Science.—President Anderson, St. Charles College, Mo.; President Wiley, Emory and Henry College, Va.; President Craven, N. C. Conference College, N. C.

On Belles Lettres.—Prof. Shipp, University of North Carolina; President Thomas, Emory College, Ga.; President Everhart, Huntsville Female College, Ala.; President Jonee, Greensboro Female College, N. C.

On Political Economy.—Prof. Sasnett, Emory College, Ga.; President Hamilton, Shelbyville University, Tenn.; President Naff, Tennessee Conference Female College, Ala.

On Mathematics.—President Garland, University of Alabama; Prof. L. Johnson, North Carolina Conference College; Prof. Carlisle, Wofford College, S. C.; Prof. Larrabee, Centenary Institute, Ala.; Prof. Scales, Centenary College, La.; President Miller, Centenary College, La.

On Chemistry and Mineralogy.—Dr. Means, Oxford, Ga.; Prof. Du Pre, Wofford College, S. C.; Prof. Malone, Florence Wesleyan University, Ala.

On Natural Philosophy.—Prof. Tutwiler, Green Springs, Ala.; Prof. Rice, Florence Wesleyan University; Prof. Darbey, Auburn, Ala.; Prof. Dodd, Kentucky Normal School.

On the Latin Language and Literature.—Prof. Gessner Harrison, University of Virginia; Prof. Duncan, Wofford College, S. C.; Prof. Carey, Florence Wesleyan University.

On the Greek Language and Literature.—Prof. Holcom, Centenary College, La.; Prof. Magruder, La.; Prof. Carloe S. Smith, Ala.

On Common School Books.—President Moore, Bascom Female Seminary, Miss.; President Callender, Soulo Female College, Tenn.; President C. D. Elliott, Nashville Female Academy, Tenn.; President Mitchell, Centenary Institute, Ala.; Prof. D. B. Ross, La.; Prof. Pitts, Mansfield Female College, La.; President G. Jonee, Andrew College, Tenn.; President O. S. Smith, Wesleyan Female College, Ga.; Professor Bonnell, Ala.

The same committee presented the following report on subjects for Lectures, Essays, Reports, etc., to be presented at the next annual meeting, and the report was adopted:

Lecture—On the proper method of introducing the Bible as a text-book in Literary Institutions; by Bishop Paine.

Lecture—On the importance of Natural History as a branch of education; by President Guilford Jones.

Lecture—On the necessity of a more thorough and extended instruction in English Language and Literature; by President Everhart.

Essay—On the best method of School Discipline; by Pres. Elliot.

Essay—On the study of the Classics; by Prof. Sasnett.

Report—On the proper time and length of vacations; by Presidents S. W. Moore and J. M. Sharpe.

Report—On the value and importance of Experimental Lectures; by President Hamilton and Rev. Dr. Erwin.

Report—On the propriety and advantages of the non-resident system for college students; by Professor Malone and President Thomas.

Report—On the effects of endowments on discipline and scholarship; by President Anderson and Dr. Keener.

Report—On the Philosophical Classification of the Physical Sciences and the proper method of studying them; by Professors Darby and Bonnell.

Report—On the expediency of providing as far as possible a system of Common School Education by benevolent effort or otherwise; by Rev. Dr. Erwin and Presidents Moore and Naff.

Report—On the proper course of training for Female Colleges and Academies; by Professor Larrabee, President Everhart, and Professor Sasnett.

Report—On University Education; by President Garland and Professor Sasnett.

Essay—On the proper method of teaching Geography.

Essay—On Denominational Education; by Bishop Pierce.

Essay—On the relations of our institutions of learning to Southern authorship in general; by Rev. Dr. Summers.

Lecture—On the Anglo-Saxon element in English Literature; by Rev. Dr. Henkle.

Lecture—On the expediency of establishing purely and distinctively Scientific Schools in the South; by President Craven.

Large Bequests by a Clergyman.

The late Rev. Charles Avery, of Pittsburg left an estate valued at $700,000. He bequeathed $20,000 of stocks in the Monongahela Navigation Company, which pays good dividends, as a fund for the support of superannuated clergymen of the Methodist Protestan Church; $20,000 to the Oberlin Institute Ohio; $25,000 to a school for colored children which he founded in Alleghany City, Pa. $50 to the Insane Asylum in Western Pennsylvania; and $5000 each to the Methodist Protestant Churches in Allegheny City and Birmingham, and the Second Methodist Protestant church in Pittsburg. The total amount bequeathed is $100,000. His relatives were also handsomely provided for. The Chronicle says:

"The remainder of his property, after all expenses and incumbrances are paid, which must amount to over $500,000, is to be divided into two parts—one of said parts to be a perpetual fund for disseminating the light of the Gospel of Christ and the blessings of civilization among the benighted black and colored races of people inhabiting the continent of Africa; and the other, to constitute a perpetual fund for promoting the education and elevation of the colored population of the United States of America and the British Provinces of Canada, to be appropriated and applied by his executors."—*Baltimore Patriot.*

The Effects of Christianity.—Howard Hill said: "I would give nothing for the Christianity of a man whose very dog and cat are not the better for his religion."

A REVIEW OF HITCHCOCK'S "RELIGION OF GEOLOGY."

By J. H. Smith, Editor of the *Southern Era*, Salem, Ala.

I would call the attention of the reading public to a consideration of the leading arguments in Dr. Hitchcock's treaties on the "Religion of Geology." The review, which, during the present year, has appeared in consecutive numbers in the *Southern Era*, contains a complete refutation of those arguments, and deals some excellent blows upon that "divine" geologist for his inconsistency.

A careful perusal of the review under consideration will satisfy any intelligent mind that the celebrated work of Dr. Hitchcock affords greater encouragement to the cause of infidelity than any other work upon the same subject extant. The author assumes that there was created a vast undefined space of time prior to the commencement of the Mosaic account given in the first chapter of Genesis, that an immense period intervened between the beginning mentioned in the first verse, and the creative energy spoken of in the second, and also contends that during that vast undefined interval light existed just as it now does, and the earth gave sustenance to animal and vegetable life just as it now does, and that the formation of strata and calcarous deposits proceeded then just as it now does. He has learned author also assumes that light annihilated and the ancient earth reduced to a chaotic state—prior to the creative energy recorded by Moses. Hence it is to be inferred that the creation recorded in Genesis was no more than a re-construction of the earth from the chaotic ruins of ancient matter. In order to prove these fallacious "propositions" and deduce the phenomena of the earth's crust, he maintains that the animal relics found embedded in the strata are inexhaustible evidences of the great age of the earth. These deposits, it is contended, could no have been formed in the "short period of time which has elapsed since the commencement of the Mosaic record." The theory of Dr. Hitchcock, like that of Dr. John Pye Smith, assumes that the strata in which those animal relics are found imbedded were formed by the abrasion of continents, mountains and islands of granite that existed during the organized state of the ancient earth. The fallacy of this apparent. Those vast masses of granite *never could have washed* down in the form of sand and gravel, and then have been transported to the depths of the ocean, and afterward to be restored to a granite mass resting on the bottom of the ocean with the bones of animals embedded therein.

The forgoing fallacies and inconsistencies are faithfully exposed by the able and experimentative review by the editor of the *Era*. The reviewer also made a successful effort to remove the apparent conflict between geology and revelation, and to show that these have a perfect harmony with each other, under the assurance that the Mosaic account of the creation is true. He also logically maintains that all the phenomena presented in the strata of the earth's crust are explainable upon a simple in perfect accordance with the account in Genesis as it is usually understood and interpreted. Hence, those who have read the work of Dr. Hitchcock, and the review of the editor of the *Era*, will readily discern the grave errors into which the former writer has fallen, as well as the tenable position occupied by the latter.

We therefore recommend that the article under consideration, should be published in substantial book form. The work would necessarily fall beneath the investigation of a much larger number of intelligent minds. It might also be the means of correcting erroneous impressions of those who have been misled astray by the work of Dr. Hitchcock, and of protecting those who are in danger of being misled either by the work of Dr. Hitchcock or that of Dr. J. P. Smith. I hope to see an early period, the entire review in book form, with such notes and appendages as the author may deem necessary. J. W. LAN...

Oakbwery, Ala.

The Law on Selling Liquor.

It may not be amiss says the *Brandon Republican*, to give our readers a synopsis of the code laws on this subject. They are intelligent and wholesome, but will they be enforced? The people of each county select every year officers who take solemn oaths to discharge their respective duties. These officers in many cases are vain and simple, and officers on the subject of liquor, pending to make them. The evils of intemperance are so great that we had it right and proper to put out the law those who have sworn to administer it. If they choose not to do it the fault is theirs.

Article 5, page 25, of the code, requires every vendor to enter into bond to keep a peaceable and orderly house, that he will not suffer any riotous or disorderly conduct, drunkenness, or gaming, and will not sell to slaves or Indians, bond to be filed in the Clerk's office.

Art. 6, will not allow the license to be transferred or the retailer to be done in any other house than that designated in the license.

Art. 7, gives power to the police or county to revoke the license if the vender violates the provisions of the law.

Art. 9, provides that if the retailer fails to the previous article 5, as enumerated in the bond, he shall be indicted, and if convicted shall be fined less than $2 nor more than $50, and imprisoned not less than one week nor more than three months or both, at the discretion of the court.

Art. 10, forbids keeping open doors for the sale of liquor on Sunday under penalties in addition.

Art. 11, provides no indictment shall be quashed for want of form, and that the kind of liquor sold need not be stated, nor the name of the owner of the slave.

Art. 12, forbids selling to a minor or an apprentice, under a penalty of not less than $100 more than $500 fine.

Art. 13, declares all notes and contracts for liquor less than a gallon to be void and cannot be recovered at law.

Art. 14, requires the Clerk of the Circuit Court under a penalty of $50 to give the District Attorney of Grand Jury a list of all who obtained license within the year.

Art. 17, requires *every Justice of the Peace, Constable, Sheriff, and every other county officer* because this act to be *strictly enforced* and to give information of *all* violations thereof, and *because* all offenders to be *arrested* and *bound over* to answer.

Art. 21, forbids the owners of houses following retailing contrary to law under penalty not over $500 fine and one month's imprisonment.

Art. 22, page 250, requires retailers to take an oath to be endorsed on their license that they will not sell, or barter, or exchange, or permit to be done any liquor with slaves without consent from their master, and their license be revoked.

How to do Good.—Rev. John Scott wrote: "He who wants to do a great deal of good at once, will never do anything."

The use of Sand.—One might as well ask what atmosphere was made transparent for, as to give man, in the heavenly light, perpetual presence of the sublime.—

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

Married—On the 21st ult., at the residence of the bride, by Rev. W. E. M. Linfield, Major W. W. Allen, of Mobile, and Mrs. Irene T. Harris, of Noxubee county, Mi.

On the 5th ult., by Rev. James W. Shores, Mr. George W. Mansfield and Miss Mary Stewart, all of Sumpter county, Ala.

On the 13th, by the same, Dr. James E. Knott, of Lauderdale county, Miss., and Miss Amelia Knott, eldest daughter of Wm. H. Knott, esq., of Green county, Ala.

Printer's fee—the bride's father a subscriber to the N. Orleans Christian Advocate.

On the 1st inst., in Carrollton, by Rev. Jas. D. Parker, Mr. James S. Moffat and Miss Harriet Jane Sawyer.

On the 5th, by Rev. B. Jones, Rev. Robert W. Lambuth, of the Mississippi Conference, and Miss Catharine E. Bridger, of Claiborne county, Mi.

On the 29th Nov., in Dallas county, Ala., by Rev. J. T. Curry, Mr. Moses A. Nunely and Miss Mary F. Speare.

On the 23d Dec., at Fayetteville, Talladega county, Ala., by the same, Mr. Jackson Porter and Miss Josepha Boykin.

On the 24th Dec., by the same, Mr. R. D. R. Watters, of Smith county, Texas, and Miss Sarah J. Barkin, of Talladega county, Ala.

On the 1st. ult., at Fayetteville, Ala., by the same, Mr. Wm. Bradfield and Miss Rebecca Wallis

Special Notices.

EDUCATION.

A Lady, of many years experience in tuition, desires to give charge of a Female School. She is constomed to instruct in the usual English branches, French, Music, Painting, Embroidery, &c. Can give satisfactory reference, if required.

Address "G. M. A., Milldale postoffice, Perren county, Mi," stating terms, location, &c.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st,, a large copiy of Longking's Notes and Questions, Nos. 1, 2, 3, en 4.

Also, 2000 Southern Methodist Almanecs, Wa append the publishers' notice:

Southern Methodist Almanac for 185—The calculations in this Almanac are adapted to the Stes and Territories within the bounde of the M. E. Chrch, South.—Besides the usual astronomical metter, this ork contains the Statistics of the Methodist Churches tbroughout the world; statistics of religione denominations in the United States; poetry, &c.; to which is appended a Descriptivo Catalogue of the Publications of the Southrn Methodist Publishing House. It is a handsome pemplet of 96 pe-ges; price five cents retail.

Stevenson & Owen, Agents.

LIST OF REMITTANCES

Received through the post office for the mths of December and Jannary.

☞ Persons writing to the Office will please observe that *business* letters are filed by the clk. If they write but three words to the Editor or foubilcation, they must so write it, that it can be separet from the business letters, *if they expect the Editor ever to see it.*

☞ Those writing to Depositary will plse observe the same rule. If matter for the three deptments is contained on the same sheet, let it be so when that it can be separated, or better still, write it a separate bill; and then if it goes wrong, the fault le t with the writer—otherwise it will be.

☞ In sending subscriber's names *always* give the Post-office, and say whether they are old or uow.

☞ In changing papers, always name the Post-ce chenged from as well as the one chenged to.

J. Austin	2 00	E. McDowell	1 00
Mrs. Anderson	2 00	L. Martin	2 00
G. Brashear	2 00	J. Meade	2 00
Mrs. Bain	2 00	H. McCellen	2 50
Mrs. Bodle	2 00	W. M. Motley	2 00
J. W. Browder	2 50	T. W. Matthews	2 00
J. Boyd	2 00	J. D. Newsom	2 00
D. Borrow	2 00	C. K. Overby	2 00
R. A. Boyd	2 00	D. Odom	2 00
W. H. Crawford	2 00	G. D. Percell	2 00
W. H. Carter	2 00	J. B. Ramsey	9 00
J. A. Campbell	2 00	L. C. Roberts	5 50
Dr. Constantine	2 00	D. Stevenson	2 00
J. W. Ellis	5 00	Mr. Sadler	1 50
J. E. Evans	2 00	J. P. Steed	2 00
J. Fike	2 00	J. O. Smith	2 00
R. H. Hudson	2 00	J. J. Smiley	2 00
T. L. Hart	2 00	J. M. Turner	4 00
L. M. Hicks	3 00	J. M. Thomasson	1 00
A. Hearon	2 00	E. F. Thwing	1 70
C. M. Howard	2 00	W. Wright	2 00
T. J. Hopkins	2 00	Dr. Wilkins	2 00
R. C Hardy	10 00	J. Weaver	3 00
Dr. Jones	2 00	Mrs. Wright	1 50
A. G. Jordan	1 00	Mrs. Williams	00
H. T. Lewis	2 00	P. Williams	00
J. Milliken	2 00	W. P. White	00
W. McPherson	2 00	S. Windham	00
R. Mitchal	2 00		

CALIFORNIA.

The annual statistical report had been published. The following is an abstract:

Total number of school children in the st, between four and eighteen, 37,722; total exit of gold, $49,256,182; total amount of quicksil exported, 21,265 flasks; total value of merch dise exported from San Francisco, $4,415,7 total value of dutiable imports, $4,410,265; tal amount of freight paid on merchendise i ported, $1,275,319.

During the year there have been 125 applic tions for the benefit of the insolvent law in Sa Francisco. The debts of these insolvents amounted to $2,876,899, and the assets to $812,417.

Eighty-two divorce anits were brought in this city during the year, and twenty-five were before the courts which were commenced in 1856. Of the 114 anits, ninety-four were commenced by wives and twenty by husbands.

The total number of claims for lend under Mexican titles in the Northern District of California is 426. Of these 211 are finally settled in favor of the claimants. These claims cover in all 2,469,338, or upwards of 11,000 acres each on an average. Of the remainder, seventy-two have been finally rejected or dismissed; about seventy are yet undecided, and the remainder have been appealed to the United States Supreme Court.

The Bombardment of Canton.

A correspondent of the New York Times furnishes us with the following concerning the contemplated military operations against Canton:

We are again on the eve of another struggle. After so long a delay active operations are once more to be commanced. On the 17th of this month the tragedy which was enacted about one year since is to be again brought on the stage in splendid style. Canton is to be bombardad on the 17th, prior to the taking of it by the combined English and French forces. Numerous and immense mines have been laid in the city by the Chinese for the destruction of the assailents, to avoid the effects of the explosion of which Admiral Seymour has determined to subject the city to a severe bombardment previous to entering it. The French are going to co-operate actively and freely with the English in this matter.

They will land a force of about 1300 men at Canton. All the available force of the allies will assist at the attack. Lord Elgin has been up the river to take a final survey of the river, city and fleet before the recommencement of hostilities. The Chinese have about 14,000 troops inside the city, and some 50,000 in the suburbs and immediate vicinity of the city, who are employed fighting the rebels, who are near Canton at this time.

The city of Jeddo is said to contain 1,500,000, people, and to have streets thirty-two miles in length. Some thing of a city is the capital of Japan.

Book Editor's Department.

NEW BOOKS.

Magic, Pretended Miracles, and Remarkable Natural Phenomena. Illustrated with engravings. Revised by Thos. O. Summers, D. D. Nashville: Stevenson & Owen, Agents. Price 30 cents.

This would be an interesting book at any time, but its publication is quite opportune at the present time, when necromancy, astrology, and other kindred absurdities and impieties are reviving and gaining currency. No one who reads this book will wonder at the miracles of either Papists or spirit-rappers. The pictorial illustrations are faithfully copied from those of the London edition. The issue has been postponed in consequence of circumstances which the Editor could not control. It completes the series of fifty volumes, originally issued by the London Religious Tract Society, whose publications are reproduced by some of the leading publishing houses of this country. But as they contain many things not adapted to our meridian and latitude, those which we have issued have all been carefully revised by the Editor: and it is believed none of them are obnexions to any reasonable objection. They were prepered by some of the most gifted pens of the age: they are on some of the most interesting and important subjects; and the fifty which we have issued constitute a convenient, valuable, and cheap library for a family or Sunday-school—the cost being but ten dollars. They are all handsomely bound in uniform style, best English cloth, embossed, gilt backs and lettered. Their titles are as follows: London in the Olden Time; Modern London; Old Edinburgh; Modern Edinburgh; Dublin; Paris, Ancient and Modern; Venice; Switzerland; Australia; Tyre; Ancient Jerusalem; Modern Jernsalem; Life of Cyrus; Alexander the Great; Life of Mohammed; Greek and Eastern Churches; Iona; Ancient British Church; Lives of Eminent Angle-Saxons, 2 vols.; Life of Alfred the Great; Life and Times of Charlemagne; Glimpses of the Dark Ages; Dawn of Modern Civilization; The Crusades; The Inquisition; Life and Times of Wycliffe; Life and Times of Leo the Tenth; Lives of the Popes, 4 vols.; Scenes of the Reformation, 2 vols.; Bible in many Tongues; Our English Bible; Life of Sir Isaac Newton; Successful Men of Modern Times; Magic; Remarkable Delusions; Remarkable Escapes from Peril; Origin and Progress of Language; The Steam-Engine; The Field and the Fold; Wonders of Organic Life; Money; Volcanoes; The Palm Tribes; Plants and Trees of Scripture; The Art of Printing.

THE GENERAL MINUTES.

As we desire to bring out the General Minutes as soon as possible, we respectfully request the Bishops and other Presidents to furnish us at their earliest convenience with complete and correct reports from the Conferences over which they presided. We shall be obliged if they will give us, in every instance, the names of President and Secretary, and the place and time of beginning and ending the session. We have not yet received the Minutes of the North Carolina, Virginia, Texas, East Texas, Arkansas, Wachita, Pacific, and Indian Mission Conferences. We have received the statistics of the Indian Mission Conference, but the numbers at Kiamichee are not given: we hope they will yet be reported—so of the numbers in Eastport Station, Memphis Conference, and Etowah Mission, Georgia Conference, and the answers to Question 16, in the Minutes of the Missouri Conference, and Question 14, St. Louis Conference, and the amount collected for missions in this last Conference. It is probable that none but the Secretaries of the Conferences can furnish some of these items—by doing so they will confer a favor. We shall be also obliged to the Secretaries of the Conferences if they will furnish us complete lists of the Delegates elect, including the Reserve Delegates, to the General Conference, putting the names in order of their election; also the number of votes concurring and non-concurring with the Alabama and Holston Resolutions.

TO THE SECRETARIES OF ANNUAL CONFERENCES.

In order that the statistics of the Journals of the Annual Conferences and those in the General Minutes may agree, attention is called to the following *errata*. By a careful addition of the numbers in every district, we find that either the wrong figures were put down in some instances, in transcribing from the Journals, or there were errors committed in the adding up, as is frequently the case in the hurry of business at the close of a session. We, of course, shall follow the copy sent us, correcting the arithmetic, unless further advised. In the Minutes of Western Virginia Conference, instead of 8383 white members, 1280 probationers, 183 colored members, we make 7253—1281—253. Mississippi Conference: instead of 1165 we make 1365 white members. Natchez District: instead of 1537 white members, 325 probationers, we make 1510—321; the numbers in Vicksburg Station being reduced by the Rev. C. K. Marshall to 213 and 8. Florida Conference: instead of 951, 832, 1424 white members in Jacksonville, Bainbridge, and Madison Districts, respectively, we make 651, 822, 1426; instead of 979 colored members in Tallahassee District, we make 977; instead of 301 colored probationers in the Conference, we take 1606. Louisville Conference: instead of 1169 colored members, we make 1167 in Lonisville District: instead of 374 white probationers and 49 local preachers, we make 376 and 45. Holston Conference: instead of 178 colored members in Jonesboro' District, we make 0. Memphis Conference: instead of 484 white probationers in Paris District, we make 4, and the Recapitulation is wrong.

The Minutes of the Kansas Mission Conference do not give the names of the preachers remaining on trial, or of those located, or the number of deacons in the Conference; nor are the elders ordered in the appointments. We have written to the president of the Conference for the minutes, but our letter may have failed to reach him.

The Mississippi Code an Profanity and Vagrancy.

The new code of Mississippi has the following:

Art. 340, Sec. 4, says: "If any person shall *profanely swear*, or *curse*, or shall be *drunk* in any public place, in the presence of two or more persons, he shall, on conviction thereof, before any Justice of the Peace of the county where the same may happen, be fined not more than ten dollars for each offence, and shall stand committed to jail until such fine and costs are paid, such fine to be for the use of the county or corporation where the same may occur."

Art. 344, Sec. 69, says: "The following persons shall be deemed and adjudged and punished as vagrants, to-wit:

All able-bodied persons who live without employment, or labor, and have no visible means of support or maintenance;

Any person who shall abandon his wife or family, without just cause, leaving them without support and in danger of being a public charge;

Keepers of public gambling hou etc.;

Any able-bodied person who shall be found begging for a livelihood, and,

Common gamblers, or persons who for the most part maintain themselves by gaming."

Art. 345, makes it the duty of Justices of the Peace on their own knowledge, or upon information, to issue their warrants, have offenders arrested, examine the case and commit him if he does not give bond for good behavior.

THE LECOMPTON CONSTITUTION.

PUBLICATION OF THE PRESIDENT'S MESSAGE.

Washington, Feb. 2.—The President's message in reference to the admission of Kansas into the Union under the Lecompton constitution was transmitted to Congress to-day, and is published in the Union newspaper of this city. It fills three columns of that journal.

The President says he transmits that constitution to Congress at the request of Mr. Calhoun, and he pronounces a large portion of the people of the Territory in open rebellion against the Federal Government. He also says that they were determined to establish the Topeka constitution, and would have subverted the Government long ago, but for the presence of the federal troops overawing them. He argues that the people have been allowed the fullest opportunity of forming their own institutions in their own way; but that they have placed themselves in the position of rebels, and let the elections go by default, because they were determined at all hazards to sustain their revolutionary organization. He insists that they have no just cause of complaint. Slavery was the question which alone had convulsed the whole country, and this question having been submitted to this people by the convention, the whole object and spirit of the Nebraska bill had been observed. The President says, "I am decidedly in favor of the immediate admission of Kansas into the Union, thus settling a disturbing question and withdrawing it from Congress, as is so desirable for the peace of the Union." He then proceeds to argue that the State will have the right immediately after her admission to modify the constitution, that under a Dred Scott decision, Kansas is now as much a slave State as Georgia, that she can be made a free State only by a constitutional provision to be adopted by the people, and that there is thus another reason for admitting the State into the Union. The dangers of keeping the question open are descanted upon. Admit Kansas, says the President, and the troubles concerning her will immediately be localized; besides which, we should then be free to withdraw our troops thence for service in the Uteh.

In the Senate, the message was referred to the Committee on Territories.

In the House, a motion is pending to refer it to the Committee on Territories. The anti-administration party propose to refer it to a select committee.

THE SENATE ON KANSAS AND MINNESOTA.

The Senate, it is averred, is determined to resist the admission of Minnesota into the Union until the Kansas question shall have been settled. Powerful efforts are being made to secure the admission of both under one bill.

The excitement is increasing hourly.

[From the Chicago Times, Jan. 7.]

A Great Mystery Explained—Sane or Insane.

Many of our readers will remember the great excitement caused in this city by the sudden disappearance of Mr. R. M. Mellen, in May, 1855. Mr. Mellen, was the predecessor of Mr. John McNally, in the news depot business, and had a very large number of acquaintances.—During the later part of May, 1845, he left his home, after tea, in apparent good health, and no trace of him could be discovered.

After his disappearance, all sorts of rumors were afloat as to what had become of him. At first it was supposed he had met with foul play, and the river was dragged for his body. Somebody started a report that on the night of Mellen's disappearance, he was seen in a buggy, bound and gagged, sitting between two men, and that the buggy was rapidly driven towards the northern limits of the city. As Mellen was said to have some $500 upon his person, it was generally supposed he had been murdered and robbed, and the police made every effort to obtain some trace of him, but to no purpose.

Very soon a report became current that an insane man was wandering about the woods near Belvidere, and from descriptions of his appearance, furnished by several persons who stated they had seen him, it was supposed to be Mellen, and many of his friends went to Belvidere to investigate the matter. A number of persons volunteered to assist in searching to woods, and very soon the wildest and most exaggerated stories were told of the new Orsom One person had accidently stumbled on his retreat, while looking for cattle, and the wild man, who was represented as stark naked, bounded away with the fleetness of a deer.

A party of children, who were out picking flowers, came across him in a bogged thicket, and after looking at them intently a few moments, and thoroughly frightening them, he plunged into the woods again. One man, mounted on a horse, had chased him across a small prairie, but the wild man was too fleet for the horse, and reaching a small grove, made good his escape. Quite a party of mounted men insisted they had cornered him, when he leaped two or three high fences as easily as could a deer, and finally outran their horses. The circulation of these and similar stories of course soon aroused the whole country, and large parties of horseman scoured the woods in every direction in search of the mysterious being, but to no purpose. They did not catch him, and the good people soon gave up the chase, a majority of them tolerably well satisfied that they had been hoaxed.

Shortly after this the body of a man was found floating in Rock river near Oregon, Ogle county. The body had no clothing, save a pair of pantaloons; it had long matted hair and beard, and was avidently that of a man who had recently, at least, known but little of the comforts or hunanities of life. Several of Mellen's friends went from this city to Oregon to examine the body, and the result was a disagreement as to its identity—one party insisting that it was the body of Mellen, and the other that it was not. The public curiosity was still unsatisfied.

Meantime the police here were actively engaged in trying to ferret out the mystery, but to no purpose. Every body was as much in the dark as ever, and "What has become of Mellen?" was a question far oftener asked than answered.

At the time of Mellen's disappearance, he resided in Division street, nearly opposite the head of Lasalle street, and had a wife and one or two children. He was said to be embarrassed pecuniarily to a considerable extent, and it was also reported that he was jealous of his wife, and had a great deal of difficulty with her. This latter story was, however, indignantly denied by herself and their mutual friends. Mrs. Mellen made every effort to discover her lost husband, but in vain, and time the great cure-all, at least managed her grief, and some three weeks ago, having given up all hope of finding her husband, and believing him dead, she was married to Mr. William Austin, a well known printer of this city, Mrs. M. being Mr. Austin's fourth bride.

The public, which had long ago forgotten, or ceased to think of the "Mellen affair," was considerably exercised by a report that Mellen had returned to the city, in good health and sound mind. From a gentleman who says he conversed with Mellen on the cars, we learn that he reached this city, via the Michigan Southern Railroad, yesterday morning; that Mellen told him he wandered away from the city while laboring under a sudden attack of insanity; that he went from here to Memphis, Tenn., thence to New Orleans, and thence to California; that he worked at various employments there, the last one being that of itinerant preacher to the miners in the "diggins."

Mellen visited his wife, or rather Mrs. Austin, yesterday, and also Mr. Austin. The latter refuses, point blank, to give Mrs. A. up. What the upshot of the affair will be, is not easily guessed. If both insist upon having possession of the lady, a very interesting law suit will doubtless be the result. Mrs. Mellen, or Austin, did not obtain a divorce before her marriage with Austin.

General Intelligence.

Dunkards.—The 'Dunkers,' who abound in considerable numbers in New England, particularly in Massachusetts are German Baptists.—On entering their meeting houses, on Sunday, there is a general kissing all around—the males only kissing males, however, and the females the females. They do not educate for the ministry, but appoint any of their number whom they think has the requisite qualifications.—The 'Dunkers' wear broad-brimmed hats, long beards, and coats of primitive cut, and with no more buttons than are actually necessary.—These are their leading peculsrities of person and worship. They practice abstinence and mortification; and, we believe, deny the eternity of future punishmouts.

Caving In.—The Lake Providence Herald of the 23d says:

We learn that the river bank in front of Ashton, about fifteen miles above this, has commenced caving in very badly, and threatens to carry along with it a large portion of the levee. It is thought that the incursions now going on must finally carry off pretty much all the ground upon which Ashton stands.

We learn, furthermore, that a large extent of levee not far below Napoleon, Ark., has caved in, which it is feared cannot be repaired in time to prevent an overflow, should the river continue rising. If so, the consequences to the lands in the vicinity and in the back country along the Bayou Magon, would prove disastrous in the extreme.

Immigration Statistics.—The figures connected with immigration to the United States present some interesting facts. The whole number of inmigrants that landed at New York during the year was 135,847, against 142,352, in 1856. It is estimated, however, that at least 25,000 returned to Europe during the year, and that among the arrivals were 44,000 Americans. Of the arrivals 78,800 were from Germany, 62,098 from Ireland, 29,502 from England, 5,062 from Scotland, 2,967 from France, 2,456 from Switzerland, 1,789 from Holland and the remainder from various quarters of the world. The amount of specie brought into the United States is about $18,600,000, or $70 per head.—This is an item too often overlooked in noting the movements of specie.

The Utah Expedition.—The Washington correspondent of the Commercial Advertiser says the estimates for the subsistence of troops for the Utah expedition, as based upon the requirements of Lt. Gen. Scott in the order of January 11th, amount to $1,220,000, and are for an aggregate military force of 5600 men, and about 2500 employees. The force of the present expedition is over 1500 men, and embracing civil officers, employees, teamsters, women, servants, &c., it numbers 3000 souls.

Command of the Utah Expedition.—The New York Journal of Commerce, of the 25th ult., learns from "a reliable source" that there is good foundation for the report that Lieut. Gen. Scott will take command of the Utah army, and that it was highly probable he would sail from that port for California in a few days, armed with such powers as circumstances, personal observation and his superior judgment might dictate as desirable.

New York Jan. 19.—The public school house on the corner of Concord and Navy streets, Brooklyn, was burnt this afternoon, owing to some defect in the heater. There were five hundred children in the building when the fire broke out, and the most intense excitement prevailed. In their eagerness to escape seven children were either smothered or trampled to death! Many were only saved by being thrown from the windows and caught in the arms of the firemen and others. The building was the finest school building in the city. It was entirely destroyed.

"The Great United States."—The census of the United States shows that we have two millions and a-half of farmers, one hundred thousand merchants, sixty-four thousand masons, and nearly two hundred thousand carpenters. We have fourteen thousand bakers to make our bread; twenty-four thousand lawyers to set us by the ears; forty thousand doctors to "kill or cure," and fifteen hundred editors to keep this motley mass in order by the power of public opinion controlled and manufactured through the press.

Camels for the Western Territories.—It is stated that a project is on foot to introduce a large number of camels into Texas, Arizonia and New Mexico, at private venture, Lieut. Beale's experiment having proved the vast superiority of these animals over mules for the transportation of passengers and merchandise across the sterile plains toward California.

Printing Plunder.—We see it stated that the gross amount of expense incurred for the public printing, binding, engraving, &c., of the Thirty-Third and Thirty-Fourth Congress has been ascertained to be as follows: Thirty-Third Congress, $2,800,000; Thirdy-Fourth $1,600,000; total in four years, $4,400,000.—*Baltimore Patriot.*

A Lucky Fellow.—It is stated in a late Irish paper that a baker's porter in Cork, named George Jennings, earning nine shillings a week, has within the past week been declared heir to a property estimated at £3,000,000, together with an estate yielding £50,000 per annum, as the rightful representative of the Jennings, whose property has been for years in the English Court of Chancery.

A Church-Going Dog.—The New Bedford Mercury tells the following: There is a dog owned in Falmouth that has been to church regularly for years, and has also attended punctually all funerals in that town. At the death of his master this dog went to the funeral, and continued to visit the grave for some time, but since that event has never attended another funeral. This dog still continues to go church with his accustomed regularity.

A small printing office was dispatched a few days ago from Paris for Constantinopla. This press is to be worked entirely by the ladies belonging to the harem of one of the great Pachas residing on the Bosphorus. The books intended to be printed are works of amusement, translated from French and English.—The wife of Ribouly Effandi is already preparing a Turkish translation of Thackeray's Newcomes.

A writer in a New York paper calls the attention of navigators to what he states as a fact, that the Gulf Stream has approached, in some sections, nearer to our coast than ever before known, by from 40 to 60 miles, and ascribes to this fact (if it is a fact) an important influence in rendering the winter so mild.

Extravagant.—The Empress Eugenie, of France, recently appeared at a ball wearing jewels whose value was estimated at $800,000, and having flounces of lace on her robe that cost $120,000.

Novel Incendiarism.—A cow broke into a house in Toledo, on Wednesday last, in the absence of the family, and upset the stove, setting the house on fire. The house was burned to the ground, and the cow, being unable to get out, perished in the flames.

Sixty-four Connecticut farmers have given notice to the Mayor of Middletown, that they will, on a certain day, come in with their carts, laden with fuel and provisions for gratuitous distribution to the poor.

Traveling at the West.—A western paper says the only two classes of travelers on our railroads this winter are those who are running away and those who are running after them. Very few ladies have been seen the cars since the panic set in.

The Branch Bank of the State of Tennessee, at Shelbyville, was burned to the ground on the 22d ult. Loss only about $7000 in money, though many valuable papers were destroyed.

The number of bodies dug out after the recent earthquake in Naples, is already 3,655.—It is believed it will reach as high as 18,000 to 14,000 souls.

The gold coinage of the United States since the establishment of the mint in 1792 to the present time is $505,812,940, of which $424,889,738 have been coined since 1849.

It has been calculated by Professor Bache, of the United States Coast Survey, that the waves of the sea travel at the rate of six and a half miles a minute.

Happy Childhood.—Isaac Taylor, in his Treatise on Education, insists on the immense importance to a normal and healthful development of character, that life should begin with a happy childhood. It is in the sphere of a happy domestic circle that the heart's best affections build and blossom, and the elements of manliness and virtue are formed. And is it when existence begins under a cloud; when the child's first experience of life is of unkindness and misery; when want and woe and anger and hatred and cruelty cast their shadows on its birth. Such an existence seems blighted in its beginning. It receives an injury from which it rarely recovers; or if in after life it be partially repaired, there still remains the memory of a wronged nature. The shadow of that early cloud could never wholly depart from the mind. And it is apt to betray its presence in perverted impressions of human nature, and drink gloomy views of life.

Well would it be for man, if on earth the moral laws of God, requiring charity, purity and holiness, were universally obeyed as the physical laws which introduce seed-time and harvest.—Divine mercy in the kingdom of grace is obstructed by man's apathy and indolence, so that, though the sun of righteousness has arisen upon the world, and the dews of truth instilled upon it, the heart of men remains a desert.

Our Daily Bread.—Nothing so clearly illustrates the dependence of men upon the providence of God for their daily bread, as the fact, that while the harvests of the country were never more abundant, there are thousands and hundreds of thousands who are unable to buy what they need, because in the present monetary crisis they have been thrown out of employment, which has hitherto furnished them with the means of support.

When I am assailed with heavy tribulations I rush out among my pigs rather than remain alone by myself. The human heart is like a millstone in a mill, when you put wheat under it, it turns and bruises the wheat to flour; if you put no wheat in it, it still grinds on, but then it is itself it grinds, and wears away.

Loss as Gain.—A poor, simple man once said, "I have lost all my property; I have lost all my relatives; my last son is dead. I have lost my hearing and my eyesight; I am all alone, old and poor; but it makes no difference—Christ never grows old; Christ never is poor; Christ never dies, and Christ never will forsake me."

Speech is morning to the mind. It spreads those beauteous images abroad which else lie furled and clouded in the soul.

COMMERCIAL.

The New Orleans *Price Current*, of 3d, says:

The week has opened with more general activity, and our leading Southern Staples, Cotton, Sugar and Molasses, have moved off quite freely within the past few days, and at improved prices, while most articles of Western Produce are more readily disposed of at about previous rates.

COTTON—Arrived since the 29th ult., of Louisiana and Mississippi 28,396 bales, Tennessee and North Alabama 6125, Arkansas 4375, Mobile 3083, Florida 868, Texas 260; together 42,607 bales. Cleared since same date 16,328 bales. Stock in presses and on shipboard not cleared on the 2d inst., 379,928 bales.

The business of Saturday was confined to about 4000 bales. On Sunday the Europa's mail came to hand, and on Monday, with a more active and general demand and a somewhat better supply, business was transacted to the extent of about 18,000 bales, the market closing in favor of sellers. Yesterday the demand was renewed with a good degree of activity, but with a less ample supply on sale and still more stringent claims on the part of holders the market presented obstacles to the easy progress of purchasers. A very fair extent of business, however, was transacted, the sales reaching fully 12,000 bales; making a total for the past three days of 38,000 bales, taken for Great Britain, France, the Continent, the North, &c., and the closing prices indicate an improvement since our last report of fully a cent in the Ordinary to Middling grades, which have either been most of the demand within the last day or two. The plain sea port since 1st September (exclusive of [illegible] so classed from Mobile, Florida, and Texas) are 865,288 bales under the 1,038,131 bales to same date last year; and the actual receipts at all the ports, up to the latest dates as compared with last year is 520,715 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a decrease of 1740 bales to Great Britain, of 21,903 to France, and of 13,538 to other foreign ports.

SUGAR—Louisiana—There has been considerable increase in the arrivals since our last report, but a continued good demand has enabled holders to maintain tolerably firm prices, especially for the Fully Fair to Prime and Choice grades. The sales of the three days sum up about 5500 hhds. We quote as follows:

Inferior	4 a 5
Common to Good Common	5 a 6
Fair to Fully Fair	4 a 5
Prime to Choice	5 a 6
Centrifugal and Clarified	6 a 7½

The *Courier* of the 3d:

COTTON—The weather was very unfavorable for outdoor business, but some buyers came forward and took 4500 bales at yesterday's prices.

Inferior	5 a 6	Middling	10 a 10½
Ordinary	6½ a 7½	Good Middling	10½ a 10¾
Good Ordinary	8 a 8¾	Middling Fair	11 a —
Low Middling	9½ a 9¾	Fair	nominal

MOLASSES—We hear of a few small lots sold at 20c.

FLOUR—250 bbls superfine St. Louis sold at $4 40.

LARD—66 bbls and tierces No. 1 sold at 8½c.

AT TELEGRAPH.

New York, February 3.—Cotton firm. Flour $4 20 to $4 25. Coffee firm. Wheat very dull. White corn 66 to 68c. Mess pork $15 50 to $15 60. Bacon quiet. Sugar quiet.

Cincinnati, February 3.—Flour $3 60 to $3 75. Wheat 85 to 90c for white, and 8[illegible] to 90c for red. Whisky 15½c. Provisions dull. Mess pork $13 50. Lard, in barrels, 8½c. Hogs $5 50 to $5 75.

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

Bagging, Kentucky, per yd	13 a 15
East India	11½ a 12
Bale Rope, Kentucky, per lb	8½ a 8¾
Northern	— a —
Beeswax, yellow, per lb	25 a 27
Bricks, Lake, per thousand	10 00 a 12 00
English, Fire	25 00 a 30 00
Bran, per 100 lbs	— a 60
Coffee, Rio, per lb	8½ a 10
Havana, good, pr g'n	12½ a 13
Interior to middling	— a —
Java	15½ a —
Laguayra	11½ a 11¾
Candles, Sperm, per lb	43 a —
Tallow	— a —
Adamantine	20 a 22
Star	16 a 18
Corn Meal, per bbl	— a —
Domestic Goods, per yard.	
Brown Shirtings, ¾ to ⅞	5 a 6
Sheetings, 4-4 to 8-4	8 a 12
Bleached Shirtings, ¾ to ⅞	4½ a 10½
Sheetings, 4-4	9 a 15
Brown Lowell Osnaburgs	11½ a 13½
Virginia ditto, ¾ to 4-4	12 a 15
Tickings, ¾ to 4-4	9 a 18
Stripes and Checks	8½ a 16
Denims	7½ a 16
Cottonades	12½ a 25
Satinets	25 a 75
Calico Prints	5 a 15
Jeans, Kentucky	40 a 45
Linseys, Kentucky	30 a 35
Eastern	18 a 22
Duck, Russia, per bolt	— a —
English	10 00 a 16 50
Am. No. 2 to 10 pr yd	19 a 27
Dyes, Indigo, per lb	40 a 1 20
Flour, Ohio, &c. superfine, pr bbl	— a 4 26
Illinois and Missouri	4 25 a 4 37
St. Louis City	4 30 a 4 33
Feathers, per lb	38 a 40
Fish, Cod, per box	1 25 a —
Mackerel, No. 1, per bbl	11 50 a 14 00
No. 2	10 00 a 13 00
No. 3	8 50 a 10 50
Herring, per box	35 a 55
Fruit, Prunes, per lb	8 12 a 15
Raisins MR, per box	2 00 a 2 12½
Lemons	2 00 a 2 50
Currants, Zante	— a —
Almonds, soft shell	— a —
hard shell	— a —
Furs, raccoon, per skin	5 a 25
Grain, Wheat, per bushel	70 a 1 20
Oats	38 a 41
Corn, in ear, per bbl	— a —
shelled, per bushel	35 a 60
Beans, per bbl	3 50 a 3 00
Gunpowder, common, per keg	4 00 a —
Sporting	7 00 a —
Glass, per box of 50 feet	
American, 8 x 10	1 80 a 1 90
10 x 12	1 90 a 2 10
12 x 18	2 30 a 2 60
Hay, per ton	16 00 a 18 00
Hides, W. I. & Mex. flint, per lb	11½ a 12½
Dry salted Mexican	— a —
Wet salted, heavy	4 a 5
Dry, country	7 a 8
Kip and Calf	6 a 8
Iron, pig, per ton	36 00 a —
Country bar, per lb	4½ a 5
English, per ton	85 00 a 95 00
Swedes, assorted	112 00 a 134 00
Hoop, per lb	4½ a 7½
Sheet	5 a 7½
Nail Rods	6½ a 8
Castings, American	— a 6
Lumber, yard prices:	
Boards, pine, white, per M ft	25 a 60
yellow	15 a 20
Cypress	25 a 40
Staves, p. o., per 1200	80 a 120
white oak hhd. o	90 a 110
French butts	70 a 95
white oak heading	40 a 50
Lead, pig, per 100 lbs	— a 6
Bar, per lb	7½ a 8½
Sheet	— a 9½
Lime, Western, per bbl	— a —
Thomaston	1 50 a —
Molasses, in the city, per gal	12½ a 18
On plantation	16 a —
Moss, rough, per lb	1½ a 4
Nails, 4d to 20d, per lb	3 a 4½
Provisions, per bbl	
Beef, Mess, Northern	— a 15 00
" " Western	12 a 13 00
" " half bbl	8 50 a —
India mess, per tierce	— a —
Prime mess	13 a —
Prime, per bbl	7 50 a 12 50
B. Beef	5 50 a 7 50
Dried, per lb	7½ a 8½
Tongues, per dozen	6 a —
Pork, Clear, per bbl	— a —
Mess	14 a —
M. O.	13 50 a 13 75
Prime	11 25 a 11 75
P. O	— a —
Hoground, per lb	— a —
Bacon, Hams, per lb	— a —
Do. canvassed	13 a 14
Sides	7½ a 8
Shoulders	7½ a —
Lard	7½ a 8½
Butter, Goshen	28 a 29
Western	16 a 18
Cheese, American	8½ a 12
Potatoes, per bbl	1 50 a 1 75
Rice, Carolina, per lb	3½ a 5½
Sugar, Louisiana, per lb	
In the City	3½ a 6½
On Plantation	3 a 6
Havana, white	14½ a 16
Yellow	12½ a 13
Brown	11½ a 13
Cuonruche	— a —
Muscovado	8½ a 11
Loaf, Northern	15 a 15½
Loaf, Western	13 a 13½
Crushed, Northern	13½ a 15
Clarified	12 a 12½
Salt, Liverpool fine, sack, cargo	55 a —
from store	85 a —
coarse, cargo	45 a 46
from store	55 a 65
Turks Island, per bushel	11 a 12
Cadiz	10 a 12

NEW ADVERTISEMENTS.

NEW ENGRAVINGS.

Beautiful steel engravings of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of them Engravings is 20 by 26 inches, printed on the best heavy English plate paper, the India proof copies being faced with fine India paper, delicately flesh-tinted

Price of plate copies.....$1 50 | India proof copies.....$2 00
Colored Copies.....3 00. Nov 14

DR. BAAKEE

TREATS ALL DISEASES FREE OF CHARGE.

Doctor Baakee will also give special attention to the following diseases: Coughs, Colds, Consumption, Croup, Influenza, Asthma, Bronchitis, and all other di

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

For the N. O. Christian Advocate.

HOME OF CHILDHOOD.

BY SALLIE M. WHITE.

Nowhere has summer sunset's burning blush
Gildamed the rock-crowned hills with coronals
Of sacred light as dear to true, young hearts,
Or tinged the valleys with as soft a glow,
As where the sheltered dingles folded up
The parting sunlight to their quiet breasts.

Nowhere has gentle spring
Tripped over the delicate petals of the flowers
So lightly, that her fairy steppings fell
Like music on my heart, as on the slopes,
Dotted and set with violets; where the boughs,
Quivering with trembling weight of happy birds,
Waved lightly; when in greenwood bowers she stood
Veiled from her breeze-lulled slumbers.

'Twas there that summer noon,
A sylvan queen, resting on mossy couch,
Slumbered in beauty like a fair-haired maid
Upon a rosy pillow. The wild flower drooped
To touch the sunny velvet of her lips,
And laughing streams that softly kissed her feet
With waves transparent, dashed the sunlit spray,
In shower prismatic over glistening rocks,
To tinging dells below.

There, autumn voices sang
Their solemn praises in those temples old,
And sympathetic winds, in melody,
Breathed out their hymnings from the hoarse, deep caves,
And through the columned aisles and arches proud,
In swelling music peals, went up to God
In nature's grand doxology.

There, in the glorious night,
Aurora Borealis' mystic fires,
Like burning mountains on a cloudless sphere,
Made scenes of grandeur on the wintry north:
There, in the wintry morn, the rising sun
Glistening in countless diamonds of snow,
Danced merrily on earth's fair winding sheet.

'Twas there my youthful lyre
First breathed its awkward, untaught minstrelsy;
And there its warblings first kept faithful time
To every beat of nature's truthful heart:
First caught the fires poetic that still burn
Prisoned, but not extinguished, in my breast;
And hidden, save when some wild melody
Touches a sensitive string and sends a thrill
From my heart out into my song.

Memories of the past,
Ye come up to my soul as soft and fair
As golden sunshine on the young, green leaves
After a summer rain; or like the dews
Of June's long evening to the thirsty bud,
That gladly in its roseate covering folds
The pearl-drop in its bosom.

Love bathes the drooping flowers
That blossom in the Eden of my heart,
With grateful showers, and the bright, blessed sun
Of sacred promise fast matures the hopes
That through our life and resurrection points
To the loved dust that in the days long syne
Made childhood's home so beautiful and fair;
Now safe within their better home in Heaven.

Waterproof, La.

BIOGRAPHICAL.

[Though an obituary of the subject of the following biographical sketch has already appeared in our columns, this additional and deserved tribute may be allowed.—Ed.]

ISAAC TAYLOR, the subject of this notice, was born in Pittsburg, Penn., in 1774, and came to the Territory of Mississippi in 1780, with his father, who settled near Natchez, in what is now Adams county, Ms., then, under Spanish government. His parents dying soon after their removal to the South, he was left without the means to secure an education, the country at that time affording no facilities in the way of schools. Applying himself diligently to such means as were within his reach, he acquired much useful knowledge and made himself a tolerable scholar. Although left without parental care or religious instruction, he grew up an honest, upright man.

In 1803 he was married to Mrs Mary Simpson. At this early period there were no churches, no houses of religious worship, and the pioneer Methodist preachers availed themselves of the few private dwellings that were offered, in which to preach the word of life.

Isaac Taylor's dwelling became one of the regular preaching places and the preacher's home. His wife united with the society organized in their house, very soon after it was formed. In 1810, under the ministry of Johnson and Sellers, bro. Taylor was converted and united with the Church in his own house. In 1814-15 he joined Gen. Jackson's army, and was in the battle of New Orleans. In 1819 he removed, with his family, to this parish, and has resided for nearly forty years on the place where he died.

For almost thirty years he was a class leader and an exhorter in the M. E. Church. His labor of love was not confined to the house of God; at home or abroad he was ready to work as his way was opened, or as circumstances required. He had always a word of exhortation for the thoughtless and prayerless—a word of kind admonition to the wandering and encouragement for the halting and doubting pilgrim. The command of God, given to his ancient people, was equally applicable to him: "Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." His diligence in thus serving God was abundantly rewarded. His children "grew up as olive plants around" him: he lived to see them all converted. Two of them, a son and daughter, died in the faith after they had reached maturity. His wife, the mother of his children, after sharing with him the joys and sorrows of life for fifty years, was removed to a better country, "rising on heavenly." With a heart softened and subdued by affliction, the bereaved husband and father pressed on in the way of peace, striving daily "to walk with with God;" and as his journey shortened with each hour of life that faded, "a purer light" seemed to "mark the road," shining more and more unto the perfect day.

In the church, money and benevolence won for him the gratitude of the orphan, the widow, the friendless, and the needy. His integrity and uprightness, as a member of society, secured to him the esteem, respect, and confidence of his fellow citizens. He was emphatically a man of peace. Amid the vicissitudes of life, its changes, trials, and inevitable incident to more than four score years, he was never involved in a personal difficulty with any one. He was the friend of all; and lived and died beloved of all. God had blessed the labor of his hands. In his temporal business he was abundantly successful, and died at the close of life, very independent.

One so intimately useful will please, deserves a more extended notice than the limits of a newspaper will allow, but this brief and imperfect sketch must be closed.

About the 20th of December last, Father Taylor was attacked with pneumonia. His sufferings at first seemed quite severe, but gradually grew less, and he seemed quietly and calmly to sink to rest. The writer of this notice was intimately with him, during his illness, and conversed freely and pointedly with him in reference to his hopes and prospects. His trust and confidence in God were unshaken to the last: his hope was full of immortality.

[illegible] in view
[illegible] a dying pillow."
[illegible] Dec. 31, 1857, at 9 o'clock
[illegible] the rest which remains for the people
[illegible] followed in the family burying ground,
[illegible] where he [illegible] no long resided.

[illegible] righteous when he dies,
[illegible] a sweet smell to [illegible]

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

A FRIEND.

DIED—Nov. 20, 1857, at the age of 25, B. M. COALEY. He was of pious parentage, and could say with the young man in the gospel, "All these things have I kept, from my youth up." Though upright, he felt that all was not well: he had not the peace flowing from an assurance of pardoned sin. In 1854 he joined the Church and lived a consistent member. The writer was his class leader. In the class meeting we had times of refreshing. There he showed a desire to leave first principles behind and go on to perfection. In his sickness, he asked me to pray for him—never that he might recover but that his faith might not fail. Just before dying he said, "Sing." What shall we sing? "Sing

"O for a thousand tongues," etc.,

Raised the tune himself and sung first two verses. He had no fear. The sting of death was gone.

P. GRAVES.

CHILDREN'S COLUMN.

Edited by Mary.

THE BROTHERS.

BY PHOEBE CAREY.

We had no home, we only had
A shelter for our head:
How poor we were, how scantily
We all were clothed and fed!
But though a wretched little child,
I know not why nr how,
I did not feel it half so much
As I can feel it now!

When mother sat at night and sewed,
My rest was calm and deep;
I did not know that she was tired,
Or that she needed sleep.
She wrapped the covering round our bed,
In many an ample fold;
She had not half so much herself
To keep her from the cold.

I know it now, I know it all—
They knew it then above—
Her life of patient sacrifice,
And never-tiring love.
I know, for then her tasks seemed done—
We all were grown beside—
How glad she must have been to go
After the baby died!

I do not care to deck me now,
With costly robe or gaud—
My mother dressed so plain at home,
And never went abroad.
I do not ever want a shroud
Of linen, white and pure—
She made our little baby one
That was so coarse and poor.

I had another brother then,
I prayed that God would save;
I knew not that I chose between
The prison and the grave.
I did not know, when a'er the dead
So bitterly I cried,
I'd live to wish a thousand times
The other, too, had died.

ABOUT HORSES.

We are about to tell little boys and girls who are in the habit of reading this column something in relation to animals, which we hope they will understand, and which we trust will possess interest for them. Once upon a time we were walking along one of the highways leading into our village. It was a warm, pleasant afternoon in summer, and as we listened to the rustling of the corn leaves, just stirred by a gentle wind, heard the soft twittering of the birds, and looked at the calm blue sky arching overhead, we thought how very good God was to give us so beautiful a world for our home, when all of a sudden we were startled by such a terrible noise, that fearing some danger was at hand, we got out of the way as quickly as possible, and on looking around to discover the occasion of it, we saw three great boys in a wagon. A little pony was hitched to this rattling vehicle, the boys were shouting and laughing at the very top of their voices, and every moment giving the pony a stroke with a long whip which they carried, the lash at each blow making a loud, cracking noise, which seemed to delight them very much, while the poor little animal, almost frightened to death, was doing its utmost to get over the ground. We had often before noticed this pony; it was so thin and poor, that it was enough to make any one feel sorry just to look at it; and now, as it dashed past, covered with foam and sweat, we knew that it was only prevented, by its great terror, from tottering and falling over with weakness. Now, perhaps these boys did not intend to commit a great wickedness; perhaps they were only thoughtless, and did not consider how much pain and suffering they were giving to a creature formed by God for the use and comfort of man. If so, we should be sorry for them; and "even as a child is known by his doings," children who are taught better, should strive by a good example to influence others in the cause of humanity.

Another time a man had a pair of lean, miserable looking horses, in a wagon loaded with barrels of salt. The load was too heavy for them to draw; and although all were exerting themselves to the utmost, they could not stir it an inch. Still the cruel whip, time. On swing at them, and beating again and again, with the whip, which was covered with [illegible] called a carter's whip. At last the poor animals, making a desperate effort to move it, in the attempt one of them ruptured a blood vessel; in a moment, the blood pouring from his mouth and nostrils, had dyed the earth all around, and lying down in the harness, in a few minutes more he was dead.

This you will, perhaps, think was a happy release from its troubles; and so it was, and a signal punishment for the hard hearted owner, who was a poor man, and not in a situation to lose a faithful animal, which had helped him to earn a support for his family. After this we hope he was more merciful; but however this may be, what we wish at present is to urge upon the young kindness and gentleness to all dumb creatures. Even in teaching them to work, or to perform any duty, it is not necessary to be harsh or cruel; and it is surprising to any one accustomed to notice these things, how soon they may be taught to manifest pleasure, rather than fear, at the sight of one who is kind to them; and as the design of this little sketch was to speak more particularly about horses, as they are probably more subject to abuse and oppression than any of God's creatures, we will relate, (as nearly as we can recollect,) an anecdote of one of them, which is told by a christian lady who resided in England.

She was in the habit of sitting in a room, from which a window opened into a park, where a colt was allowed to run in order to eat the grass. One day, while watching his graceful movements, running and playing about, the thought struck her that she would try how far this animal could be taught, by kindness, to manifest gratitude or affection; and she got into the habit of keeping something at hand for him to eat, such as a piece of bread, an apple, or a handful of oats, and of offering it to him, and caressing him with her hand whenever he came near enough to the window to enable her to do so; until at length he became so familiar that he would stand with his head and neck stretched into the room for hours at a time, apparently watching her while she would continue either to read or sew, and in all his gambols he would contrive to keep within sight of the window that commanded a view of his only friend. At length the time came when it was necessary to break him to the use of the bridle and saddle; but the spirited creature threw the groom from his back, and would not allow any one about the premises to mount him until his friend, hearing of it, made her appearance, when, much to the surprise of every one, he allowed her to get into the saddle, and many a day afterwards he carried her along, safely and pleasantly upon his back.

It is not always, however, that creatures without reason display so much intelligence, yet as we have before said, the most stupid of them give evidence that they regard those who are kind to them; and when we think how few enjoyments these poor dumb brutes have in their short lives, how scanty many times is their food, and how severe their toil, every one should strive to avoid making their lot harder than it must necessarily be. If you will turn to the last chapter of the book of Jonah, you will find that God also regards this portion of his creation with a pitying eye. Jonah was angry because God did not destroy Ninoveh, and God told him that he (Jonah) was grieving for a gourd, "which came up in a night and perished in a night." Yet he was angry because he did not destroy a great city, "wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand; and also *much cattle*." Thus you see God knew exactly how many little children there were in this city. He had numbered them all. There were six score thousand that did not know their right hand from their left; and also much cattle; so that no one, either great or small, need ever hope to escape his all-seeing eye. And we trust every little reader will remember that, especially if they are tempted to forget him who made them, or to be cruel or unkind to his creatures.—*Presbyterian.*

A LITTLE METHODIST.

Let me tell the children about a little Methodist. He is only five years old. A short time ago a circus came to our village. When the wagons and animals passed the house where he lived, he ran in, saying:

"There, now, our minister will have to go right away to his room and say his prayers, for the circus is coming!"

While many boys were very glad to go to the circus, this little boy did not even *ask* to go. Some one asking him why he did not go, he replied:

"Why, I couldn't go, because I am a Methodist."

I wish some of the grown-up Methodists that I wot of would say as much when the circus comes round.

Our little Methodist prays also. One Sabbath, after hearing a boy use bad language, he went to his grandmother, and said:

"Grandma, I want to go into the room and pray for Charley, he has been using bad words."

He went in, and, with tears rolling down his little cheeks, he prayed God "to forgive Charley for saying bad words, and to make him a good boy."—*S. S. Adv.*

GRATITUDE.—Shall our gracious God watch over us through the heat and burden of the day, and shall we devour the food which he provides for us at night, with hands we have never raised in prayer, and lips which have never praised him?

PROFESSIONAL.

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Worms, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my 9 1y

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LEONARD FASH & Co.,
COMMISSION MERCHANTS,
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Oct 24. *NEW ORLEANS.*

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COTTON AND SUGAR FACTORS and Commission Merchants, No. 47 Carondelet, corner Union street, New Orleans. jy11-1y

JOHN P WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 119 Common street, New Orleans. ny2-1y

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COTTON FACTORS AND GENERAL COMMISSION Merchants, No 94 Gravier street New Orleans. au2 1y

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Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 87 Carondelet street, New Orleans. ja28

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 79 St. Charles street, New Orleans. jy5-1y

T. T. TWITTY.
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Herrings celebrated Fire and Burglar Proof Safes., No. 93 Gravier street New Orleans. mh18m

BUSINESS CARDS.

O. P. LATTING. B. W. NEUTZ.
LATTING & NEUTZ,
GROCERS, 99 CAMP STREET.
Refer to Messrs. Hitchcock & Latting, Jos Sexton & Co., Paul Cook & Co., and Mr. Charles F. Burkett. n14 6m
JOHN BOLLMS. L. CLAUSS

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GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. n7s0

FASHIONABLE CLOTHING.
T. H JACKSON & CO.,
No 82. Common street.
KEEPS SUPPLIED by frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—LADIES—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.,
All on reasonable terms. T. H. JACKSON & Co.,
jan 31 No. 82 Common street, 2 doors from Camp street.

CLOTHING.
Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the Latest Styles, at the Lowest City Prices.
L. W. Lyons & Co.,
d12 83 Canal St. near Camp.

BOY'S CLOTHING.
PER LATE ARRIVALS.
A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices. L. W. LYONS & Co.,
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BENTHUYSEN, LEWIS & Co.,
Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS.
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To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
AT
No. 41 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14 R. W. RAYNE.

D. J. WASSON,
CARPENTER and BUILDER, No. 66 Rampart street, (formerly Hercules street.) Box, No 386 Mechanic's Exchange.
Will do work promptly and well, and as cheap as any for cash.

Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

BELLS I BELLS II BELLS III BELLS IIII
WEST TROY BELL FOUNDRY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.
For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
Address, A. MENEELY'S SONS, Agents.
West Troy, N. Y. my18-1y

P. H. WILLARD,
COAL MERCHANT,
18 EXCHANGE PLACE. (OPPOSITE THE POST OFFICE.)
THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand Pittsburgh, English, and Cannel, Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

BOOTH & CO.
ARCADE HAT STORE, No. 45 Magazine Street, New Orleans. Established in 1843. Manufacturers and Jobbers at Wholesale in Hats, Caps, Umbrellas, etc., etc.
For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug30

BENTHUYSEN, LEWIS & Co.,
116.....CANAL STREET.....116
Would call the attention of
STRANGERS
To their large stock of
PLANTATION, HOUSEKEEPING, AND FANCY DRY GOODS,
All of which they are now offering at
GREAT INDUCEMENTS.
This stock offers great advantages to PLANTERS, in the fact that it enables them to make all their selections, by the package, piece, or at retail, at one establishment, at
LOWER RATES
Than any other house will sell. The stock of
BLANKETS AND NEGRO CLOTHS
is extremely large, and embraces the best manufactures at
VERY LOW RATES.
jan18-13t BENTHUYSEN, LEWIS & Co., 116 Canal st

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THE Subscriber furnishes lower than they can be procured of any *dealer in America* the celebrated ALEXANDER CHURCH AND PARLOR ORGANS; Prince's, Manning's & Mason's Hamblin's &c., and all other American make of HARMONICONS and MELODEONS; Chickering's, Nunn & Clark's, Gilbert's, Boardman & Gray's, Worcester's, Stoddart's, Gales', and all other prominent manufacturer's make of PIANOS. HARPS, GUITARS, VIOLINS, Stool Covers, Instruction Books, and Music of every description at *wholesale* and *retail*. Church Ministers and Schools supplied at a large discount. Every Instrument guaranteed. Circulars and prices sent free. Address
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PRINTING & BOOKBINDING
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No. 40 Camp street, corner of Gravier,
Over Barker's Banking House.
All Kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.
dec 26 1y WM. BLOOMFIELD, Jr.

FURNITURE! FURNITURE!!
C. FLINT & JONES,
44 and 46 Royal street, N. O.
WE WOULD INVITE the attention of city and country purchasers, to our large and most complete stock of HOUSEHOLD FURNITURE. Embracing every variety in ROSE WOOD, MAHOGANY WALNUT, OAK and imitation woods together with MIRRORS of all sizes; MOSS, HAIR and SPRING MATTRASSES, FEATHERS and HAIR CLOTH.
PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors. Parlor suits in BROCATELLE and fancy goods, CANE STOOLS, IRON BEDSTEADS, OFFICE LOUNGES, and DESKS of all styles.
The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety, from damage in transit. C. FLINT & JONES.
Wholesale and retail dealers in Cabinet Furniture, Nos 44 and 46 Royal street, New Orleans. ap18

VAN BIBBER HOUSE,
CORNER CARONDELET AND POYDRAS STREETS,
NEW ORLEANS.
I HAVE leased the above House, and have newly furnished it throughout, and it is now open for the reception of Regular Boarders and the Traveling Public. With an experience of seventeen years at the business in Louisiana and Texas, I flatter myself that I will share a liberal portion of public patronage.
I will also act as Agent for distant friends for the purchase or sale of any article in this market. HENRY VAN BIBBER. o31-3m

STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprise the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine, our stock before purchasing else where. Our style of trimming and fitting up stoves is inferior to none, and superior to many.
We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPPANED WARE.
We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
Remember No. 1 Front Levee corner of Custom House at the sign of the au COFFEE POT. AUSTIN & GOODWYN. ap20-6m

New Orleans Branch
OF THE
HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $500,000.....SURPLUS OVER $250,000.
CHAS. J. MARTIN, President.
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Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
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(INCORPORATED IN 1810.)
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The undersigned, Agent of the above responsible Companies, is duly authorized to issue Policies of Insurance on buildings, merchandise, ships in port and their cargoes. Also cotton in press, gin and sugar houses, household furniture and personal property generally, against loss or damage by fire in this city and in the country.
Ten per cent. cash returned on payment of premiums.
Losses equitably adjusted and promptly paid.
Jan17-1y R. W. RAYNE, Agent

Plantation Drug Store.
JUST received at the Plantation Drug Store of R. H. READ, 84 Common street, per ship Andova, a superior lot of VARNISHES. Also on hand a fine assortment of PAINTS, OILS, WHITE LEAD, PAINT BRUSHES, &c., all low for cash or short paper.
PLANTATION MEDICINES, PERFUMERY, and STATIONERY, at the most reasonable rates.
Also, READ'S COUGH MIXTURE, a pleasant and reliable remedy for ailings of the Throat and Chest. If the article offered does not cure or relieve the afflicted, the money will be promptly returned.
nov 21 R. H. READ, 84 Common street.

EDUCATIONAL.

HOMER COLLEGE.
THE Trustees of this prosperous institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, *each*, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASSIN, Secretary. jan 23-1y

Centenary College of Louisiana.
THE next term of this institution will open on MONDAY the 5th of October, 1857.
FACULTY:
Rev. JOHN P. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. BLOOMFIELD, A. M., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLCOTT, D. D., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department.....5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep26

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 27th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

Emory and Henry College,
WASHINGTON COUNTY, VIRGINIA.
THE Spring Session begins on 14th January, and closes on 9th June following. The College charges for five months, including Tuition, Board, Fuel, Washing, and Incidentals, will be $71 25. For a catalogue or for other expenses, address
jan 9-2m E. E. WILEY, Pres't., Emory postoffice, Va.

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this Institution will begin January 26, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: then S. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. D. M. EVERHART. d19-1y

E. J. HART & CO.,
Wholesale Grocers, Druggists, and Commission Merchants,
77 and 79 Tchoupitoulas street, New Orleans.
INVITE THE ATTENTION OF DEALERS in Merchandize to their very extensive stock, which they offer at very reasonable prices. Their stock consists in part of
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COFFEE, SUGAR, TEAS,
Provisions of all kinds, especially SUGAR CURED HAMS, by the Tierce, MOLASSES, RICE,
MACKAREL and other FISH in all sized packages and Hermetically Sealed Cans,
WHALE, LARD, LINSEED and CASTOR OILS, STAR and SPERM CANDLES,
CLARET, CHERRY, MADEIRA and PORT WINE, ANISETTE, and other CORDIALS,
SCOTCH and PHILADELPHIA ALE, LONDON and PHILADELPHIA PORTER,
TOBACCO direct from Virginia, SEGARS, Havana and German
SPICES, PICKLES, CATSUPS, PRESERVES, ALMONDS, RAISINS and other Fruits,
ROCK, ASSORTED and FANCY CANDY, TUMBLERS, FLASKS and other GLASSWARE,
LETTER and WRAPPING PAPER of all kinds,
WOOD and WILLOW WARE, MANILLA CORDAGE,
POWDER and SHOT, YEAST POWDERS, SNUFF of all kinds,
and all other articles connected with the general grocery business.
Drugs.
SULPHATE QUININE, ACETIC, CITRIC, TART and other ACIDS,
AQ. AMMONIA, SPIRITS NITRE, HAIR. COPAIBA, English and American BLUEMASS
CALOMEL and all other MERCURIALS, CHLOROFORM, BORAX,
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PLASTERS, LUBINS and other Extracts, GELATINE,
GUM ARABIC, OPIUM, MYRRH, CAMPHOR, etc., ESSENTIAL OILS,
IODIDE POTASSE, IODINE, STRYCHNINE, MORPHINE, SALTPETRE,
SEIDLITZ and SODA POWDERS, SPONGE, PAINTS, PAINT and other BRUSHES, GOLD LEAF,
LABELS; PERFUMERY, BLANK BOOKS, STATIONERY and all articles used by dealers in Drugs.
White Lead. Agents for the Philadelphia Depot Manufactories, J. P. & W. WETHERILL, L. N. LEWIS,
Agents for LEWIS & BROS. Colors and Zinc Paints,
SULPHATE QUININE, sold only in packages not less than fifty ounces;
MALT and HOPS, a constant supply for Brewers use. a11-1y

THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures
EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and rising ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheumatism.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have not tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no ifs nor ands, buts nor buts about it, in nine cases, but not yours. I peddled over a dozen bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of 80. I have seen poor, puny, wormy-looking children, whose flesh is soft and flabby, restored to a perfect state of health by one bottle. One dose will relieve any child from worms, and one bottle will always cure it. It gives great relief in catarrh and deafness. Some who have taken it had been costive for years, and it has been regulated by it. Where the body is sound it works quite as well, but where there is any derangement of the functions of nature will cause very singular feelings, but you must not be alarmed they always disappear in from four days to a week. There is never bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
For sale in New Orleans, wholesale and retail, by
dec5.1y J. WRIGHT & CO., 21 and 151 Chartres st.

Southern Machinery Depot.
PORTABLE STEAM ENGINES from 2 1-2 to 15 horse power. STATIONERY STEAM ENGINES, from 15 to 50 horse power. PLANTATION SAW MILLS, to cut 3m 3000 to 10,000 feet of lumber per day.
CORN MILLS, from 14 to inches, made of best French solid Burr Stones.
DRAINING PUMPS, to throw from 700 to 17,000 gallons of water per minute.
WELL PUMPS, to lift any required water from wells 100 ft. deep Rudder and Sole BELTING, Hickerson and Lead PIPE, Carpenters', Blind, Sash, and Carriage Makers' AMERICAN MACHINERY, TINNERS' TOOLS, Circular, Sash, and Mulay SAWS, Solid FRENCH BURR MILL STONES, &c.
For prices and particulars, a pamphlet will be sent to any one desiring it. D. LOWRIER & CO., 98 Magazine street. n7

G. TIEMAN
Merchant-Tailor,
85 GRAVIER STREET,
HAS always on hand a choice and well selected stock of Spring, Winter and Summer goods. Persons in the country wishing to leave their measure can be supplied at any time and on reasonable terms. dec5

JOSEPH C. BEALL,
ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and to any other business entrusted to his care. A residence of more than 18 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.
References can be furnished if desired. mh21-1y

IT IS NOT A DYE!
MRS. S. A. ALLEN'S
World's Hair Restorer
AND
WORLD'S HAIR DRESSING.
THE ONLY PREPARATIONS THAT HAVE A
EUROPEAN REPUTATION!!
The Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair and scalp, and
RESTORES GRAY HAIR TO ITS NATURAL COLOR!
The Zylobalsamum or Dressing used alone is the best hair dressing extant for young or old.
We take pleasure in presenting the following unsolicited proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—*do not soil or stain any thing.*
GREAT BRITAIN.
REV. W. B. THORNELOE, *Prescot, Lancashire*, says, "Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum *are perfect marvels.* After using them six weeks, my *extremely gray hair* is restored to its natural color. I am satisfied it is not a dye."
HAYTI.
REV. MRS. E. C. ANDRUS, *for many years Missionary

NEW ORLEANS CHRISTIAN ADVOCATE.

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Foreign Correspondence.

THE ASCENT OF MOUNT VESUVIUS.

Our party of six, left the city of Naples for a view of this grand phenomena of nature, a volcano, and took a carriage for a drive part of the way up to a place called the Hermitage, occupied by a monk, who keeps refreshments for strangers and a chapel for devotees. We proceeded up the Mount in a winding way, over a most excellent road paved with lava, which affords the traveler a fine view of the country below, with the bay and city of Naples, presenting a prospect of great variety.

We stopped at the Hermitage, where guides with mules were in waiting, if we choose to ride; but our party preferred walking a part of the way, and taking each a guide, passed through a valley of lava which was supposed to have been the crater in the days of Pompey, now filled up with a hard bed of that deposit, without any vegetation. On one side a bold, rough ridge of rocks, of the same material, rose to a vast height, extending a considerable distance around Vesuvius like a wall of defense. We passed along between them in a narrow, rough pathway, composed of cinders thrown down the mountain side, where the streams of lava are seen pouring in every variety of form. In this walk we had a more perfect view of the surrounding scenes, with the lofty summits of Vesuvius above and the Mediterranean below, with the beautiful bay of Naples stretching out into the sea, its placid waters scarcely ruffled by a breeze. The day was perfectly delightful, and the surface of the bay appeared like a mirrior to reflect the glorious sunset, which burst upon our vision as we reached that elevated position, where we stood and watched his last rays as they flashed over the bosom of the deep, making a pathway of light as his broad disc sank behind its dark blue wave and tinged the distant hills with his beams. This view alone was enough to compensate us for our efforts. The deep blue sky above and the after glow of crimson and gold blending with azure around the whole horizon and reaching away up into the vault of heaven after the sun had retired, was extremely beautiful; and although the gray mist had enveloped the city and valley, partially obscuring their sight, yet the soft, violet tints of subdued light peculiar to this climate tinged the hazy mist, harmonized with the magnificent scene, and gave an additional charm to all surrounding objects.

We had not designed ascending the mountain in the night, but had been detained on our way longer than we anticipated. The ascent looked so dark and formidable and the mountain rose before us in such a wild, terrific aspect and fiery brow, that some of our party shrunk at the thought, and proposed to return; but the majority prevailed, and with our guides and military officer we started again to reach the height of this tremendous volcano, throwing out smoke and burning lava roaring down its sides in streams of liquid light. At the base of the last summit we found chairs, like palanquins, to carry us, with an additional number of men, ready to convey us up the difficult and almost precipitous pathway upon their shoulders. Two ladies, with myself and one gentleman, whose strength had failed, took seats in these. Dr. K. and our Irish friend preferred their own feet. The scene was ludicrous in the highest degree. Four strong, swarthy looking Italians, with a mountainous costume, were attached to each palanquin or chair, and when moving up hill looked like a caravan in the desert. We had twenty-five of these wild looking men along in our train, and it was wonderful how they could carry us upon their shoulders up such a declivity, in a pathway composed of cinders, piles upon piles, like those of a smith's shop, only larger and still more rough, without danger, was astonishing; yet they are so accustomed to the business, and every track and turn of the road is so well known, that they bore us along with comparative facility. One of the party, the Irish gentleman, lost his way, made a false step and plunged into this scoria up to his chin, and found it difficult to extricate himself. As we ascended the mountain the flames grew brighter, and the columns of smoke rose like a cloud of amber, floating in graceful curves around its lofty brow, wreathing it with a radiance of unearthly beauty, through which the moon, though not full, shone in a crescent form most brightly,

"Shadowy to set off the face of things,"

And the sky, in relief of this scene of transcendant brightness, was so transparent and clear, that the eye seemed to pierce its inner depths of celestial beauty, giving the smoke and flames in contrast something of the glow and light of Raphael's transfiguration on the Mount. We were landed at the summit with perfect safety, and seated ourselves upon a rock of lava to witness a scene of unparalleled magnificence which lies not in the power of mortals fully to describe. Such a display of splendor, sublimity and earthly glory as burst upon our eyes, never met them before. It was Vesuvius on fire! And there we were with its light and flame all around us! The late eruptions had thrown up two cones, one of them 200 feet high, the other much less, filling up the old crater and forming two new ones! And instead of standing upon its edge and looking down into depths below, we looked up and saw from the crater of the most lofty cone tremendous volumes of lava, like sheets of flame, throwing up 1500 feet in the air and come down in showers of rockets, as if the whole planetary system had left their orbits and gathered here to pave this magnificent cone with stars sparkling in their own radiance. Their light did not go out until another shower followed, which kept one perfect blaze of dazzling light, relieved by a dark ground of cinders, black as ebony, rendering the brightness of the fallen lava more dazzling. These blazing cinders were thrown at a great distance and fell all around us, and the whole heavens were illuminated by their splendor, The smaller cone kept up a ceaseless action, and sent forth its volumes of smoke and lava all the time, though not so powerful; but the whole place was glowing with splendor—too sublimely grand, too vast for the grasp of thought, or of language to express. It was the climax of the majesty and sublimity of God's own works—the display of His mighty power. Nothing upon this earth did we ever see to compare with it, except the Falls of Niagara—one of fire, the other of water, in contrast—the two wonders of the world.

The atmosphere around these mountains was like winter; but this great furnace kept us comfortably warm above, and the rocks of lava being all heated felt warm at our feet. We have had fresh eggs well cooked in the lava rolling below our feet; but the sulphureous odor was strongly inhaled in some places, and its streams had so whitened the rocks on the mountain side and in the valley as to render them visible in the darkness.

We did not like to leave this place of solitary grandeur, and could have remained all night and watched its dazzling splendor, but were compelled to go. We found the descent as singular as the ascent. Our pathway back was almost perpendicular, lying through a bed of sand upon solid ground of lava, which, though ankle deep, would give way and down we would slide several feet at a time, followed by rocks which would fasten our clothes to the sand, out of which we could not extricate ourselves without the aid of our guides, who held each by the hand. We reached the Hermitage, and were refreshed by a cup of coffee, and took our seats again in the carriage for Naples, after one of the most interesting excursions we have ever taken in all our travels in Europe or on the Continent, and with impressions of the terrible sublime never to be erased.

In our drive up we found people living in the recesses of these mountains upon green spots, directly under the crater, without fear. Small huts were seen, and men digging up the soil along the sides of the lava, which served for a fence, to cultivate vegetables; and large flocks of goats were browsing upon the stunted shrubs which grew upon its thin surface. How strange that these places are sought for habitations, when thousands of acres of the most productive soil lies in a waste, uncultivated! They make terraces among rocks, as if land was scarce and population dense; but it suits the cultivation of the vine, and that may be the cause, or the bad government, which makes no suitable provision for the poor.

S. B. THOMAS.

For the N. O. Christian Advocate.

PROPOSITIONS

To the Bishops and Preachers of the Methodist Church.

BRETHREN: Our Church is inherently strong in organic structure, numbers, wealth, native intellect and active itinerant agency. It is also *self-adjusting*; and can modify its action to suit the changing tide of events, without losing its *identity*. It consequently combines as many *essential* elements for grand moral and benevolent enterprise as any organization on earth. Permit me, with becoming humility, to suggest the *propriety* of some change in our present system, with a view to *the more efficient development of the literature function and moral power of the Church.*

For the sake of order, let us first notice the proposed change. Second, the reasons for such change. Third, our ability to make such change. Fourth, the probable results of such change. Let us dispense with all our monthly and quarterly periodicals, and our Tract Society, with all its expensive paraphernalia of agents, agencies, and colporteurs; put all the funds invested in these in a *Central* Publishing Establishment; and substitute for them a tri-weekly sheet issued on Tuesday, Thursday, and Saturday. Each sheet to come out in neat pamphlet form, royal octavo, on good paper, in bold type, and double columns. Make Tuesday's issue the *central general* organ for the *whole* Church. In this publish 1st, all the Episcopal correspondence and all matter of general interest and general application to the whole Church. Second, selections from the fugitive productions of sanctified genius—(a substitute for the Home Circle.) Third, one premium tract every week.—(substitute for Tract Society.) Fourth, a regular series of short, racy articles on the civil, social, domestic, moral and religious duties of Christians. Fifth, agricultural articles on field, meadow, orchard and garden culture and improvement. Sixth, such miscellaneous matter as would be suited to a Church periodical. Seventh, obituary notices—*Wesleyan in size.* Eighth, statistical and exchange tables, telegraph, etc. Make the Thursday's issue a historical repository, and cyclopedia, accompanied by the requisite charts, maps, plates, diagrams and figures for illustration. As this periodical is intended for general instruction, the instruction should be *elementary*, and simplified to the comprehension of the masses; then it will be intelligible to all. In the Saturday's issue have three departments: 1st, a literary review; 2d, theological review; 3d, a biographical repository. Make this issue such, both in *matter* and *manner*, that it shall *deservedly* stand in the *front rank* of this class of periodicals. All the editors ought to be ripe scholars, ready writers, and deeply pious—men who could realize that they were touching keys which would give out their notes over the vast expanse of *eternity*. And every subject treated should be elucidated with frequent and pious reference to the *power*, wisdom and beneficence of God, (as in the Bridgewater treatise;) so that the reader may be distinctly *impressed* with the idea, that everywhere he is in society with Godhead: And last but not least, let the first article in each weekly issue of every sheet be a chapter of the sacred Scriptures, with short expository notes. Then shall we have what we need, a sanctified and sanctifying literature.

We have failed, signally, to accomplish what we wish—a general diffusion of sound, sanctifying literature among the masses under our pastoral supervision. The cause must be sought in a defective system. We live in a fast age. With many readers, the habit of mental deglutition is incredibly gormandistic; and there is a corresponding morbid activity in the whole chilopoetic viscera of mental structure requiring fast feeding in this fast age. Weekly and tri-weekly issues are read with avidity, while monthly and quarterly issues, of the same matter, fall stillborn from the press. This accords with the soundest deductions of philosophy; for if the intervals be long between the presentations of a subject to the mind, it loses the chain and its interest in the subject; but if the intervals be short both are preserved. Our monthlies and quarterlies have all had a sickly existence and feeble circulation, and our Quarterly Review is now bankrupt. Hence the importance of a tri-weekly system. It will operate like a great *muscular heart* in our body politic, which, by its tri-weekly pulsating, will throw a rejuvenating lifeblood current through our whole organization. If this system be adopted, let us abrogate the charters of the local tract corporations, and turn the invested funds over to the central establishment; and to meet our pledges to the stockholders, give them the fine Bible, 7 per cent. per annum in good books, and 3 per cent. per annum in our new periodicals; which would be more acceptable to them than the present system. The probable effect which the new system would have on our local Church Advocates, would be so to abridge the editorial and press work, and size of the sheet, as to bring all to a fair sized one dollar per annum sheet.

To show the necessity of a general Church organ, take one instance. Suppose an important Episcopal communication has to be laid before the whole Church. It is first worked off at one office thence it is sent to six other offices, and the process repeated at each, attended with tedious delays. Then we have seven editors, seven sets of type setters, seven sets of press workers, and seven presses, to do what one can. Give such matter one insertion in a general Church organ, and in a few days our steam-driven 'colporteur'—U. S. mail—delivers it at every man's door. No one will question the importance of the proposed Saturday issue; but some question the propriety of the Thursday issue, alleging, 1st, it will occupy ground which is not an appropriate field for Church occupancy; 2d, even if it were, the subjects treated are those with which most persons are made familiar in schooldays; and 3d, those who are not, are so low intellectually, that on them the labor will be lost. In reply, I ask, Is the *general diffusion* of sound useful information *necessary*? *Necessary* for the development of the mental and moral attributes of the multitudes who are under our pastoral care? *Necessary* for the well being and progress of society? And is there a corresponding *obligation* to furnish supply? On whom does this obligation rest? Is the Church of God divinely exempted? As "Stewards of the manifold grace of God," will not our responsibility be measured by the rule, "A man shall be judged according to that he hath?" But the objection assumes that the Church ought to abandon the wide field of science and nature, where, amid the grandeurs and sublimities of the most gorgeous scenery, systems, suns, and planets, with their accurately adjusted centripetal and centrifugal forces; their mutual attractions and relative positions; the nicely arranged particles and relations of organized matter; their thousand varying forms, diversified colors, inherent properties, and elementary nature; and their still more delicate structure, exhibited in animated nature: the field where so many impressive lessons may be *piously* taught and learned concerning Godhead; where such overwhelming demonstrations of Godlike design, power, wisdom, and beneficence are displayed. What! the Church of God divinely interdicted from the *occupancy* of such holy ground!" Has secularity *alone* the *divine patent right* of *occupancy*? The second objection is an erroneous assumption: for during school days nothing usually is done but to lay the foundation of education. At that period of life, with most persons, only the lower faculties of the mind—memory, perception and the mental instincts are developed. The higher faculties, conception and the reasoning faculties *usually* mature and develop later in life; and then the superstructure of solid education is reared, not before. To illustrate: take one hundred persons *promiscuously*, but in numerical proportion to the numbers occupied in the various pursuits of life. Of the one hundred perhaps five have taken a college course, and the majority went through on the tail of the class; of the remaining ninety-five, about twenty have taken an academic course, the majority of whom are in the *tail* category; of the remaining seventy-five about twenty-five have had good common school advantages; of the remaining fifty about half can read, write and cypher to the rule of three; of the remaining twenty-five perhaps a majority can read and write their names. Now put the one hundred grown up men and women into one class, and examine them on the subjects treated in the proposed Thursday's issue: in the science and forms of civil and ecclesiastical government; in the history, organization and constitution of the United States; when, where, why, and by what authority was Mason and Dickson's line run; in astronomy, chemistry, natural, mental and moral philosophy, mineralogy, geology, geography, zoology, physiology, ethnology, psychology, arithmetic and general history, and scripture history, chronology, and biography. At the end of your examination you would find, right here in the center of christendom, in the middle of the nineteenth century, a development of ignorance so profound, 'twould almost bankrupt *credulity*. By bare possibility you might find in the one hundred one ripe scholar in sound English literature. *Therefore*, all our universities, colleges, academies, and schools to the contrary notwithstanding, to ninety-nine in every hundred the proposed Thursday periodical is an absolute *necessity*. The third objection is simply an error; for intellectually,

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

To these our periodical would be a skillful lapidary and tasteful florist, bringing the one from the broad ocean of obscure ignorance, and the other from the wide wilderness of uncultivated intellect, into appropriate position to yield moral wealth and moral fragrance. Would this be lost labor? I do not advocate the visionary attempt to make finished scholars of all the multitudes, or the expectation that all will acquire an accurate pronunciation or elegant style of English; but I insist that if the requisite means are furnished, all may, in proportion to mental caliber, store their minds with sound, well defined ideas and, *practical* information on all the great principles of science, morality and religion. And upon the question, not of propriety only, but of *positive duty* to those under our pastoral care, is not the Church, so far as she is able, bound to furnish the requisite stimuli and means for self-instruction? At that point our responsibility ends. But some say, why all this expense and labor? the great mass will not read. True, thousands do not read a thousandth part of what they ought to read. But why? Because it is bound in *costly* book form, and is 10, 50, 100 or 200 miles off: many never saw or heard of it; and if they had it, to one not fixed in the habit of reading, there is something formidable in the size, and the task to read a whole book so horculean that hundreds are deterred from undertaking. But, adopt the *broken dose* system, put the same matter into a cheap, attractive pamphlet form. Send it fresh and fast to their doors by our U. S. colporteur, and they will get it and read it; and there are one hundred chances that this system will produce a general habit of reading, to one that the book system will. By this system we can, for *three dimes*, furnish the identical matter which now costs *ten dimes*. Say we wish to print and circulate 125,000 copies annually of our tri-weekly sheet: for this purpose we will have say 20 *suitable* editors at $3000 each per annum, one bookkeeper $2500, one superintendent $2500, one hundred operatives at an average of $1000 each; for stationery, paper and fuel say $100,000; other incidental necessary expenses $10,000, and for contingences say $25,000, making in all $300,000. Now, *one-tenth* part of one per cent. on the estimated $302,000,000 income of our Church would be more than sufficient to pay the expense of the proposed tri-weekly. Certainly a wealthy, religious, intelligent Church, which can afford to spend $3,000,000 annually for self-indulgence—a *decent* Church, which spends over a million for a single week to snuff, sneeze, puff, chew, dip and spit along the paths of decency—a Church, which, for members and wealth, could almost bridge the Atlantic, or build a double track railroad from New York to San Francisco, or print and circulate the Bible in all the dialects of the whole earth—of the ability of such a Church to print 125,000 copies of a tri-weekly sheet there can be no doubt. The Church should not undertake an enterprize like this with the sinful view to create a revenue; but should make it simply self-sustaining. To this end, we could put the periodicals at one dollar each per annum, or $3 for the three per annum. In our organized capacity we act in contact with about 8,000,000, or 10,000,000 of population: of these nearly half a million of whites are members of our Church. Say that these constitute 125,000 families; of these say 100,000 would be paying subscribers, which would amount to just $300,000 per annum. Or if, by retrenchment, we could save 10 per cent. on our bill of self-indulgence, or two and a half dimes on the dollar of the Church tobacco bill, we would have the $300,000. But to give all this the "go by," I propose that for the next *ten* years we supply every Methodist family regularly with the proposed periodicals and charge *nothing*. To do this, I will pledge myself, if the Church will adopt this or some other analogous and equally *efficient* system, to be *one* of 30,000 persons to give ten dollars annually for this specific purpose. On this pledge I am ready to enter into bond and security and have the bond recorded in the clerk's office. Come, brethren—bishops, preachers, princely merchants and rich planters, what say you? Shall we, as "Stewards of the manifold grace of God," hold the Archimedean lever in our hands, with power to crane up the masses from the cesspools of stultifying ignorance, and stand still? Who will take the responsibility of answering to God for the delinquency? Shall a Church combining so many of the essential elements for grand moral enterprize—a Church, proud of its position and influence, sneak behind in moral and benevolent enterprize? The providence of God unerringly indicates that if we are true to duty we may have a bright future, and run a brilliant career of usefulness. If the Catholics in our geographical bounds, with their statesmanlike policy, possessed our advantages of wealth, numbers, influence and living machinery of 2200 itinerant agents in the field, they would move instantly for the crown which God in his providence now offers to our acceptance.

But will the *probable results* justify the adoption of the proposed system? Let us suppose it is prosecuted with energy for ten years: we have then furnished 125,000 libraries for as many families, 30 volumes of 330 pages each, royal octavo, in each library, freighted with "thoughts which breathe in words which burn," treating on all the important subjects of human thought and investigation. In each library may be found all matters of general interest and application to our whole Church, a large assortment of sanctified light literature, 500 premium tracts, much valuable statistical matter, a good supply of racy instruction in specific christian duty, valuable agricultural matter, about 4000 pages, royal octavo, of the best cyclopedia matter, about 1000 of the best historical matter, about 2000 of the best biography, about 6000 of the best review matter in the language, and the whole of the sacred scriptures with expository notes. What a valuable library! and 125,000 such *presented* to 125,000 families. And best of all, by the wise policy of the broken dose manner in which it was presented, we have kept wide awake an exciting interest; so that it has been read by hundreds of thousands, who otherwise would not have been interested.

Now, to arrive, by induction, at the results: suppose these periodicals had been received into our families when we were growing up, what a *large capital* of sound, solid information we should have had with which to commence the active duties of manhood. Many of us would have been a full quarter of a century in advance of the stand point from which we started. Now, what this system will do for one—other things being equal—it will do for another, and the aggregate of what it will do for the separate unities is the sum of what it will do for the masses; and by the laws of mental contact and social intercourse the results will go on in double ratio. But to see the ultimatum of good, we must wait for the exhibit of the grand balance sheet of eternity. Brethren, let the world see that we are earnestly striving to do the greatest possible amount of good to the greatest possible number at the least possible expense. Then shall we enlist public sympathy and interest, secure popular favor and confidence, and enlarge the sphere of our usefulness.

I have a supplement to the above suggestions, but unless the suggestions meet with popular favor, it will be unnecessary to publish the supplement.

The above is respectfully submitted by

AN OLD PREACHER.

Fairy Glenn, Dec., 1857.

WITHHOLDING CORN.

Between eighty and ninety years ago there lived in the Connecticut River valley, two farmers, one of whom was named Hunt, and the other Clarke. The former, in early life, had been a man of strong will, and somewhat hasty and violent in his temper. Sometimes he had been seen beating his oxen over their heads with the handle of his whip in a way to excite the pity of the bystanders, and when expostulated with, he excused himself by saying he had the most fractious team in town. By-and-by an alteration took place in the temper of farmer Hunt. He became mild, forbearing; and what was remarkable, his oxen seemed to improve in disposition at equal pace with himself. Farmer Hunt joined the church, and was an exemplary man. His neighbors saw the change, both in himself and his team. It was a marvel to the whole town. One of his townsmen asked him for an explanation. Farmer Hunt said, "I have found out a secret about my cattle. Formerly they were unmanageable. The more I whipped and clubbed them, the worse they acted. But now when they are contrary, I go behind my load, sit down, and sing Old Hundred, and strange as it may appear, no sooner have I ended, than the oxen go along as quietly as a man could wish. I don't know how it is, but they really seem to like singing."

In the course of a few years, the two farmers were chosen deacons of the church, and they both adorned their profession. About the time of their election, a grievous famine prevailed in the valley and the farmers generally were laying up their corn to plant the ensuing season. A poor man, living in the town, went to deacon Hunt and said, "I have come to buy a bushel of corn. Here is the money. It is about all I can gather." The deacon told him he could not spare a bushel for love or money. He was keeping double the usual quantity for seed corn, and had to stint his own family.—The man urged his suit, but in vain. At last he said, "Deacon, if you do not let me have the corn, I shall curse you." "Curse me!" replied the deacon, "how dare you say so?" "Because," said the man, "the Bible says so." "Nonsense," exclaimed deacon Hunt, "there is no such thing in the Bible." "Yes there is," replied the poor man. "Well," said the deacon, "If you can find any such text, I'll give you a bushel of corn." They went into the house, when the man went to the old family Bible, turned to Prov. 11: 26, and read, "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it."

The deacon was fairly caught. "Come along," said he, "and I will be as good as my word." He took him to the corn-house, measured out a full bushel of corn, helped the man put it into his bag, assisted him in slinging it upon his shoulder, and just before his departure, being somewhat of a wag, he said, with a twinkle of the eye, "I say, neighbor, after you have carried this corn home, go up to deacon Clark, and curse him out of another bushel."

Letter of Dr. Cartwright, of New Orleans, to Rev. Peter Cartwright, of Illinois.

DAVENPORT, Iowa, July 4, 1857.

REV. SIR—In traveling for health and recreation, I find myself in the new and beautiful city of Davenport, on the 4th of July, and know not how better to celebrate the day than by giving expression to a few thoughts suggested by reading your Autobiography. The work is interesting and instructive, as it gives some account of the labors and sufferings of those early pioneers who planted Gospel vineyards in the great western wilderness, in the face of difficulties sufficient to have appalled the Apostles of old. The only tools they worked with consisted of the Bible and Hymn Book; the rules to direct their labor were contained in a little pamphlet called the 'Discipline,' and the history of the fruits of their labors was summed up in little annual tracts called 'Minutes.' The only sins they preached against were sins specified in the Bible. With these simple means, a few illiterate preachers of the word of God, (as it is written and plain to the comprehension of every man and woman) in a very short time made more converts to Christianity in the valley of Mississippi, and planted more churches than did the Apostles themselves in the whole of Europe and Asia. Of late years, however, the grapes in many of the richest vineyards are turning sour. Wherever this is the case, I have satisfactorily ascertained that the laborers in the vineyards have been using other tools than the Bible and the Hymn Book, and striking at other sins than those designated as sins in the revealed word of God. There was a man hung yesterday in sight of this growing city, and not permitted to see the light of the glorious fourth, for killing his wife. On inquiry I find that the sin that the rising generation in several of the schools and colleges at the northeast are mostly taught to shun, and the loudest thunders of the pulpit roar against, is not murder or any other sin that the Bible denounces, but a new sin lately discovered to be a sin by an aristocratic junta of Exater Hall, London, the sin of slavery.—According to the dogmas of Exeter Hall, slavery is not only sin against God, but a sin so heinous that it would be doing God a most acceptable service to abollish it. According to the Bible, the law from Mount Sinai was compiled to the slaveholding Jews, the Savior of mankind began and ended his earthly pilgrimage in a slaveholding country, and in no instance preached against slavery as a sin.—By preaching Exeter Hall dogmas from the pulpit, and insisting upon them as if they were Gospel truths, and by instilling them into the minds of the young of schools and colleges, as a most essential part of education, the people have been led into angry contentions, and most of the churches have been divided and split into irreconcilable fragments. The only remedy for the evil is to go back to the text books of the early pioneers, and preach no other doctrine than the doctrine contained in them. The Bible has nothing to do with slavery or any other political institution. It is to reform the heart of fallen man, to cast out sin from the inner man, and thus to banish evil from society, whether slave or free, democratic, monarchical or despotic. Hence it is adapted to all forms of government. It would not be a Divine Book if it were only suited to some particular form of government. The Revealed Word, preached in its purity, is all potent to banish sin. You know this to be true because in the early years of your ministry you preached the pure, unadulterated word both to slaves and freemen—both fell before it, and were converted to God.

Whereas the preaching of Abolitionism or any other species of politics, never did nor never can convert a single soul. Instead of purifying the heart, as Bible preaching does, it sows the seeds of infidelity and feeds the evil passions which true religion subdues. The doctrine that slavery is sin against God is no where taught in the Bible, but is simply an ingenious political device of the aristocrats of Great Britain to overthrow our republican institutions and to destroy our northern manufactures. You and I reside in the same great, happy, prosperous and Christian country, whose republican example the monarchists and privileged classes of Europe so much fear. You live in the Northwest and I in the Southwest. The distance from London, through France, Germany and Austria to the Turkish dominions, is not so great as the distance between your home and mine, yet our political interests are as identical now as they would be if we were both back on our native James river and Potomac. But it is the policy of Great Britain to make us believe otherwise if she can. Hence her statesmen have added a new commandment to the decalogue. They forbid slaveholding, they have denounced slavery as sin and have organized societies, both in Europe and America, to enlist the sympathies of the world against the alleged sin and procure its immediate abolition. The abolitionists proper regard you as one of their worst enemies, because you do not concur with them in the means used to abolish slavery. You are opposed to any violent measures to blot out the alleged sin, and in favor of dealing with the sin, if it be a sin, as other sins are dealt with by simply preaching the revealed word of God in its plain sense and reading. But why class slavery among the sins at all, considering it is not so classed in the Bible? Why look for it to fall under the preaching of the gospel, considering that it is not denounced as a sin in holy writ and stands on the same footing as the institution of marriage? You did not derive your belief in the sinfulness of slavery from anything you read in the Bible, and I am sure you did not derive it from the writings, lectures or preaching of the modern abolitionists. You brought the belief with you from Virginia and the South. In former times, a great many people in the slaveholding States regarded negro slavery as a social, moral and political evil. They were led to this belief principally from abstract or theoretical reasoning, founded on the assumption that the negro was a being in every respect like themselves, except in the color of his skin. My father and a great many others fell into this error and emancipated their slaves. But experience proved not only in Virginia but in other States that emancipation, so far from bettering the condition of the negroes, almost invariably made it worse. But the evil did not stop at that. The black freemen became trespassers on the white freemen who had liberated them and on the population generally. Hence the Legislatures of the States, where the blacks were numerous, were compelled in self-defense to put a stop to the experiment of emancipation. It was clearly foreseen, that if the negroes were liberated the whites would have to leave the country or labor, not only for the support of themselves, but for the black freemen likewise. It was also ascertained that they would have to increase the number of prisons and penitentiaries and incur the expense of a strong police force. You left the South before the experiment of emancipation had been fairly tried and proved a failure. Hence you carried with you the old ideas about slavery being an evil.

You may remember something of the Guinea negroes that had been imported into Virginia. If you do, you will remember that in size, actions and grimaces, they resembled the ourang-outang, almost as much as their descendants of the fourth and fifth generation resemble them. A daguerreotype of old Guinea Tom, as I have frequently seen him in the days of my boyhood, with snakes in his bosom engaged in a species of heathen worship, called 'conjuring,' if placed in contrast with a good likeness of his grand children, two of whom were popular preachers, I am sure would be sufficient of itself to show, that whatever evils may be attached to negro slavery, it is fairly entitled to the merit of greatly improving the African race, physically, morally and mentally. If I could send you a daguerreotype, of the third or fourth generation of negroes born in freedom, and left in neighborhoods to themselves, remote from the supervisatory care of the white man, you would see at once that they were rapidly retrograding to the original barbarism from which slavery had raised their grandfathers. The minutes of your conference will prove, that up to the year 1810, the colored communicants in Philadelphia greatly exceeded those of Charleston. When I last examined the minutes, some few years ago, I found more colored communicants in the Charleston district than in all the nonslaveholding States put together. I found also, on examining the statistics of the prisons and penitentiaries of the northern cities, that they have been gaining in the number of black criminals almost as fast as the church has been losing its colored communicants by negro freedom. If the Hebrew names, given to the children of Ham, could be rendered into English with all their original significance, every one would see that they were not only black, but had that type of mind—qualifying them for no other than a subordinate condition in society, or in other words, that slavery is their normal condition and they never can be civilized or Christianized in any other. The whole subject could be settled in a trice—the schisms in the churches healed and our political union cemented, if dealt with, as you dealt with Gen. Jackson, boldly faced, and the truth, however unwelcome, forced upon the public as you forced the awful tenets of the church upon his attention; instead of mincing matters or smothering your Methodist doctrine, (when kindly pulled by the coat in the pulpit by a brother clergyman, and admonished in a whisper of the presence of that renowned personage,) you cried out aloud, his name—the hero stood up before you, and you thundered in his face the awful words that 'God would damn his soul if he did not get converted.' Many of the audience, knowing his impetuous temper, trembled for you, and one of the preachers, after church was over, called on him to apologize, especially for some additional remarks you made that God would make as quick work damning him as he would a Guinea negro. Jackson waived the apologizer from his presence.

The arrow had taken effect—you had come squarely up to his standard of what a minister of the gospel ought to be—viz; to love every body, and to fear no mortal man. He naturally concluded that love for him and every soul around was the moving spring of what might be regarded as intemperate zeal, and he opened his heart to receive the Word as you preached it. When he afterwards met with you he shook you cordially by the hand, and remarked, that he only wanted a few thousand such independent, fearless men to officer an army to take old England. There is reason to believe that as England and the war disappeared in the distance, Heaven opened to his view, and the Word you had so fearlessly preached, prompted him to win the eternal bliss he now enjoys. Andrew Jackson has gone to Heaven and left the work of taking Old England to Young America, and Young America can do it in a short time by the force of example, without striking a blow, if we only had a few thousand, fearless, independent preachers to proclaim the truths revealed in the Bible in regard to negroes, and confirmed by experience and observation, as that would prevent any danger to Christianity and Republican Institutions from the slavery question. The privileged classes of Europe, who have stripped the great masses of their fellow men, bound like themselves, of all the essential comforts of life by taking advantage of their prejudices, and sowing dissentions among them, are trying to play the same game upon the people of the United States that has succeeded so well in Europe and the East Indies; hence they are using the slavery question as an apple of discord—to divide the Union and cheat the Yankees out of their manufactures, by pointing to the flag of liberty over the white man and the whip over the negro—carefully concealing the important truth that the white and black races are essentially different—liberty being as injurious to the latter as it is beneficial to the former. No one knows better than the British aristocracy, British doctors of divinity, British statesmen and philosophers, that the negro is not a white man with a black skin, but a different being, differing in wants and mental conformation.—They know the version of the Scriptures, called the Septuagint, quoted by our Savior and the Apostles, uses the Greek, Ethiopian, where Cush and some other Hebrew words, to designate the negro race, occur in our version, and, conveying no meaning to the English reader. Yet they know that it suits British policy to contend for the perfect equality of the races, and to brand every other doctrine as irrational and anti-Scriptural. Hence the whole current of English literature is filled with Abolition poison to tempt the young republican giant, who is writing the *mene tekel* of king craft on the heavens, to drink and die.

Yours very truly,

SAM'L A. CARTWRIGHT, M. D.,
of New Orleans.

PERSEVERE.—If a seaman should put about every time he encounters a headwind, he certainly would be a long time in making a voyage. So he who permits himself to be baffled by adverse circumstances, will never make a headway in the voyage of life. A sailor uses every wind to propel, so should the young man learn to trim his sails and guide his bark, that even the adverse breeze should fill its bellying canvas and send it forward on its onward course.

An old gentleman being asked what he would like for dinner, replied: "An [illegible] company; some thing to [illegible] napkin.

A CONFIDENTIAL WORD.—If you would rise in the world, you must not stop to kick at every cur that barks at you as you pass along

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, FEBRUARY 13, 1858.

EPISCOPAL CORRESPONDENCE.

LOUISIANA CONFERENCE.

FEBRUARY, 4, 1858.

This body met Feb. 3, in the Baptist Church, Bishop Pierce presiding. The frost, wind, rain and snow set against us; for we had all of them before 12 o'clock yesterday. Members of the Conference are very generally present. Two died during the year—the venerable Wm. Stevenson, over 90 years old, and bro. McBride, a transfer from Memphis Conference.

This place (the shire town of Desoto parish and named for the great English jurist, as Mr. Womple, who laid it off a few years ago, tells me) has greatly improved since we were here last. The first building that strikes the approaching eye is the Female College. It is a noble building, creditable to the Church and State. Dr. Thweatt, the President, is a member of the Conference, and favors us with his presence and counsels: also, Prof. Pitts. They are doing good here as pastors and preachers, as well as teachers. The recitation and dormitory rooms of the institution are large and eligible. The patronage increases, and the trustees, alive to the importance of the charge they have in hand, are looking to an endowment of at least two professorships. This is necessary to raising the high standard of female education they aspire to.

I know of no better real estate movement, in a town, than a good school. The effect is seen here. Families have moved in, of the best class, for educating their children. Several new houses are building and built. Society, every way, improves and lots are in demand.

Several lay brethren are with us on committees of the whole; the bad weather prevents many of them attending. I mention Col. King, of Bienville parish; D. Lawrence, of Bossier; Dr. Gaskill, of Union; C. Thompson, of Orleans; Preston, of Texas; A. M. Campbell, of Desoto: others are expected.

The committee of the whole, in lay session, met first in the afternoon yesterday, to consider the subject of missions, receiving reports, etc. The main feature of its recommendations is that, as far as practicable, missions and circuits be united in single charges, and two preachers appointed to the joint charge. Having a class of preachers for negroes, and another for whites, is felt to be a growing evil; especially when they labor in sight of each other. Send them out, two and two, and have no caste in the ministry.

The committee meets this afternoon on education. Prof. Scales is here, representing Centenary College; and other matters of interest will come up. The Bishop has consented to be present.

I omitted to state, in the organization of Conference, that J. W. Johnston was elected secretary, and F. T. Rawson, assistant.

Our trip to this Conference was not so bad as that four years ago. Then we had too little, now enough water. The good steamer Lecomte put out her passengers at Grand Bayou, Saturday morning before day. For miles, Red River bottom was overflowed, except the spot we landed on. The Steamer Empress had, some hours before, landed an equal number—say fifteen. Major P. received the crowd courteously and treated them well.

With Mr. H. and two preachers I left in a yawl and took breakfast with Mr. Cole. We went ahead and sent back to the Lake for the company, who came out after breakfasting at Grand Bayou, where they say they breakfasted royally. Instead of a yawl, they were brought to main land by Capt. Ford, free of charge, in a large cotton flat. It was very generous in the captain. From the Lake to this place, is twelve miles of very bad road.

Bishop Pierce did not stop with us, but went on to Shreveport, where he preached last Sabbath and reached us here on Tuesday evening, in company with bros. Harp and Parker.—"Woodsman," as our matrimonial columun will attest, has been on a happy errand and obtained a gift from the Lord. Yesterday was the Bishop's 47th birth day: he looks like he might see forty-seven more. So may it be. H. N. M.

REV. ABNER WINN.

Whereas, in the providence of God one of our number, Rev. ABNER WINN, L. E., has been taken from us by death: And whereas, bro. Winn was one of our most useful and influential members, and a *good* and *acceptable preacher*, and in this mysterious providence the Church and community have sustained so great a loss—cut off as he was in the prime of life: therefore,

Resolved, That it becomes us to recognise this visit of God by humbling ourselves before him and striving to be prepared "when our change come." We bless God that he died in the triumphs of the faith."

Resolved, That we tenderly sympathise with his bereaved wife and relatives, and exhort them to follow on to know the Lord, and enjoy "that rest" with him in Heaven.

Resolved, That a copy of the above resolutions be forwarded to sister Winn, and also the Nashville and New Orleans Advocate, with a request that they publish.

J. P. HUTCHISON, P. E.
J. H. FRANKLIN, Secy.
North Port, Ala. Conf., Feb. 1, 1858.

INFANT BAPTISM.—Of all the emotions excited by the incidents of life between the cradle and the grave, none can be compared for depth and tenderness to those called forth by the birth and baptism of the first child of an affectionate and happy husband and wife. Delightful sentiments, and yet they are mingled with sadness!—What a mystery is this conjoined miniature image of the parents, the babe itself! What a mystery the world, with its mingled lights and shades, upon which the feeble stranger is to enter! What a mystery the unknown destiny to which it is bound! What a mystery the God to whom it is consecrated! Calculations must be the heart of parents, and the highest motive of love and duty will be the unchangeable sentiment of love until death!—*Rev. G.*

For the N. O. Christian Advocate.

LOCAL RELIGION.

A good man once said, upon being asked to go to some place of doubtful propriety, that he could go not where where he could not take Christ with him. This was a wise, pious answer. Every Christian is understood to be, in his measure and circumstances, a representative of the Lord Jesus; so that wherever we feel the Lord could not go, (unless he went to admonish and instruct,) we should not go.—Every Christian is a temple of God: Christ is "formed in him the hope of glory." How careful would an affectionate, an honorable parent be of the place and the company into which he would conduct and introduce his daughter.—Can any mortal, however pure and lovely, be more so than He who was "harmless and separate from sinners?" Surely not. Then ought we not to be quite as careful of the place and the company where we introduce the Savior? Surely.

We have headed our article "local religion," not that we believe that there is any such thing in fact, but that we may say a few things by way of exposing a popular fallacy; for there can be no question but there are many minds that labor under the delusion that their religion not only has "a name," but likewise "a local habitation." This popular theory is evinced by a corresponding practice in the of, alas! too many professing godliness. When one of these, holding to this theory, is in the community where he feels that his religion is citizenized and at home, he is regular in the use of the means of grace and observant of all the proprieties of his Christian profession; but circumstances require him to pass the local boundaries of his religion, which is bounded north and south by so many degrees of latitude, and east and west by so many degrees of longitude.—Having passed these "meets and bounds," he acts as though he was no longer under the impulsion or restraint of Christian obligation.—Now he may neglect his Bible, the observance of the Sabbath, attendance upon the preaching of the word: as for prayer meeting or class meeting, although held in all the towns and cities of this broad land, they are "not once to be named." But he not only omits the established means of grace and regular duties of his profession, but he throws off most of its restraints and betakes himself, like any other sinner, to the circus and the theater, and sometimes places of more questionable character.—Sometimes, too, it is ascertained that these worthies are not particular as to the time they go; and if in this city where Romanism and French manners have made the Sabbath with scores and thousands a holiday instead of a holy day, they will visit such places on *Sunday night*.

I am aware that it is common to allege, in extenuation, that they went out of curiosity—with a simple desire to learn somewhat of the ways of the world. We think there is such a thing as pushing our investigations too far; that there are certain limits we should not seek to pass; certain facts we should not desire to learn. We don't think one would be excusable in getting drunk, just to learn how drunken people feel; or in attending a duel, just to know, from ocular demonstration, how men murdered each other on the falsely called field of honor. We might extend our illustrations, but we forbear.

I am not inclined to the opinion that these curious people would, within what they esteem the boundaries of their religion and under the observation of their neighbors and pastors, attend a theater on Sunday night, or at all; or a masquerade ball, mixed up with people of more than doubtful reputation, even in pursuit of knowledge, if it had to be done under such "difficulties." They would feel such a course altogether wrong, and, perhaps, would urge as a reason for their opinion that the example would be had where they live, and would seriously damage their claims to piety where they are known. Why would it do so? Only, as I conceive, because the piety and common sense of the good have determined that such things are wrong, and, therefore, forbidden to the pious. But we must never forget that religion is quite as much a matter of *conscience* as of *example*. It is a baseless fallacy to suppose that the moral character of an action always, or even most generally, is determined by its circumstances as whether it was publicly or privately done, or whether it is to exert an influence beyond ourselves or not. My idea is, that a certain action is right, because it is in harmony either with the express word of God, or the spirit of it; and contrarywise, an action is wrong, because it is in violation of the express word of God, or its general spirit. This being admitted, latitude and longitude have nothing to do with morality. The obligation to do or not to do a certain thing is co-extensive with our knowledge of its being commanded or forbidden. St. Paul "exercised himself to have always a conscience void of offence toward God and toward man." This is the great point, not so much what men will think (though the opinions of the good should be respected) as what God will think of my actions. But the characters under consideration, who seem to localize their religion, think, or seem to think, if they are where they will not be seen by those who know them, and that what they do will give no offence to men, that it is no matter what God may think of it; but the apostolic example teaches us first of all to "avoid offence toward God." The man, properly instructed, will remember that the eyes of the Lord are in every place, beholding the "evil and the good:" that the darkness is as the light to him who is a discerner of the thoughts and intents of the heart.

But for illustration (and only so can it be supposed:) Let us suppose it could be a matter of indifference what God would think of a questionable action, because it might be productive of no public scandal, yet we could not always hope to escape giving offense to men. Suppose in a city distant from your residence you attend a theater, a masquerade ball, or some more questionable place of resort: some one may see you there who knows that you profess piety, or else some one who will hear it afterwards. Now, what impression think you, you will make upon them? If they judge of religion by you, they will think it a sham; or, if they separate you from religion in general and consider you as an individual professor of it, they will think *you* a sham. But further: in the midst of life we are in death. We are liable to die any time—anywhere. Now, suppose yourself in some city, far or near from your home; you are in a theater, a masquerade hall, or a billiard room; the building catches on fire; it falls with a fearful crash: or you meet death suddenly some other way. Think what an item it would be for your friends to remember in connection with your profession, your death, and probable destiny. Think what a paragraph it would make in your obituary. "Bro. —— was born at such a time and place, professed faith in Christ such a time, joined such a Church at such a time, lived a professor of religion so many years. Then, when on a visit to such a city, in some catastrophe, or by apoplexy, or disease of the heart, died in the theater, the hall room, or the billiard room. What an awful incongruity!

Will you, my brother, my sister, subject yourself to so dreadful and shameful a possibility? Think on these things, when tempted, and remember, wherever you be, whatever you do, "Thou God seest me."

J. B. WALKER.

New-England Correspondence.

CONCORD, N. H., Jan. 18, 1858.

MR. EDITOR: Last evening Rev. H. E. Parker delivered an able address before the female charitable society of the Congregational Church. His subject was the relation of charity to the giver, or paradoxically stated, the selfish side of charity. It was indeed a fine discourse. He showed how much joy and happiness our close-fisted gents deprive themselves of. In closing his address he repeated a piece of poetry with such melting eloquence that there was not a dry eye in the house. All wept freely. A report from the ladies of the society was also read. It showed that the society had supplied the wants of fifty-two families this winter. They have hunted up all the destitute families in the part of the city assigned to them, and have furnished them with all the necessaries of life. They have not stopped here. They have undertaken to reform the young men of the city. They have already done much toward it. Many of the young men, through their influence, have been brought to see the evil tenor of their way, and have ceased using profane language altogether. Noble women! May God speed them in their benevolent and christian labors. Their name has become a synonym among the poor and needy for all that is charitable, lovely and christian-like. Let the ladies of every city follow their example, and how many poor and destitute families would be made happy and joyful.

It is customary here for men and women of forty and fifty years of age to attend Sabbath-school. A noble custom! Would it were so everywhere. But how often do we find our young men who have begun to raise a small crop of whiskers, and our young girls (pardon me; young ladies I should have said) just after they have begun to wear long dresses, thinking themselves *too old* to attend Sunday-school. Fie! Away with all such foolish notions. Let their father or mother bring into use parental authority and compel them to go, if they are minors. I surmise that our Sunday-schools are too much neglected by our ministers. They do not give that attention to them that they should. There would be much more good done, if the preacher would establish a Sunday-school at every Church of which he has charge. I know of a circuit of five different appointments, and there is not a single Sunday-school upon it in charge of the preachers. Have they done their duty?

A few women of Massachusetts have petitioned the Legislature of that State, now in session, to extend the right of suffrage to the women of the State. I cannot believe that any happy wife or kind mother or affectionate sister desires the right of voting. And I am not so uncharitable as to think that there are many women of Massachusetts who desire that right; but on the contrary, I believe if they had any idea that the petition would pass the Legislature, they would flood it with their remonstrances. Those who have petitioned the Legislature for that right are only those of the Lucy Stone stamp. Or they are better known by the name of women rights society. They belong to the school of Garrison abolitionists. They are those who have been stumping the State against slavery.

The political parties are preparing for the approaching election, which comes off in March. Political excitement is beginning to run quite high. Last news heard from Washington is that our Solons have laid Kansas Walker on the table, and taken up Nicaragua Walker. Every one seems desirous to know what will be done with the "gray-eyed man of destiny," as he is called here. W. G.

JOHN WESLEY AND METHODISM.—The first time I had the pleasure of being in company with the Rev. John Wesley was in the year 1783.—I asked him what must be done to keep Methodism alive when he was dead, to which he immediately answered: "The Methodists must take heed to their doctrine, their experience, their practice, and their discipline.

"If they attend to their *doctrines* only, they will make the people Antinomians; if to their experimental part of religion *only*, they will make them *enthusiasts*; if to the practical part only, they will make them pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put *no fence* round it, to save it from the wild boar of the forest."

ROBERT MILLER.

"He that observeth the winds shall not sow, and he that regardeth the clouds shall not reap." Those that are minded either to do good or get good, must not be frightened with seeming difficulties or discouragements. Our work is to sow and reap, to do good and to get good; let us mind that, and let who will mind the winds and clouds. "A lion in the way, a lion in the street:" a very unlikely place, we would say, for lions to be in, and yet it serves the sluggard for an excuse.

For the N. O. Christian Advocate.

A FRAGMENT.

From eternity God had existed in the illimitable fullness of his perfections and the infinitude of his glorious attributes. Space outspread, perhaps to angels and all the inhabitants of heaven, seemed infinite. But beyond space the God they worshiped dwelt encircled by the halo of his own glory. When floating far off in the azure depths, earth in beauty rose on angels' view. God's benevolence, the theme of all their anthems high of praises just, had crowned Adam lord of all that to earth pertained. On glad wing exulting angels flow, while to heaven's high and flowery plains myriad voices sweet gently rose" as incense more grateful to God than Arabia sacrificed and all her spicy deserts in a flame." The new creation angels smiling saw. Beauty, love, purity and fidelity dwelt in all the groves of earth. And to the angels beholding from the heading skies unswering looks returned. Earth was lovely then. Heaven blessed her natal day. In the smiles of God man walked erect, righteous, holy, wise, immortal, in the image of his Creator. S. J. HAWKINS.

Terrible Details of the Earthquake at Naples.

We find in the London Times of January 9th some additional particulars of the late earthquake at Naples, furnished by its correspondent under date of January 2d:

"I proceed to give further details from the provinces regarding the all-absorbing subject of the earthquake. The official journal of Wednesday night enumerates sixty-one other places which had suffered in their buildings; and many in their population. Under the name of each place is given a description of the disaster, and this last report alone gives the number of several—say 4000 or 5000 additional known to have suffered. Then are described the other casualties—people maimed, crushed; others drawn out alive after a fearful sepulture of eight days, reminding us of how many more might have been saved, had proper exertions been made. The latest accounts, too, awaken considerable apprehension of further disaster. The whole district of Sala is agitated by continual movements of the earth, stronger by night than by day, and these are preceded by fearful detonations. Moreover, about 9 o'clock, P. M., of the 28th ult., and 6 and half-past 7 P. M., of the 29th ult., three strong shocks, lasting ten or twelve seconds, were felt, followed by others less intense. In Potenza, too, on the evening of the 29th, about a quarter to 7 P. M., a strong undulatory shock was felt, and other light ones during the night. No injury was done, but the population all rushed out into some open space.

Here in Naples it is said that since the 16th ult., we have had, up to Christmas eve, 49 shocks, and it may readily be believed. Almost every one finds some trace of them in his house; the shocks, too, which were felt in Potenza on the evening of the 29th, were felt in Naples, and, in some cases, created great alarm. However, every one looks to Vesuvius for safety, and on that night it was in violent movement. People who reside at Resina tell me that during the whole night the shocks from the mountains were of a most violent and continuous character. Every three minutes it appeared as if a desperate man were trying to wrench open the doors and windows. Nothing, however, took place. I have also reports to give you from private persons who have visited the scene of ruin. They describe the country in many places as crossed with fissures, which, at first, had been very wide, but now had much closed. During the whole time of their visit the ground was heaving beneath them. There was universal panic and grief, and no light part of it arose from the fact that there was no one to search beneath the ruins or to bury their dead. I speak of the 21st and 22d ult., that is to say, of six days after the date of the disaster. Letters from Brienza of the 31st ult., say that no relief had been as yet received. My informants, in wandering through Polla, could get no food, and even bread was wanting in many places. Those who were dug out alive—some after six or eight days of living burial—awoke to famine and death. The details which I receive are more horrible than can be easily conceived.

Since writing the above, other and more afflicting details have arrived of the desolation occasioned by the earthquake. Laurenzana, Tito, Brienza, Marsicannovo, have almost entirely disappeared. The King himself says that upward of 15,000 have perished, and from what I have heard, says my very sensible informant, the real number must be nearly double. People who have come from the spot report that the groans of the sufferers were heard from beneath the ruins several days after the disaster, and that, horrible to relate, on some bodies being taken out, it was found that they had devoured a portion of their arms. There were none to aid them, none to excavate the dying, none to bury the dead, none to give bread to the famishing. Thousands of soldiers are maintained at the expense of the state, to support order, but they could not be sent to save thousands from perishing. Many steamers were lying in harbor, the expensive toys of the sovereign, but with one or two tardy exceptions, they have remained snug in port. People cannot refrain from comparing the tardiness displayed on the present melancholy occasion with the promptitude displayed in the month of June last, when rebels landed in Sapri.

The Burning of the Library of Alexandria.

Many Christian writers, either on account of their want of knowledge, or from an unfounded prejudice against the true faith, (except Gibbon, and other eminent authors,) accuse our Caliph of the unpardonable crime of having ordered the contents of the famous library that once adorned this city to be used as fuel for the five thousand baths which are said to have been here. In the first place they ought to have known that Mohammedan tenets teach all true believers to hold papers of all kinds sacred, and never to touch them, even with their feet, nor allow them to be thrown into an unclean place, as they may contain the name of the Almighty Allah—contrary to the customs of the Christians of the present ago, who have no regard even for their Bible, and would use its leaves, if damaged in any way, as useless papers. Secondly, it is quite absurd to think the same Caliph would commit such an act of insanity, who on his visit to Jerusalem as a conqueror, ordered the great university there to be repaired at the public expense, and who would not say his prayers within the grand Temple of that holy place, for fear of its being spoiled by his soldiers following his example. Besides, the General Amru, who was a lover of science and literature, and a man gifted with poetical talent, would by no means make himself an instrument of such an act of irrational madness. *Autobiography of a Mohammedan Gentleman.*

MAN WITHOUT RELIGION.—Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away, a worthless atom in the universe, its proper attraction all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death.

A Romance at Sea.

The Secretary of State at Madrid has communicated to the Minister Plenipotentiary of the United States in Spain the following declaration, transmitted through the Minister of Marine, and made before the captain of the port at Tarragona, by Don Jose Bosch, captain of the Spanish brig Jacinta:

On the 22d of July last, at 7 o'clock in the morning, in north latitude 37 deg. 8 min. and west longitude 34 deg. 30 min., being bound for Spain from New Orleans, after being out thirty-three days, I perceived a boat with people, who were waving a white handkerchief, and pulling in the direction of my brig. Believing they were shipwrecked, I instantly gave orders to bear down to them, and being side by side, they told me that two days before, being out in pursuit of a whale, they, during a squall, had lost sight of their bark, in which they had left behind the wife of the captain, who was the man that was speaking to me, adding that she was in an interesting position, having with her besides a little boy and two other persons.

A little further north I perceived two other boats, all belonging to the American barque Alto, Captain Thomas H. Lawrence, of New Bedford, whence he had sailed 43 days before. The men of the said boats numbering in all eighteen, having been taken on board, exhausted from fatigue, were provided with food and clothing, and seeing the despair of the captain on account of the loss of his family and his vessel in the midst of the sea, I resolved at any hazard to go in quest of them. The stormy weather, the foreign idiom of the captain—which did not permit me clearly to understand the direction where the barque might be found—the time which had passed since they had lost sight of their ship, and my own obligations to continue my course, after having experienced thirty-three days of bad weather—all of these powerful reasons did not induce me to give up my resolution of aiding those unfortunate men and consoling them in their affliction; and trusting to Providence and my good cause, I steered to the North.

We passed the day without perceiving any vessel, and the night overtaking us without having attained our purpose, we passed it with the utmost vigilance, the captain being in a state of extraordinary prostration and anxiety, which increased my determination to continue my enterprise. The dawn of the 23d came on, and my vigilance was redoubled; at 10 A. M. the watch at the masthead descried a sail bearing N. N. E. I immediately stood for it, and with a freshening wind, at eleven o'clock I distinguished a hark. I induced the captain to go aloft, encouraging him and trying to console him in every possible manner, to see whether he could make her out; and at half past eleven, God had crowned my undertaking and fulfilled my wish—it was the bark Alto. The transports of Captain Lawrence were unbounded; he embraced me, and offered me a large amount of money when he should get on board, which I refused, for I would not crown my act by accepting money.

When a short distance from her, I lowered the boats and carried the crew and the captain to their bark, where, in fact, I found a poor young lady, with a babe in her arms, breathless and in the greatest agony.

The captain, after the first effusions of his joy, repented his offers, insisting upon my accepting them, but which I refused, as before; and having received the benedictions of all on board, I returned to my ship to continue my voyage.—*La. Cronica, Nov.* 17.

DR. JUDSON'S BURMESE TESTAMENT.—The story of the preservation of this precious work, related by Mrs. Judson, might adorn the page of romance. It was taken to Ava in manuscript; and when Mr. Judson was thrown into prison, was secretly sewed up by his wife in a cushion too hard and unsightly to tempt the cupidity even of his jailors, and used by him as a pillow. When, at the close of seven months, he and his fellow sufferers were so rudely thrust into the inner prison, the old pillow fell to the share of one of the keepers, but, finding it probably too hard for his use, he threw it back, and it came once more into its owner's hands. It was again lost when he was driven to Oung-pen-la; and, being stripped by one of the attendants, of the mat which was tied around it, the roll of hard cotton was again flung back into the prison. Here it was found by Mounging, who took it home as a memorial of his teachers, without suspecting its priceless contents. Several months after, the manuscript, which now makes a part of the Burmese Bible, was found within, uninjured.

MUMMY OF NEBUCHADNEZZAR.—It is stated that Colonel Rawlinson, who is prosecuting the discoveries commenced by Layard and Botta, and exhuming from the mounds of the long lost rival cities, Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered, in a state of perfect preservation, what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome, the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory, none has so completely perished as that of Assyria. More than two thousand years have gone by since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten.

A CHARITABLE FARMER.—"Uncle Oliver," said the pastor of a country church to an elderly farmer of his flock, "I wish you would carry a load of wood to old Mrs. W., the widow of our Christian brother, who lived so long just beyond you on the road to D——." "I will try to do it," said the farmer, "but to whom shall I look for the pay?" "Read," said the pastor when you go home, the first three verses of the 41st Psalm, and then, if you want any better security for payment, call on me." It was but a few days after that the old gentleman met his pastor, and said "I like that security you mentioned, and have no fear that it will fail me in time of need; for my heart so felt the assurance, when reading it, that I could scarcely close my eyes that night."

KEEP THE SABBATH.—Be zealous on this point. Whether you live in town or country, resolve not to profane your Sabbath, or in the end you will give over caring for your soul. The steps which lead to this are regular. Begin with not honoring God's house; cease to honor God's book, and by-and-by you will give God no honor at all. Let any man lay the foundation with no Sabbath, and I am never surprised if he finishes with the top-stone of no God. It was a remarkable saying of Judge Hale, that of all persons convicted of capital crimes, while he was upon the bench, he found few who did not confess that they began their career of wickedness by neglect of the Sabbath.

Lord Braxford was an eccentric Scotch judge, with a bad-tempered wife. His butler determined to leave, because Lady Braxford was always scolding him. "Why," exclaimed the old judge, "ye've little to complain; ye may be thankful ye're no married to her!"

A RICH REPORT.

A married couple of Cincinnati, after living together for thirty years, recently petitioned the Ohio Legislature for a divorce, without, however, assigning any reason for this abrupt termination of their domestic relations. The matter was referred to a committee, which, in due time, presented the following report:

The petitioners—James and Maria Sutton—do not sufficiently set forth the *cause* why they "mutually severed and parted;" and after a cohabitation of thirty years, it is necessarily very important to know these reasons. They leave an immense range of inference in the minds of this learned assembly. They might have been dissatisfied with each other's personal beauty, or wearied with their respective mutual attractions. They might have been fighting constantly for thirty years, and at last both being exhausted, and neither being able to "come up to time," they mutually backed out, fizzled and crawled away from the scene of combat. Again, some direful fiend, in moustaches and patent leather boots, may have intruded his fascinating but diabolical phiz into their peaceful, domestic circle, poisoned the happiness of that shrine, and finally caused a separation between the blessed pair, and a connection between his own back and a tough cow-hide. Which of these is the cause of the split, the committee are unable to say.

Again, they are of opinion that two mortal sinners, who have been in purgatory for thirty years, should certainly be put through in one direction or the other, instead of being allowed to return to the terrestrial condition of their former state. A precedent will be found for this course in the case of "Orpheus vs. Pluto," First Pandemonium Reports, 729.

The committee could see no reason why these evidently ancient *turtle doves* should not peaceably and quietly pursue the course they practiced for thirty years, and mutually return to each other's bosoms; and would advise this course, for reasons as follows:

"For high the bliss that waits on wedded love,
But, purest emblem of the bliss above,
Of one fond heart to be the dove and lord,
Bless and be blessed, adore and be adored;
To draw new rapture from another's joy;
To share each pang and half its sting destroy;
To own the link of soul; the chain of mind
That hearts to hearts and hands to hands can bind,
For ever and ever—amen."

The committee being, therefore, unapprised of the causes of this separation, or its probable monstrous results, can only recommend the House to advise them to "stick it out" for their brief future of this earth. Whatever their difficulties or "embarrassment" may be, whether sentimental or constitutional, the difficulties of the Legislature are both "sentimental and constitutional;" as, therefore, this House "would'nt if it could," nor "could'nt if it would," they recommend the petitioners to the Court of Common Pleas, and to beware of higamy.

Signed by a majority of the committee.

It is sufficient to add that, after a motion to print 250,000 copies made by Mr. West, the report was laid on the table.

Most Extraordinary Case.

A Woman Living over Eighteen Months without Eating or Drinking.—Relative to the case of the woman Mrs. Hayes, of the town of Day, Saratoga county, of whom it is said she has lived now nineteen months without eating a morsel of food, and whose death was recently announced in one of the papers of Albany, the Sandy Hill Herald has the following:

"Mrs. Hayes is not dead, but remains in the condition in which she has been for many months past. Incredible as it may seem, there is little, if any doubt but that this woman has lived for more than eighteen months without eating or drinking. We have not alluded to the case before for the reason of its apparent incredibility; but scientific gentlemen, with hundreds of others, after the closest scrutiny, have become convinced that there is no deception practised, and that the woman actually subsists without food or water. In order to test the matter, a gentleman took the woman to his residence, and parties watched her day and night for one month, who say that she neither ate nor drank during that time, and that on food being introduced into the room, concealed in the pockets of disinterested persons, the woman would immediately go into horrible convulsions. The same effect was produced by persons taking tobacco, or any kind of ardent spirits where she was. The woman is reduced to a perfect skeleton, so much so that by placing the hand upon the abdomen the back bone can be distinctly felt. We are aware that there are instances on record somewhat akin to this, which turned out to be frauds; but if this is a deception, it has been so adroitly practised that every one who has examined it has been duped. Besides, there is no motive for the deception; and it is quite incredible that any person would suffer to the extent that this woman has for the sole purpose of playing upon the credulity of the public.—Viewed in any light, the subject is worthy of the attention of the scientific and curious."

PUBLIC BEQUESTS.—The will of Isaac M. Ireland, lately deceased in this city, provides for the payment of $5000 to his relatives, and, after the decease of his widow, gives all the rest of his estate, which may amount to $5000 more, to the proprietors of the Crombie street Church, "to have and to hold to said corporation forever, the income of which shall be appropriated for the benefit of the poor who may attend said church, under the direction of the standing committee."

The will of the late Miss Susan Marston, also—which makes a pretty general distribution among relatives and others—bequeaths $1000 to a near relative and his wife, which sum, upon their decease, is to go to the city of Salem, the income to be appropriated toward "the support of old men and women." The Samaritan Society and Seamons' Widow and Orphan Society receive $50 each, and the Salem Charitable Mechanic Society a portrait of Washington.

REPLY TO THE SCOFFER.—To a young infidel who was scoffing at Christianity, because of the misconduct of its professors, the late Dr. Mason said: "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, don't you see," said Dr. M., "that, by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man was silent.

BURDEN OF RICHES.—There is too often a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, and a burden of account at last to be given up for possessing and either improving or misimproving them.

A GOOD WIFE.—The young lady gives rational security for becoming a good wife, who does not apologize when you find her at work in the kitchen, but continues her task until it is finished.

Somebody describes the absurd appearance of a man dancing the polka in this wise: "He looks as though he had a hole in his pocket and was trying to shake a shilling down the leg of his trowsers."

Marriages.

Married—In Caddo parish, La., 26th ult., by Rev. J. C. Burruss, Rev. LINUS PARKER and Miss NELLIE BURRUSS.

On the 2d inst., by Rev. Sam'l Hawes, Mr. JOSEPH M. BEAUCHAMP, of East Feliciana parish, and Miss OCTAVIA ISABELLA FLYNN, daughter of Mr. Simpson Flynn, of West Baton Rouge.

On the 12th ult., by Rev. E. T. Nabors, Mr. JOSEPH FELFORD, of Dallas, Ala., and Miss AMERICA ANN SMITH, of Perry county, Ala.

On the 4th ult., near Galesville, Ms., by Rev. H. D. Berry, Mr. JOSEPH JOHNSON and Miss SUSAN RUSS, all of Hancock county.

Special Notices.

EDUCATION.

A Lady, of many years experience in tuition, desires to have charge of a Female School. She is accustomed to instruct in the usual English branches, French, Music, Painting, Embroidery, &c. Can give satisfactory reference, if required.

Address "G. M. A., Milldale postoffice, Warren county, Ms," stating terms, location, &c.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Long's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

Late News by Telegraph.

Special to the New Orleans Picayune.

STATE PRINTER ELECTED.

Baton Rouge, Feb. 9.—The House passed the normal school bill to day.

The Senate met the House in joint session to-day, when the election of State Printer was entered upon, and Mr. Taylor, of the Baton Rouge Advocate, was elected.

CONGRESSIONAL.

Washington, Feb. 9.—In the *Senate*, to-day, Mr. Douglas moved that further proceedings with the army bill be postponed, for the purpose of taking up a resolution calling returns of the late election in Kansas. The motion was negatived by 30 to 23.

BISHOP WAUGH DEAD.

Baltimore, Feb. 9.—Bishop Waugh, senior Bishop of the Methodist Church, died here this morning. Bishop Morris, of Cincinnati, succeeds him.

Portland, Me., Feb. 10.—The steamship Indian, which left Liverpool on the 27th ult., has arrived here. She brings intelligence four days later than that received by the Arabia.

LIVERPOOL COTTON MARKET.

The Indian brings reports of a further advance of ⅛d. per pound in the price of cotton in the Liverpool market. Middling Orleans is quoted at 7d. per pound.

The sales during the three business days since the departure of the Arabia are reported at 30,000 bales.

MARRIAGE OF THE PRINCESS ROYAL.

The marriage of the Princess Royal was celebrated in accordance with appointment; and with most enthusiastic and magnificent ceremonies. The day was universally observed as a holiday; and at night there was a superb general illumination.

New York, Feb. 10.—Cotton has advanced ¼ per pound in this market to-day.

The sales have amounted to 2000 bales. Middling Uplands is quoted at 12c. per pound.

STATE LEGISLATURE.

Baton Rouge, Feb. 10.—In the House to-day, Mr. Allen introduced a bill relative to Massachusetts; one of the provisions of which is, that no debt owing to a citizen of that State shall be recoverable in the courts of Louisiana. It was referred to the Committee on Federal Relations.

A bill to repeal the New Orleans election law of last session, and substitutes for it were introduced by Mr. Gray. They were referred to the Judiciary Committee.

In the Senate, Mr. Withers introduced an act to abolish the allowiag of three days grace on sight drafts.

Explosion of the Fanny Fern.

GREAT LOSS OF LIFE.

From the Ciacinnati Commercial of the 29th ult., we extract the following particulars of the destruction of the steamboat Faany Feru by explosion and fire, some account of which has already reached us by telegraph:

Yesterday, at 2 P. M., the steamer Fanay Fera, Capt. Benj. Woodward, boand from St. Louis for Pittsburg, with over three huudred tuns of produce and twenty or thirty cabin nad deck passengers, when at Bosley's Bar, near North Bend, eighteen miles below this city, exploded one (the center) boiler out of three, which passed out on the larboard side, destroying the forward part of the boat. The flames from the furnace spreading with fearful rapidity, the entire boat was soon enveloped in n sheet of fire, and burned to the water's edge, when the hull sauk—the boat and cargo boing n total loss.

We regret to announce that from thirteen to fifteen lives were lost by this deplorable accident—three ladies, (cabin passengers,) two children, three deck passengers, and five firemen aad deck bands.

Captain Ben. Woodward, the commander of the boat, a resident of Newport, is missing, and it is feared was killed or drowned.

The clerks, Messrs. Alfred J. Rogers, and Harry Drum, of Pittsburg, were both scalded—the former, it is feared, was futally wounded. The latter was scalded on the neck, side of the head, and on both arms. They were in the office when the boiler bursted. Mr. Rogers was bathing his feet, and Mr. Drum writing out a manifest. They were blown into the river simultaneously, falling within five feet of each other, and fortunately caught hold of a few floating sticks of cord wood, when they were rescued by a yawl sent to their relief. Mr. Drum thinks he was blown forward, and passed under the boat.

The hurricane deck parted from the cabin and floated out of sight, with three men clinging to it—one of whom, it is hoped, may prove to have been the captain.

The two pilots escaped with slight bruises.

The following persons are known to have been lost:

Capt. Benjamin Woolward, of Newport, Ky.; Mr. and Mrs. Murphy, of Pennsylvania; Wm. Nelson, an Englishman; James Anderson, of Xenia, Ohio; Jas. Maloy, Michael Donohue, Jas. Kavanagh, Thomas Walker, and Robert Biddle, of Pittsburg; a widow lady aud child, unknown: Hanaah Thomas, chambermaid, of Alleghany city.

The following were scalded: Alfred Rogers, of Pittsburg, severely; Harry Drum, of Pittsburg, slightly; Andrew J. Kirkpatrick, slightly; John Flynn, Wm. Paul, John W. Kerr and H. W. Casey, severely.

Local Intelligence.

DR. BOYNTON'S LECTURES ON GEOLOGY.

Dr. Boynton, a distinguished geologist, is giving a course of lectures in this city to large and intelligent audiences. Of the third of the course, the Picayune thus speaks:

The subject of the geological lecture on Monday evening was the formation of the metamorphic or non-fossiliferous rocks. To the scientific student it was perhaps more interesting than those which preceded it, as it defined the constituent elements of these rocks as well as the mode of their formation.

The original melted mass of the globe, said the lecturer, which when cooled became the granite rocks, contained all the elements now entering into the composition of all the mineral, animal and vegetable matter on the earth. But whence came the successive strata which overlie the granite? It was from the disintegration of the granite itself. Thousands and tens of thousands of feet of the original primitive rock have been broken down and scattered, their heavier elements being deposited in one place and their lighter in another. On the cooling of the original melted mass, the lower portion of the crust formed, cooling under great pressure, was compact and heavy, while the surface was porous and light. The lava rock around the great crater of the volcano of Owyhee shows the different condition of the lower portion and the surface of the earth's original crust. Two hundred feet down the perpendicular face of that crater the volcanic scoria is as compact as granite, and when struck by a hammer will ring like an anvil.

On the surface, however, it is as light as cork, and will even float on water. Comparatively small forces would reduce this light mass, and prepare it for its place in the mechanical age of the creation, which now had succeeded the age of chemical action. The high temperature, though reduced so as to permit water to be deposited and rest upon the earth and the violent and constant agitation of the crust itself, bent, upheaved, distorted, wrinkled and broken by the fierce waves of internal fire, were powerful mechanical agents to work out, in the process of time, the plan of the Almighty Architect. Water, falling as gentle rain, from its mechanical action and the acids it contains, in the course of seventy years, obliterates names carved in marble. How much more rapid the wearing down of the newly formed earth's crust, when the waters, with the force of great oceans, were ever rushing from point to point, as the action of the sun and the moon, and the agitations of its own internal fires, became mighty disturbing forces? Broken into minute particles, as sediment, the old granite at length is deposited from the water, and then, acted on by heat from below, and the pressure of the overlying ocean, the whole mass is welded together and becomes stratified rock.

Lying down upon the granite, as the lowest strata of the metamorphic rocks, is the gneiss rock, possessing all the chemical elements of the granite, resembling it in almost every particular, and differing from it only in its crystals, all running in one direction, or in its matter being stratified, instead of the crystals lying in every direction through the whole mass. Subjected to a higher heat, from its position, than any other strata above it, it is nearer in appearance to the granite than anything which lies above it.

Next comes the mica slate, then the hornblende slates, and, finally, the clay slates, all deposited in the order of the weight of their constituent elements.

Clay is the lightest of all the component parts of the old granite, the easiest disturbed, and the longest held in suspension. Just as would have been supposed by the scientific explorer, the clays are deposited last, and form the upper strata of the metamorphic rocks; and their character changes with the change of the mechanical forces in operation, and the chemical powers not yet exhausted.

Nearly all the rocks of New England are of this metamorphic character; and such are the rocks on the western slopes of the Sierra Nevada mountain, and of almost all mountain ranges. Through these new strata cracks and fissures were made by the upheaval of subterranean forces, which are often found injected with quartz. This quartz is the true matrix of gold. As these rocks were pushed up seams to form mountain ranges, the quartz and gold were carried with them. By the action of cold, heat, air and water, producing unequal expansion and contraction on these masses, the gold was liberated and washed down the mountain sides into the valleys and the beds of its winter streams, the coarser particles deposited first, and the finer carried to a greater distance. Gold thus found is worn by the action of water, its angles and edges rounded off; but when found in the quartz vein, it is full of sharp points and covered with rough surfaces.

The lecturer dwelt at some length upon the peculiar features of California as a gold bearing region, and contrasted it with other sections of country with the same geological peculiarities, but without gold in quantities to remunerate the miner. The beautiful views of the country added much interest to this portion of the lecture.

All these rocks, said the speaker, are destitute of any symptoms of animal life. They are below the region of death, for nothing yet lived to die. The earth, in the ages of its cooling, disintegration and mechanical reconstruction has been gradually preparing for the support of animal life. The waters have become pure, the air purged of many of its destructive gases, and now this bleak desolation, this mighty theatre of great and contending forces—is prepared to sustain the best and last creation of him who had laid the foundation of the earth. The next lecture, will trace the order of animal life until this crowning creation, man, walked the garden of Paradise.

LARGE EXPORTS.—There were cleared on the 6th, at our Custom House for Liverpool 20,032 bales cotton in 7 vessels; for Havre 6649 bales in 3 vessels; for Bordeaux 1,028 bales; for Boston 363. Total, 28,072 bales. Two of the vessels for Liverpool carried 10,200 bales, viz: the ships George Washington 5275 bales, and S. E. Pettigrew 4925 bales. There were also cleared for Liverpool, as part of the remaining cargoes, 14,373 sacks of corn, 4380 barrels of flour, 21,850 staves. There was also cleared for Boston 5516 barrels of flour, 1118 barrels of pork; for Havre, 1153 packages lard and 900 bundles hides. A tolerable good day's export.

THE ASSEMBLY OF THE DEAD.—Dr. Reed, a traveler through the highlands of Peru, is said to have found lately, in the desert of Aleoma, the dried remains of an assemblage of human beings, five or six hundred in number, men women and children, seated in a semi-circle, as when alive, staring into the burning waste before them. They had not been buried; life had not departed before they thus sat around; but hope was gone; the Spanish invaders were at hand, and, no hope being left, they had come hither to die. They still sat immovable in the dreary desert, dried mummies by the effect of the hot air, and still kept their position, sitting up as in solemn council, while o'er the Areopagus silence broods everlasting.

LIBRARIES FOR THE POLICE.—A new proposition is started in New York. Libraries of useful books are to be furnished each police station, for the use of the police.

RAILROAD LAW.

The Court of Appeals has recently given an important decision upon the right of a railroad company to lay its track in a public street. A citizen of Syracuse sued the Central Railroad Company for damages, for having laid its track in front of his property. It was contended in opposition to his claims, that as it was a public street, and had been surrendered to the public use by the owners of the adjoining property, the Company had a right to build a railroad through it, inasmuch as this was one mode by which the public made use of it. The Supreme Court decided in favor of the railroad; but the Court of Appeals has reversed the decision, deciding that the dedicating of land to the use of the public as a highway, is not a dedication of it to the use of a railroad company; and that, consequently, a railroad cannot be built upon a highway without compensation to the owners of the fee.

Another decision has been rendered by the same Court in relation to the right of requiring passengers to show tickets. A passenger who was put off from a train on the Erie railroad, for refusing to show his ticket to the conductor, brought a suit against the company. The conductor had once been shown the ticket, and on asking to see it the second time, was assured by another passenger that the plaintiff had paid his fare. But the plaintiff persisting in refusing to show his ticket, was ejected from the car. The Court decided in favor of the company very distinctly and on several different issues, holding that the company had the right to make all needful regulations for their own convenience, and the comfort of the passengers, and among these is the right of knowing continually who are entitled to seats; the Court to be judge of the lawfulness of the regulation as to how often tickets are to be shown, and a jury not to decide whether an unreasonable frequency is required or not.

TERRIFIC FIGHT OF EAGLES.—On Saturday last week, Mr. Jones, the proprietor of the lower steam saw-mill, at Natchez, discovered two gigantic eagles in the air over the river engaged in furious combat. One was the Great Grey American Eagle, and the other the Bald Headed Eagle. In their tremendous struggle they grappled and came down splashing into the river where their fight continued as furious as ever. A steamboat passed over them which submerged and nearly drowned them, and Mr. Jones, immediately coming on them in a skiff, was able to capture and bring ashore both of them, although they were so fierce he was obliged, when on shore, to knock both of them senseless before he could bind them with cords. He will keep both in cages for great national days, celebrations and elections. One can be seen in a cage at Mr. Botto's store, Main street, Natchez, near the corner of Wall street. He is too tremendously fierce to permit actual measurement—the extent of both wings when extended, from tip to tip, is estimated at from seven to eight feet.—*Concordia Intelligencer.*

TRIUMPHANT SUCCESS OF THE CAMEL EXPERIMENT.—A California writer, giving an account of Lieutenant Beale's wagon-road expedition from Fort Defiance to the Colorado river says:—The experiment of the camels and dromedaries has proved a triumphant success. In opposition to the opinions of many U. States officers, they have shown themselves admirably adapted for traversing the wastes of Western America.—In some instances these wonderful animals went a week, and, in one, ten days without water—not because it did not exist on the route, but from the lack of desire for it, and on the tenth day the animal drank with comparative indifference. They could go, if required, over two weeks without tasting water. Their food is of the simplest and coarsest description; they eat, as they progress whatever grows on the wayside, bending their long necks, and thrusting their heads alike into the narrowest crevices for the cactus, or the stunted verdure, or cropping the leaves from the boughs of the trees, without in the least retarding their speed. Truly they may be called the ships of the deserts, and, when taken in comparison with mules, horses or cattle, which require food almost as regularly as man, they seem adapted by nature to the novel task to which our Government has now devoted them.

STARVING IN NEW YORK.—The following incident, in the New York Times, affords mournful proof of the destitute condition of New York poor:

A lady passing down Broadway, near Fourteenth street, a few days since, when opposite a butcher's stand, was startled by the excited appearance of an intelligent-looking woman rushing toward her, with clasped hands and a look of despair, exclaiming, "I am hungry, I am hungry!" Stepping inside the store, the lady procured for her some potatoes and a piece of meat. The hungry woman quickly gathered the potatoes into her pocket, then seizing the bloody meat, put it to her lips and ate it to the bone! then saying, "I must take this home to Eddie," rushed wildly from the store, leaving the salesman and lady astounded.

UNEXPECTED BUT JUST REBUKE.—The New York Express says:

During the offertory in a certain uptown church, on Sunday morning, the clergyman paused before reading one of the sentences, and remarked in a perfectly clear voice, that was heard in every part of the building—"There are two persons in this church whom I wish to inform that this is not the time or place for conversation." It is needless to state that there was no whispering during the remainder of the service.

FIRE IN A SCHOOL BUILDING AT BOSTON.—On Thursday afternoon, 21st inst., one of the female teachers in the Chapman school, East Boston, Massachusetts, discovered a fire in the cellar of the building, kindled from the furnace, and with great presence of mind privately informed the several teachers in the building.—The scholars in the rooms were dismissed and orderly left the building without knowing the cause. Soon after, and before the two remaining rooms could be cleared, the alarm was given, but the teachers stationing themselves at the doors prevented a rush, and passed all the scholars out safely. There were ten teachers and five hundred children in the building. The fire was confined to the basement, and extinguished without serious damage.

A METEOR.—A substance, supposed to be that of a meteor, has been found on Riverhead Beach, near Marblehead. The Boston *Journal* correspondent says:

"The substance, when found, was in one solid mass, and covered a space of eight or ten feet in diameter. It was probably in a fluid state when it struck the earth. The substance is of a dark color, and resembles scoria, or molten iron after cooling. The surface is perfectly smooth, and is covered with globules of different sizes, which had apparently been forced upward by the pressure of the vapor beneath. The under surface of the mass is porous. On being broken it emits a strong sulphurous smell. It is in no way affected by the magnet. The whole mass weighed from 600 to 800 pounds."

According to a Belgian paper, the funded property of the house of Rothschild, of Paris, amounts at present to forty millions sterling.

General Intelligence.

NEW ENTERPRISE IN GEORGIA.—Georgia has been the pioneer of the South in manufacturing enterprise. But few persons are aware of the extent to which capital has been invested in this species of industry. In addition to what has been accomplished in cotton and woollen manufactures, there is now in successful operation at Augusta, Ga., a manufactury of porcelain ware. The material (kaolin) is found in great abundance in the vicinity of the works; and the style and finish of the ware is highly creditable.

NOVEL KIND OF MANUFACTURES.—Austrian papers state that a merchant of Vienna has lately presented to the Industrial Union of that capital the details of a series of experiments made by him to manufacture spider's thread into woven tissues. The thread is wound on a reel, and two dozen spiders produced in six months a beautiful and delicate thread, two thousand feet in length. The stuffs manufactured in this manner are described as being far superior to those of silk, in beauty and delicacy of fabric.

It is rumored that the Board of Managers of the Washington Monument, unable to raise sufficient funds to finish it in the style originally intended, have concluded to build it up with bricks and mortar, and plaster it in imitation of marble. We cannot believe that they will consummate this plan. Better have no monument at all, except that (more durable than marble, and of course more durable than stucco,) which is erected in the hearts of his countrymen.—*N. Y. Journal of Commerce.*

ECONOMICAL.—The total value of foreign imports at New York, week before last, was $1,804,970. The corresponding week of last year it was $3,980,090. There is a difference, showing that people are becoming reasonable in dry goods and other things.

The imports for the month of January show a fine figure of economy. Thus, 1858, $6,800,188; 1857, $15,090,801—a difference of only a little more than eight millions. If they hold on this way a short time, we shall get out of debt.

A FEARFUL WARNING.—A young lady, twenty-five years of age, of elegant accomplishments, and fascinating qualities of many kinds, arrived in St. Louis a few weeks ago, from Chillicothe, Ohio, on a visit. She had been in the habit of taking small quantities of arsenic, for the purpose of beautifying her complexion, and on Friday last she took an overdose, fell sick, and on Saturday she died.

INCIDENTS AT SEA.—The ship Arctic, which arrived at New York on the 31st ult., from Liverpool, among other mishaps, reports that on the 27th Nov., lat 51.46 lon, 11.30, a ball of fire struck on the deck, where it burst with a tremendous report, knocking down the third mate, carpenter, boatswain, some seamen, and some passengers, but not seriously injuring any one.

VIRGINIA OYSTER TRADE.—The bays, tide water creeks and rivers contain 1,280,000 acres of oyster beds. These beds are estimated to produce 619,520,000 bushels of oysters. Not less than 100,000 tons of shipping are annually employed in the trade; 20,000,000 bushels of oysters are taken every year, of which 15,000,000 are carried out of the State.

NO DANGER FROM THE COMET.—The savans estimate that the new comet recently discovered at Cambridge, is at the present time 80,000,000 of miles from the earth. On the 5th proximo, however, it will be only 11,000,000 from our orbit, but we shall, a full month before, have passed that point, and by the time we return the comet will be far on its journey in the regions of space.

We have news from the Pacific of a most horrible occurrence. The bark Sarah Ann, bound from Chili to the Island of Oceania with passengers and merchandize, was wrecked on an island inhabited by cannibals, and every person on board was devoured by the savage monsters. The details of this frightful calamity had not been received.

PATENTS.—France is the only country in which a greater number of patents have been granted in the past year than in the United States. With a population of nearly 36,000,000, there were issued 5187 patents; in the United States, with a population of 22,000,000 2910. Great Britain and Ireland, with a larger population than the United States issued 2115 during the past year.

LIBERAL DONATION.—The Hon. Alexander Anderson, of New Albany, Indiana, has presented to the American Colonization Society ten thousand acres of land, lying in the State of Georgia. The National Intelligencer says the deed for the same was received at the colonization rooms a few days since. The land lies in an improving part of the State, and is supposed to be very valuable.

The Canadians feel quite offended at the proposal of Mr. Campbell, of Ohio, to annex them to the United States. The Toronto Colonist remarks, that if the provinces must be swallowed, they prefer to pass into the gullet of a Southern gentleman rather than into that of an Ohio lawyer.

FUGITIVE SLAVES IN OHIO.—It will be remembered that, a few years ago, the Ohio Legislature passed a law denying the use of the jails of that State for the confinement of fugitive slaves. The present legislature, it seems, is disposed to repeal the law, and a bill to that effect passed the House on Tuesday.

AN ENTERPRISING GIRL.—Miss Sallie Eolu Renau, an accomplished young lady residing in Grenada, Miss., has memorialized Congress in behalf of the uneducated and indigent daughters of her State, and prays that a portion of its public lands may be appropriated as an endowment for establishing a State female college.

THE ATLANTIC TELEGRAPH.—Orders have been received at the New York Navy Yard, to fit out the Niagara with all convenient dispatch, to be ready to sail for England early in March, to assist in laying the Atlantic cable. Cyrus W. Field, Esq., and Chief Engineer Everett, sailed for Europe Wednesday, in the Persia on business connected with the enterprise.

LOAN TO HAMBURG.—Some idea may be had of the amount of silver coin lent by the Austrian National Bank to the merchants of Hamburg, when we state that it took sixteen double horse wagons to convey it from the bank to the railroad depot for shipment.

A great revival has taken place in the Methodist Churches of Nowark, N. J. Six hundred and eighty-eight persons have recently been converted to the faith.

It is stated that the committee on Roads of the Virginia Senate have agreed to report a bill recommending an appropriation of two and a half millions of dollars to the leading lines of railroads in the State.

THE REGULAR ARMY.—A tabular statement in the Washington Union shows the strength of the U. S. army to be 13,575, including officers and privates.

The Little Rock Democrat states that the entries at the United States Land Office at that place are about 1000 acres per day.

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 6-6m

HOLINESS.—It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons and prayers, holy habits and conduct. Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions—little spiritual life.—*Ginger.*

Do not conclude the Lord is not with you, because things go very contrary, and he does not appear for you: He was in the ship notwithstanding the storm, and the disciples thought of perishing.

THE RIGHT VIEW.—To an indigent person who was perpetually boasting of his ancestry, a successful tradesman of humble origin observed, "You, my friend, are proud of your *descent*; I am proud of my *ascent*.

If no sin were punished here, no providence would be believed; if every sin were punished here, no judgment would be expected.

Divine Providence constantly withdraws men from evil, so far as can be done without destroying their freedom.

COMMERCIAL.

The New Orleans *Price Current*, of 10th, says:

The week opened with favorable weather for business, and it will be seen that quite an active improvement has taken place in Cotton, under the influence of favorable European advices, and that improved rates have been realized, while Sugar also has brought more full prices, but Molasses has fallen back, under the pressure of more free receipts. In most articles of Western Produce there is a fair degree of activity, though at lower prices for Indian Corn, while Provisions, Lard, etc., are firm.

On Monday the Arabia's advices, one week later, were received, reporting an advance of ¼ to ⅜d in the Liverpool Cotton market, with sales for the week of 63,000 bales, of which 15,000 bales were taken on speculation and 4000 for export. The quotations given are 7d for Fair Orleans and 6 11-16d for Middling Fair, and the market is stated to have been firm and active at these figures on Saturday, with further sales of 10,000 bales, and a stock of 385,000. The advices from Manchester were more favorable and money was easier, the bullion in the Bank of England having increased within the week £1,400,000.

These advices were received at an early hour on Monday, and as they quite unexpectedly reported an advance of a ¼ to ⅜d in the Liverpool market and a still more active impulse was given to the demand, which resulted in sales of fully 17,000 bales, mostly before the news was generally known, and at firm prices, while subsequently a full ¼ cent improvement was realized and holders claimed ¼ a cent advance at the close. Yesterday opened with a reduced supply on sale, and the advanced claims of holders being still persisted in they were met to the extent of about 7000 bales; making the total sales of the three days 32,500 bales, taken for Great Britain, France, the Continent, the North, etc., and the prices paid yesterday indicate an advance of ¼ a cent per pound upon the rates current previous to the Arabia's advices being made public, our figures being altered accordingly.

COTTON—Arrived since the 5th inst., of Louisiana and Mississippi 19,506 bales, Tennessee and North Alabama 6197, Arkansas 3651, Mobile 2561, Florida 16, Texas 26; together 31,957 bales. Cleared since same date for Liverpool 20,206 bales, Havre 6649, Bordeaux 1078, Brazos St. Jago 70, Boston 3675; together 41,678 bales. Stock in presses and on shipboard not cleared on the 9th inst., 383,814 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 914,699 bales, against 1,083,927 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 500,918 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is an increase to Great Britain of 11,839 bales and a decrease of 33,028 to France, and of 03,031 to other foreign ports.

The *Crescent* of the 11th:

COTTON—There was an active demand yesterday and the sales embraced fully 18,000 bales, mostly taken before the Indian's news was made public. Subsequently there were some transactions said to show an advance of ⅛, but the market was too unsettled to admit of quotations.

SUGAR—Prices were ⅛c higher. Fair to Fully Fair 4½ a 5⅛.

MOLASSES—17 a 22c for Inferior to Choice and 25 a 28 and 30c per gallon half bbls.

FLOUR—Ohio $4 25, Indiana $4 87½, Choice Unbranded $4, and Fine $3 75.

GRAIN—Corn 50 a 56c per bushel.... Wheat 52 a 56c.... Oats 41 a 43c.... Bran 60 a 68c per 100 lbs.

PROVISIONS—Pork $15 25 a $15 75 per bbl.... Bacon—Sides 10c, Shoulders 7½c, Sugar Cured Hams 12½ a 13c per lb.... Lard, Prime, 9½c.

NEW ADVERTISEMENTS.

158 CAMP STREET. 158

Mrs. BOYD,

LADIES' EMPORIUM.

ALL KINDS OF SEWING DONE BY MACHINERY FOR

Grocers, Ships, Steamboats, Hotels and Families.

A good Stock of Ladies' Garments always on hand.

EMBROIDERING AND TUCKING.

All kinds of Toilet Soaps and Perfumeries.

Feb 13.

SAVE YOUR HORSES.

"We take great pleasure in recommending the Mexican Mustang Liniment as a valuable and indispensable article for Sprains, Sores, Scratches or Galls on Horses. Our men have used it for several Burns, Bruises, Sores, Stiff Joints and Rheumatic Pains, and all say it acts like magic. We use no other Liniment.

J. W. HEWITT,

Foreman for American Harndsen's and Wells, Fargo & Co's Express."

Gentlemen—"I had a negro man worth $1200 who took cold from a bad hurt, and was useless for over one year; I had used everything I could hear of without benefit, until I tried the Mustang Liniment. It has perfectly cured him, and I can now take the above price for him.

Respectfully yours, JAMES DORRANCE.

Every Planter, Teamster and Family should have this invaluable article. Sold by all respectable dealers everywhere.

feb.13 BARNES & PARK, Proprietors, New York.

WINER'S CANADIAN VERMIFUGE.—Lozenges are not more destructive to vegetation than internal worms are to the health of children. Most of the medicines prescribed for them, are however nearly as bad as the disease; the mercury, antimony, etc., with which they are impregnated being corrosive poisons; not so WINER'S CANADIAN VERMIFUGE, an innocuous, purely vegetable cordive, which never fails to remove the disease, and invigorate the general health of the sufferer.

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this.

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To their large stock of

PLANTATION, HOUSEKEEPING, AND FANCY DRY GOODS,

All of which they are now offering at

GREAT INDUCEMENTS,

This stock offers great advantages to PLANTERS, in the fact that it enables them to make all their selections, by the package, piece, or at retail, at one establishment, at

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Than any other house will sell. The stock of

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VERY LOW RATES.

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Southern Machinery Depot.

PORTABLE STEAM ENGINES from 2 1-2 to 15 horse power.

STATIONERY STEAM ENGINES from 15 to 60 horse power.

PLANTATION SAW MILLS, to cut from 3000 to 10,000 feet of lumber per day.

CORN MILLS, from 14 to 36 inches, made of best French solid Burr Stones.

DRAINING PUMPS, to throw from 700 to 17,000 gallons of water per minute.

WELL PUMPS, to lift and force water from wells 100 ft. deep Rubber and Sole BELTING, HOSE Iron and Lead PIPE, Carpenters' Blind, Sash, and Carriage Makers' LABOR SAVING MACHINERY; TINNERS' TOOLS, Circular, Sash, and Mulay SAWS, Solid FRENCH BURR MILL STONES, &c.

For prices and particulars, a pamphlet will be sent to any one desiring it. D. C. LOWMAN & CO., 96 Magazine street. 3t c

ENGRAVINGS.

BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate-paper, the India-proof copies being toned with fine India paper, delicately flesh-tinted

Price of plain copies.....$1 50 | India proof copies.....$2 00

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TREATS ALL DISEASES FREE OF CHARGE.

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He will devote particular attention to the treatment of the Skin Diseases—Lumbago, Scrofula, Rheumatism acute and chronic, Neuralgia, Paralysis, Epilepsy, Dyspepsia, Piles, and all derangement of the Stomach, Liver and Bowels; and also to all chronic Female diseases. Special attention will be given to the Eye and Ear.

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All letters directed to Dr. Baakee (enclosing a postage stamp, or five cents,) from any distance, correctly stating the nature of the disease, shall be promptly answered, and the patients treated by correspondence, free of charge.

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WILL EFFECTUALLY CURE

LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,

Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, or Fullness or Blood to the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.

The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.

It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sale is unrivaled by any similar preparation extant. The testimony in its favor given by the most prominent and well-known Physicians and individuals in all parts of the country is extensive, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot fail to satisfy the most skeptical that the remedy is really deserving the great celebrity it has obtained.

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DO YOU WANT SOMETHING TO STRENGTHEN YOU?

DO YOU WANT A GOOD APPETITE?

DO YOU WANT TO BUILD UP YOUR CONSTITUTION?

DO YOU WANT TO FEEL WELL?

DO YOU WANT TO GET RID OF NERVOUSNESS?

DO YOU WANT ENERGY?

DO YOU WANT TO SLEEP WELL?

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If you do, use Hoofland's German Bitters, prepared by Dr. C. M. Jackson, 418 Arch street Philadelphia, Pa., and sold by druggists and storekeepers throughout the United States, Canada, West Indies and South America, at 75 cents per bottle.

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New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	—	13	a 15
East India	—	11½	a 12
BALE ROPE, Kentucky, per lb	—	6½	a 8½
Northern	—		a
BEESWAX, yellow, per lb	—	25	a 27
BRICKS, Lake, per thousand	16	00	a 18 00
English, Fire	25	00	a 30 00
BRAN, per 100 lbs			a 60
COFFEE, Rio, per lb	—	8½	a 10
Havana, good, pr g'n	—	12½	a 13
——— inferior to middling	—		a
Java	—	14½	a
Laguayra	—	11½	a 11½
CANDLES, Sperm, per lb	—	43	a
Tallow	—		a
Adamantine	—	20	a 22
Star	—	16	a 18
CORN MEAL, per bbl	—		a
DOMESTIC GOODS, per yard.			
Brown Shirtings, ¼ to ⅞	—	5	a 8
——— Sheetings, 4-4 to 6-4	—	8	a 12
Bleached Shirtings, ¼ to ⅞	—	4½	a 10½
——— Sheetings, 4-4	—	9	a 15
Brown Lowell Osnaburgs	—	11½	a 13½
——— Virginia ditto, ¼ to 4-4	—	12	a 15
Ticklings, ¼ to 4-4	—	9	a 18
Stripes and Checks	—	8½	a 16
Denims	—	7½	a 16
Cottonades	—	12½	a 25
Satinets	—	25	a 75
Calico Prints	—	5	a 16
Jeans, Kentucky	—	40	a 45
Linseys, Kentucky	—	30	a 35
——— Eastern	—	18	a 22
DUCK, Russia, per bolt	—		a
English	10	00	a 16 50
Am. No. 2 in 10 pr yd.	—	19	a 27
DYES, Indigo, per lb	—	40	a 1 20
FLOUR

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

THE CHRISTIAN'S HOPE.

Scatter the germs of the beautiful,
By the roadside let them fall,
That the rose may spring by the cottage gate,
And the vine on the garden wall;
Cover the relics and the ruins of earth
With a veil of leaves and flowers,
And mark with the opening bud and cup
The shrine of common hours.

Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure, and the true and the graceful there
In their loveliest luster come;
Leave not a trace of deformity
In the temple of the heart,
But gather about its hearth the gems
Of Nature and of Art.

Scatter the germs of the beautiful
In the temples of our God—
The God who stor'd the uplifted sky,
And flower'd the trampled sod;
When he built a temple for himself,
And a home for his priestly race,
He rear'd each arch in symmetry,
And carved each line in grace.

Scatter the germs of the beautiful
In the depths of the human soul;
They shall feed and blossom, and bear the fruit,
While the endless ages roll;
Plant with the flowers of charity
The portals of the tomb,
And the fair and the pure about thy path
In Paradise shall bloom!

LOOK ALOFT.

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail—
If thine eye should grow dim and thy caution depart
Look Aloft and be firm, and fearless of heart.

If the world, who embraced in prosperity's glow,
With a smile for each joy and a tear for each woe,
Should betray thee when sorrow like clouds are sprayed
Look Aloft to the friendship which never shall fade.

Should the vision which hope spreads in light to thine eye,
Like the tints of the rainbow, but brighter to fly;
Then turn, and through tears of repentant regret,
Look Aloft to the sun that is never to set.

Should they who are dearest, the core of thy heart—
The wife of thy bosom—in sorrow depart,
Look Aloft, from the darkness and dust of the tomb,
To the soil where "affection is ever to bloom."

And, oh! when death comes in terrors to crush
His fears on the future, his pall on the past;
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, Look Aloft and depart.

OBITUARIES.

Departed this life Jan. 18, 1858, Mrs Nancy Graves Ramsay in her 59th year. She was the daughter of the late Thomas Yancey, of Caswell county, N. C., where she was born Aug. 19, 1798. Having lost her parents in early childhood, her uncle, the late Hon. Bartlett Yancey, became her guardian, and she became a member of his family, with whom she remained, until her marriage with Andrew E. Ramsay, of Chatham county, on the 7th of Oct., 1817. In March, 1831, they removed to Alabama and settled in Marengo county, from whence they removed to Hunter county in 1848; where she ended her earthly pilgrimage.

The circumstances of her death are peculiarly painful. She arose early in the morning, and attended to the business of the day with her accustomed promptness, and appeared to be in as good health as usual. At supper she was quite cheerful and retired to bed at 9 o'clock, complaining of being slightly indisposed. The next morning she was found cold in death just as she had lain down, having died apparently without a struggle.

Thus she at once "ceased to work and to live." Having been spared for forty years to share the joys and sorrows of her deeply afflicted husband, and seeing the last of her ten children grown, her spirit gently passed away to "the rest that remains to the people of God."

Though we were denied the consolation of ministering to her in her last moments, and of hearing her dying testimony to the truth of our holy religion; yet, by her consistent life we are consoled with the reflection that "our loss is her eternal gain."

She was for many years a member of the M. E. Church.

Died—At his residence in St. Tammany parish, La., Jan. 29, 1858, in the sixty first year of her age, Mrs Cassandra Wadsworth, consort of M. Wadsworth, Esq.

In the Scriptures, "Precious in the sight of the Lord is the death of his saints," and it is no difficult matter to discern the spiritual character of this excellent woman. Raised by pious parents in the fear and favor of God, she professed faith in Christ in the days of her youth, and gave her heart to God in the morning of life. In the year 1[illegible] a profession of our holy religion, joined the Methodist E. Church, and continued to the day of her death a consistent member and faithful Christian. The Bible was her guide, her chart to heaven, and title deed to her inheritance there. She ever kept this blessed book near her side, and her heart was often made to rejoice by faith in its precious promises.

The disease which terminated her earthly existence was a protracted one. For two years she had been deprived of the privileges of the sanctuary, which in health she so highly enjoyed. Sometimes, for weeks at a time, she was confined to her bed, and oftimes suffered much, yet ever [illegible] firmly fixed in God and strong [illegible] she believed that our light affliction here, [illegible] for a moment, worketh for us a far more exceeding and eternal weight of glory. Like unto one waiting for [illegible] she kept her lamp trimmed and always burning, and her passports were ever sealed. Often visited her during the past year and was with her when [illegible] for her edification and comfort, [illegible] prayer, which she always seemed [illegible] be said that she was a [illegible] mother and kind neighbor, [illegible] husband, weeping children [illegible]. This Christian mother left [illegible] She had the pleasure, [illegible] of them grown up and doing

Jesse T. Dew.

The Southern and North Carolina Advocates will please copy.

CHILDREN'S COLUMN.

Edited by Mary.

LITTLE BELL.

A CHILDREN'S ANTHEM.

He prayeth well who loveth well
Both man and bird and beast.
The Ancient Mariner.

Little Bell sat down beneath the rocks—
Tossed aside her gleaming, golden locks—
"Bonny bird!" quoth she,
"Sing me your best song before I go."
"Here's the very finest song I know,
Little Bell," said he.

And the Blackbird piped—you never heard
Half so gay a song from any bird—
Full of quips and wiles,
Now so round and rich, now so soft and slow,
All for love of that sweet face below,
Dimpled o'er with smiles.

And the while that bonny bird did pour
His full heart out freely o'er and o'er,
'Neath the morning skies,
In the little childish heart below
All sweetness seemed to grow and grow,
And shine forth in happy overflow,
From the blue, bright eyes.

Down the dell she tripped, and through the glade
Peeped the Squirrel from the hazel shade,
And from out the tree,
Swung and leaped, and frolicked, void of fear—
While bold Blackbird piped that all might hear—
"Little Bell!" piped he.

Little Bell sat down amid the fern—
"Squirrel, Squirrel! to your task return—
Bring me nuts!" quoth she.
Now away! the frisky Squirrel flies—
Golden wood-lights gleaming in his eyes—
And down the tree,
Great ripe nuts, kissed brown by a July sun,
In the little lap drop one by one—
Hark! how Blackbird pipes to see the fun!
"Happy Bell!" quoth he.

Little Bell looked up and down the glade—
"Squirrel, Squirrel from the nut-tree shade,
Come and share with me!"
Down came Squirrel, eager for his fare—
Down came bonny Blackbird, I declare;
Little Bell gave each his honest share—
Ah! the merry three!

And while the frolic playmates twain
Piped and frisked from bough again,
'Neath the morning skies,
In the little childish heart below,
All the sweetness seemed to grow,
And shining out in happy overflow,
From her bright blue eyes.

By her snow-white cot, at close of day,
Knelt sweet Bell, with fold palms, to pray;
Very calm and clear
Rose the praying voice to where, unseen,
In blue heaven, an angel shape serene
Paused awhile to hear.

"What good child is this," the angel said,
"That with happy heart, beside her bed,
Prays so lovingly?"
Low and soft, oh, very low and soft,
Crooned the Blackbird in orchard croft,
"Bell, dear Bell!" crooned he.

"Whom God's creatures love," the angel fair
Murmured, "God doth bless with angels' care.
Child, thy bed shall be
Folded safe from harm—love deep and kind
Shall watch around and leave good gifts behind,
Little Bell, for thee."

London Athenæum.

AN HONEST BOY.

"That is right, my boy," said the merchant, smiling approvingly upon the bright face of his little boy. He had just brought him a dollar that lay among the dust and sweepings.

"Always be honest. It's the best policy."

"Should you say that?" asked the boy timidly.

"Should I say what? that honesty is the best policy? Why, it is a time-honored saying. Don't know about the elevating tendency of the thing. The spirit is rather narrow, I'll allow."

"So grandmother taught me," replied the boy. "She said we should do right because God approved it, without what man would say."

The merchant turned abruptly toward the desk, and the thoughtful-faced little boy resumed his duties.

In the course of the morning a rich man called into the store. While conversing, he said:

"I have no children of my own, and I fear to adopt one. My experience is, that a boy of twelve, which is the age I should prefer, is always confirmed in his habits, and if they are bad——"

"Stop!" said the merchant, "you see that lad yonder!"

"With that noble brow?—yes, what of him?"

"He is remarkable——"

"Yes, yes—that is what everybody tells me who has boys to dispose of. No doubt he will do well enough before your face, I've tried a good many, and have been deceived more than once."

"I was going to say," replied the merchant calmly, "that he is remarkable for principle. Never did I know him to deviate from the right, air—never. He would give up a pin. Indeed, he is a little too honest for my employ. He points out the flaws in the goods, and I cannot teach him prudence in that respect. Common prudence, you, well know, is—is common—common prudence—ahem."

The stranger made assent, and the merchant continued to say:

"He was a pariah orphan, taken by an old woman, out of pity, when yet a baby. Poverty has been his lot—no doubt he has suffered from hunger and cold uncounted times. His hands and feet have been frozen. Sir, that boy would rather die than have been dishonest. I can't account for it—upon my word I can't."

"Have you any claim upon him?"

"Not the least in the world, except what common benevolence offers. Indeed the boy is too good for me."

"Then I will adopt him—and if I have found one honest boy in my searches, thank God."

The little fellow rode home in a carriage, and was ushered into a luxurious home, and he who once sat shivering in a cold corner, listening to the words of a poor, pious old woman, who had been taught of the Spirit, became one of the best and greatest divines England ever produced.

I HAVE NO TIME TO READ.

The idea about the want of time is a mere phantom. Franklin found time, in the midst of all his labor, to dive into the hidden recesses of philosophy, and to explore the untrodden paths of science. The great Frederick, with an empire at his direction, in the midst of war, on the eve of the battles that were to decide the fate of his kingdom, had time to reveal the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal, with kings in his ante-chamber, begging for vacant thrones, with thousands of men whose destinies were suspended on the brittle thread of his arbitrary pleasure, had time to converse with books. Cæsar, when he had enrbed the spirits of the Roman people, and was thronged with visitors from the remotest kingdoms, found time for intellectual conversation and study.

Boys and girls can have time, if they are willing to improve it, to gain much valuable knowledge, while out of school, without depriving themselves of necessary play or enjoyments.

Suppose every scholar eight years of age should commence reading some interesting books, and read one hour each day, continuing to do so until he is twenty years old; he would have gained more than a year's time, or three hundred and sixty-five days of ten hours each.

Who will try this course? Young reader, will you do it? You can if you will only make the attempt, and thus lay up a vast amount of knowledge for yourself. Now is the time to read.—*The Student.*

A NEW BABY IN THE HOUSE.

We knew all about it—what all those drawers and chests were filled up with a miniature wardrobe for—why sister Mary had such a fashion of blushing and hiding her pretty tasteful work at the bottom of the basket.

Yes, we all know about it now; the mystery is explained; we've got a baby! a real, blinking *bona-fide* baby; the intelligence of which was conveyed to me by a round-eyed, wonder-stricken urchin, who was the baby until this morning.

"O, such a wee bit of a squirm!" he exclaimed, "no bigger than a doll, and it nru't got no eyes at all."

Fast as I hurried home to welcome the little stranger, Tommy was there before me, and with eyes bigger than ever, was standing at nurse's knee, evidently trying to solve the question whether baby's fists were doubled up to hit him a punch, or to snub his own nose the wrong way of the world.

A bran new baby! Do you know what its advent is into the heart and home of a happy family? The mother lying upon a bed of sickness which reduces all women, from the queen to the beggar, to the same common level of humanity; the mother that we approach so reverently, feeling that a human soul has been sent from Heaven via her maternal bosom, and that from her hands He who sent it will require a strict account of its guardianship while passing its life through this world of chance and change.

What a responsibility! I think we are seldom conscious of it, or if we were, we, who know to its core every throb of the great world's heart, who have lived through its storm and calm, who know how unsubstantial its pleasures, how poignant its woes—I say, could we know the responsibility of transplanting to its sunshine and its shade, one single blossom from the garden of God, we should pray to be spared that trust we might so ineffectually fulfill.

But then to see our new baby—our beautiful mystery! to see everybody tip-toeing in—everybody but Tommy, who, never having been accustomed to walking on eggs, don't exactly see why he should begin now—to see them all so gleeful over baby, so pitiful over mamma—poor mamma, lying there so pale and wan—to see them joking papa, and calling him a "terrible fellow," at which little Tommy is indignant, and thinks it wouldn't be well for Mrs. Grandy to call him such a hard name. What an interest we take in general, not that we think that anything in that line could hold a candle with ours; and what jokes we tell about other people's babies, until our laughter warns the nurse, who warns us to be more quiet, or leave; to be sure the laughter is confined to Tommy and I, for mamma only smiles the tiniest ghost of a smile; Tommy makes up for it, however, langhing as loud and so long, without the remotest idea but the rough-and-tumble somerset can cool off his merriment; at the exhibition of which enormity nurse gives him a different kind of a propeller which sends him crying to the kitchen. Mamma says "Poor Tommy!" and papa immediately starts for him.

In a few minutes he returns with Tommy and a pair of red eyes, very manfully asserting that papa's boy wasn't going to have his nose put out of joint for all the babies in the world! Then mamma smiles on papa, and papa, when he thinks I don't see him smiles on her, and takes her poor bloodless hand and presses it to his lips, places it in his bosom, till poor me, who don't see him anyhow; who wouldn't be hired to see him, and who has lived long enough in the world to know when not to see, choke up the worst kind, make up for my chamber, and have just a magnificent cry, with nothing in the world to cry for only because everything is so affecting; the sick room in its quietude, the helpless little thing in its cradle, and papa and mamma in their newborn affection. Oh, I tell you a man never is a man till a bit of humanity, bone of his bone and flesh of his flesh, lays helpless in his arms. He never knows himself, till the dear one he has chosen out of the world to walk with him the pilgrimage of life, lies for the first time before him, weak and pale, with a morsel of humanity upon her bosom. The promise they make to their own hearts; that no wrong of their doing shall ever give a pang to that gentle spirit; that no pain of pleasure shall be bright enough to lure their feet from the portals of home; that no word of unkindness shall ever give pain to the mother of their child.

But, alas, (there must be an end to everything in this world) new babies get to be old stories; fresh promises fade in the light of fresher pleasures—and men, being inconsistant ever, would require a fresh baby every week or two, to make them toe the mark of all the promises they so inconsiderately make; and as it would be rather inconvenient for us to accommodate ourselves to such requirements, we must take the will for the deed, and make the most of their repentance for the past and good resolves for the future, while the motive for these resolutions lasts. Babies are a great institution though, at least ours is.

Gay Spanker.

BUSINESS CARDS.

Holmes & Clauss.
GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. au30

FASHIONABLE CLOTHING.
T. H. JACKSON & CO.,
No 82. Common street.
KEEPS SUPPLIED yh frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—ALSO—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS &c., &c.,
All on reasonable terms. T. H. JACKSON & Co.
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CLOTHING.
Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the Latest Styles, at the Lowest City Prices.
L. W. Lyons & Co.,
83 Canal St. near Camp.
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PER LATE ARRIVALS.
A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—latest Fashions, at Very Low Prices. L. W. LYONS & Co.,
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To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
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NEW ORLEANS.
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D. J. WASSON,
CARPENTER and BUILDER, No. 66 Ranipart street, (formerly Hercules street.) Box, No 588 Mechanic's Exchange.
Will do work promptly and well, and as cheap as any for cash.

Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

BELLS! BELLS!! BELLS!!! BELLS!!!!
WEST TROY BELL FOUNDRY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School-house and other Bells, mounted in the most approved and durable manner.
For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
Address, A. MENEELY'S SONS, Agents,
West Troy, N. Y. my18-1y

P. H. WILLARD,
COAL MERCHANT,
18 EXCHANGE PLACE. (OPPOSITE THE POST OFFICE.)
THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand Pittsburgh, English, and Cannel Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

BOOTH & CO.,
ARCADE HAT STORE, No. 45 Magazine Street, New Orleans. Established in 1843. Manufacturers and Jobbers at Wholesale in Hats, Caps, Umbrellas, etc., etc.
For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug30

Parlor and Church Organs, Pianos, Melodeans.
THE Subscriber furnishes LOWER than they can be procured of any *dealer in America* the celebrated ALEXANDER CHURCH AND PARLOR ORGANS, Prince's, Manning's Mason's Hamblin's &c., and all other American make of HARMONICONS and MELODEONS; Chickering's, Nunns & Clark's, Gilbert's, Boardman G. Gray's, Worcester's, Stoddart's, Gales', and all other prominent manufacturer's make of PIANOS, HARPS, GUITARS, VIOLINS, Stool Covers, Instruction Books, and Music of every description at *wholesale* and *retail*. Church Ministers and Schools supplied at a large discount. Every Instrument guaranted. Circulars and prices sent free. Address
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All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.
dec 26 1y WM. BLOOMFIELD, Jr.

FURNITURE! FURNITURE!!
C. FLINT & JONES,
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WE WOULD INVITE the attention of city and country purchasers, to our large and most complete stock of HOUSEHOLD FURNITURE. Embracing every variety in ROSE WOOD, MAHOGANY, WALNUT, OAK and imitation woods together with MIRRORS of all sizes; MOSS, HAIR and SPRING MATTRASSES, FEATHERS and HAIR CLOTH.
PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors, Parlor suits in BROCATELLE and fancy goods, CAMP STOOLS, IRON BEDSTEADS, OFFICE LOUNGES and DESKS of all styles.
The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior, may always rely upon goods being packed in such a manner as to insure their safety from damage in transit. C. FLINT & JONES,
Wholesale and retail dealers in Cabinet Furniture, Nos 44 and 46 Royal street, New Orleans. ap18

VAN BIBBER HOUSE,
CORNER CARONDELET AND POYDRAS STREETS,
NEW ORLEANS.
I HAVE leased the above House, and have newly furnished it throughout, and it is now open for the reception of Regular Boarders and the Travelling Public. With an experience of seventeen years at the business in Louisiana and Texas, I flatter myself that I will share a liberal portion of public patronage.
I will also act as Agent for distant friends for the purchase or sale of any article in this market. HENRY VAN BIBBER. o31-3m

STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprises the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is inferior to none, and superior to many.
We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPANNED WARE.
We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
☞ Remember No. 1 Front Levee corner of Custom House at the sign of the BIG COFFEE POT. AUSTIN & GOODWYN. ag29-6m

Bulletin
BOOK AND JOB PRINTING OFFICE
No, 35 *Gravier street,*
CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges, Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and dispatch. Orders respectfully solicited. a25-1y

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OF THE
HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $500,000.....SURPLUS OVER $250,000.
CHAS. J. MARTIN, President.
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Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
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Capital, $300,000.....Charter Perpetual
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The undersigned, Agent of the above responsible Companies, is duly authorized to issue Policies of Insurance on buildings, merchandise, ships in port and their cargoes. Also cotton in press, gin and sugar houses, household furniture and personal property generally, against loss or damage by fire in this city and in the country.
Ten per cent. cash returned on payment of premiums.
Losses equitably adjusted and promptly paid.
jan17-1y E. W. RAYNE, Agent

Plantation Drug Store.
JUST received at the Plantation Drug Store of R. H. READ, 84 Common street, per ship Audova, a superior lot of VARNISHES. Also on hand a fine assortment of PAINTS, OILS, WHITE LEAD, PAINT BRUSHES, &c., all low for cash or short paper.
PLANTATION MEDICINES, PERFUMERY, and STATIONERY, at the most reasonable rates.
Also, READ'S COUGH MIXTURE, a pleasant and reliable remedy for ailings of the Throat and Chest. If the article offered does not cure or relieve the afflicted, the money will be promptly returned.
nov 21 R. H. READ, 84 Common street.

PROFESSIONAL.

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-6m

A CARD,
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9-1y

EDUCATIONAL.

HOMER COLLEGE,
THE Trustees of this prosperous Institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class, $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of *continued* sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASSON, Secretary. jan 23-1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY the 8th of October, 1858.
FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. M., Professor of the Greek Language.
O. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALDCLEUGH, D. D., Professor of Modern Languages.
Rev. A. D. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department.....5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

Emory and Henry College,
WASHINGTON COUNTY, VIRGINIA.
THE Spring Session begins on 14th January, and closes on 9th June following. The College charges for five months, including Tuition, Board, Fuel, Washing, and Incidentals, will be $71 25. For a catalogue or for other expenses, address
jan 9-2m E. E. WILEY, Pres't, Emory Postoffice, Va.

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter-half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, is point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. R. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d19 1y

E. J. HART & CO.,
Wholesale Grocers, Druggists, and Commission Merchants,
77 and 79 Tchoupitoulas street, New Orleans.
INVITE THE ATTENTION OF DEALERS in Merchandize to their very extensive stock, which they offer at very reasonable prices. Their stock consists in part of

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Foreign Correspondence.

THE ISLAND OF CAPRI.

NAPLES, Dec., 1857.

Our visit to this island was one of a peculiar character, and deeply interesting both from its position and historical associations, being the favorite retreat of the Emperor Augustus, who adorned it with palaces, aqueducts and baths, and spent some days there previous to his death, and the resort of Tiberius, who erected twelve palaces upon its most elevated positions and committed there some of his most atrocious deeds.

We took a steamer at Naples, passing on our way an American frigate with the stars and stripes flying and a salute of guns booming over the sea. It was a noble ship, proud in its bearing and superior to any other anchored in the bay. The sight of her masts filled our hearts with joy and sent a thousand thoughts back to our native land, more blest than all the nations of the earth. We saw, as we passed along near the promontory of Persepolis, the interesting islands of Nisita, Procida, and the more lofty one of Ischia, which Augustus gave in exchange for Capri, which rises out of the sea, a massive ledge of rocks, in wild and picturesque grandeur, with only two accessible places upon the island. We landed, after two hours sail, at the little village of Capri, composed of fishermen's huts and low, flat-roofed houses clustering along the sloping hills beneath the towering cliffs which shoot away up into the air like the pinnacles of a temple. We followed a winding path up the hill side with paved steps and walled up on each side, reaching a high elevation to another settlement and a large hotel, where travelers are met by a troop of women with donkeys ready convey them to all the necessible places of interest they wish to go. Our object was the summit of the hill called Leo Capo, to see the ruins of the palace of Tiberius, and the Pharos which stands near it.

We all mounted our little animals, with the acquisition of two accomplished English ladies and gentlemen attached to our party, and wound our way up the declivity, with the donkey drivers, who understood their characters and capacities and treated them accordingly with many stripes and blows, crying out in a strange language which the animal seemed to understand by its increased motion, with notes vibrating upon the ear, filling up the picture with sounds as well as sights equally ludicrous and singular. We found the mountain air invigorating and delightful, with the soft and balmy influence of spring to animate our spirits with that elasticity and freshness which gives a charm to all surrounding objects. Every strip of land we saw in climbing these hills was cultivated; even little patches of earth not more than three or four feet wide were terraced and planted with vines or grain. The cactus, which bears a fruit they call the Indian fig, of which the natives are very fond, grew in great luxuriance among the rocks upon the roadside and upon the walls, supplying fruit in great abundance—a kind seen in the fruit markets of Naples. Our circuitous road up these majestic hills afforded us one of the most beautiful panoramic views of the Island beneath in its pyramidal formations and rocky eminences: one, cone shaped, rose to a considerable height, terraced almost to its top and planted with vines, which flourish among the ruins of palaces that once adorned its brow in oriental splendor; and around this vast amphitheater of hills scattered fragments show how extensive were these magnificent structures. We reached the summit upon which they fix the position of the palace built by Augustus, called the Villa Jovis, in which Tiberius hid himself several months after suppressing the conspiracy of Seyanus, now called Palazzo Tiberio. In the foundations of this edifice are massive walls with broken arches which led to the subterraneous rooms beneath the building; winding steps, cut out of solid rock, led us to other apartments where a large cistern, with baths attached to it, were remaining almost entire; above these a passage leading to the brow of the hill, with high walls and pavement of mosaic unbroken. The courts and different floors of the rooms, though broken, were covered with the same materials. We looked out from these ruins upon one of the most lovely prospects on which the eye ever rested; and their association with historical events gave every object a spell of attraction upon we gazed with delight. The bay, stretching out before and around us, studded with islands which rose like gems of beauty from the ocean's bed to adorn its surface, full of poetic allusions woven in its history; Mount Vesuvius in the distance, with its pillar of smoke; the promontory of torreuts in close proximity; the towering walls of Monte Taleruo, which rise on the west side of the island 1800 feet above the level of the sea, crowned with the ruins of the Temple of the Sun; and scattered fragments of palaces on every peak, presented a view of rare elements truly grand and sublime. From this spot we were conducted to Il Salto, or the The Leap, where the Emperor Tiberius plunged the victims of his cruelty from a perpendicular rock 700 feet into the depths of the sea, whose dashing wave soon silenced their death shriek and closed over their mangled forms. To look down from this ledge was fearful, but to associate its terrific aspect with such deeds was truly awful! Wild flowers now fasten their roots in its crevices and bloom undisturbed in their peaceful abode. The daffodil has found a home upon its little shelves and wreathes with beauty its rugged brow.

A monk of the order of hermits lives among these ruins, a pleasant old man, who offered us some flowers which grew upon this cliff. He had some of the marks of austerity about him, was very social and seemed fond of society.

The Pharos was built upon an eminence on the same range of rocks which dipped precipitously in the sea with bold and projecting fronts of great magnitude, where its lofty tower rose upon the sight of the mariner as a beacon of light. We reached its remains by winding steps and enjoyed from its height another view of unrivalled grandeur—of deep and intense interest. We did not visit the two grottoes as we designed, the swell of the sea being too great to enter them. It was with much regret, for they are represented like the beautiful creations of fancy's airy dreams. The entrance to one of them is through so small an arch that the waves fill up the passage. In a clear, calm day it is said to be perfectly delightful: the water, walls and roof assume a submarine color of the most exquisite blue, increasing in brilliancy the longer one stays in the recess; and a person swimming in the water acquires a silvery hue. We saw a shade of this blue tint on entering the boat on our return, on the shady side of the steamer. It was distinctly visible contrasted with the blue wave. Grotto Verde, or Green Grotto, produces the same effect in dazzling green, while the rocks below appear like dark, polished brass.

Our return to the city in the evening, with its lighted streets forming the two crescents in the bay, was like a spell of enchantment. We woke next morning under the roar of cannon, announcing a grand festival to celebrate one of the dogmas of the Church—the immaculate conception—the troops to be reviewed by the king, and service of high mass. Booming of guns was heard alternately through the day, and in the evening a tremendous roaring.

The church edifices of Naples do not compare with those of Rome. The cathedral is a rich, massive structure, built upon the site of the temples of Neptune and Apollo, adorned with numerous columns taken from their ruins. It has some rare specimens of art: a baptismal font, an antique vase of Egyptian basalt resting upon a pedestal of porphyry, sculptured with bacchanalian emblems in bas-relief. The gothic canopy of the cardinals, wrought in marble, with the delicate wreaths entwined around the columns which support it, it is said has no equal. But the chapel of St. Januarius is first distinguished from all the works of art which adorn the temple, for its two phials behind the altar, believed by the superstitious to contain his blood; and the liquifactions, which take place twice a year, are celebrated with great pomp—the greatest festivals of the kingdom. The silver ornaments in this chapel surpass all others in the church. All its statues appear to be of gold and silver. We were not allowed to enter it, but only to look through its doors.

The most beautiful church we have seen is one in imitation of the Pantheon at Rome, with few ornaments, yet so large that it appears to be of no use but to look at, as the chapels on its sides contain seats sufficient for the people who attend mass. There is an Episcopalian clergyman in this city who has a congregation that meets for worship in the house of the British consul, but have no church as in Rome.

We had service one Sabbath in the house where we reside. Rev. Dr. P., of New York, gathered a few Americans, by the consent of our landlord, read a chapter, gave explanations, and prayed with us, which made us feel quite at home in a strange land. O! when will the pure gospel of Jesus, divested of pomp, throw its mantle of love over this country and change its moral character? The cross is every where, but the Virgin is elevated above it. O! could the thousands of children that throng these streets, who appear to live in the open air, be educated as in protestant countries, the next generation would present a different aspect; and those active little beggars, who are trained to the art with accomplished skill, might shine as lights in the land. These poor people are marked with premature old age; for some who cannot have lived over 40 years have the imbecility of 70, and those of 25 look like old men and women, classed among the roving population who appear to have no regular employment. We have seen in these public squares in the evening, hundreds of men, women and children ranged along on seats and others in dense crowds, seeking, perhaps to be amused, or having no homes, like the lazzaroni.

S. B. THOMAS.

Letter Writing in China.

The first year of our residence in China, a fact of which we were witnesses furnished us with the means of estimating the importance and value of a letter in this country. We were staying at the time with a literary man, a native of Pekin, who had left his family eight years before, to take the office of school-master in one of the towns of the South. Many conversations that we had with this Chinese had led us to suppose that he was not of so cold and insensible a nature as most of his countrymen; his manners were kind, and he had the appearance of possessing much more warmth of heart than is common here. One day we were on the point of sending off a messenger to Pekin, and we asked him whether he would not like to take the opportunity of sending something to his family or friends.—After considering for a moment he said, "Oh, yes: I think I shall write a letter to my old mother. I have heard nothing of her for four years, and she does not know where I am.—As there is such a good opportunity, it would not be amiss if I were to write a few lines."

We thought his filial piety did not seem of a very fervent complexion; but we merely told him that he had better, in that case, write immediately, as the messenger was going off that evening. "Directly, directly," he replied, "you shall have the letter in a few minutes," and he called to one of his pupils, who was singing out his classical lessons in the next room,—probably some fine passage out of Confucius, upon the love that children owe to their parents. The pupil presented himself with the proper air of demure modesty.

"Interrupt your lesson for a moment," said the master; "take your pencil and write me a letter to my mother. But don't lose any time, for the courier is going directly. Here, take this sheet of paper," and the pupil accordingly took the paper, and set about writing to his master's mother.

The Chinese mostly write their letters upon fancy paper, upon which are stamped, in red and blue, figures of birds, flowers, butterflies and mythological personages. The Chinese character being always of a fine black, is not lost amidst these fantastic ornaments.

When the pupil had left the room with his sheet of ornamented paper, we asked the schoolmaster whether this lad knew his mother.—"No, not in the least," he answered. "I don't think he knew whether she was living, or had already 'saluted the world.'"

"In that case, how can he write the letter? You did not tell him even what he was to say."

"Don't he know quite well what to say? For more than a year he has been studying literary composition, and he is acquainted with a number of elegant formulas. Do you think he does not know perfectly well how a son ought to write to his mother?"

We had nothing to reply to this; but we understood immediately the difference between filial piety, as it is felt and practiced in China, and as it is so magnificently described, and commented upon in their books.

The pupil, obedient to his master's orders, lost no time. He returned soon afterwards with his letter in an elegant envelope, which he had even the politeness to seal already, so that this amiable son did not even give himself the trouble to read the anctuous expressions of tenderness and respect that he had addressed to his mother!

AN EFFECTIVE SMILE.—A mass of type duly arranged and set up ready for the printer's hands, is practically useless to us; but when its impressions are struck off, when men feel the emotions, learn the thoughts, understand the purposes, are elevated and inspired by the sentiments which that mechanical arrangement of letters, words, bits of lead, serve to disseminate, then the printer's machinery becomes a blessing to the human race. So it is in religion. The forms and types are nothing, until their impressions are struck off upon our hearts, and we experience fervidly, and vitally, the living principles they were intended to convey."—[*Bellows.*

TROUBLES.

Many troubles can be cut at the root and cease. Many can be strangled. Many can be overcome by *direct* attack. We should count worldly trouble to be only an excitant, and become by it aroused to an energy and force which otherwise we could not have felt. Such trials are only occasions of victory. Meet and resist them.

Some troubles and trials can be thrown off. Diseases are repelled by great animal vigor. And troubles may be repelled by great mental vigor. Every one perceives this in his own experience. In the morning we can carry the world like Atlas. At noon we stoop and find it heavy. At night the world crushes us down and we are under it.

The very troubles of to-day were about you yesterday and you did not know them. For you were engaged with things which fired the mind with higher excitements. Very many troubles of life are nothing but your *weakness*. Stand up and they are gone. They are like gnats, which while one is still, settle and bite, but rising up and working, the whole swarm fly off and do but buzz. But the moment the man rests, they alight. Thus activity is exemption, and sleep is defeat.

The want of proper occupation is the cause of more than half of the petty frets of life. And right occupation will be a medicine for half the minor ills of life. A man without any proper aim in life, without moral inspiration, too rich to be industrious, and a prey to the thousand frets of unoccupied leisure, sometimes sets himself to pray against his troubles. Now a man might as well pray against the particles of sand in Sahara, as a lazy man to pray against petty troubles.

Therefore it happens, sometimes, that bankruptcy brings a man what all his wealth failed to give—happiness; for he has *real troubles*, and trouble is a good medicine for trouble. There is a moral counter-irritation.

Many troubles, unlike the above, that are *real*, can be mediated by Hope. For so it is, that we can bear much, when the prospect before us is cheerful and assured. If a man lets his troubles come between him and the sun, they will cast a shadow, and interpose their substance too. But if he will put himself between the sun and his troubles, then his own form will fall upon the overshadowed evil and half eclipse it. It is for this that Hope is given. We are saved by Hope, it is said. Hope is an anchor that holds on to the bottom while the storms handle the ship, and enables it to outride the tempest.

Happy is he that has hope. It is a heart-spring. If a man had no elasticity in his foot, and could spring over no pool, nor ditch, nor roughness, but went leadenly through them all, how burdensome would his journey be. But by an elastic ancle he springs over a hundred hindrances, and never knows their annoyance. Many of our troubles should be *overs prung*.

Many troubles in life cease when we cease to nurse them. We take them up, we dandle them upon our knee, we carry them in our bosom. When they seem to sleep, we wake them up, and insist upon sharpening their point. We ruminate our cud, which was a thistle at first, and make mean and fretful martyrs of ourselves. If one will be unhappy, if bitter is craved by the palate, there is no need for remedy.

Many real troubles there are which will cease the moment our heart accepts them and submits itself to God.

For many, many troubles are but the strain which we endure when God would carry us the right way, and we insist upon going the wrong! When two walk arm in arm, if one would turn and the other would not, either they must pull diversely or else must separate. But God never lets go his children's arms, and if they struggle and hold back they are dragged. Let them submit to be led, nor struggle nor hold back, be that instant the trouble goes.

This is specially true of all troubles which involve *loss of property*, and worldly comfort, as though that is *necessary to happiness*, when myriads, the most happy live without it.

Many of our troubles are instantly cured by holding them up in the light of God's countenance. They arise from seeing things in a false light, or from seeing things in the half-light of this world. When they are surveyed in the great sphere—in light of Heaven, they dissolve like snow-flakes.

This is the reason of the experience of many Christians. They go under a cloud, and finally, pressed and burdened, they go to pray—and rising into the presence of God, and filled with hope and cheer, when they begin to think of their petition—it is gone. The air of heaven has health in it. There is peace in the very presence of God. They that touch the *hem* of his garment, are often as much healed as those whom he takes by the hand!

The same is true of sousic;—a little hymn, child-warbled, has sometimes done more for a man in one moment than all his own philosophy, his strivings, and his labor! For a hymn is like the touch given to the servant's eyes by the prophet. It opens the air, and it is full of God's messengers.

There be troubles that may be *worn out*. A patient endurance will destroy them. Like tides, they cannot be checked nor resisted when rising. But, like tides, if patiently waited upon, they will turn and flow out of themselves!

Nay, rather let me say that they are inundations of freshets. When God means mercy to the seasons, he sends clouds to the mountains. From their bosom all the mountain-springs nurse, and are full. But when from the fulness of the rain the streams swell, and branch adds to branch its tribute, the over-swollen river spreads wide over all the neighboring meadows. Trees wade deep; bushes, half-hidden, seem cut in twain, and the earth is lost. But with a few days the stream sucks back its waters and drives them out to the sea. Now see the drenched earth all asleep. Mud, mud, mud. But go again in two months and see the children of the mud—grass that waves its little forests—flowers that carry heaven in their bosom—corn and grain that exult in richness and vigor. Troubles come to us like mire and filth. But when well mingled, they change to flowers and fruit.—*Independent.*

FOSDICK BY A DOG.—A large dog, has been accustomed to get bits of money from his master to go to a meat stall to get his lunch of fresh meat. One day when change was short, his master gave Growler a piece of white paper on which was an order for the meat. The dog after much urging, carried it to the meat stall, and received his food, and so for several days, when thinking one piece of paper was as good as another, he would pick up pieces of white paper and carry them to the stall without applying to his master. It was not long before a long bill came in from the meat dealer; who had such confidence in the dog that he did not think to look at the paper, and the dog himself was very fat. No arrest was made, and the dog occupies as respectable a position in society as ever.—*Bangor Union.*

THE LITTLE COFFIN.

We cannot imagine anything more exquisite of the kind than this poem, by Mrs. H. L. Bostwick. It is one of those poems that one cannot see to read through:

'Twas a tiny, rosewood thing,
Ebon bound, and glittering
With its stars of silver white,
Silver tablet, blank and bright,
Downy pillowed, satin lined,
That I, loitering, chanced to find
'Mid the dust, and scent and gloom
Of the undertaker's room,
Waiting, empty—ah! for whom?

Ah! what love-watched cradle bed
Keeps to night the nestling head,
Or on what soft, pillowing breast
Is the cherub form at rest,
That ere long, with darkened eye,
Sleeping to no lullaby,
Wittely robed, and still, and cold,
Pale flowers slipping from its hold,
Shall this dainty couch enfold?

Ah! what bitter tears shall stain
All this satin sheet like rain,
And what towering hopes be hid
'Neath this tiny coffin lid,
Scarcely large enough to bear
Little words that must be there,
Little words, cut deep and true,
Bleeding mothers' hearts anew—
Sweet, pet name, and "Aged two!"

Oh! can sorrow's hovering plume
Round our pathway cast a gloom,
Chill and darksome as the shade
By an infant's coffin made!
From our arms an angel flies,
And our startled, dazzled eyes,
Weeping round its vacant place,
Cannot rise its path to trace,
Cannot see the angel face!

MANNER IN PREACHING.

The remarks of Bishop Jones in an address before the Conference, on the importance of a just and impressive manner in preaching, are well sustained by the following, from an English paper:

"There is much in common between the tragic actor and the popular preacher; but while the actor's power is generally the result of a studied elocution, the preacher's is almost always native. A teacher of elocution would probably say that the manner of Chalmers, Guthrie, or Baird, was a very bad one; but it suits the man, and no other would produce a like impression. In reading the most effective discourses of the greatest preachers, we are invariably disappointed. We can see nothing very particular in those quotations from Chalmers which are recorded as having overwhelmingly impressed those who heard them. In short, an accessory which in England is almost entirely neglected, is the secret of Scotch effect. Nor is it any degradation from an orator's genius to say his power lies much less in what he says, than how he says it. It is saying that his weapon can be wielded by no other hand than his own. Manner makes the entire difference between Macready and the poorest stroller that murders Shakspeare. The matter is the same in the case of each. Each has the same thing to say; the enormous difference lies in the manner in which he says it. The greatest effects are recorded to have been produced by things which, in merely reading them, would not have appeared so very remarkable. Halett tells us that nothing so lingered on his ears as a line from 'Home's Douglas,' as spoken by young Betty:

"And happy, in my mind, was he that died."

We have heard it said that Macready never produced a greater effect than by the simple words "Who said that?" It is, perhaps, a burlesque of an acknowledged fact, to record that Whitfield could thrill an audience by saying "Mesopotamia!" Hugh Miller tells us that he heard Chalmers read a piece which he (Miller) had himself written. It produced the effect of the most telling acting; and its author, never knew how fine it was till then. We remember well the feeling which ran through us when we heard Baird say, "As we bend over the grave where the dying are burying, the dead." All this is the result of that gift of genius—to feel with the whole soul, and utter with the whole soul. The case of Gavazzi shows that tremendous energy can carry an audience away without its understanding a syllable of what is said. Inferior men think loud roaring and frantic gesticulation produce that impression which genius alone can produce. But the counterfeit is wretched; and with all intelligent people, the result is derision and disgust."

"CAN'T AFFORD IT."—A voluntary collector for one of the great benevolent interests of the day, called lately, in pursuance of his duty, upon a gentleman with whom he was acquainted—a business man, and a christian, but one who had hitherto excused himself from making liberal contributions on the plea that he "could not afford it." This plea from a man of undoubted wealth, had probably seemed incredible to our friend the collector; but as he now sat in view of the sumptuous parlors, awaiting the appearance of the proprietor, the truth flashed upon him. He felt that the plea had been sincere—the explanation was before him. On the gentleman's entrance, he mentioned the errand on which he had come, adding:

"But I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by everything around me, can indeed leave but little, if anything, to spare for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir."

The collector left, but the arrow he had lodged did not. It was not long before the rich steward sought him, with acknowledgments for the cutting reproof, which had made a profound and abiding impression upon his conscience. He had made up his mind that he could afford to give, and could not afford to squander. He presented the collector a check for $1000, with the assurance that the style of his household should be no longer a scandal nor an incumbrance to his piety.—*Examiner.*

A CURIOUS WAY TO GET RESTED.—It is a custom in Berwickshire, England, among women workers in the field when their backs become much tired by bowing low down, while singling turnips with short shanked hoes, to lie down upon their faces to the ground, allowing others to step across the lower part of the backs on the lumbar region with one foot several times, until the pain of fatigue is removed. Burton, in his "First Footsteps in East Africa," narrates a very similar custom of females who lead the camels, on feeling fatigued, and who "lie at full length, prone, stand upon each other's back, trampling and kneading with their toes, and rise like giants refreshed." This custom is called "jugsi" in Africa, in our country it is "straitening the back."—*Notes and Queries.*

MIRACLE WONDER.

The culture of the soil has, in ages, been regarded as an appropriate and congenial occupation for declining life. Cicero, in his admirable treatise on "Old Age," speaking in the Cato the elder, to whom I have already referred, when he comes to consider the pleasures within the reach of the aged, gives the most prominent place to those which may be enjoyed in agricultural pursuits. These, he adds, are not impaired by the advance of years, and approach, as near as possible, to the ideal "Life of the Wise Man." Guided by the light of Nature, he contemplated with admiration that "power," as he calls it, of the earth, by which it is enabled to return to the husbandman, with usury, what was committed to its trust. It belongs to us, favored with a knowledge of the spiritual relations of the universe not vouchsafed to the heathen world, to look upon agriculture in higher aspects, especially in the advance of life; and, as we move forward ourselves toward the great crisis of our being, to catch an intelligent glimpse of the grand *arcana* of nature, as exhibited in the creative energy of the terrestial elements—the suggestive mystery of the quickening seed and the sprouting plant—the resurrection of universal nature from her wintry grave.

A celebrated skeptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation, by the concise argument, "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." The last part of the proposition, especially in a free country, on the eve of a popular election, is, unhappily, too well founded; but in what bookworm's dusty cell; tapestried with the cobwebs of ages, where the light of real life and nature never forced its way; in what pedant's school where deaf ears listen to dumb lips, and blind followers are led by blind guides, did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper, from dumb animal, or rational man connected with husbandry. Poor Red Jacket, off here on Buffalo Creek, if he could have comprehended the terms of the proposition, would have treated it with scorn.—Contrary to experience that phenomena should exist which we cannot trace to cause perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to any thing but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and, after week upon week, and month upon month, have swept with sleet, and chilly rain, and howling storm, over the earth, and riveted their bolts upon the door of Nature's sepulchre; when the sun at length begins to wheel in higher circles through the sky, and softer winds to breath over melting snows—did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth, and, anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest; and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand, buried but to spring up again, clothed with a new mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk and vine and tree; the meadow, the field, the pasture, the grove, each after its kind, arrayed in myriad tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree; each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain which had been loaned to the earth compounding its pious usury, thirty, sixty, a hundred fold,—*all harmoniously* adapted to the sustenance of living nature—the bread of a hungry world; here a tilled corn-field, whose yellow blades are nodding with the fool of man; there an unplanted wilderness, the Great Father's farm—where he "who hears the raven's cry" has cultivated with his own hand his merciful crop of berries, and nuts, and acorns, and seeds, for the humbler families of animated nature—the solemn elephant, the browsing deer, the wild pigeon, whose fluttering caravan darkens the sky; the merry squirrel, who bounds from branch to branch, in the joy of his little life: has he seen all this—does he see it every year and month and day,—does he live, and move, and breathe, and think, in this atmosphere of wonder,—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt,—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him go, in the name of Heaven, and say that it is contrary to experience that the August Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness.—*Edward Everett.*

LICENTIOUSNESS OF THE STAGE.—We reproduce from the New York Herald—a paper that ought to know—*its* opinion of the theater. Does any decent man wish to defend it after this?

Dr. Bellows is a man of too much good sense and experience, to be unaware that there is a foundation for the aversion which quiet people feel for the theater, and for the dramatic profession. That foundation is the indefensible licentiousness of the stage. It will not do, when prostitutes are being represented on two out of every three stages, to tell us that this licentiousness is a thing of the past, that is, dates from last century, that the profession are ashamed of it. We see, on the contrary, that it is becoming more and more an essential part of every new play, and that those plays are most considered by the profession which contain the most filth. The first character which every aspirant to the highest honor on the American stage, of late years, has endeavored to represent, is that of Camille, an unfortunate woman, without a redeeming trait, but her merited affliction; and the actress whose success has been the most marked, this season, has been the one who represented this unhappy creature to the life. The public, then, must not be stamped upon and sneered at, as bigots, because they will not know actors and actresses, or habitually frequent the theaters; they have good reasons for what they do.

The weakest spot in every man is where he thinks himself to be the wisest.

DR. LIVINGSTONE'S STORY OF A LION.

It is well known that if one in a troop of lions is killed, the others take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people, in order to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other. Being down on the plain below with a native schoolmaster, named Mebalwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He hit at the spot struck, as a dog does at a stick or stone thrown at him; then leaping away, broke through the opening circle, and escaped nobly. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was re-formed, we saw two other lions in it; but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. If the Bakatla had acted according to the custom of the country, they would have speared the lions in their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps toward the village; in going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men cried out, "He is shot, he is shot!" Others cried, "He has been shot by another man, too; let us go to him!" I did not see any one else shoot at him, but I saw the lion's tail erected in anger behind the bush, and, turning to the people, said, "stop a little till I load again." When in the act of ramming down the bullets I heard a shout. Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operations, but feel not the knife. This singular condition was not the result of any mental process. The shock annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced to all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and attacking Mebalwe, bit his thigh. Another man whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysm of dying rage. In order to take out the charm from him, the Bakatla on the following day made a huge bonfire over the carcase, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth-wounds on the upper part of my arm.

A wound from this animal's tooth resembles a gun-shot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterwards. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb. The man whose shoulder was wounded showed me his wound actually burst forth afresh on the same month of the following year. This curious point deserves the attention of inquirers.—*Livingstone's Missionary Travels.*

Monosyllable Composition.

Shakspeare makes abundant use of monosyllables. There are forty in four lines in "King John," act iii, sc. 3, where the King is punning in his wish to license Hubert to Arthur's murder. He says:

"Good friend, thou hast no cause to say so yet;
But thou shalt have: and creep time ne'er so slow,
Yet it shall come, for me to do thee good.
I had a thing to say. But let it go."

So too, in "Julius Cæsar," act i, sc. 2, in the six lines following, but three words occur of more than one syllable, and one of them is a proper name:

"Now in the name of all the gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so great? Age, thou art sham'd:
Rome, thou hast lost the breed of noble blood!
When went there by an age since the great flood,
But it was famed with more than with one man!"

Many more such illustrations might be given from Shakspeare's plays. In our language, monosyllables are nearly all of Saxon origin, and are the most nervous expressions of our ideas.

A HOUSE-GOING MINISTER.—There is a charm in the week-day services of a parish minister, which has not been duly estimated, either by philanthropists or patriots. His official and recognized character furnishes him with a passport to every habitation; and he will find that a visit to the house of a parishioner is the surest way of finding access to his heart. Even the hardiest and most hopeless in vice, can not altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness, or disaster, or death, which afford a weighty advantage to the Christian meekness that is brought to bear upon them. His week-day attentions and their Sabbath attendance, go hand in hand. It is thus that a *house-going* minister wins for himself a *church-going* people.

"Many," says Newton, "have puzzled themselves about the origin of evil. I observed there is evil, and that there is a way to escape it; and with this I begin and end."

It has been said that a chattering [illegible] soul in a large body is like a swallow [illegible] the twitter takes up more room than the bird.

New Orleans Christian Advocate.

Terms—$2 00 per annum in advance.

NEW ORLEANS:

SATURDAY, FEBRUARY 20, 1858.

7000 SUBSCRIBERS BY MAY.

The three patronizing Conferences, Alabama, Mississippi and Louisiana, resolved that this should be done. Two months only remain to perform the doing of it. If each agent, who receives the paper free, sends forward five new subscribers, it is done, amply done, and the Advocate will report to the General Conference 7000 bona fide, paying, solvent, living, reliable subscribers; this, exclusive of copies sent to agents and exchanges.

Brethren, has the field been so thoroughly gleaned that this can't be done?

It is the substantial living point. We must get to it.

Will not a five minutes talk before a congregation secure the five? Try it.

PLEASANT HILL, DESOTO PARISH, LA.—We have something to say about our visit and the enterprise on foot there, next week.

TO CORRESPONDENTS.—The Editor, after an absence of three weeks, finds an accumulation of favors, in the shape of letters, communications, etc. They will be attended to. "Have patience with me."

DR. HAMILTON was unable to proceed to Nashville, with Dr. Stevenson on Tuesday, on account of sickness. He has been quite ill, of pneumonia, but under the care of his friend and host, D. C. Lowber, and the skill of his physician Dr. Angell, is at this writing (Thursday) pronounced out of danger.

MINUTES.—We find on our table printed Minutes of the Alabama Conference, held in Selma, December 2, 1857, and those of the Mississippi Conference, held in Brandon, November 18: proper pamphlets both. The former (pp. 48) is full of well arranged information—about the best we get hold of. The latter (pp. 32) is also valuable, but shows signs of being the first in that line and made up in a hurry. It was a matter of surprise to us that Mississippi has not before had her Minutes put in this readable, preservable, consultable and distributable shape; and the result of this experiment must be a continuance of these annual publications. When made up for a series of years and bound you have a rich repository of Church history. One fact we remark upon, that is not specially applicable to the above Minutes. Minutes ought to be a simple, full, bare record of facts by the secretary, without comment. To say, therefore, that brother A. made an *able* speech on a question and brother B. answered him with a powerful and logical argument, etc., seems to be a departure from this ideal.

CHOICE BETWEEN METHODISTS AND PRESBYTERIANS IN NEW ORLEANS.

It is a good thing and comely for brethren to dwell together in unity; especially in the presence of so many adversaries to evangelical truth as are here. We desire to promote this, and in order to it, to remove offenses out of the way.

The *True Witness* (30th ult.,) in reply to our declaration (23d ult)—that when our Conference was held in this city, Presbyterians did not invite us "to supply their pulpits on the Sabbath"—as, in part, an explanation why our pulpits were not offered to their late Synod, says that such is not the spirit or practice of Presbyterians:

"It must have been, in this instance, a mere inadvertence, and not on account of any unkind feeling entertained. Certainly there is no such feeling among the Presbyterian ministers here now, none of whom were here at the time Conference met in this city."

That is plain and fraternal, neighbor. We accept it.

But at the other matter of their members harrassing our Church with a lawsuit, the *Witness* is surprised, and inquired of persons about it no better informed than the editor:

"They had never even heard of the matter alluded to—the whole of which is, as the facts have been stated to us, a matter between individuals, which commenced several years ago, and while both parties were members of the Methodist Church."

The parties were not members of the Methodist Church when the prosecution "commenced several years ago," which has been renewed by them, after various failures, for seven years, and is even now pertinaciously in court. Certain individuals withdrew from the Methodist Church to the Presbyterian, for causes satisfactory to themselves. They were dismissed readily and kindly. Our Church owes them nothing—not a farthing. While with us they were put in trust of Church property, with others, as trustees. When they ceased to be members, as our Church law provides they ceased to be trustees. Their places were declared vacant and filled as Discipline directs.

Now, what course would the high sense of honor and delicacy that prompts gentlemen, to say nothing of Christian charity, have dictated in such a case? These individuals should have said, "We leave you at our own option and return the trusts we held for you. We have found Church fellowship elsewhere. Manage your own affairs." But not so. They bring suit in the courts, to have the members of our Church, who, by the Discipline, were put in their places, declared usurpers, etc., and *themselves reinstated in their rights and powers and privileges as trustees of a Methodist house of worship!* These individuals are not restrained or rebuked, and one at least has been promoted to office and ordained elder in the Presbyterian Church, while these are going on.

The spectacle often presented in the courts, before the scoffing world and exultant Romanist, has not been flattering to Protestantism; but we are not to blame for it. We must defend our rights. How the *Witness* could miss correct information, is strange to us; for we have several times also enough elders, (ruling and teaching) in the court room, to organise a *pro re nata* session.

The thing is odious: it is also notorious.

BROTHERLY LOVE.

It is not like any other love. It is the bond of peace for the whole family of man, as conjugal, parental and filial love keep the unity of single families. It is a manly sentiment—wider than one's immediate kindred, broader than his fireside. Some never know what it is to love a parent; others may not sympathize in the peculiar emotion of a heart yearning over children. There are those who live and die in ignorance of the relation of husband and wife. The feelings of dependence and care, or the tenderer one of the other-half-of-being, have never been called into exercise. But all may "Love as brethren." This obliges all, without regard to sex, age or condition] that is defined by circumstances. The former is based on the relations of men to men, and is universal, unchanging; the latter is incidental, and destined, perhaps, to pass away with the present state. One is particular and temporary; the other general and permanent.

"Love as brethren."—*Peter.* "Let brotherly love continue."—*Paul.* A double exhortation: and other texts might be piled upon the same point.

You may or may not love as a father or mother, as a husband or wife, as a son or daughter; but you can and must as a brother. Without your consent the relations are established on which the duty is based. About you are fellow creatures, subject to like passions, infirmities, sorrows, joys and ills, with yourself. In the course of nature and providence your hand can ease their burdens, smoothe their way or increase their happiness, and they can do the same for you. Contrarywise, there may be a mutual annoyance and each be the worse for the other party. Think of it. You are a weak creature, standing in need of all the sympathy and help you can get.

Many a kind turn you can do a neighbor and be none the worse for it. And what if you are a little the worse? Your neighbor is so much the better for it as to compensate, if there be any generous calculation in your heart. The All Father must look down, well pleased, to see his children dealing so with each other.

Those about you are traveling to the same eternity. There, the anxieties and differences and strifes through which our lives are drawn and by which they are vexed will be swallowed up. There, at the solemn bar and the great assize, you will meet your brother. With him, so poor and ill-tempered here, you have outlived beast and bird, earth and sky, sun, moon and stars, and stand side by side, companions forever! Begin now to cultivate him, to know him as your brother.

The poorest, meanest man has a peculiar interest in the eyes of every other thoughtful man. Poor and mean as he seems, he is really greater than his surroundings. Grand and imperishable elements are in him. This is his probation, as well as yours. You may lift him higher or slak him lower; you may throw a cheerful light upon his solitary way or deepen its gloom; or you may pass him by. Remember, in every case, he is thy brother. One origin, one pilgrimage, one end is to both. One image—divine and inspiring the respect of angels—is on both. Nothing can cheat him of immortality; nothing can divorce you as brothers.

Then love as brethren; and though causes will arise to interrupt or dampen that love, resolve and labor against them—reason against them—pray against them—strive against them and "Let brotherly love continue."

Even travelers on a common road find it convenient to be friends. They may be strangers at the beginning of the journey and at the end part for life; but while enduring the perils and fatigues of the way, they interchange relief and cheer. Each finds his account in being self-denying and regardful of the other's welfare. Comity is maintained—courtesy is kept up. And all are the better for it.

How would life's journey be alleviated by this policy! There is policy as well as religion in brotherly love. Policy and politeness are words of the same derivation. Politeness is a part of religion. It oils the machinery of society and eases the friction amazingly. St. Paul says, "Be courteous." Do certain roughmannered people know that it is written in the Bible, "Be courteous." It is there, in just as plain and big letters as "Be holy." Do they know it? It would be well for some Christians, instead of counting themselves holier for what they call their bluntness, and taking pride in despising the small sweet courtesies of life, to turn to the Bible and read, "Be courteous."

And this is one of the helps to a continuance of brotherly love. The intercourse of Christians ought never sink below that of gentlemen. There is a certain margin of rights and feelings that can not be too nicely observed. Infringe on it, and personal respect wanes or personal grievances occur. Reconciliation, on religious grounds, may follow; but a garment often mended is not so sound as one never torn. Liberties must not be taken, under the brotherly plea that war on the brotherly principle. From no class of people has brotherly love suffered more than from the too free and easy.

"Be pitiful." Consider the occasions of the aspects of character and unpleasant actions in your brother, and the consideration will soften your heart. Pity overcomes indignation and brotherly love continues. He suffers more from his sour temper or envious mind than you do. He labors under a sore affliction and hath a grievous wound. Pity him.

"Have compassion, one of another." An estimate will show that men are suffering more from their passions than other natural causes. This comes home to you. You suffer in the same way and ought to be a compassionate judge. Consider thyself, and so pass sentence. In a heat, an angry word is uttered, soon after regretted. Self-interest warps and blinds. You know how it does. Every deed does not proceed from a fixed principle; sometimes impulse is a cause, with thoughtless, fickle man. Such considerations are not far fetched and strained; they are reasonable and necessary to do you justice. They are conservators of brotherly love.

"Forbearing one another in love." God has set the example, in his dealing toward you: follow it toward your brother. Make him not an offender for a word. Deny him not the privilege of reflection on what is past. Give him time. You have been wrong and lived to see your error. There is a strong prejudice in education. From different positions, the same things may look differently. You are not infallible. It is irrational, ridiculous, contemptible to insist that others must see as *you* do, or forfeit your love. Even if your brother is wrong and knows it, yet it is the infirmity of our nature to give up cherished error slowly. Bear with him, feebly imitating the long-suffering of which you are a monument.

Brotherly love is not merely to be allowed: it is to be cultivated, defended, continued.

METHODIST PRESS.

Rev. N. Head writes for the *Richmond Advocate*, a sensible article on what a Methodist Bishop ought to be. Among the negative qualifications is one practically important in its settlement:

But there are some things which a Methodist Bishop should especially avoid.

In fixing the appointments of the preachers, he should avoid volunteer counsellors. Those who are most ready to place themselves in such an attitude are, as a general thing, the officious, the self-important, or those who have some selfish end to serve. Such voluntary counsel is absolutely officious and meddlesome. And in its practical workings positively injurious to the itinerant system.—The Presiding Elders are, by the custom of the Church, a board of advisers for the Bishop. Their counsel is legitimate by the common law. And it is presumed that they are best qualified to give advice. But if the Bishop should want counsel which they cannot furnish, then, he of course, may seek for it where it may be found.

The structure and analogy of our ecclesiastical system clearly justify these views. Any other theory or practice, must run down the Presiding Elder's office and make it, not only feeble but embarrassing. The P. E. is, to some extent, responsible; people and preachers hold him so. And he *is* so—even though the Bishops assume all the responsibility of appointments. By their small number, brief sojourns and necessarily limited knowledge of particular men and places our Bishops must be, more or less, dependent for the information on which appointments are based. The P. Eldership is essential to our system; but such are its sacrifices that, in order to get men of first class ability to fill it, it must be magnified. Many considerations make a station or circuit preferable. If he is to be set aside in the cabinet—that board of advisers—by volunteer counselors, to whom equal or more weight is attached, who would be Presiding Elder? The responsibilities, labors and inconveniences of the post would let it down at once to a class of men who would let it down quite to the ground.

The work undertaken by the American Bible Society, of a moderate revision of the Scriptures, has been noticed by us and commended in its nature and extent. We are sorry it has failed. The New York *Advocate* and *Journal*, 11th inst., says:

We deplore its failure as a signal disadvantage to Christianity, and as an example of literary vandalism, which cannot fail to challenge the reproach of the literary world. The only relief to our chagrin is the fact, that the revised copy (the best, we soberly believe, in the history of the English Bible) is *extant*—it will be kept in public libraries, at least, and will be always hereafter known in the literary history of the Scriptures; if a better day should ever come, in which conflicting parties can harmonise on a revision of the Bible—this will be the model. Let it take its place, then, in obscurity, till its time comes. But as the great object of the Bible Society is to spread the Bible rather than to preserve it from errors, or to correct even admitted errors, and as this ostensible design could not be successful without harmony among its patrons, unquestionably its only wise policy in a dispute like this, was to fall back on its original purpose. We do, therefore, heartily approve its course, while we deeply regret the necessity of it. All good friends of the cause should, we think, at once abandon the dispute, and go to work promoting the ordinary labors of the society.

While these are our views, we hesitate not to express the opinion that the Board of Managers itself needs some revision, and now that several of its members have resigned, the opportunity for improvement might be used. The late dispute has led us to look a little into the ecclesiastical relations of the thirty-six elected managers. We find them to be as follows:

Presbyterians, (O. S.)	15
Presbyterians, (N. S.)	6—21
Protestant Episcopalians	7
Methodists	4
Dutch Reformed	2
Friends	1
Baptist	1

We make no comment.

The *Texas Advocate*, contains a letter from the editor to Hon. J. Marshall, of the Legislature, bearing upon a question before that body, whether the State shall have a University, and thus foster state pride in her sons, and do things on a grand scale, or leave higher education mainly to Christian bodies. There is an antagonism between the two—unnecessary but real. Some, on a plea of anti-sectarianism, oppose Christianity itself, in all its forms and influences. The letter states, what abundant illustrations confirm, that the state, for many causes, falls here; must always fail; while christian schools continually enlarge their basis. The member of the Legislature, the Governor himself, if a Methodist or Baptist or other Churchman, will prefer his Church institution. Happily, most prominent men are, directly or indirectly, under some Church influence and interested, on the voluntary principle, in supporting its institutions. This draws away the largest patronage to them and of the best character. Yet the state ought to do something. Extending judicious aid is recommended as a solution of the problem:

The question again comes up, can we not, in Texas, harmonize these elements, prevent this antagonism, and accomplish even more than the most successful State university could accomplish? In that event, we should have both *State* and *Christian* education.

Suppose the State should endow one male College for each Christian denomination in its bounds, to the amount of two hundred thousand dollars, whenever such denomination shall present satisfactory evidence that it has already invested one hundred thousand dollars in the necessary grounds, buildings, apparatus, and other appurtenances of such institutions. This would accomplish what is desired in a State University, viz: the establishment of first class institutions, and a high grade of education for the young men of our State. We should, in a short time, have three or four such institutions in successful operation in the State; while upon any other plan, we may be without them for years.

LOUISIANA CONFERENCE.

This body adjourned on Tuesday, 1 P. M., 9th inst. Bishop Pierce presided with an ability, kindness and impartiality that drew forth a special acknowledgment. The new secretary, Johnson, and his assistant, Rawson, wrought energetically at their oars, and with the experience of the past session will be up to time for future ones. P. M. Goodwyn, the former incumbent, after years of faithful service, claimed the privilege of retirement and devolving the labor on others. A Conference secretaryship is an important but unenviable post. Perhaps more than the chairman himself, a good secretary expedites business. He must be patient, "swift to hear and slow to speak," unless in answer to a call; quick to catch a motion and throw it into shape and place, and withal hold the pen of a ready writer.

THE LAY-COMMITTEES.

The afternoons of each day were occupied in what is called Committees of the Whole, in lay session, in which all business was discussed. Several lay brethren have before been named, as in attendance—to whom may be added Childers and Jordan, of Pleasant Hill, and Dotey, of Caddo. The latter, once a member, seemed almost in place again, so near did the committee discussions approach those of the Conference, as they used to be. This plan works well and promises the best results from larger development. Valuable business suggestions, as usual, came from the laymen who participated in the discussions. The next session is to be held in New Orleans; and as that will be convenient, we hope to see a representative in the Committees from every part of the work. Business thus done up and put in shape by the several chairmen, when reported to Conference, passed understandingly and unanimously.

THE CONFERENCE FACULTY.

Committees of examination, appointed annually, for the first, second, third and fourth years, are superseded by four standing ones of two each, who distribute the studies, by kind, as do the professors in Colleges, and pursue the examinations through each year. This is also working well and is considered a fixed fact, with such improvements as may be made. The professors, (as we may call them) having now been in office three years, were sharp and bright in their departments and made thorough work of it. This is getting to be an understood thing, and those who have neglected their studies find it as well to decline examinations and be continued. If the faculty refuse to pass a candidate, the Conference vote on his case may be safely predicted. Monday and Tuesday were spent in the examinations. The course of study ought to be improved and a proper improvement would call for enlargement. To obviate the excuse, "Could'nt get the books," which was in a few cases true, it was suggested but not determined on, that Conference purchase a set of books for the use of under-graduates.

RELIGIOUS SERVICES

Were held in the Baptist and Campbellite and Methodist Churches on Sabbath. In the last the Bishop ordained three elders and several deacons. During the week, services, three times a day, were held in the Methodist Church, and a religious interest was manifested in several conversions and additions to the Church. The Conference love-feast was a time of refreshing. The annual sermon was preached on Wednesday night, by Rev. L. Parker. We were prevented from hearing it, but expected a resolution to publish, as a suitable expression of those who did hear. Rev. S. J. Davies is to preach the next.

VISITORS.

The Rev. John Sale, late of Courtland, Ala., now of Arkansas, was with us, looking hale and happy—a venerable, grey headed man. He belongs to the '76 period of Methodism. Though a member of the Conference, we so seldom have the pleasure of seeing his round and cheerful face, we may mention here father Samford. He resides in Texas and was able to be present but a few days and opened the Conference with prayer. Professors Scales and Stacy represented their respective literary institutions. Drs. Stevenson and Hamilton, of Nashville, contributed to the interest of the session. As this was their first visit in their present official capacities—and we were never in a place so difficult to come at—the Conference feels especially indebted to them for their presence at this time.

ANNIVERSARIES.

The Missionary Anniversary, on Saturday night, realised, besides two excellent speeches from Bishop P. and Dr. H., a collection and subscription of $1900. On Monday night the Tract meeting was well reported of, with a collection of $550. Prof. Pitts called for the banner. Bro. White responded, "No: send Conference back to Waterproof and we will beat it;" and a pleasant looking man, called "Tensas," rather backed up the statement.

The P. Elder, R. Randle, keyed up his district nobly at the anniversary and saved its credit. But the total collection for the year, in all the districts, is lamentably short. Grand total not over $7000.

ADDITIONS.

It is a matter of congratulation that the Macedonian call, "Come over and help us," develops, even in these days, a Pauline spirit. This year the field, upon and white to the harvest, spread out broader than ever, and the Conference was happily able to put at the disposal of the Bishop a larger number of effective laborers, than at any previous time. Within the last three years over thirty preachers have been received by transfer—nearly one-half of the whole Conference. The introduction of this number of new men into a Conference originally feeble, and their assimilation with the older members, gave rise to the usual symptoms. But soon, every one will know his neighbor and the watchmen see eye to eye. The spirit of love, of zeal, of self-sacrificing labor for Christ's kingdom is the solvent that will make of all a homogeneous body. Our transfer brethren are welcome, thrice welcome to these fields that long have waited for their coming. They are an able body of men, having a mind to the work.

MISCELLANEOUS

Everybody has taken a fresh and an even start. The five Presiding Elders are new, two only having one year's experience in the office. Change was the order of the day. The editor, so far as the Bishop could lay hold on him, came in for his portion and has been changed from an African Mission to Algiers. Lest some of our *particular* friends should think of us as quitting the tripod before the time and leaving this continent, we state here that our Algiers is just across the river.

The claims of superannuates and widows and orphans of deceased traveling preachers were fully met. The only trouble on this point was, how to dispose of a small surplus. It was finally agreed to pass it over to next year's account. Three per cent. on the traveling preachers' *receipts*, for the ensuing year, to be collected from the congregations, will meet the full demand of these worthy claimants. Before the plan was adopted they never received higher than 42 per cent: after its adoption, the first year 96 per cent., and every year since the full amount.

From the reports and resolutions, published elsewhere, other matters of general interest may be gathered. By this time the most of the pastors are on the way to, or have opened their heavenly commissions among their people. May their bows abide in strength. As they go preaching, may signs follow the word, such as make angels glad. And from the people, to whom many of them go as strangers, we bespeak a Christian welcome. Receive them in the name of prophets; co-operate with them, from the beginning; meet them at the first appointments; and may the Great Head of the Church give a plentiful and glorious Conference year.

WAR AND PEACE.

In a late debate in Congress, on increasing the army, noteworthy facts and figures were brought out.

Mr. Benjamin briefly stated the reasons why he could not vote for the bill, in the course of his remarks saying that the annual expenses of the army were fifteen millions, and there were about fifteen thousand men, which would be one thousand dollars per man.

The senator from Indiana strengthened the statement, saying that though 15,000 was the number allowed, by various circumstances it seldom rose above 12,000 men, and this would bring the annual expense of each soldier up to $1400.

And this is the cost of men, a few of whom only, on the frontier, see service—and fewer still support families.

A colporteur or school teacher will live and do good on half of that amount. The gospel heralds of the land, promoting morals and peace on earth, and preaching glad tidings, do not average half of it. Yet their cost is by many complained of!

Perhaps no poet ever wrote four more truthful lines than the following, by Longfellow:

Were half the power that fills the mind with terror—
Were half the wealth bestowed on camps and courts—
Given to redeem the human mind from error,
There were no need for arsenals and forts.

THE CASKET.—A neat prospectus of the "Centenary Casket," to be published semi-monthly, in Summerfield, Ala., has been received. Its immediate editorial control and management will be entrusted to Miss Louise D. Ellis, supported by members of the senior class of the Institute. Contributions and business letters may be forwarded to Rev. J. T. Montgomery or Rev. D. B. C. Conaerly, there. Terms of subscription, $1 per year. We doubt not it will be excellent in developing the students and interesting the subscribers. The printer's ink will be (by association, at least) redolent of *eau de cologne* and the paper tinged with *coleur de rose*. We shall be pleased to have the Casket on our exchange list, and advise the old bachelors and young men, fathers and brothers, to put down their names.

For the N. O. Christian Advocate.

SHALL WE SUSTAIN OUR GERMAN PAPER?

A PROPOSITION.

MR. EDITOR: I see from recent issues of the Texas Christian Advocate and the "Apologist," that the latter paper, printed in the German language, has been deprived of all assistance from the general missionary fund. Published at the low price of $1 per annum, it cannot be expected to sustain itself, with a limited circulation; and when we consider the failure of the crops in those portions of Texas in which the Apologist circulates among the Germans, it will appear obvious that the Church at large must sustain the paper, otherwise it will be discontinued.

I regard the Apologist as an efficient missionary, and in assisting it, I am persuaded that a first rate investment is made of missionary funds. The paper is ably edited, giving, in forcible language, the peculiarities of Methodism, and is a welcome visitor to the firesides of the emigrants from the "Vaterland." I propose to be one of a hundred to take in the aggregate, 1000 copies of the Apologist the present year. I will take 10 copies, and allow the editor to send them to any address he may see proper. Those who desire to assist in this work, can notify the editor of the N. O. Advocate, who will doubtless receive subscriptions, or they may address D. Ayres, Esq., Galvestou, Texas.

W. P. HARRISON.

Uniontown, Ala.

A BOOK FOR YOUNG MINISTERS.—To be a thorough Methodist preacher, one ought to understand fully the Methodist Discipline. To enforce the rules of the church, one should have a convenient manual, which presents in one connection all points bearing upon a given subject. For this purpose I regard "Bishop Baker's Guide Book in the administration of the Discipline" as an invaluable work, and useful to ministers, young or old, but especially to the young. To be had at Nashville Book Concern.

POPE.

Alabama Conference, 1858.

Louisiana Conference.

The Twelfth Session of the Louisiana Conference convened in the town of Mansfield, La., on Wednesday, the 3d of February—Bishop Pierce presiding.

The following brethren were admitted on trial: J. F. Wynn, H. W. Segrist, Robt. T. Parish, and E. O. Earnheart. Jas. D. Adams and Jno. P. Richardson were re-admitted.

Saml. Webb and S. H. Dockery (local preachers) were elected, and on the following Sabbath (the 7th) ordained deacons.

Uriah Riley (traveling,) and P. P. Mathews and J. W. Reynolds (local) were elected and ordained elders.

The Bishop submitted the "Alabama Resolutions" for the action of this Conference. The resolutions were concurred in by a unanimous vote. Also, a resolution from the Holston Conference to memorialize the General Conference to enact a third *restriction*, relative to the boundaries of Conferences. The resolution was *rejected* by a vote of 42 nays, 4 yeas.

Conference passed a resolution recommending the General Conference, to "strike out that part of the Discipline on page 48, relating to the city of New Orleans as an exception to the usual itinerant system, viz: the entire lines 14 and 15, as we regard such exception no longer necessary.

Adopted the following resolution, viz:

Resolved, That this Conference is deeply impressed with the importance of some form of receiving members into the Church in order to secure uniformity in the administration of discipline as well as for other purposes, and that we respectfully request the attention of the ensuing General Conference to this matter.

J. B. Walker presented the following resolutions on Sabbath Schools, which were, unanimously approved, viz:

Resolved, That in promoting the Sabbath School cause, we are promoting the cause of God.

Resolved, That we will in no wise abate our zeal in behalf of Sabbath Schools, but that the future of our exertions shall be as the past, and yet more abundant in labors of love.

Resolved, That we heartily approve of the Sunday School Visitor; that we cordially commend it to the patronage of our people; and that we will exert ourselves to extend its circulation within our bounds.

That the friends of this great and good cause may see what has been done during the past year, we present a few statistics. We have within the bounds of our Conference only 62 schools, 458 officers and teachers, 2699 children, and 1346 Visitors taken.

When we look at these *meager* figures and the extent of our territory, we need put forth new energy and more vigorous efforts. We heartily endorse and will endeavor to carry out the spirit of the resolutions.

On the first ballot the following were elected delegates to the General Conference, viz: R. J. Harp, S. J. Davies, H. N. McTyeire; on the third, H. C. Thweatt; and on the fourth, J. A. Ivy. *Reserves*—R. Randle and L. A. Reed.

It was resolved to request the Bishops to change the time of holding our Conference from the *first* of February to the *first* of December.

It was resolved to set apart the *first Friday* in May next as a day of fasting and prayer for a revival of religion in the bonuds of our Conference.

May God help all the churches to observe the day, throughout our bonuds, with that reverence and humility and trust in God, which will secure to the Church great spiritual growth and much glory to our God.

The case of Rev. Wm. Finn, indefinitely suspended four years ago, was taken up; his suspension declared at an end, and he was located at his own request. W. A. Manly and T. M. Penick, were located, at their own request.

SECRETARY.

APPOINTMENTS

NEW ORLEANS DISTRICT.—J. B. Walker, P. E.
Carondelet and Wesley Chapel—L. Parker.
Felicity Street and Winans Chapel—J. C. Keener.
Moreau Street and Soule Chapel—R. J. Harp.
1st and 4th German Mission—to be supplied.
2nd German Mission—J. Paulsy.
3rd German Mission—to be supplied.
City Missionary—C. J. Halberg.
Algiers—H. N. McTyiere, and Editor of N. O. Christian Advocate.
New Orleans Circuit—to be supplied.
Baton Rouge—Henry Avery.
Plaquemins and Grosse Tete—S. Hawes and Jesse Fulton.
New River Mission—to be supplied.
Thibodeaux—M. D. T. Fly.
Lafourche and Bayou Black Circuit and Colored Mission—N. A. Craveus.
Atchafalaya—J. Landrum.
A. G. Miller—Principal of Preparatory Department of Centenary College; in connection with Baton Rouge Quarterly Conference.

OPELOUSAS DISTRICT.—A. B. Fly, P. E.
Franklin and Pattersonville—J. W. Johnson.
Bayou Teche Mission—J. T. Foutaine.
New Iberia—S. J. Davies.
Vermillion—to be supplied.
Opelousas—B. F. White.
St. Landry Colored Mission—to be supplied.
Washington—A. W. Smith.
Ever Green—D. S. Watkins.
Ever Green Mission—to be supplied.
Alexandria—J. A. Ivy.
North Rapides Circuit—Wm. D. Stayton.
North Rapides Col. Miss.—Uriah Whatley.
Harrisonburg—T. J. Mercer.
Columbia—Benj. C. Stegall.

SHREVEPORT DISTRICT.—John Pipes, P. E.
Shreveport—J. L. Chapman.
Caddo Circuit—S. J. Hawkins—one to be supplied.
Mansfield and Pleasant Hill—S. B. Suratt.
Grand Cane Circuit—J. F. Scurlock.
Natchitoches—R. Parvin—one to be supplied.
Sparta Circuit—R. M. Crowson.
Red River Circuit—J. C. Reed.
Lake Bisteneau—D. M. K. Collins.
North Bossier—S. S. Scott.
Mansfield College—E. D. Pitts Prof.
H. C. Thweatt, President.
Agent for Mansfield College—P. M. Goodwyn.
Agent for Pierce and Paine College—B. F. Alexander.

OUACHITA DISTRICT—R. R. R. Alexander, P. E.
Miaden—A. E. Goodwyn.
Homer—C. W. Coursey, sup. J. L. Wright.
Farmerville—D. P. Cullen.
Monroe and Trenton, and Colored Mission—T. B. White.
Ouachita Circuit—Uriah Riley.
Bastrop—T. J. Lacey, E. D. Earnheart.
Vernon—C. W. Hodge.
Dugdemona—R. O. M. White.
Winnfield Mission—S. J. Graves.
Sabine Mission—Wm. A. Smyth.
Agent for Homer College—R. Randle.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

LAKE PROVIDENCE DISTRICT.—L. A. Reed, P. E.
Providence Circuit—T. L. Beard, and W. G. Caughey.
Carroll Mission—one to be supplied, H. W. Grist.
Carroll Circuit—F. T. Rawson and J. F. Winn.
Richmond and Madison and Colored Mission—H. Waters and J. A. Miller.
Ion Circuit—J. H. Bonlt.
St. Joseph Circuit—R. Trippett and R. A. New.
New Carthage Mission—E. W. Griswold.
Waterproof—J. B. Adams.
Tensas Colored Mission—J. C. Pitts.
Winnsborough Circuit—T. H. McClendon and J. Upton, and P. H. Doiffenworth sup.
Cicily Island Mission—to be supplied.
Trinity Circuit—J. P. Richardson and R. S. Taylor.
Concordia Circuit and Mission—to be supplied.
Agent for Tract Society—Joel Sanders.
W. R. Davis transferred to Ouachita Conference.
S. D. Aken transferred to Louisville Conference.
Thos. Samford, superannuate.
Elam A. Stevenson transferred to Ouachita Conference.

Marriages.

Married—On the 13th inst., in Jefferson City, by Rev. James D. Parker, Mr. DANIEL JACOB FLEURY and Miss CATHERINE GABB.

On the 2d. inst., at the residence of Mr. Sullivan, in Washington county, Mi., by Rev. W. B. Hloes, Dr. R. A. KING, of Sunflower county, and Miss VICTORIA O. SULLIVAN.

On the 3d inst., in Marion, Ala., by Rev. H. R. Raymond, Mr. JOHN H. CHAPMAN and Miss BETTIE LE VERR, daughter of Rev. E. V. Le Vert.

On the 5th inst., by Rev. James W. Shores, Mr. GEORGE J. HARTSFIELD and Miss MARY C. STEWART, all of Sumpter county, Ala.

On the 1st inst., by Rev. A. R. Scarbrough, Mr. JAMES J. HARTSFIELD and Miss ISABELLA S. COATS, eldest daughter of Major J. G. Coats, all of Sumpter county, Ala.

On the 24th ult., in Claiborne parish, La., by Rev. Jas. Langston, Mr. JOHN L. SMITH, of Union county, Ark., and Miss SARAH J. MCRAMIE.

At the residence of the bride's father, near Cofferville, Ala., by Rev. Wm. H. Carter, Rev. WILLIAM A. SAMPEY and Miss MATTIE E. WILSON.

On the 28th ult., at the residence of Col. Horgrove, by Hon. Robt. Dougherty, Mr. GEORGE REESE and Miss MARY S. WOOLFOLK.

On the 29th ult., in Marianna, Fla., by Rev. Mr. Ferguson, Rev. JAMES O. BRANCA, of the Florida Conference, and Miss CAROLINE T., daughter of the late Mrs. Caroline Lee Henlz.

Special Notices.

FIRST ROUND QUARTERLY MEETINGS
New Orleans District.

Toreau Street—Feb. 21st, L. F. 22d, Q. C. 23d.
German Missions—Feb. 28th at Piety street, Q. C. 26th at Dryades street.
Baton Rouge—March 6th and 7th.
Plaquemine and Gros Tete—March 13th and 14th, at Bayou Poydras.
Laurel Street and Boullgny—March 21st, L. F. 22d, Q. C. 23d.
New Orleans Circuit—March 22d at Algiers, Q. C. 25th at Carondelet.
Carondelet Street—April 4th, L. F. 5th, Q. C. 6th.
Lafourche and B. Black Circuit and Mission—April 10th and 11th, at Houma.
Felicity Street—April 18th, L. F. 19th, Q. C. 20th.
Atchafalaya—24th and 25th April, at Wesley Chapel.
Wesley, Soule, and Winans Q. C.—30th April.

There will be a District Steward's Meeting at 112 Camp street, March 3d, at 5 o'clock P. M.

J. B. WALKER, P. E.

SECOND ROUND QUARTERLY MEETINGS
Greenville District, Mississippi Conference.

Bolivar, at Glenooe, March.....13-14
Greenville, at Greenville, March.....20-21
Upper Deer Creek, March.....27-28
Middle Deer Creek, April.....3—4
Vallula, at Duval's Chapel, April.....10-11
Lower Deer Creek, April.....17-18
Sunflower, at Indian Bayou, April.....24-25
Greenville Colored Mission, May.....2

WM. B. HINES, P. E.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2. per annum, *strictly in advance.* Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

Nashville, Tenn., Jan. 25, 1858.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st, a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

To the Methodists in Mississippi Conference.

We were appointed a committee at the late session of our Conference to publish the Minutes, for the information and benefit of the Church at large. It is your work, and we look to you to defray the expenses of publishing, which we doubt not you will do.

We ask the preachers to please call the attention of their congregations to this notice at once, while the subject is interesting, and send us $10 or $20 from each charge and get a good supply of Minutes for all of your friends. We confidently look to you, dear brethren, to give this immediate attention and send your funds to bro. Abbey, in Vicksburg, who will send your supplies according to your orders.

Your humble servants in the Lord

W. P. BARTON,
H. J. HARRIS,
Committee.

Vicksburg, February 16, 1858.

Thanks to Hon. J. E. Dowdell, for valuable Public Documents—quite and acquisition to our office library.

Local Intelligence.

Thalberg's concerts, at Odd Fellow's Hall, have been the musical entertainments of the season. He is assisted by Vieuxtemps and other celebrities. His concerts, Monday and Wednesday, were overrun by the elite. We have not witnessed such furor since Jenny Lind's time.

THE ATTEMPTED ASSASSINATION OF LOUIS NAPOLEON.

The Arabia's foreign news contains full details of the attempt upon the French Emperor's life. France's destiny seems to hang on the life of this eminent and shrewd tyrant. And he lives on a magizeme. We condense an account:

The attempted assassination of the Emperor has been the all-engrossing topic of the week in Paris and elsewhere. Addresses to the Emperor are being signed in every quarter of Paris. The working classes evince the greatest eagerness to affix their names. The Emperors of Russia and Austria have addressed autograph letters of congratulation to the Emperor Napoleon. The first of these letters will be delivered by Prince Paskiewitch, and the second by the Prince de Lichtenstein. The moment the news of the attempt of the 14th Jan., reached Rome, Cardinal Antonelli went to the French Embassy to express, on the part of the Pope, his deep feelings of gratitude to Heaven for having so miraculously preserved the lives of their Majesties.

Queen Victoria, in addition to her message by telegraph, addressed a letter to the Emperor of the French, congratulating him as well as the Empress, both in her own name and that of Prince Albert, on having so miraculously escaped the terrible plot which threatened their lives. In return, the Emperor addressed to the Queen an autograph of thanks.

In addition to the epistolary felicitations of crowned heads, the oral congratulations of ambassadors, ministers and officers of the army and navy, the address of the grent bodies of State, &c., there has been poured into the Tuileries a stream of apparently cordial addresses from the citizens of Paris, the provincial municipalities and authorities, forming altogether a demonstration of devotedness to the Imperial *regime*, which seems to authorize the confidence with which the Emperor speaks of the popularity and durability of his dynasty.

Some of the officials, in their addresses, hinted that the English Government should be called upon to expel those refugees who abused her hospitality by organizing in their retreat plans of destruction, and perfecting their conspiracies. The Emperor, in reply to the great bodies of the State, expressed his firm confidence and belief in their support and devotion. He added that at the same time he was resolved to adopt such means as might be deemed advisible, but should not depart from that path of firmness and moderation which he had hitherto followed.

The French journals had joined in the cry for the expulsion of the conspirators from Europe, and the Paris correspondent of the Times says it was positively stated that a communication had been made by the French Ministry in London to the English Government, demanding the expulsion from England of five political refugees; one or two Italian and the rest French.

The bombs which were thrown at the Emperor's carriage were of cast iron, oblong, and in the form of a pear, and in the widest part from four to five inches in diameter. The shock of one of the caps, of which each had several, on a hard substance, necessarily caused an explosion. The bombs were loaded with detonating powder, and each capable of killing or wounding one hundred persons. It is said that not less than twenty of them were meant to be used. Five minutes previous to the explosions, an Italian, named Pierri, who was expelled from France in 1852, was recognized by the police and arrested.

He was armed with a six barreled revolver and a dagger, and was the bearer of a bomb similar to those exploded. Count Corsini, who was arrested at his lodgings upon information given by his own servant, is said to have confessed that he threw one of the bombs. These parties and two others, Gomez and DaSilva, alias Rudio, also in custody, are supposed to be the chiefs in the affair. A police officer from London had arrived in Paris for the purpose of identifying Pierri as having been connected the affair of Foschini, who escaped from London some time since.

The Emperor exhibited much solicitude for the wounded, and had distributed decorations among the numerous soldiers who received injuries. The adoption of stringent measures in regard to the Italians resident in Paris was contemplated.

The French legislature opened on the 18th Jan. The Emperor delivered a lengthy speech. He thus alludes to the late event:

"I can not conclude without speaking to you of the criminal attempt which has just taken place. I return thanks to Heaven for the visible protection with which it has covered the Empress and myself, and I mourn that even one life should have been lost. Nevertheless, these conspiracies teach more than one useful lesson. The first is, that the parties who have recourse to assassination prove their weakness and impotence by the desperateness of their means; the second, that an assassination has never proved a success—has never served the cause of those who have armed the hand of the assassin. Neither those who struck down Cæsar, nor those who killed Henry IV, profited by the murder. God never permits the triumph of the cause of crime.

"Thus, these attempts can neither trouble my confidence in the present, nor my faith in the future. If I live the empire will live with me, and should I fall the empire would even be confirmed by my death, for the indignation of the people and army would furnish a new support to the throne of my son. Let us then look forward to the future with confidence; let us proceed with anxious thoughts to our task—the good of all and the grandeur of our country. God protect France."

The Southern Pacific Railroad.

At last it appears that the confirmation and security of the charter of this great enterprise are placed beyond all hazard. A letter, we are informed, has just been received at the office of the Company in this city, from Mr. Hall, of Marshall county, Texas, dated the 10th instant, communicating the fact that the first twenty miles of the road had on that day had been completed in the manner required by the charter as a condition of its non-forfeiture. The time required by that instrument for the completion of the distance mentioned, was the 16th of February; and thus, it seems, the charter is saved by a margin of six days. Heretofore, while the charter was contingent, the Southern Pacific Railroad through Texas was a great expectancy. But now the contigency is removed; the charter will doubtless soon be publicly recognized by Texas as unconditional; the railroad will rest on a real and durable foundation; and with the resources and facilities which the munificence of Texas has furnished, it only requires that the enterprise shall be honestly, intelligently and energetically administered to secure in a short time the happiest results.

A talent is perfected in solitude; a character, in the stream of the world.

APPALLING ACCIDENT.

One of the most shocking accidents that it has ever been our lot to record, occurred two days since at Mountain Ash, South Wales, to a man named David Thomas, a lime burner at some lime kilns belonging to the Navigation Coal Company. Having drawn the lower part of the kiln and got out about a cart load of lime, he thought that the burning stones on the top of the perfected lime did not descend as they ought, and he asked his wife, who happened to be with him at the time, if she would go to the top of the kiln and inform him whether they had sunk or not.

The wife went to the top as requested, and seeing that the stones had not sunk, but still preserved a level surface, she called out, "they have not moved a bit." He joined her at the kiln, and taking up a long iron bar, which was kept there for the purpose of thrusting among the stones when any hitch occurred, he went toward the mouth of the kiln. His wife begged him to keep back from so dangerous a position, at the same time reminding him that if the stones should slip he would be drawn with them into the kiln. He said, "Oh, never fear, I will take care of that;" and disregarding his wife's repeated supplications, he stepped forward to the top of the kiln and commenced thrusting at the stones with his iron bar.

For a few moments the mass remained firm and resisted his attempt to disturb it; but upon his increasing the violence of his thrusts they began to descend, and, as his unhappy wife had predicted, to draw him with them.—As he descended slowly the fiery stones closed around him, until at length the lower part of his body became completely embedded in the burning mass. His shrieks were heartrending, and his agonized wife endeavored to pull him out. The state of the kiln made this a work of difficulty and of the greatest danger, and when at length she did seize his hand and endeavored to drag him out, she found to her horror that the burnt flesh yielded to her touch and came off in pieces, rendering it impossible for her to obtain any hold.

The horrors of her situation can be better imagined than described. At length her cries attracted the attention of a number of men who were standing near an adjacent colliery, and who lost no time in repairing to the spot, in the hope of being able to render some assistance. It happened that one of Mr. Crawshay's boats was passing at the time, and the boatmen having laid to to gaze at the accident, a man named Hobbs, ran to the boat, seized the boat rope, returned with it to the top of the kiln, and was preparing to throw it around the body of the unhappy Thomas, who was still slowly burning and writhing in the most intense agony, when the boatman, David Jenkins, ran after him and took away the rope, saying it was useless to burn it, as he could let them have an old one. He deliberately walked back to the boat, leaving the poor sufferer in the midst of the fire, picked out an old piece of rope, threw it to the men on shore, and then went off with his boat. Hobbs, and one or two others, at length contrived to throw the rope around the poor sufferer's body; but, alas! they found that they could not succeed in getting him out. At length some one suggested that an iron bar should be placed under him to lift him out. This was done, and the frightfully charred body of the still living man, some portions of which had been literally burned to cinder, was got out. Of coarse human strength could not survive such suffering, and he died.

Mobile and Girard Railroad.

We were present (says the Columbus, Ga., Inquirer, Feb. 9,) at the meeting of the stockholders of the Mobile & Girard railroad on Tuesday last, at Girard. Col. R. H. Powell was the chairman of the meeting and Col. William H. Mitchell secretary. After several animated speeches in relation to the right of voting, the chairman decided all those claiming stock should be entitled to vote, unless differently ordered by the meeting.

On motion of Wm. C. Gray, Esq., a list of the stockholders was called and an opportunity given for all the stockholders present, to enrol their names.

After the introduction of a resolution in relation to certain charges against the President of the road as defining his powers under the charter, and the rejection of several amendments and substitutes, the following resolutions introduced by Mayor F. G. Wilkins were adopted by a vote of four-fifths of the represented stock:

Resolved, That the stockholders of the Mobile & Girard Railroad Company do approve the action of the President of the said railroad company in removing the depot from Colbert.

Resolved, That the stockholders of said company do approve the change of the route of said road from that known as the Greenville to that known as the Conecah Valley route, and they hereby ratify the action of the president of said road in surveying said Conecah Valley route.

Resolved, That the Board of Directors of said railroad company are hereby instructed to adopt the most prompt measures to comply with the act of Congress granting lands on the Conecuh Valley route be secured to the company.

Resolved, That no subscription to, or earnings of, the Mobile & Girard Railroad, from this point to Union Springs, shall be expended by the Board of Directors, or their agents, on any part of said road beyond Union Springs, except such a sum as may be necessary and proper to pay for the location of said road down the Conecuh Valley.

PROGRESS OF THE AGE.—The great deeds done by men of old, and accumulated discoveries of the ancient sages, have all been surpassed in the last half century. Before the year 1800 there was not a single steamboat in existence, and the application of steam to machinery was unknown. Fulton launched the first steamboat in 1807; now there are three thousand steamboats traversing the waters of America, and this time saved in travel is equal to seventy per cent., and every river in the world is a highway for their encroachments. In 1800 the word "railroad" had not been coined, and to travel forty miles an hour was an impossibility. In the United States there are now some twenty-five thousnad miles of railroad, costing in the neighborhood of seven hundred and fifty millions of dollars, and about thirty-seven thousand miles of railroad in England and America. The locomotive will now travel in as many hours a distance which in 1800 required as many days to accomplish. In 1800 it took two weeks to convey intelligence between Philadelphia and New Orleans, now it can be accomplished in two minutes by the electric telegraph which only had its beginning in 1843.

VOLTAIRE.—Nearly a hundred years ago, Voltaire resided at Geneva. One day he said to some friends, in a boastful, sneering tone: "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth!" Well! in that same house, in that same room where these impious words were spoken, what think you there is to-day? A large deposit of Bibles! The sacred books fill the house from the floor to the ceiling! So much for Voltaire's prediction!

WHAT THEY THINK OF US IN EUROPE.

Among the late items of news from Europe is the effect produced by the Message of President Buchanan. It seems that the steamer from this side arrived at Liverpool late in the afternoon—too late for the Message to be transmitted to London by railroad that night. The news agent telegraphed to London and Paris that the steamer had arrived with the Message, and that he would send on the heads in the course of the evening. The answer came directly—not only from London, but from Paris as well—"Telegraph the entire Message through at once." It was so done. The entire Message appeared next morning in the *Post*, and in French in the Paris journals. Such an expensive telegram has never been sent—even in this country of telegraph and newspaper enterprise.

There is some reason to believe that the feat was not altogether a triumph of newspaper enterprise; that the Governments paid at least a share of the expense. However this may be, the main point remains the same—the Presidential Message was so vital a matter to the people or the Governments of England and France that they could not await twelve hours to read it, but must have it entire, by telegraph, at any expense, as soon as it arrived at Liverpool. Such events mark epochs in history.

How many years is it since the London *Times* informed its readers that it had received the Message of "the President *of America*," but really it was so long-winded a document that it thought it would best consult the wishes of its readers by giving them a brief summary of its contents, and devoting its space to the great murder trial then pending? And how long is it since the French learned that the President of the United States was not identical with the Archbishop of New York, or the Governor of Virginia? We are speking of things remembered by men still young.

This revulsion, which has caused so much distress, seems to have done us one service—it has taught Europe how dependent it is on the U. States. In some instances—in England especially, the crisis succeeding our revulsion seems rather to have been the occasion than the cause of many serious embarrassments; the tight money market which supervened on the receipt of the bad news from this side happened to occur just in time to explode rotten concerns there; but the bulk of the commercial disasters which have occurred in the various states of Europe are directly traceable to our troubles here. They have taught the Europeans that this vast country, of which they know so little and which their Governments affect to despise so much, is rapidly growing into a position of mercantile and financial supremacy, and that, before another half century rolls over, the life-blood of the commercial world will pulsate from and to the great mercantile centers in the United States. These are truths not very pleasant for the old nations to learn; but the telegraphing of the Presidential Message shows that our neighbors are trying to learn them.

THE POOLS NEAR JERUSALEM.

The National Intelligencer has a correspondent at Jernsalem, whose letters are deeply interesting. We detach the following extract from one of them:

There is no Croton river near Jernsalem, from which water can be obtained. In the time of a siege, three soldiers with their picks, in case New York was besieged, could divert the stream to the reservoir, and leave 600,000 people without water. Against this same catastrophe Jernsalem had to contend. Hence the pools Gihon, Bethesda, and others of immense extent were excavated, and still are found within the walls of Jerusalem.

About six or eight miles beyond Bethlehem we saw the far-famed Pools of Solomon. Of these he is believed to speak in Ecclesiastes 2: 6—"I made the pools of water to water therewith the wood that bringeth forth trees." The three pools cover together about seven acres, and are respectively 25, 39, and 50 feet in depth. These immense tanks or reservoirs are constructed of stones of very great size, and are of great age. Tradition invariably assigns them to Solomon, and we are inclined to that belief.

We much regret that the records are lost that might shed light on the other gigantic piles of hewn rocks and stones which ambition reared so frequently in ancient days. There would be not only the bridge of sighs, but the Coliseum of tears, the baths of blood, the temples of groan, etc., etc. Who can tell what Rome did with those millions of slaves whom Pompey vanquished in the servile war, during which multitudes cruelly perished?

The three Reservoirs are situated on the side of a mountain, so that as fast as the upper one fills, the water overflowing runs into the second, and on its becoming full, it flows into the third. They are at present in miserable repair, none having more than fourteen feet of water. The cement with which the immense stones were laid has become quite as hard as the marble itself, of which they seem to be built.

The conduit, or aqueduct, leads the water about fifteen miles to Jerusalem, always following the sinuosities of the mountain. The ancients did not understand how water followed a syphon of any shape to any point as high as the source. Hence the immense aqueducts at Carthage, Rome and other places were carried along on lofty stone arches for miles and miles.

Here was one cause of the awful suffering in Jernsalem in the time of her sieges. This aqueduct was broken up, and they were compelled to trust to their pools within the gates and the rain that might fall from heaven. But the unchained madmen, under the dreadful curse of sin, poisoned these cisterns, pools and wells. When the presence and restraining grace of heaven are withdrawn, woe! woe! unto that devoted people! If any one desires proof of the doctrine of total depravity, let him ponder the records of the siege of Jerusalem, under Titus, the Roman General, and under the Turks, when held by the Crusaders.

BIRDS IN JAPAN.—Birds are treated very kindly there. They are never killed for sport, and little troughs are scooped out in the tombstones, which priests fill every morning with fresh water for their drink. During the stay of Commodore Perry's ships a number of officers started one day to go gunning. As soon as the Japanese saw the cruel murder of their birds they went to the Commodore and begged him to put a stop to such conduct. There was no more bird-shooting in Japan by American officers after that; and when the treaty between the two countries was concluded, one condition of it was that the birds should always be protected. Take care of the birds. That is what the farmers say we must do in this country. Unless we do, good-by to fruit, for the insects will get the upper hand of us, and eat it up. Let the birdies live, and they will not only cheer us by their beauty and their songs, but destroy the insects and preserve our fruit.

Hon. Edward Everett repeated his address on Washington New York recently to a vast and delighted assembly. The proceeds of tickets go the Mount Vernon Fund. Mr. Everett has already collected $36,000 for the fund, a success never paralleled, we suppose, by a single lecturer.

PERFECT LOVE.

"I will bring the blind by a way they knew not."—Is. xlii. 16.

"I had," remarked Dr. Olin, "diffidentiea respecting our own theoretical views of the doctrine—perfect love. I even joined the Conference with exceptions to it, and stated my objections when a candidate before the whole body. But I was admitted, the Conference expressing the hope that further inquiries would rectify my views. Years, however, passed without any modification of my opinions. But it pleased God *to lead me into the truth.* My health failed, my official employments had to be abandoned, I lost my children, my wife died, and I was wandering over the world alone, with scarcely any thing remaining but God. I lost my hold on all things else, and became, as it were, lost myself in God. My affections centered in him. My will became absorbed in his. I sunk, as it were, into the blessing of perfect love, and found, in my own consciousness, *the reality* of the doctrine which I had theoretically doubted."

THE PREACHING OF PAUL.—"I speak the words of soberness," said St. Paul. And I preach the Gospel "not with the enticing words of man's wisdom." This was the way of the apostle's discoursings of things sacred. Nothing here of the *fringes of the north star;* nothing *of nature's unnatural;* nothing of the *down of angels' wings,* or *the beautiful locks of cherubims;* no starched similitudes, introduced with a "*Thus have I seen a cloud oolring in its airy mansion,*" and the like. No; these were sublimities above the rise of the apostolic spirit. For the apostles, poor mortals I were content to take lower steps, and to tell the world in plain terms, "*that he who believed should be saved, and that he who believed not should be damned.*" And this was the dialect which pierced the conscience, and made the hearers cry out, "*Men and brethern, what shall we do?*" It tickled not the ear, but sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice in gesture; for the fairness of such a simile, or the quaintness of such a sentence; but they spoke like men conquered by the overpowering force and evidence of the most concerning truths; much in the words of the two disciples going to Emmaus, "*Did not our hearts burn within us, while he opened to us the Scriptures?*"

Dr. South.

One to-day is worth two to-morrows.

COMMERCIAL.

The New Orleans *Price Current* of 17th, says:

The week has opened with a fair degree of activity in most departments of the market, and Sugar has continued in good demand at improved prices, that the price of Molasses has reacted in favor of sellers and that of Pork, Lard, etc., have further advanced. Indian Corn, also, continues in active request for export, but the demand for Flour remains moderate. In our leading staple, Cotton, there has been but little improvement, buyers generally appearing indisposed to go on at the full prices claimed, and yesterday's business was of irregular and lower rates.

On Monday morning the Niagara's advices, from Liverpool to the 30th ultimo, three days later than those previously to hand, were before the public, reporting the week's sales of Cotton at Liverpool to have been 65,000 bales, of which 11,500 bales were taken on speculation and 2500 for export, and the quotations given are 7¼d for Fair Orleans and 6 15-16d. for Middling ditto; indicating an advance within the week of a ⅛d, as reported by the Indian. The whole stock in port was stated at 360,000 bales, of which 196,000 bales were American. Breadstuffs were dull, with the exception of Indian Corn, and money was easier, the bank rate of interest having been reduced to 4 per cent.

COTTON—Arrived since the 12th inst., of Louisiana and Mississippi 28,325 bales, Tennessee and North Alabama 4711, Arkansas 4435, Mobile 2158, Florida 204, Texas 262; together 40,035 bales. Cleared since same date for Liverpool 23,422 bales, Glasgow, 2300, Havre 3014, Vera Cruz 590, Trieste 2457, New York 726, Boston 2851; together 35,150 bales. Stock in port and on shipboard not cleared on the 16th inst., 386,107 bales.

Yesterday, passed with a heavy and unsettled market. the Baltic's advices, still four days later, being about due, but some few buyers came forward and took about 6000 bales, at very irregular prices. Indeed there cannot be said to have been an established market for two days past, and it is impossible to give accurate quotations, but we think that the business of yesterday warrants a reduction of about a ⅛ cent in the Middling and lower grades, though we are not aware of any sales of the better qualities below previous figures. The sales of the three days sum up 11,000 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 978,132 bales, against 1,127,207 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 486,183 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is an increase to Great Britain of 437 bales and a decrease of 28,327 to France, and of 44,856 to other foreign ports.

The *Crescent* of the 18th:

COTTON—With later advices from Europe, past due yesterday, the market wore a heavy appearance, and barely 6000 bales were sold. Prices were irregular and still tending in favor of buyers.

Inferior	5 a 7	Middling	11¼ a 11¾
Ordinary	8 a 8¾	Good Middling	11¾ a 12
Good Ordinary	9¼ a 9¾	Middling Fair	12¼ a —
Low Middling	10¼ a 10¾	Fair	nominal.

SUGAR—The stock was light and the market firm, with sales of some 1200 hhds. Fair to Fully Fair 5 a 5⅛c per pound.

MOLASSES—Prices were firm, and some 1800 bbls were sold at 20 a 22½c for Fermenting to Good lots, and 24 a 30c for Prime and Choice, with 300 half bbls at 28 a 30c per gallon.

NEW ADVERTISEMENTS.

FELICIANA FEMALE INSTITUTE,
JACKSON, LA.

PRINCIPAL.....REV. WILLIAM McCALLEN, M. D.

THE First Term will commence on Monday, the 15th of March next. The course of instruction will be extensive and thorough. None but well qualified Assistants will be employed in the various Departments. The Religious training of the youth will be an object of primary importance. The Bible will be a text book. But all sectarianism will be scrupulously avoided. The discipline will be strict, but mild and parental. Spelling, Reading, and Composition, so much neglected in many schools, will receive particular attention. The Principal, having graduated in a European University and having been engaged in teaching nearly eighteen years, (twelve of these in Kentucky and Mississippi,) hopes by zealous attention to his duties to merit a share of public patronage. The Music will be under the direction of Prof. Hermann Kunkler, formerly made here by Rev. H. Jones, whose propriety, so admirably adapted to educational purposes, the Principal has purchased. The first term will necessarily consist of only four and a half months, but the expenses—*payable in advance*—will be accordingly.

REFERENCES—The President and Professors of Centenary College, Jackson, and Rev. H. N. McTyeire, New Orleans. Feb 20 2t

BIBLE HOUSE, 197 CAMP St., NEW ORLEANS.
The Southwestern Bible Society

Keeps constantly on hand as above a stock of plain and elegantly bound

BIBLES AND TESTAMENTS,

Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.

Citizens and persons from the country are respectfully solicited to call and examine the Books and prices.

Orders from the country, accompanied by cash remittances, supplied, and catalogues furnished by addressing Rev. E. H. CLEGHORN, Gen. Agt. S. W. Bible society.

MEMBERS OF THE SOCIETY.

Annual Members—Persons who contribute not less than $1 annually.
Life Members—Contributors of $30.
Life Directors—Contributors of $150.
Patrons—Contributors of $1000.
Honorary Members—Ministers of the Gospel whose congregations make annual contributions. Feb 20

158 CAMP STREET. 158
Mrs. Boyd's Ladies' Emporium,

ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.

All kinds of Toilet soaps and Perfumeries. Feb 16

SAVE YOUR HORSES.

We take great pleasure in recommending the Mexican Mustang Liniment as a valuable and indispensable article for Sprains, Sores, Scratches or Galls on Horses. Our men have used it for severe Burns, Bruises, Sores, Stiff Joints and Rheumatic Pains, and all say it acts like magic. We use no other Liniment.

J. W. HEWITT,
Foreman for American, Barnden's and Wells, Fargo & Co's Express.

Gentlemen—I had a negro man worth $1200 who took cold from a bad hurt, and was useless for over one year; I had used everything I could hear of without benefit, until I tried the Mustang Liniment. It has perfectly cured him, and I can now take the above price for him.

Respectfully yours, JAMES LORRAINE.

Every Planter, Teamster and Family should have this invaluable article. Sold by all respectable dealers everywhere.

Feb. 13 BARNES & PARK, Proprietors, New York.

WISTAR'S CANADIAN VERMIFUGE.—Insects are not more destructive to vegetation than internal worms are to the health of children. Most of the maladies arise from or there are however nearly as bad as the disease; the cure of, antiquity, etc., with which they are hampered being corrective poison; unless Wistar's Canadian Vermifuge administers purely vegetable curative, which never fails to remove the disease, and invigorate the general health of the sufferer.

☞ Be particular and remember the name "Wistar's Canadian Vermifuge." This is the only article that can be depended on. Remember this.

For sale by J. WRIGHT & CO., 161 Chartres st.

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	— 13	a	15
East India	— 11½	a	12
BALE ROPE, Kentucky, per lb	— 6½	a	8½
Northern	—	a	
BEESWAX, yellow, per lb	— 25	a	27
BRICKS, Lake, per thousand	10 00	a	12 00
English, Fire	25 00	a	30 00
BRAN, per 100 lbs	—	a	80
COFFEE, Rio, per lb	— 8½	a	10
Havana, good, pr g'd	— 12½	a	13
—— inferior to middling	—	a	
Java	— 15½	a	
Laguayra	— 11½	a	11¾
CANDLES, Sperm, per lb	— 43	a	
Tallow	—	a	
Adamantine	— 20	a	22
Star	— 16	a	18
CORN MEAL, per bbl	—	a	
DOMESTIC GOODS, per yard.			
Brown Shirtings, ¾ to ⅞	— 6	a	8
—— Sheetings, 4-4 to 6-4	— 8	a	12
Bleached Shirtings, ¾ to ⅞	— 4½	a	10½
—— Sheetings, 4-4	— 9	a	15
Brown Lowell Osnaburgs	— 11½	a	13½
—— Virginia ditto, ¾ to 4-4	— 12	a	15
Ticklngs, ¾ to 4-4	— 9	a	18
Stripes and Checks	— 8½	a	16
Denims	— 7½	a	16
Cottonades	— 12½	a	25
Satinets	— 25	a	75
Calico Prints	— 5	a	15
Jeans, Kentucky	— 40	a	55
Linseys, Kentucky	— 30	a	35
—— Eastern	— 18	a	25
DUCK, Russia, per bolt	—	a	
English	10 00	a	14 00
Am. No. 2 to 10 per yd	— 19	a	27
DYES, Indigo, per lb	— 40	a	1 20
FLOUR, Ohio, &c. superfine, pr bbl	—	a	4 75
Illinois and Missouri	4 25	a	4 87
St. Louis City	4 30	a	4 85
FEATHERS, per lb	— 38	a	40
FISH, Cod, per box	1 25	a	
Mackarel, No. 1, per bbl	11 50	a	14 00
—— No. 2	10 00	a	13 00
—— No. 3	8 50	a	10 50
Herring, per box	— 35	a	55
FRUIT, Prunes, per lb	— 12	a	13
Raisins MR, per box	2 00	a	2 12½
Lemons	2 00	a	2 50
Currants, Zante	—	a	
Almonds, soft shell	—	a	
—— hard shell	—	a	
FURS, raccoon, per skin	— 5	a	55
GRAIN, Wheat, per bushel	— 70	a	1 20
Oats	— 38	a	41
Corn, in ear, per bbl	—	a	
—— shelled, per bushel	— 35	a	60
Beans, per bbl	3 50	a	5 00
GUNPOWDER, common, per keg	4 00	a	
Sporting	7 00	a	
GLASS, per box of 50 feet.			
American, 8 x 10	1 80	a	1 90
—— 10 x 12	1 90	a	2 10
—— 12 x 18	2 30	a	2 60
HAY, per ton	16 00	a	18 00
HIDES, W. I. & Mex. flint, per lb	— 11½	a	12½
Dry salted Mexican	—	a	
Wet salted, heavy	— 4	a	5
Dry, country	— 7	a	8
Kip and Calf	— 5	a	6
IRON, pig, per ton	35 00	a	
Country bar, per lb	— 4½	a	5
English, per ton	35 00	a	95 00
Swedes, assorted	112 00	a	134 00
Hoop, per lb	— 4½	a	7½
Sheet	— 5	a	7½
Nail Rods	— 6½	a	8
Castings, American	—	a	4
LUMBER, yard prices:			
Boards, pine, white, per M ft	25	a	60
—— yellow	15	a	20
—— Cypress	25	a	40
Staves, p. c., per 1200	60	a	120
—— white oak hhd. o	80	a	110
—— French hutts	70	a	95
—— white oak heading	40	a	50
LEAD, pig, per 100 lbs	—	a	8
—— Bar, per lb	— 7½	a	8½
—— Sheet	—	a	9½
LIME, Western, per bbl	—	a	
Thomaston	1 50	a	
MOLASSES, in the city, per gal	— 12½	a	18
On plantation	— 15	a	
Moss, rough, per lb	— 1½	a	4
NAILS, 4d to 20d, per lb	— 4	a	4½
PROVISIONS, per bbl			
Beef, Mess, Northern	—	a	
—— " Western	13	a	15 00
—— " half bbl	8 50	a	
—— India mess, per tierce	—	a	
—— Prime mess	13	a	
—— Prime, per bbl	7 50	a	12 50
—— R. Beef	5 50	a	7 50
—— Dried, per lb	— 7½	a	8½
Tongues, per dozen	6	a	
Pork, Clear, per bbl	—	a	
—— Mess	14	a	
—— M. O	13 50	a	13 75
—— Prime	11 25	a	11 75
—— P. O	—	a	
—— Hoground, per lb	—	a	
*Bacon

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

The following old, but exceedingly beautiful poem, will well repay the most careful perusal; every line and almost every word is full of beautiful thought.

HUMN TO THE FLOWERS.

BY HORACE SMITH.

Day-planet that ope'st your eyes with morn to twinkle
From rainbow galaxies of earth's creation,
And dew-drops on her lovely altars sprinkle
As a libation!

Ye meek recumbent who, beguiling lowly
Behind the sprinkle sun, Godly lidless eye,
Throw from your chalice'd sweet and holy
Incense on high!

Ye bright enamel that with storied beauty
The floor of Nature's temple tesselate,
What numerous emblems of instructive duty
Your forms create!

Which clustered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer!

Not to the dome where crumbling arch and column
Attest the feebleness of mortal hand!
But to that fane most catholic and solemn
Which God hath planned!

To that cathedral, boundless as our wonder
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky!

There—as in solitude and shade I wander
Through the lone aisles, or stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God—

Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, each leaf a book,
Supplying to my Sunday's numerous teachers
From loneliest nook!

Floral apostles! that in dewy splendor
Weep without sin, and blush without a crime,
O, may I deeply learn and ne'er surrender
Your lore sublime!

Thou wast not, Solomon, in all thy glory,
Arrayed," the lillies cry, "in robes like ours!"
How vain your grandeur! O, how transitory
Are human flowers!

In the sweet-scented pictures, heavenly Artist!
With which thou paintest Nature's wide-spread hall,
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, flowers! though made for pleasure,
Blooming o'er fields to wave by day and night,
From every source your sanction bids me treasure
Harmless delight.

Ephemeral sages! what instructors hoary
For such a world of thought could furnish scope!
Each fading calyx a memento mori,
Yet fount of hope!

Posthumous glories! angel-like collections!
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection
And second birth.

Were I, O God! in churchless lands remaining,
Far from all teachers and from all divines,
My soul would find, in flowers of Thy ordaining,
Priests, sermons, shrines!

CHILDREN'S COLUMN.

Edited by Mary.

A POWERFUL WITNESS.

Truth makes a child powerful. As an illustration of this read the following article, from the pen of S. H. Hammond, formerly editor of the *Albany State Register:*

I witnessed a short time ago, in one of our higher courts, a beautiful illustration of the simplicity and power of truth. A little girl nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house. "Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?" "I don't know what you mean, was the simple answer. "There, your Honor," said the counsel addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the Judge. "Come here, my daughter." Assured by the kind tone and manner of the Judge, the child stepped toward him, and looked confidingly up in his face, and with a calm, clear eye, and in a manner so artless and frank, that went straight to the heart. "Did you ever take an oath?" inquired the Judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck, and she answered, "No, sir." She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the Judge, who saw her mistake, "I mean were you ever a witness before?" "No, sir, I never was in court before," was the answer. He handed her the Bible open. "Do you know that book, my daughter?" She looked at it, and answered, "Yes, sir, it is the Bible." "Do you ever read it?" he asked. "Yes, sir, every evening." "Can you tell me what the Bible is?" inquired the Judge. "It is the Word of the great God," she answered. "Well, place your hand upon the Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually administered to witnesses. "Now," said the Judge, "you have sworn as a witness; will you tell me what will befall you if you do not tell the truth?" "I shall be shut up in a State Prison," answered the child. "Anything else?" asked the Judge. "I shall never go to Heaven," she answered.

"How do you know this?" asked the Judge again. The child took the Bible, and turning rapidly to the chapter containing the Commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read." "Has any one talked with you about your being a witness in court here against this man?" inquired the Judge. "Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with father, she kissed me, and told me to remember the ninth commandment, and that God would hear every word that I said. "Do you believe this?" asked the Judge, while a tear glistened in his eye, and his lip quivered with emotion. "Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect. "God bless you, my child," said the Judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first statement in nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, until he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence. But before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity (terrible I mean to the prisoner and his associates) with which she spoke, was like a revelation from God himself.

Good Old Advice.

Noah Webster, the great lexicographer, wrote a letter to his neighbors in 1786, in relation to the hard times, which reads as though it might have been written this morning. It concludes as follows:

"Never buy any useless clothing. Keep a good suit for Sundays and other public days, but let your common wearing apparel be good substantial clothes and linen of your own manufacture. Let your wives and daughters lay aside their plumes. Feathers and fripperies ain't the Cherokees or the wench in your kitchen, but they little become the fair daughters of America. Out of the dry goods imported you may save fifty thousand pounds sterling a year. These savings, in a year, amount to more than enough to pay the interest of our public debt. My countrymen, I am not trifling with you. I am serious; you feel the facts I state; you know you are poor, and ought to know the fault is all your own.

"Are you not satisfied with the food and drink which this country affords? the beef, the pork, the wheat, the corn, the butter, the cheese, the cider, the beer—those luxuries which are heaped in profusion upon your tables? If not, you must expect to be poor. In vain do you wish for mines of gold and silver; a mine would be the greatest curse that could befall this country. There is gold and silver enough in the world, and if you have not enough of it, it is because you consume all you earn in useless food and drinks. In vain do you wish to increase the quantity of cash by a mint or by paper emissions. Should it rain millions of joes into your chimneys, on your present system of expenses, you would still have no money. It would leave the country in streams. Trifle not with serious subjects or spend your breath in empty wishes. Reform, economize; this is the whole of your political duty. You may reason, speculate, complain, raise mobs, spend life in railing at Congress and your rulers, but unless you import less than you export—unless you spend less than you earn—you will eternally be poor."

Healthy Women and Early Marriages.

The following remarks by Dr. C. M. Fitch, in a lecture a few evenings since, contain some very useful truths and suggestions. Speaking of the hereditary causes of consumption the Doctor remarked:

"I believe it to be utterly impossible to find a perfectly healthy child born of delicate sickly parents. The unsound constitution of the parent is usually transmitted with increased intensity to the offspring, and no character of morbid predisposition is more surely and more unfailingly transmitted than a predisposition to pulmonary consumption. When we consider the influence that the mother's health must exert on the health of her children, it is strange so little attention should be paid to the physical education of girls. Why from the hour of her birth is a female child to be subjected to one eternal imprisonment? Why is she to be cooped up within doors, confined to work and nursing her doll, and taught to consider it quite unlady-like, to move faster than the dignified gait of some animated dowager. Turn your girls out of doors, let them play ball and trundle the hoop, and laugh and shout as much as they please, they will be finer ladies for it at thirty even if not quite so graceful at fifteen.

By the Laws of Lycurgus, the wise and immortal law giver of the Spartan Republic, the most especial attention was paid to the physical education of women, and no delicate, sickly woman was allowed to marry on any account. Supposing a provision like this was carried into effect here! What an army of unmarried ladies we should should very soon see!

If a young man wants to choose a wife, let him invite the lady he has in view, to take a walk, a very long one, and when he comes back, if he finds his companion obliged to go to bed with a headache, let him look for a wife somewhere else unless he is fond of paying doctors' bills."

YOUNG MEN.—I love to look upon a young man. There is a hidden potency concealed within his breast which charms and pains me. I silently ask: What will that youth accomplish in after life? Will he take rank with the benefactors or scourges of his race? Will he exhibit the patriotic virtues of Hampden and Washington, or the selfish craftiness of Benedict Arnold? If he have genius, will he consecrate it, like Milton and Montgomery, to humanity and religion; or like Moore and Byron, to the polluted altars of passion? If he have mercantile skill, will he employ it like Astor, to gratify his lust of wealth, or to elevate and bless humanity, like some of our merchant princes? If the gift of eloquence be hidden in his undeveloped soul, will he use it, like Summerfield, in favor of religion, or like Patrick Henry, in battling for human rights; or, will he, for mammon's sake, prostitute that gift to the use of tyranny and infidelity? Will that immortal soul, which beams with intelligence and power in his countenance, ally itself with its Creator, and thus rise to the sublime height of destiny; or will it wage war with truth and duty, and thus sink to degradation and death? As I raise these great queries, I at once do reverence to the high potentiality of his nature, and tremble for his fate.—*Daniel Wise.*

He that is contented with just grace enough to get to heaven and escape hell, and desires no more, may be sure he hath none at all, and is far from being made a partaker of the Divine nature.

THE BABY TOWER OF SHANGHAI.

The special correspondent of the Times in China, writing from Shanghai, says:

"O Vice-consul Harvey, to whom the manners and language of China are even as the manners and language of Paris or of London, tell me, what means that more than usually pestilential stench? It seems to be radiated from that decaying pepper box shaped tower which, although not 20 feet high, we must by the courtesy of China call a pagoda." Undismayed, the energetic vice-consul, who sometimes acts as guide, philosopher, and friend, expatiates with me over this maze, advanced through a vapor so thick that I wonder the Chinese do not cut it into blocks and use it for manure—and at a distance of five yards from the building puffed hard at his cheroot and said, "That is a baby tower." "The ——?" said I, inquiringly. "The baby tower. Look through that rent in the stonework—not too close, or the steam of effluvia may kill you. You see a mound of wisps of bamboo straw. It seems to move, but it is only the crawling of worms. Sometimes a tiny leg or arm, or a little fleshless bone, protrudes from the straw. The tower is not so full now as I have seen it; they must have cleared it out recently." "Is this a cemetery or a slaughter-house?" "The Chinese say it is only a tomb. The coffins are dear and the peasantry are poor. When a child dies the parents wrap it around with bamboo, throw it in at the window, and all is done. When the tower is full the proper authorities burn the heap, and spread the ashes over the land." There is no inquiry, no check. The parent has power to kill or to save. Nature speaks in the heart of a Chinese mother as in the breast of an English matron. But want and shame sometimes shout louder still. There is a foundling hospital in the Chinese city, with a cradle outside the door, and a hollow bamboo above it. Strike a blow upon the bamboo and the cradle is draw inside. If it contain an infant it is taken and cared for, and no questions asked. There is also a system of domestic slavery in China. At an early age a child is worth a dollar; a father or mother may for money delegate their own absolute power—delegate without losing it; for, although the father may have sold his son to a stranger, or although a mother may have sold her daughter to prostitution—and concubines in China are only thus to be obtained—the duty from child to parent remains unimpaired, and is strictly performed. The incentives thus offered by Mammon and the alternative proffered by the native charity may save lives that would otherwise be destroyed; but this baby tower is a terrible institution. It stands there close to the walls of a crowded city, an intrusive invitation to infanticide.

Care of the Eyes.

Crawford, the celebrated sculptor, had an inveterate habit of reading in a reclining position; one eye had been taken out in consequence of a cancerous tumor forming behind it, and his life has paid the forfeit, after years of suffering, and the expenditure of a large amount of money.

Prescott, the historian, in consequence of a disorder of a nerve, by which the eyes were rendered useless for all writing purposes, could not use a pen, as he was unable to see when it failed to make a mark, for want of ink; nor could he distinguish the lines or edges of his paper; yet, with these disadvantages, he wrote all his *historicals*, using an agate stylus on carbonated paper, being guided, as to the lines or edges, by brass wires drawn through a wooden frame; but, with all these hindrances, he has made himself one of the most readable of modern historians, and earned a fortune besides.

To avoid these and similar calamities, we urge upon the young, especially, never to use the eyes by any artificial light, where nicety of sight is required, nor to use them in any strained position, or while riding in rail-cars or carriages.

We urge upon all parents, in view of the many incurable eye diseases, to caution their children against reading by twilight, that is, not before sunrise nor after sunset. It would be greatly better not to allow them to read or sew by any artificial light; but if that is unavoidable, let it be imperative that they cease by nine o'clock at night in summer, and by ten at farthest, in the winter. It is a most inexcusable folly, and will, sooner or later, bring its punishment, to read or sew by gas, or candle-light, and then sleep after daylight next morning, as a habit. To persons of all ages it is a most injurious practice.—*Hall's Journal of Health.*

THE ELEVENTH HOUR.—There is a class of people who are always late. They are inevitably late to the cars, and they invariably have to jump for it, if they are going upon a steamboat jaunt. Everything with these people is put off until the last moment, and then, if the plank is removed, they stand a capital chance of jumping overboard in attempting to leap upon the deck after the paddle-wheels have commenced revolving. If the boat started an hour later, it would be all the same to them, for they would just as inevitably be behind time, and come up or down a little too late to take things cool and comfortable. These late people have to stir their stumps or be left behind, when they have steamboats or railroad cars to deal with; but they are the bane of the existence of punctual persons with whom they have dealings, and who have no recourse in the way of tapping a big bell or blowing upon a steam whistle to hurry up the delinquent eleventh hour men. One procrastinating man will derange the best laid plans of hundreds, by failing to come up to time, and his wastes hours for others in his disregard for minutes.

BUSINESS CARDS.

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GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. s30

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T. H. JACKSON & CO.,
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KEEPS SUPPLIED with frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash. ALSO—
A good assortment of TRUNKS,
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All on reasonable terms. T. H. JACKSON & Co.,
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Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the Latest Styles, at the Lowest City Prices.
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Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 88 Camp street.
jy11 MILES OWEN.

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PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors. Parlor suits in BROCATELLE, and fancy goods, CAMP STOOLS; IRON BEDSTEADS, OFFICE LOUNGES, and DESKS of all styles.
The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety from damage in transit. C. FLINT & JONES.
Wholesale and retail dealers in Cabinet Furniture, Nos 44 and 45 Royal street, New Orleans. ap18

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I will also act as Agent for distant friends for the purchase or sale of any article in this market. HENRY VAN BIBBER. m21-3m

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We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPPANED WARE.
We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
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PLANTATION MEDICINES, PERFUMERY, and STATIONERY, at the most reasonable rates.
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ATTORNEY AT LAW,
No. 13 *Camp st., New Orleans.*
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the office day and night. oct 3-6m

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HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula White Swellings, Tumors and Worms, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
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Would call the attention of
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To their large stock of
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All of which they are now offering at
GREAT INDUCEMENTS.
This stock offers great advantages to PLANTERS, in the fact that it enables them to make all their selections, by the package, piece, or at retail, at one establishment, at
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It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of *continued* sickness for one month. By order of the Board of Trustees
J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 28 1y

Centenary College, of Louisiana.
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Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. Wm. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. B., Professor of the Greek Language.
G. H. WILEY, A. B., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLCOTT, B. S., Professor of Modern Languages.
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Tuition per session of five months, payable in advance:
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This institution having an able Faculty; extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

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☞ References can be furnished if desired. mh21-1y

IT IS NOT A DYE!
**MRS. S.

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 4. WHOLE NUMBER 367. | NEW ORLEANS, SATURDAY FEBRUARY 27, 1858. | $2 00 A YEAR, IN ADVANCE OFFICE—112 CAMP ST.

New England Correspondence.

CONCORD, N. H., Feb., 1858.

MR. EDITOR: The Unitarians of this city are in a fix. They are unable to get a minister to suit them. They have given several their "walking papers," because they were too orthodox. Their sermons were impregnated with too much religious truth to please them. It seems that the atmosphere of this city has become too much infested with orthodox sentiments for them to be able to keep their minister uncontaminated for any length of time. During the last six months they have tried three preachers, but not one of the three would do. The objection to them amounted to about this: they had too much religion! At last they engaged a Mr. Farrington, a nice young gent. They made a great stir in installing him in his new office. Bills were printed and posted up in the principal parts of the city. The great Dr. Bellows, of New York, the man of theater notoriety, was invited to instal him in his new office. The learned Doctor performed the ceremony *a la mode*. All seemed well pleased. The people were delighted; yea, entirely carried away with their new pastor. He entered upon his duties with great zeal. But lo and behold! all their hopes have been dashed to the earth. Their pastor has become converted! And is now, about three or four weeks since he took charge of the Church, preaching orthodox sermons! He has even dared to go so far as to become an advocate for experimental religion. Some of his members rage and storm, and say such an outrage upon common decency was never heard of before; others seem to be amazed and astonnded at his impudence for preaching such a doctrine; while a few who have not become hardened in their sins, begin to believe that there may be some truth in what he says concerning experimental religion. It is generally surmised that he will soon be shifted. There is great daager of the Church becoming vacated for want of a suitable pastor. Do you know of a young man, one that has become so hardened in his sins that there will be no daager of his becoming converted, that you could recommend as a suitable person to take chargo of the Unitarian Church in this city? If you do, send him on. It is a good opening for a young man of promising talent; but bear in miad, he must not be overstocked with religion. It is a pity to see the Church vacated for want of a suitable pastor, while there are so many wicked people in the world.

The Spiritualists are holding meetings in this city every Sabbath. They are a nuisance. It has been discovered that the males and females are accustomed to meet *in puribus naturalibus*—in a state of utter nakedness, and conduct themselves in the most shocking manner. Only the "advanced Spiritualists"—that is, the old and hardened ones—are permitted to meet thus. The young converts are prohibited. It is not known that any have met *in puribus naturalibus* in this city; but they have in Boston and other large cities. A few evenings since, in a city near here, one of their ministers took for his text a remark made by Theodore Parker, the noted skeptic. When he announced his text he used the following language: "I will choose for my text a portion of the *divine word* according to *Theodore Parker*," and then read a remark made by Parker—from which he discoursed. Did you ever hear of such blasphemy?

The Methodist Church in this city is being blessed with a glorious revival of religion. This meeting is growing more interesting every day. Many are seeking Jesus. But the meetings do not remind one of those sometimes held in the South. The people here have a peculiar way to seek the forgiveness of their sins. They seldom, if ever, shout. I do not condemn them for that, because I do not believe shouting as essential to religion. But some how, I would prefer to hear a little shouting now and then, for it does my soul good; it makes me feel happy, and I begin to feel like shouting *a little* myself.

Now, before I close, permit me to ask a favor of you. If you are able to find out what postmaster is in the habit of *stealing* my paper, that is the New Orleans Advocate, I wish you would send him a number, so that he might let mine come on here. I get an Advocate every other week, and sometimes not so often. Sometimes I receive a number after it has been delayed by some post-master, to read at his leisure, for two or three weeks; and when I receive it the wrapper is torn off. I am almost certain it is regularly mailed. I am not accustomed to grumble *very* much; but when a post-master takes it upon himself to keep my Advocate I *must* grumble. Please attend to it if possible; for I must have the Advocate regularly. The last number I have not received, though now it is one week since it should have been here.

W. G.

RESPONSE TO "AN OLD PREACHER."

MR. EDITOR: I have just read the propositions of "An Old Preacher" in Advocate of 13th inst. I approve his suggestions in the main; some of the details of the plan may be amended perhaps; the outline is good. I see no necessity, for continuing, in distinct form, the Tract Society. It is all Book Concern any way, and ought to be merged into Publishing House, and curtail expenses for extra officers. Quarterly Review is a failure; the work will do, but it don't pay; but few read it; too long between times. Home Circle very good, but we want something oftener than once a month. I would suggest the merging of Nashville Advocate also. Let us have a central organ, official, three times a week if you please, and the other Advocates may be sustained by Annual Conferences, if they choose to have them.

Give us a substantial central paper from head quarters, in pamphlet form, cheap. Let every Methodist family be supplied with a copy. I will join "An Old Preacher," and become responsible for ten dollars annually, for ten years to come for such a thing. I will advocate and vote for something of the kind, if I live to get to General Conference.

A vast amount of good, religious matter, now published in Advocates, is never read, and when read hastily thrown aside, and soon destroyed; not one in a hundred file their papers. Give us these good things in pamphlet form, and we will preserve them, bind them together and leave for our children in these annals, a correct history of the times.

But my object was not to argue the case, but simply to respond. I hope "An Old Preacher" will continue to press this matter. I am getting along in years myself, having entered upon my 27th year, in the "regular succession" of itinerancy.

SEA COAST.

Feb. 15, 1858.

For the N. O. Christian Advocate.

"THE MAMMOTH TRACT."

MR. EDITOR: I have read attentively the address of "An Old Preacher," in your issue of February 13, on the reform of our periodical press. And I am much pleased to see able pens at work on a subject of such vital interest.

If I remember correctly, Rev. C. K. Marshall, of Vicksburg, memorialised the last General Conference on the subject of a great paper for universal distribution in the Southern Church. His plan was quite unlike that of "An Old Preacher," and was considered by many of the oldest and wisest of our Israel a practicable and very desirable plan. We know it was commended by Dr. Winans, as the most desirable agency he had ever considered for the spread of Church intelligence. Many of the ideas suggested by "An Old Preacher" were advanced by brother Marshall, and were considered very excellent by a large number of influential ministers and laymen. Why he has not kept the subject before the Church I am unable say. Perhaps he was led to drop it because the last General Conference did not take it up with dispatch and set it on foot. But let not that lead him to pass it by. The General Conference was just then locating its book establishment, and could not take a fair hold on so many great works at one time. May we not hope, then, to hear from brother M. again on his plan. It strikes me more favorably than that of your late correspondent, though he comes to the work with freshness and a *vim* that promise something clever. But the plans are wholly unlike, if we understand them, and among many counsellors much wisdom may be gained. Let us have the other instalments of "An Old Preacher." Then, if he will favor us with his views, let us hear from Rev. C. K. Marshall once more, and compare notes. We may then judge whether any new plan is needed, or whether it is not best to let "well enough alone." Yours,

WELL ENOUGH.

Mound Bluff, Mi.

How the Dutchman Give a Promissory Note.

There were two early settlers in the western part of Pennsylvania, whose names were Peter and John. Peter had increased the size of his farm by annexing to it a small tract of land adjoining, and he lacked about one hundred dollars of the sum which was necessary to pay for this new acquisition. He called upon his neighbor John to borrow the amount. John consented at once, and, going into another room he brought out an old bread basket, and counted down the desired number of dollars, and then the two sat down to two large earthen mugs of cider, and as many pipes of tobacco. After smoking over the matter for a while, it occurred to Peter that, in a similar transaction, he had seen or heard something like a note passing between the borrower and the lender, and he suggested as much to John. The lender assented to the propriety of such a course. Paper, pen, and ink were produced, and between the two, a document was concocted, stating that John had lent Peter one hundred dollars, which Peter would repay to John in "tree months." This Peter signed, and thus far the two financiers made the thing "all regular and ship-shape." But at this point a difficulty presented itself. They both knew that the notes were drawn in the operation of borrowing and lending, which they had witnessed, but neither could tell whether it was for the borrower or lender to take charge of the paper. Here was a dilemma. At last a bright idea struck John: "You have de money to pay, Peter, so you must take dis paper so as you can see as you have to pay it."

This was conclusive; the common sense of the thing was plain, and Peter pocketed his money and his note, "so as he could see that he had to pay it." Three months passed away and punctually to the day appeared Peter, and paid over the promised sum to John. This being done, the mugs and pipes were again brought out. After puffing a while, Peter produced the note, and handed it to John, with the remark: "Now, John, you must take the note, so that you can see that the money has been paid."

THE PATCH OF SUNLIGHT.—The day had been overcast; suddenly the sun shone out, and a little patch of sunshine brightened the corner of the carpet. Immediately Tray got up, and with a wise look trotted to the bright place and laid himself in it. "There's true philosophy," said George; "only one patch of sunlight in the place, and the sagacious little dog walks out of the shadow and rolls himself round in the brightness. Let not Tray's example be lost upon us, but wherever there shall shine one patch of sunlight, let us enjoy it."

SELF-DEPENDENCE.—If you would have your son be something in the world, teach him to depend on himself. Let him learn that it is by close, strennous application, that he must rise, that he must, in short, make himself, and be the architect of his own fortune.

He loves you better who strives to make you good than he who strives to please you.

THE GRADUAL SCALE.

FROM THE GERMAN OF PFEFFEL.

A sparrow caught upon a tree,
A fly, so fat, his taste grew stronger;
His victim struggling to get free,
Begged but to live a little longer;
The murderer answered—"Thou must fall,
For I am great and thou art small."

A hawk beheld him at his feast,
And in a moment pounced upon him;
The dying sparrow wished at least,
To know what injury he had done him;
The murderer answered—"Thou must fall,
For I am great and thou art small."

The eagle saw the hawk below,
And quickly on the gormand seizes—
"Oh, noble king! pray let me go!
Mercy, thou peckest me to pieces."
The murderer answered—"Thou must fall,
For I am great and thou art small."

He feasted, lo! an arrow flew,
And pierced the eagle's bosom through,
Unto the hunter, loud screamed he,
"Oh, tyrant, wherefore, murder me!"
"Ah!" said the murderer, "Thou must fall,
For I am great, and thou art small."

BIBLE SOCIETY DISCUSSIONS.

The American Bible Society, as our readers have been advised, has been induced, for the sake of harmony, to recede from its revised edition of the Holy Scriptures. We regret this—every one we have consulted, regrets it. If our book agents could purchase the new contraband plates from the society, we should like to see the edition furnished from our Book Concern. We believe that, from local and other causes, the extent of the opposition to the revised edition has been overestimated, by the Board. They will offend more by going backward than by going forward.

We condense from the press, the main items of the discussions:

The Board of Managers of the American Bible Society met, agreeably to adjournment, at the Bible House, on Thursday, 28th ult, at four o'clock, P. M., to consider the resolutions of the Special Committee of nine upon the late revised standard edition of the Scriptures.—The attendance, though very large at late meetings, was much increased; so that the spacious hall was filled with members of the Board, lay and clerical, Life Directors, and clerical members, entitled by the Constitution to vote with the Board. Hon. Luther Bradish, one of the Vice-Presidents, presided.

After an earnest debate, till 9½ o'clock, the Society adopted the majority report (8 out of 9) against the revised edition:

The resolutions of the majority of the Special Committee, as adopted, are as follow:

"*Resolved*, That this Society's present Standard English Bible be referred to the Standing Committee on Versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the Society, the Committee are directed to correct the same, by conforming it to previous editions printed by this Society, or by the authorized British presses; reference also being had to the original edition of the translators, printed in 1611; and to report such corrections to this Board, to the end that a new edition, thus perfected, may be adopted as the Standard Edition of the Society.

"*Resolved*, That until the completion and adoption of such new Standard Edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present Standard Edition now on hand or in process of manufacture."

The regular monthly meeting of the Board of Managers of the American Bible Society was held at the Bible House, New York city, on Thursday, 4th Feb., at half-past four o'clock, P. M.

Horace Holden offered two resolutions.

Whereas, In view of the recent action of the Board, in adopting the report of the Special Committee of Nine, therefore,

Resolved, 1. That no want of respect or confidence in the Committee on Versions is intended or implied; and, on the contrary, the Board hereby gratefully acknowledge their sense of the arduous labors of the Committee, in their work of collation, in the correction of a multitude of discrepancies, and in perfecting the text beyond any previous edition; all of which are of great value, and can never be lost to the Society.

Mr. Holden regretted that but few of the Committee on Versions were as yet present.—The foregoing resolution, and the one that would follow it, were not matters of form and mere compliment, but were from the heart, and sincere. This board entertains the same high respect for that Committee which it has ever held. The Committee on Versions, in all their labors, acted in good faith; their acts were from time to time, sanctioned by this Board.—It is not the Committee who are called upon to recede, by the late action, but this Board. If there be cause for blame or censure, it more properly belongs to the Board to accept it in humility. The Board have felt, without any unkind reflection upon that Committee, that it had, with the best of motives, incautiously gone beyond the limits prescribed by the Constitution; and it is right and proper, and the part of Christian magnanimity, to return to the good old paths. In retracing their steps, the Board have done it manfully and cheerfully. I congratulate you, sir, and the Board, that we may now return to the ordinary routine of our duties. The storm, I hope, is hushed; we hail the bow of promise on the retiring cloud.

The resolution was carried, and the second of Mr. Holden's series presented, as follows:

Resolved, 2. That this Board has undiminished confidence in the learning, ability, and Christian integrity of the Committee on Versions; and most cheerfully recommit the Bible to their hands, to be conformed in all future editions to the requirements of the Board, as made at their last meeting, which, they hope and believe, will receive the entire confidence of the whole Christian community.

The committee on versions presented a protest to the late action (of 28 January.)

A spirited discussion followed the reading of the protest, when the gentlemen by whom it was signed severally tendered their resignations. A majority decided that this document should not be placed upon the minutes.

We append the close of the Protest—

They protest against the resolutions:

Ninthly and Finally—As having been adopted at a meeting of the Board at which the careful arguments and historical statements prepared in behalf of the several reports then under consideration, which had before been prevented from being published, were not allowed to be read, thus preventing a large number of those present and voting, from attaining that knowledge of the facts concerned and the principles involved, which only these papers, as distinguished from individual and oral discussion, were fitted to afford.

On the grounds thus recited, with others not now needful to be specified, the undersigned respectfully but firmly protest against the resolutions thus adopted by the Board, and ask that this paper may be received and entered upon the minutes.

Signed, EDWARD ROBINSON, THOMAS COCK, THOMAS E VERMILYE, SAMUEL H. TURNER, JAMES FLOY, R. S. STORRS, JR.

The undersigned, formerly a member of the Committee on Versions, was satisfied then, and is now, that the principle at the basis of that Committee's work is correct. He asks, therefore, to append his name to the Protest, to testify his opinion that the Committee did not violate the Constitution, in letter or in spirit, in preparing either the text or accessories of the late standard edition of the Scriptures.

JOHN MCCLINTOCK.

New York, Feb. 4, 1858.

Dr. Spring is the only member of the Committee who remained.

Dr. Turner gave two reasons as most prominent in determining his course. In preparing the intended standard Bible, the Committee on Versions is limited to collation. We are to be prohibited from exercising our judgment, or any knowledge we may have of the original languages. We can make no improvement whatever. We cannot introduce a point unless it has found its way into other editions. Mistakes that have continued from earlier editions, of editors, proof-readers, and type-setters, must be perpetuated, there must be no correction of one among a multitude of glaring errors. A rod of iron remains uplifted over the heads of the members of the Committee, and by which the Board of Managers has declared that the Committee shall be ruled; forbidding them to change a comma, or to alter a capital, or small letter, or to perfect any such matter, unless the correction be founded upon collation, and sanctioned by previous editions of the Bible. So with reference to the marginal notes. The marginal note opposite Acts xii. 4, must be stricken out; and we are told that every reader knows that Easter means the feast of the Passover. This is much as if in the first clause of Acts ii, 1, our English Bibles were to read, "When the season of Whitsuntide was fully come," such a reading being defended by the reason, that every reader knows that Pentecost is meant.

The Committee on Versions are thus called upon to relinquish that self-respect which every honorable man feels and cherishes, and to perpetuate the printed accessories of former editions so long as the Society exists, or until its Constitution be altered. Some of these accessories were made, no one knows by whom, or when.

Dr. Floy would add a few words only on tendering his resignation. I fully accord with the statements of my beloved associate, Dr. Turner. I belong to a Church (the Methodist Episcopal Church) that has ever said and believed, and I shall hold the position as long as I live, that the accessories of King James's Bible are no part of the Book of God. I cannot assist in carrying out the late resolutions of this Board. I shrink from a position which sanctifies head lines and which puts them on a level with, and makes them part of God's blessed word. I never before heard the idea suggested or intimated, by any man of any school that the headings were a part of the version. In our own Church, Dr. Clarke, one of the most conscientious men that ever lived, wrote a Commentary on the Bible, and, in the course of his work, he often points out errors in the translation. When asked why he did not correct such errors, he replied, I profess to give the "authorized version;" but I have prepared headings of my own to all the chapters; and have altered the ordinary headings when necessary. If the American Bible Society endorse the proposition that all these accessories from Genesis to Revelation are of equal authority with the word of God, and this Society be thus tied to accessories containing error, then I fear that the usefulness of the American Bible Society in this country has come very nearly to its end. I feel a deep love for my honored colleagues, and, in tendering my resignation, while I cannot add, God speed this Society, I will add, that I hope the time may come, I trust the time will come, when they will see that they have gone too far, will retrace their steps, and tell the world that these headings, which men have appended, are not the word of God.

Dr. Vermilye said:

The second resolution, passed at your last meeting, causes the whole work of publishing the present standard edition of the Scriptures utterly to surcease. It must cease from this time forth, except as the Bibles at present on hand, and in process of manufacture, shall be called for, and shall be supplied to those who thus call for them. Only till those now thus in the process of manufacture are used up, can any one have a revised Bible. We are to be brought short up, as to our publishing operations.

Dr. Storrs introduced a soothing resolution:

Resolved, That the watchful and careful solicitude felt by Christians generally, throughout the land, for the preservation of the Sacred Scriptures in English in their integrity, is a token for good, and a cause of devout gratitude to God; evincing a proper interest in the subject, and greatly encouraging to the Board in its work.

Dr. Krebs believed the sentiment is just and proper. It is a subject worthy of congratulation to ourselves and the Church that the Christian public has, in the recent discussions, shown such jealousy as to the integrity of the word of God. Divine Providence has permitted this new proof that it is impossible, as it always has been impossible, to tamper with the word of God as it came from the Holy Ghost.

George D. Phelps, Esq., rose to move that the resolution be laid upon the table. This question is not settled in the public mind; if we think that it is, we deceive ourselves. It has been presented in one form, and from one section of the country. We must also bear in mind, who have completed the late action. It has not been done by the Society, or even by the Board in its corporate capacity, but by a *foreign* (I use the word in no invidious sense) vote: by a portion of the Society that does not usually act with us. Whether intentional or otherwise, a precedent has been established that may cause any of our decisions to be suddenly and injuriously reversed. I may take two thousand dollars and purchase votes enough to carry any question. Let me not, sir, be misunderstood; I do not suppose that anything like this has been done, nor do I intend any disrespect to any individuals; but a precedent has been established, through the action of the directors and members for life, by which the work of the regular attendants in this room, the regular managers of this Board, has been turned upside down. This, which has just been done, can be done again. Nor has sufficient time elapsed to see whether public sentiment is in favor of this course. In a few months we shall hear what it is.

We went straightway and secured a couple of copies of the revised standard. The Committee's work cannot be lost.

One thing gratifies us and almost offsets our disappointment. It was hinted in remarks above and more fully expressed by a religious cotemporary:

"There is one feature in this whole movement, which we regard as worthy of special notice, and that is the vigilance with which English-speaking Protestants guard their version of the Holy Scriptures. The wide-spread and decided opposition which has been excited by even slight variations from the approved versions, shows conclusively that to corrupt the word of God would be an impossibility. We are not sure, therefore, that, all things considered, this movement is to be regretted. The result will probably be to induce a stronger confidence in the permanent purity of our English Bible, and also in the workings of the Society to which its publication and circulation are so largely entrusted. For the present at least, and probably for a long time to come, there will be no further efforts at emendation; and we hope that henceforth, as heretofore, Christians of every name will cordially co-operate with the American Bible Society in its great work."

THE REV. DR. CUMMING.

Dr. Cumming has a name. Carriages with strawberry leaves deposit high-born ladies at his chapel. Lord John Russell goes to hear him. Actually, he has preached before the Queen. So the chapel is crammed, as if there was something wonderful to see and hear. I confess I am of a contrary opinion. I cannot—to quote the common phrase of religious society—"sit under" Dr. Cumming. I weary of his Old Testament and his high-decied Scotch theology, and his Romanist antipathies, and his Millennial hopes. "You tell me, Doctor," I would say to him, "that I am a sinner—born in sin, and shapen in iniquity—that I am utterly and completely bad. Why, not, then, speak to me so as to do me good? I care nothing for the Pope. Immured as I am in the business of the world—with difficulty earning my daily bread—I have little time to think of the Millennium, or to discuss whether the Jewish believer, some two thousand years ago, saw in his system anything beyond it and above it—anything brighter and better than itself. The student, in his cell, may discuss such questions—as the schoolmen of the middle ages sought to settle how many angels could dance on the point of a needle—but I, and men like me, need to be ministered to in another way. Men who preach to me must not wrestle with extinct devils, but with real ones. What I want is light upon the living present, not upon the dead and buried past. Around me are the glare and splendor of life—beauty's smile—ambition's dream—the gorgeousness of wealth—the pride of power. Are these things worth living for? Is there anything for man higher and better? and, if so, how can I drown the clamor of their seductive voices, and escape into a more serene and purer air. And how am I to know that these professing Christians, so well dressed, listening with such complacency while Dr. Cumming demolishes Cardinal Wiseman—are better than other men? As tradesmen, are they upright? As members of the commonwealth, are they patriotic? As religious men, are their lives pure and unspotted from the world? I want not theories of grace, but what shall make men practically do what they theoretically believe. It is a human world we live in. Every heart you meet is trembling with passion, or bursting with desire. On every tongue there is some tale of joy or woe. If, by mysterious ties, I am connected with the Infinite and Divine, by more palpable ties I am connected with what is finite and human; and I want the preacher to remember that fact. The Hebrew Christ did it, and the result was that his enemies were constrained to confess that "never man spake like this man," and that the "common people heard him gladly." Dr. Cumming preaches as if you had no father or mother, no sister or brother, no wife or child, no human struggles and hopes—as if the great object of preaching was to fill you with Biblical pedantry, and not to make the man better, wiser, stronger than before; perhaps it may be because this is the case that the church is so thronged. You need not tremble lest your heart be touched, and your darling sin withered up by the indignant oratory of the preacher. He is far away in Revelation or in Exodus, telling us what the first man did, or the last man will do; giving you, it may be, a creed that is scriptural and correct, but that does not interest you—that has neither life, nor love, nor power—as well adapted to empty space as to this gigantic Babel of competition, and crime and wrong, in which I live and move.—*The London Pulpit, by J. E. Ritchie.*

A Ticket for Heaven.

The "Society of Jesus," for a sufficient consideration used formerly, and doubtless still continues, to issue corporate promissory notes, guaranteeing earthly happiness and final salvation to the holder, and agreeing to defend his title against all claims and opponents whatsoever. The following is a copy of a document of this kind preserved in the British Museum. It is asserted that the infamous Louis XIV possessed one of these general commutation tickets.

"We, undersigned, priests and true ecclesiastics, attest, and promise that our Society, which has full powers, takes Hippolyte Brem, jurist, under its protection, and promises to defend him against all infernal power that might injure his person, soul, goods, or anything which he possesses, in faith of which we pledge the authority of His Highness the Prince, our founder, in order that the said Hippolyte Brem shall be presented by him to the blessed chief of the Apostles with as much faithfulness and punctuality as our Society pledges by the present document.

"Signed and sealed with the seal of the Society. Francis de Seeliu, rector of the Society of Jesus; Francis de Surhon, priest of the Society of Jesus; Petit de Poyn, priest of the Society of Jesus."

MARRIED POLITENESS.

[There is much of truth, as well as of that kind of philosophy which comes into every day requisition, helping to strengthen and brighten the ties of social affection, in the subjoined brief article taken from the "Ladies' Enterprise."]

"Will you?" asked a pleasant voice.

And the husband answered, "Yes, my dear, with pleasure."

It was quietly, but heartily said; the tone, the manner, the look, were perfectly natural and very affectionate. We thought, how pleasant that courteous reply; how gratifying it must be to the wife. Many husbands of ten years' experience are ready enough with the courtesies of politeness to the young ladies of their acquaintance, while they speak with abruptness to the wife, and do many rude little things without considering them worth an apology. The stranger, whom they may have seen but yesterday, is listened to with deference, and although the subject may not be of the most pleasant nature, with a ready smile; while the poor wife, if she relate a domestic grievance, is snubbed, or listened to with ill-concealed impatience. O! how wrong this is—all wrong.

Does she urge some request? "O, don't bother me!" cries her gracious lord and master. Does she ask for necessary funds for Susy's shoes or Tommy's hat? "Seems to me you are always wanting money!" is the handsome retort. Is any little extra demanded by his masculine appetite, it is ordered, not requested.

"Look here, I want you to do so and so; just see that it's done;" and off marches Mr. Boor, with a bow and a smile of gentlemanly polish and friendly sweetness for every casual acquaintance he may chance to recognize.

When we meet with such thoughtlessness and coarseness, our thoughts revert to the kind voice and gentle manner of the friend who said, "Yes, my dear—with pleasure." "I beg your pardon," comes as readily to his lips when by any little awkwardness he has disconcerted her, as it would in the presence of the most fashionable stickler for etiquette. This is because he is a thorough gentleman, who thinks his wife in all things entitled to precedence. He loves her best; why should he hesitate to show it; not in sickly, maudlin attentions, but in preferring her pleasure, and honoring her in public as well as private. He knows her worth; why should he hesitate to attest it? "And her husband, he praiseth her," saith Holy Writ; not by fulsome adulation, not by pushing her charms into notice, but by speaking, as opportunity occurs, in a manly way, of her virtues. Though words may seem little things, and slight attentions almost valueless, yet, depend upon it, they keep the flame bright, especially if they are natural. The children grow up in a better moral atmosphere, and learn to respect their parents, as they see them respecting each other. Many a boy takes advantage of a mother he loves, because he sees often the rudeness of his father. Insensibly he gathers to his bosom the same habits, and the thoughts and feelings they engender, and in his turn becomes the petty tyrant. Only his mother, why should he think her? father never does. Thus the home becomes the seat of disorder and unhappiness. Only for strangers are kind words expressed, and hypocrites go out from the hearth-stone fully prepared to render justice, benevolence, and politeness to any one and every one but those who have the justest claims. Ah! give us the kind glance, the happy homestead; the smiling wife and courteous children of the friend who said so pleasantly, "Yes, my dear—with pleasure."

Origin of Odd Fellows.

It has been supposed by many that the origin of the society of Odd Fellows—or rather the organization of association—was of a comparatively modern date. They will be somewhat surprised, however, says the Cincinnati Times, to learn that its origin dates as far back as the time of Nero, and was established by the Roman soldiers in the year 55. At that time they were called "Fellow Citizens." The present name was given them by Titus Cæsar, twenty-four years afterwards; and they were so called from the singular character of their meeting, and from their knowing each other by night or day by means of mystical signs and language. At the same time he presented them with a dispensation, engraved on a plate of gold, bearing different emblems of mortality. In the fifth century the Order was established in the Spanish dominion, and in Portugal in the sixth century. It did not reach France and England until the eleventh century. It was then established in the latter country by John DeNeville, who, assisted by five knights from France, formed a Grand Lodge in London. This ancient fraternity has now its lodges in every quarter of the globe, and, by its usefulness and benevolent character, commands the respect and countenance of all who are acquainted with its nature and purposes. Those upon whose information reliance may be placed, give credit to Baltimore for first introducing Odd Fellowship into the United States, and to Grand Sire Thomas Wildey, still living among us, belongs the honor.

A LESSON ON TRUE CHARITY.

At a missionary meeting among the negroes in the West Indies, it is related, these resolutions were adopted:

1st. We will give something;
2d. We will give according to our ability;
3d. We will give willingly.

At the close of the meeting a leading negro took his seat at the table with pen and ink, to put down what each came to contribute.

Many advanced to the table and handed in their contributions, some more and some less. Among the contributors was an old negro, who was almost as rich as the rest united. He threw down a small silver coin.

"Take dat back again," said the chairman of the meeting, "Dat may be 'cordin' to the de'fust resolution but not 'cordin' to de second."

The old man accordingly took it up, and hobbled back to his seat much enraged. One after another came forward and all giving more than himself, he was ashamed and again threw a piece of money on the table, saying:

"Dar—take dat."

It was a valuable piece of gold, but it was given so ill-temperedly that the chairman answered:

"No, sah, dat won't do! Dat may be 'cordin' to de last and second resolutions, but not 'cordin' to de third."

He was obliged to take it up again. Still angry with himself, the rich old negro sat a long time until nearly all were gone, and then advanced to the table, and with a smile on his countenance, laid a large sum of money on the table.

"Dar, now, berry well," said the presiding negro, "dat will do, dat am 'cordin' to all de resolutions."

This simple narrative contains in a nutshell the whole formula of benevolence.

Earn money before you spend it.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, FEBRUARY 27, 1858.

New Subscribers.—These come in well. We last week booked over fifty new ones; and the old are very generally renewing. Brethren, stay not short of the 7000. Go at it, in earnest for one week, and we have them.

Rev. D. Keener.—By an oversight the name of this esteemed brother does not appear in the appointments of the Louisiana Conference.—His numerous friends will regret to learn that his health will not permit his active service in the cause in which he has literally worn out his strength. He received a superannuated relation.

Centenary College, La.—From the Committee, Messrs. Chamberlin, Willis, and Sessions, we acknowledge receipt of a polite invitation to be present at the Exhibition of the Junior Class of Centenary on the 1st and 2d prox., at which time the Semi-annual Exhibition of Literary Societies will take place. The public generally are invited to participate in the festivities.

Rev. Joseph McDowell, says the *Brandon Republican*, died 1st Feb. He was the grandson of Ephraim McDowell, who emigrated from Scotland and settled in Virginia before the Revolutionary war; was born in Mercer county, Ky., June 6, 1800—was educated at Transylvania University, Lexington—read law in the office of Hon. John J. Crittenden—was, it is believed, a partner in the practice with Judge Underwood—located at Fort Gibson, Miss., about the year 1830—joined the Methodist Church, and the Conference, then embracing part of Alabama—his first appointment was on Amite circuit—his second at Montevallo, Ala.—was married 5th November, 1838, to Miss Bush, of Tuscaloosa—lived in Marengo county—was engaged in mercantile business—practiced law—removed to Mississippi in 1840, where he continued to reckle up to the time of his death. He breathed his last surrounded by his family, on the 1st Feb., without a sigh or struggle. To his Christian friends it may not be amiss to state that a short time previous to his death, Rev. Mr. Godfrey visited him and prayed with him, to whom he said, in reply to a question, that his way was clear—not a cloud obscured his vision.

The Westminster Review and Blackwood's Magazine for January 1858—are on our table. We have reached the decision—this last number of the Westminster decides us—to which for sometime, our mind has been tending, no longer to recommend, notice, advertise for, or otherwise contribute to the circulation of the foreign periodical republications of L. Scott & Co., (N. Y.,) until the bundle is reconstructed and the Westminster left out. The others are high reading and cheap; but this dead fly stinks, more and more. With the other Quarterlies it gets out and goes along, doing more harm than we can risk their undoing. Its tone and staple are of of the Straus, the Parker, the Tom Paine sort. An article on the "Religious Weakness of Protestantism" is made the occasion, in the present number, for such a rihald attack (weak but spiteful and specious) upon that holy mystery—the immaculate conception of Jesus by the Virgin Mother—and his resurrection—as puts the Westminster outside of toleration.

If L. Scott & Co., will put on our table their good old Magazine and Quarterlies, well. We shall read them and notice them, as heretofore. But we cannot forward the circulation of four good ones at the moral expense of promoting the circulation of this bad one. It is *taboo*. Let the low class of trash and infidel venders do such work. We hope L. Scott & Co., will respect the moral sense of this country enough to drop it out of their list and their clubs. From skepticism the Westminster has advanced to outright infidality. Will not the Christian press unite in a remonstrance to the respectable publishers?

"THE ODIC FORCE."

How wise some people are! They are satisfied to explain a philosophic fact by a mystery and a mystery by an absurdity. It has the appearance of depth—this process has.

Exempli gratia—The *Baton Rouge Comet*, 18th Feb., thus discourses:

"We never could reconcile our judgment of propriety and good sense with the manner in which people carry on, at what are called "Camp Meetings," "Revivals," "Love feasts, etc.," though it may all be right; and the only *proper* way to get religion may be by the way of—and through—fits; but our Christian charity has taught us to trace such manifestations to mesmeric influences, and the *odic* force, and not the common sense and decee of propriety which we know exists among our people, apart from the influences referred to."

If the editor refers to the way some people "carry on," at such meetings—their levity and scoffing at what they are ignorant of, we agree with him. Their manner is reprehensible to propriety and good sense.

If he gives out that "fits," and the exercises of love-feasts, camp-meetings, and revivals are the same, his testimony is not good. When he delivers a love-feast *by right* he will know better. If he has intruded there, to bring away this report, he does himself small credit.

Intelligent, immortal beings converted—the heart changed and the life—by "odic force!" We began to, but cannot seriously entertain such flippant wisdom. The man who constructed a saw mill to go by the force of circumstances, ought to make a run upon the "Christian charity" of the Comet editor, for his odic force; between the two, the machine must go.

Geological Survey.—An important resolution has been introduced into the Louisiana Legislature by Dr. Hawkins, relative to a geological survey of the State. On motion of that gentleman, referred to the committee on Agriculture. Dr. Hawkins' bill contemplates an appropriation of $30,000 from the General Swamp Land fund for this purpose.

NATIONAL MORALS.

On Tuesday (23d inst.) looking over the associated press for a condensed statement of the latest and important news, from the National Capital, we found this:

Washington, Feb. 22.—Senator Davis is seriously ill.—Seward and others are expected to discuss the Kansas question Wednesday or Thursday.

Ex-Lieut. Rhind has been arrested under the anti-duelling law for posting Commander Boutwell as a liar and coward.

A fisticuff altercation took place yesterday in the barber shop of Willard's Hotel, between Lieut. Bail, of the cavalry, and Williams, of the dragoons, which may result in a duel, as a challenge has passed.

Ex-Lieut. Rhind and his friend Capt. Corris are held to bail in the sum of $2500, at the instance of Commander Boutwell, for challenging and posting him (Boutwell.)

Rumors were current yesterday of a meeting between Clay and Cullom, resulting in a fatal wound to the latter. The rumor is discredited.

There are no certain developments yet in regard to the hostile meetings anticipated between Barkley and Skinner and between Rhind and Boutwell.

That is all, reader: the whole dispatch. How do you like it? On Washington's birth day too, these things occur. A day in which, if there be any patriotism, any high thought and noble virtue about Washington City, it ought to be uppermost in men's minds and doings. A day, if ever in the year, when there ought to be a worthy national record.

One item is dignified, senatorial. The other five such as might be looked for from Donnybrook fair: an Ex-Lieut. posting his commander as a liar and coward—a fisticuff altercation—challenges passed—fatal wound—hostile meetings anticipated.

Mr. Keitt of South Carolina, and Mr. Grow of Pennsylvania, had a regular passage at fisticuffs on the 5th instant. Several other members were involved in the mele, before the matter was quieted, so the papers tell us. It took place before the Speaker's chair, in Congress. Every body that took part in it, has got his name into hundreds of papers. Some who missed that chance for notoriety must feel bad.

A Washington letter writer says that the bar of one of the fashionable hotels of that city has taken $21,000 for drinks in the past fourteen months. During several of these months the city was comparatively tenantless. This enables us to make a sort of approximation to the sum total of Congressional expenditure for fixtures. Now, if all the fashionable and unfashionable bars of Washington did an equally thriving business, what a Niagara of toddies go down legislative throats. Congressional investigating committees into corruptions, which an indignat public opinion would not allow to be silently passed over, will prove to be rather expensive affairs. They have already incurred an expense of forty thousand dollars, for which an appropriation is now asked, and they are not half through. They will cost government one hundred and fifty thousand dollars, and effect nothing at last.

It is time for Christians to pray: yes and to work, too. These fighting bullies and cocktail heroes ought to be kept at home. Moral men must take a stand and say, "We will not vote for them. There are politicians of self-respect and equal intelligence, representing the same views: bring them forward: but these fellows cannot have our votes." This is plain. It is time to be plain. If any body sees meddling with politics here, let him make the most of it.

Our moral character, abroad, is taken from Washington. If ever on this nation the judgments of heaven fall, it will be for what is done there. We send those who go: we are responsible for them: we endorse or repudiate them. Religion sits lightly and our fear of God is a mockery, if party allegiance drives us on in the face of all moral considerations.

What must be the thought of children, what the estimate of ambitious young men when they see such characters and proceedings as the above filling the public eye? A quiet, working congressman who attends to the business of his constituents, is diligent in committees, watches proceedings and makes his contribution to the counsels of the federal government, is lost sight of. If he would be any body he must slap some body in the face—pass a challenge—get into a fight. *Then* the letter writers take him up. If unknown before, he wakes up some morning and finds himself famous.

A word to our friends of the secular press. They do much to foster this evil. The man who keeps his fingers on the wires might do better for his employers or give place to one who would entertain the public with more important news. It is no advantage to be able to read over the breakfast table the details of a row, while the noses of the combatants at Washington are red and their eyes black. Such news might be left to the regular mails: it comes soon enough.

Let a Beecher or Parker begin to how away at the tree of liberty, and straightway they have their reward. They are the theme of editorials. They get before the public. Their insane ravings are published. If the press would give such characters less prominence, their number would be less and the injury they do. Let them alone, and they will sink. Cease to quote their sayings, to chronicle their movements, to pass their names round, and their public nuisance ceases.

The Printer's Fee.—The subscribers and friends of a *religious* newspaper habitually exact more from it, in some respects, than they ever think of asking from any other. For example, a subscriber on his wedding-day sends his "marriage notice" first to the daily paper, *with the advertising price*, and then to us with the understanding that we will print it *for nothing*.

We have a rule that is bringing in the best class of subscribers. When the parties are married, the parents ought not omit furnishing a family Bible, to set up housekeeping on. Then take the Advocate, commencing with the number that publishes the marriage. Thus introduced, the patronage of the paper will be increasing so long as marrying and giving in marriage prevails. Twenty, fifty years hence the children and grand-children of many an aged pair will say, "The Advocate has always been our family paper. The marriages and deaths are chronicled in it. Our parents read it: we will continue it."

PLEASANT HILL, LA.

In company with Dr. Keener, as one of the trustees, we paid a visit, on our return from Conference, to this pleasant hill, in Desoto parish, near the upper line of Sabine. It lies directly on the road from Mansfield to Nachitoches—20 miles from the former and 35 from the latter.

Friends there had gone up to the Conference with a proposition to establish at Pleasant Hill, under its auspices and control, a Male College, and presented a subscription list of $50,000 to begin an endowment fund. The main body of subscribers live in that community, and are men of solvency as well as liberality. The movement begun among themselves, unostentatiously and in the fear of God. One has said, "they are men to begin with such locks as they can hold out at."

After full and free discussion in the Committee of the Whole in lay session, and considering the enterprise, not only in its feasibility but its bearings on similar institutions, a favorable report was made to Conference, and the "Pierce and Paine College" adopted.

The Conference showed its appreciation of the substantial basis of things and prospects, in many ways—not least, in the agent appointed, Rev. B. F. Alexander, who is to raise a fund for the building and for the endowment of two more professorships. One of these is to be a Professorship of Biblical Literature.

Pleasant Hill is a settlement, mainly of old Georgians and Alabamians, begun about eighteen years since. It is high and healthy and on the dividing ridge between the bottoms of Red river on the east and the Sabine on the west. Its social and moral character is the best. Here may be the residence of families, with plantations in the rich valleys on either side—not so distant as to be inconvenient, nor so near as to affect health. These lands are fertile and they lie well, and will form a fine back country for a stable and generous population. A large region and rapidly filling up, between the two bottoms is peculiarly situated. On Red river there is not a ferry from Grand Ecore to Shreveport, a distance of two hundred miles. This effectually cuts off patronage either way; and as the southern, northern and eastern have been supplied, necessity was imposed of supplying an educational center for the western part of the Conference.

Mansfield, for females, in the same parish, makes, with this college for males, the complement of an educational system there. A large and solid offer of $50,000 to begin upon was made. What friend of Church education anywhere could do otherwise than heartily lift up his hand, and say, "Go forward: we will co-operate with you; may the good hand of our God be upon us?"

Brother Alexander will soon make himself known, in his vocation. It is thought that a single person will endow the biblical professorship. Let him step forward.

The trustees and committee met 11th Feb., at the house of John S. Childers, Esq., and a form of charter was agreed upon, which is now in the hands of Senator Philips, for its passage through the Legislature.

We shall refer to this large and promising interest, in its progress. It has begun right—the endowment *first*.

DEATH OF BISHOP WAUGH.

Bishop Waugh died in Baltimore Md., on the 9th Feb.

On Sabbath last this venerable man was considered so far convalescent as to be able to see his friends. Monday he walked about his house.

He retired at his usual hour on Monday night. About 10 o'clock he was heard to utter a groan, and on being approached by a member of the household, he was found to be speechless, and struggling in the embrace of death. His son, Mr. Townsend Waugh, was summoned to his aide, as also was Dr. Dulin, his medical adviser, but before the latter arrived, the good old man had ceased to breathe. It was not known precisely at what moment he ceased to live, so imperceptibly was the approach of death, which was induced by disease, or spasms of the heart, to which the deceased was at times subject.

Bishop Beverly Waugh was the oldest bishop of the Methodist Episcopal Church. A native of Virginia, he was born in Fairfax county, 1789. In 1804, at the tender age of 15, he joined the Methodist Episcopal Church, and in 1809 entered the ministry. He commenced his labors, now so signally closed, under the auspices of the Baltimore Conference, and was successively appointed by that body to the following circuits: In 1809, Stafford and Fredericksburg, Va.; 1810, Greenbrier, Va.; 1811, city of Washington, 1812, Stephensburg, Va.; 1813, Baltimore city; 1814 and 1815, Montgomery, Md.; 1816, Berkeley, Va.; 1817, again at Washington; 1818, 1819 and 1820, Baltimore city; 1821 and 1822, Georgetown, D. C.; 1823 and 1824, Frederick circuit; 1825, 1826 and 1827, Baltimore city; from which time to 1836 he was agent at New York.

His great piety, talents and devotion attracted the notice of the General Conference, and in 1836 he was ordained bishop at Cincinnati, Ohio. On the demise of Bishop Hedding, in 1852, he became senior bishop of the church, which position he held at the time of his death. Since his ordination, Bishop Waugh has resided in this city, though as superintendent of the church he has traveled through nearly every State of the Union. In the first year of his episcopacy he visited Texas, when that State was a republic, and organized the first Conference there. Previous to his last illness intelligence of a great revival in the Methodist Episcopal Church at Carlisle induced the venerable prelate to visit that section for the purpose of laboring in the cause. There his last sermon was preached, and his work was done. Bishop Waugh leaves a wife, one daughter and three sons, besides thousands of friends to mourn his demise. *Methodist Protestant.*

Death of Prof. Ross.—Prof. D. Barton Ross, favorably known in this State as the author of a Southern Reader and other school books for the use of the children of the South, died a few days since at Hoddonsfield, N. J., in his 83th year.

METHODIST PRESS.

The editor of the *Chicago Advocate* has had a look into the new Ritual, prepared by a committee and now going into use. He seconds a suggestion "that the committee shall perfect the revision so far as they can, but submit the work to the next General Conference for adoption or rejection. We regret to see the precedent of changing our Discipline by the action of committee. With the adjournment of the General Conference at Indianapolis, its powers ceased."

We present some of the changes:

The first change we note is in the Form for Infant Baptism (Dis. p. 104): "Our Lord Jesus Christ, having of his countless mercy redeemed this child by the blood of his Son," etc. This expresses the faith of the church in an unlimited atonement—every child has been "redeemed"—"he, having been baptized with water, may also be baptized with the Holy Ghost." This declares the faith of the church in the essential difference between the baptism of water and of the Holy Ghost, or, in other words, repudiates the idea of baptismal regeneration. There is added to this service, an address to the parents or guardians presenting a child for baptism, and with it, we are well pleased. We can hardly say so for the Prayer after the Administration, though our exceptions are taken to one clause—"We pray thee so to order the course of his life, that by *good education*, by holy examples, and by thy restraining and renewing grace, he may be led," etc. We confess we do not like the precedence assigned in education. We submit to the committee that this should be changed.

In the Baptism of Adults, the ritual speaks of "*the grace signified by the holy sacrament.*" This may be well. In the minister's address to the candidates, are these words: "That he would vouchsafe * * to bless you, and to give you the kingdom," etc. In the old form also stand these words, "and to release you of your sins." Why are they omitted? Is it designed that the church shall teach that only such as have been "released of sins" may receive baptism? If so, we have not so understood our theology. We have always received and taught, that a true penitent was a proper subject for baptism. * * "The Order for the Burial of the Dead" is enlarged, and, we think, is materially improved; while the Matrimonial Service remains about as before, with the sensible change of pronouncing the parties *husband* and wife, instead of "man and wife." * * We have the "Form of Consecrating a Bishop." This is employed, we suppose, to avoid the appearance of a third ordination.

The *Northern Independent* puts off being religious for a while and for a reason: To complaints that his paper does not contain religious reading, in any appreciable quantity, the editor answers apologetically that "It is not easy to find a supply of suitable articles of this kind. Our correspondents do not write them, and we do not meet with them in our exchanges."

But, defensively, thus:

Spirituality is indispensable. We admit its importance, and shall always try to reach it in substance, if not in form. Nor are we persuaded that much parade, or any great display of sanctity is becoming, while we are struggling to rid the Church of the "sum of all villanies." We may as well be a little modest in our pretensions, till this utter wickedness is removed. Profession and action should go together, but as we have neglected the latter for some time, it may be well to give it considerable prominence for the time to come.

Our confrere of the *Nashville Advocate*, takes not our remarks on his glorification editorials, addressed to Bishop Soule, so kindly as meant.

He justifies his themes:

We are aware that there are many *restless* spirits who are always asking for changes. Such strive to *disaffect* the minds of others, and thus create a state of discord in the Church. These restless spirits are very common in the North at present. They are waging war upon the vitals of the organic law of the Methodist Episcopal Church. We hope never to see this spirit invade the Southern Church.

Has Bishop Soule become "restless" and got to disaffecting the minds of others toward "Old Methodism?" We saw the venerable superintendent leaning on that golden headed cane the California preachers presented him. Don't be talking round so, brother McFerrin; come out with it. If Bishop Soule *has* been doing anything wrong let us all know it, and join in opposing his invasions.

The *Southern Christian Advocate* is of the opinion that the General Conference is to blame, in large part, for the current ideas that screw down assessing boards to a mere subsistence figure; and that the penuriousness of G. C., together with the jealousy against official place, is working ill:

The General Conference has ordered that bishops, book agents, editors, and preachers shall all be entitled to the same sum as quarterage, and to their traveling and family expenses. It excepts from the operation of this general law "agents of depositories," why, we know not, unless it expected that these would be laymen, and it was conscious that no competent business man of the laity would take charge of the depository on even a bishop's salary. In this the Conference was wise—It cannot be done. May we not venture to say that some of the clerks and book-keepers at Nashville would not serve for the highest bishop's salary we pay! This is fixed by the General Conference itself, and at its last session, proceeding upon the principle that all shall fare alike, it set apart $7550 for the six bishops now living (exclusive of travelling expenses,) in salaries ranging from $1000 to $1450—low wages we affirm. A superior overseer would not serve for less in many sections of the South, and we hear of managers on rice plantations, who are paid double the large sum mentioned. And yet these are the salaries of the *dignitaries* of the Methodist Church—a large church—a respectable church—a rich church—and this sum is allowed them by preachers, many of whom get more, or if they do not, will feel, if not say, that they serve a very narrow-minded people! How can they expect others to do better, when they set them so bad an example? These distinguished men—the bishops—have been selected from their brethren to bear the burdens of the church. It is to be presumed that they possess a talent and character that would have raised them to distinction and its usual emoluments in any sphere of life.

The editor thinks that the equality-of-pay-rule, so far from helping the majority, works against them. He reasons thus:

If, therefore, those men who are selected from among thousands, because of their ability to perform better than others a special service in the church, are to be counted of so little worth to it, as their meager compensation would argue, the thousands themselves cannot be entitled to much pay. This is the argument that common sense makes when dealing with these questions—and the "lesser lights" are paid accordingly.

We regret to find, from the chief topics in the *Richmond and North Carolina Advocates* that the North Carolina Conference is withdrawing from the support of old Randolph Macon College. Brethren, don't give up that ship. The hearts of her sons, far from you—and they are many—are deeply interested in the issue. As the names of Macon and of Randolph, noble sons of both states, are there united, so may the patronage of their leading religious denominations be,

The *St. Louis Advocate* discourses on the Christian farmer's privileges so pleasantly we are ready to say if any body will set us up, we would like to be one:

The Christian farmer ought to regard himself as peculiarly happy, in having an employment so favorable to habits of devotion. Either in their own nature, or in the circumstances in which they must be pursued, some other occupations impede. If they do not prevent, devotional feeling. Not so of the christian farmer:

"The calm retreat, the silent shade,
With prayer and praise agree—
And seem by thy sweet bounty made
For those that follow Thee."

This is truth as well as poetry, and it well describes the scenes of agricultural life. The works of God awake the raptures devotions, the sweetest as well as the most exalted strains of ancient saints. These works ought to be contemplated with the same feelings by the christian farmer. If his heart pants to hold communion with his Maker, he will see the divine image in every field and in every flower. He dwells in the magnificent temple of nature, where the sweet incense of praise is continually ascending from a thousand altars. Cold and insensible must be his heart if it does not catch the spirit of the scene, and exclaim, "The earth, O Lord, is full of thy goodness. All thy works praise thee!" The poet says, "An undevout astronomer is mad." The same might, with equal truth, be said of the undevout farmer.

Well done, Texas Methodists! Finish up the good work. We rejoice with you. The *Advocate* says:

Yes, we have bought the house—the house long talked of and written about—the house for the Advocate Office, and for the Book Depository. It is thirty-two feet wide, one hundred and ten feet long, and three stories high. It is a new fire-proof brick building, and is well executed and finished. It is situated on the Strand, fronting on that street, which is the great commercial street of the city, and the back of the building juts upon the water, convenient to shipping. It is immediately in the center of the city line on the Bay, and always will be—just west of the Backing house of R. & D. G. Mills. The cost, as it now stands, is $12,000. The arrangements necessary to fit it for our purposes will probably cost a thousand or two more.

It was sold to us by a good friend of our concern, who agrees to wait with us until we can pay the money, we paying the interest annually. Renting part of the building, as we of course shall do, the annual interest on the whole amount will not be as much as our present annual rent. And if we pay up promptly and largely on the principal, at each session of the Annual Conferences, as it is our obvious interest to do, the annual interest will be much less than our present rent, and will become less with every year. Our friend who sold us the building, is "an old Texan," knows the Methodist preachers of Texas well, and has full confidence in their reliableness, pluck, and perseverance.

ASYLUM FOR THE DEAF, DUMB AND BLIND.

The traveler, on the lower Mississippi river, finds no object more agreable to sight and feeling than this asylum at Baton Rouge. It fronts the river, to be admired by the thousands who travel that thoroughfare; and they ought to admire the beautiful architecture; it is for them: the occupants cannot. It has cost about $200,000.

Our worthy friend of Attakapas, Hon. F. W. Richardson, has the honor of first moving Louisians to this noble provision for her unfortunate children. We have received the sixth annual report of the institution, presented to the general assembly, January 1858:

"Six years have elapsed since the first steps were taken for establishing it. All these years have constituted a period of financial embarrassment to the State; and three of them have been marked in their course with fearful pestilences. Yet, under the fostering care of the Legislature, and the smiles of Providence, the institution has continued to prosper. Buildings of ample size, unsurpassed in architectural beauty, interior arrangement, or solidity of structure, by those of any similar asylum, have been erected and completed; and children of silence have been gathered from all portions of the State to receive an education, the ratio of whose numbers to the citizen population is excelled in no similar institution in any state or country on the globe."

There are in it, 24 females and 36 males from all portions of the state. Hon. Andrew S. Herron, President of Board. James S. Brown, Superintendent.

Visitors are admitted to the institution each day, between the hours of 10 and 12 o'clock, A. M. (Saturdays and Sundays only excepted.) During these hours their presence will occasion no interruption to the school exercises, and will be agreeable both to the pupils and officers of the Asylum.

CUTTING UP THE WORK.

From many causes, there is a disposition to divide to feebleness, or as the phrase is, "cut up" the work: to take an aspiring little village out of the circuit and give it the liberty of starving a stationed pastor, or spoil a flourishing circuit, for the convenience a particular family or appointment, by making two or more about as big, so old father Boling used to say, "as a calf pasture."

Various evils result; the work is burdened in current expenses; the animation and power of large assemblies is destroyed, both for preacher and people; the moral power of Quarterly Conferences is lost; and last, but not least, young men, unqualified by experience, have to be put in charge. Large circuits, large churches, large sabbath schools, with preachers, two and two, is the older and we believe the better plan. We are glad to offer the following official action:

Resolutions introduced by Rev. Jas. Freeman, L. E., and adopted by the New Lexington Quarterly Meeting of the Alabama Conference.

Whereas, there is a disposition on the part of our Methodist people to multiply societies in the different sections of the same neighborhood, the effect of which is to lessen the number in the congregations and also the interest in all the meetings, particularly in sabbath schools, by the fewness of the numbers in attendance and the bad quality of the houses of worship, built as they are by the few having an interest in them: and whereas, many of our preachers, for reasons which influence them, do not take a firm stand against this evil, therefore

Resolved 1st. That we the members of the New Lexington Quarterly Conference, do hereby declare our conviction that the needless multiplication of societies in the same neighborhood is an *evil* which operates unfavorable results to *sabbath schools, class meetings, congregations*, and *church houses*.

Resolved 2d. That we do hereby recommend our Preachers, while they may preach any and every where according to their convictions of duty, not to form societies or organise Churches when the building up of the one is only to subtract from another, unless the distance be 5 or 6 miles, or some formidable obstruction be in the way, as a river swamp, etc.

Resolved 3d. That we do hereby also recommend the *union* or uniting of such Churches as may tend to building up better houses, congregations, and Sabbath schools.

Resolved 4th. That we do recommend the above preamble and resolutions to the favorable consideration of all Quarterly Conferences, and request their publicity.

J. J. HUTCHINSON, P. E.
J. H. Freeman, Sec'y.

News from the Churches.

Bayou Sara and the Barrow Circuit, Mississippi Conference, Feb., 1858.

This used to be quite an important station regularly supplied by Conference with a preacher, who had in charge a good society about it in good works; but now it is rather a desert of small things with us. In the two places, Bayou Sara and St. Francisville, among twelve hundred people, we have a small society of twenty or thirty whites who remain to mourn over the desolation of Zion. But our prayer is, "Lord revive thy work," and we look for better times.

They call this the wickedest place in all the section. It is said there is more intemperance, profanation of the Sabbath, and all accompanying sins here than any where else. (I hope neighbors say, some of them, that we are past redemption. This, however, we have do not believe.) We are looked on by our judges with a sort of astonishment as a sort of monster of stiff-neckedness and hardness of heart. They say the river threatens to cave us off; we have been burned up by fire; scourged with the pestilence, and plied with the gospel, and still no signs of repentance. A good minister, who spent a whole year here preaching to us without effect, was seen, after the fire, returning, and said, to see what effect fire had on us. We believe he left more disheartened than ever. Our Presiding Elder thinks and tells us from the pulpit that we are "awfully wicked." Indeed, I cannot see how we are to meet the accusation but by pleading guilty.

Once we passed a law against Sabbath breaking, and we did fight intemperance pitched battle; but we had to yield. The sugar planters would roll off their produce to our doors and would send in their orders to be filled, and the steamers would laud; negroes would bring in their chickens, eggs and cabbages.

Query.—Is not sugar making on Sunday a great demoralising influence in Louisiana?

Who will lift up their voice like a trumpet and their pen like an arrow of the Lord against this erying sin of our beautiful country?

The best judges think that this has made the parish as bad as it is. The adjoining parish of East Feliciana is notorious for its school houses and churches and large societies of Christians. This, West Feliciana, is notorious for everything else. It was not so when cotton was the chief product.

Is it necessary to make sugar on Sunday? Will not some one show to the contrary? Is there no instances of successful sugar making where they remember the Sabbath to keep it holy? Would it not be profitable for some of our Christian sugar planters to publish the way of doing things, with statistics? They would doubtless compare well.

But even if self-interest did not demand the keeping of the Sabbath, are the sugar planters willing to stand, in a consolidated rank, defying the justice of heaven, offending the conscience of the Christian world, and lowering the tone of society, all for paltry gain? Many of the finest and best men are engaged in this business—men who are above any thing of the kind above mentioned, if they were fully conscious of it. May the time soon come when such a thing as this public profanation of the Sabbath shall not be known in the land. What a pleasing sight to God and to all his friends would be our thousands of sugar mills all silent and resting on the holy Sabbath: our tens of thousands of slaves and jaded beasts enjoying this grateful boon of Heaven. How many slanderous tongues of the North would be silenced, and what a moral revolution, in the states! If they will *make* sugar on Sunday they might choose another day to send it to market. I will write, if we ever have better times here.

T. W. BROWN.

New Lexington Circuit

I find this circuit in a good condition spiritually. Our first Quarterly Meeting on the 30th and 31st ult., was a gracious season to the Church. The *good spiritual*, and spirited sermons of our P. E., Rev. J. J. Hutchinson, were much blessed, and will be, we hope, a lasting blessing to our circuit, as there was a large number of the official members present. In my brother it was good to commune at the sacrament with God and the brethren while tears of joy glistened in all eyes; and then still *linger* about the altar and *shout* the *high praises* of our God. We pray that the holy fire may be kindled all round our circuit. We have *twenty* applicants, and *eight hundred* and *five* members, and we pray that a *thousand* more may be converted this year. But "who is sufficient for these things?" *God will help.* Come for a general revival everywhere.

G. R. TALLEY, Pastor

Gainsville, Miss.

On the 13th and 14th Feb. was the time of our First Quarterly Conference on the Gainsville work; but owing to some unavoidable causes, our venerable Presiding Elder, brother Pipkin, did not reach his appointment. We had an excellent time for the meeting, and a very large congregation, both Saturday and Sunday. The people were considerably disappointed in not seeing and hearing the Elder, but none of them half as much so as I was. The best of all, the Lord was with us, and although the lot fell upon Jonah to do all the preaching, yet it was accompanied by the Holy Spirit to the hearts of the people; and after the 11 o'clock sermon on Sunday, I opened the door of the Church to receive members, when one lady joined. I then asked if there was another that wished to enlist, and to my surprise a little boy 10 years of age came up and said "Yes, here is another." I then paused for a moment and asked the older part of the congregation to take pattern by the little boy. No other person joined at that time. We had a real old fashioned class meeting at 3 o'clock in the evening. Although there are but few members of our Church in Gainesville, the class room was nearly filled, by members of different Churches and others. I have attended many class meetings, but never many better ones than the one above mentioned. In fact we had real old fashion shouting. The Church was greatly blessed. At night we had a very solemn time and seven others volunteered for the war. God grant that all may prove faithful to the end; and may the good begun work go on until every sinner in the bounds of Gainesville Circuit shall be converted.

H. D. BERRY.

Revival at Florence, Alabama.—We copy with pleasure the following interesting letter from the Florence Gazette:

"It is gratifying to record, amidst this mass of political and commercial panics, homicides and suicides, that a fine religious revival is going on at present in the Methodist Church of this place."

Florence is the place where our Wesleyan University is located—a pleasant town, and an intelligent population. We hope the citizens and especially the students of the institution will share largely in the blessings of this work of God. We are always pleased to hear of genuine revivals of religion, but particularly at the seats of literary institutions.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

Married—On the 18th inst., by Rev. B. F. White, Mr. THOMAS R. SUTTON and Miss ELLEN EUDORA FLYNN, all of Tensas parish, La.

On the 21st, in Blount county, Ala., by Rev. N. H. Sell, STEPHEN E. BYNUM and CHARLOTTA E. JONES.

On the 11th, by Rev. C. K. Marshall, Mr. THOMAS J. HERBERT and Miss LOU S. FONTAINE, both of Warrenton, Miss.

On the 18th, by Rev. Stephen J. Davies, Mr. FRED. F. HEIL and Miss S. AMANDA JONES, both of St. Mary parish, La.

On the 3d, by Jas. S. Groenlee, Justice of the Peace, Mr. BENJAMIN F. BARTON and Miss HARRIET HEATON, all of Ouachita parish, La.

On the 18th, by Rev. Robt. Harp, Rev. JESSE FULTON, of the Louisiana Conference, and Miss MARY A. PHIPPS, of the above parish.

Special Notices.

FIRST ROUND QUARTERLY MEETINGS

New Orleans District.

Morgan Street—Feb. 21st, L. F. 22d, Q. C. 23d.
German Missions—Feb. 28th at Piety street, Q. C. 26th at Dryades street.
Laural Street and Bealligny—March 7th, L. F. 8th, Q. C. 6th.
Baton Rouge—March 13th and 14th.
Plaquemine and Gros Tete—March 20th and 21st, at Bayou Poydras.
New Orleans Circuit—March 28th at Algiers, L. F. 29th, Q. C. 27th at Carondelet.
Carondelet Street—April 4th, L. F. 5th, Q. C. 3d.
Lafourche and B. Black Circuit and Mission—April 10th and 11th, at Houma.
Thibodaux—April 17th and 18th.
Felicity Street—April 25th, L. F. 26th, Q. C. 27th.
Atchafalaya—1st and 2d May, at Wesley Chapel.
Wesley, Sonle, & Winans Q. C.—5th March at Carondelet.
There will be a District Steward's Meeting at 112 Camp street, March 8th, at 5 o'clock P. M.

J. B. WALKER, P. E.

FIRST ROUND QUARTERLY MEETINGS.

Lake Providence District.

Waterproof circuit, at Waterproof, March.....13-14
Trinity circuit, at White's Ridge, March.....20-21
Wineseboro circuit, at Harrisone, March.....27-28
Providence circuit, at Providence, April.....3—4
Carroll circuit, at Floyd, April.....10-11
Richmond and Madison mission, at Richmond.....17-18
Ion circuit, at Salem, April.....24-25
St. Joseph & Mission, at Wesley Chapel, Apr 30 & May 1

LEWIS A. READ, P. E.

FIRST ROUND QUARTERLY MEETINGS

Ouachita District.

Minden, at Minden, February.....20-21
Homer, at Wilson's S. House, February.....27-28
Vernon, at Wesley Chapel, March.....6—7
Winnfield, at Saline, March.....13-14
Dogdemona, at Spring Hill, March.....20-21
Onachita, at Ebenezer, March.....27-28
Farmerville, at McAdams', April.....3—4
Monroe, at Logtown, April.....10-11
Bastrop, at Barthulomew, April.....17-18

ROBT. R. R. ALEXANDER, P. E.

SECOND ROUND QUARTERLY MEETINGS

Greenville District, Mississippi Conference.

Bolivar, at Glenooe, March.....13-14
Greenville, at Greenville, March.....20-21
Upper Deer Creek, March.....27-28
Middle Deer Creek, April.....3—4
Tallula, at Duval's Chapel, April.....10-11
Lower Deer Creek, April.....17-18
Sunflower, at Indian Bayou, April.....24-25
Greenville Colored Mission, May.....2

WM. B. HINES, P. E.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic,* and *continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

Nashville, Tenn., Jan. 25, 1858.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

Col. Wade Hampton.

The death of this gentleman has created a void in the circle in which he moved which can not well be filled. Those who knew him best are best able to appreciate his sterling worth and lament his loss. Born in South Carolina, he possessed, in an eminent degree, those high attributes of character which distinguish the true Carolina race; he was a high-toned, noble-hearted man, and tha type of a wall-bread, refined gentlemen. His mind was highly cultivated, and his talents were of a practical order, and devoted to the common good.

Agriculture and the improvement of stock, particularly the horse, were his special pursuits; and the country is largely indebted to him for elevating the standard of Southern agriculture. Col. Hampton was one of the largest and most successful planters in the South, and his plantations, which are "model farms" on a large scale, present all the improvements which a cultivated taste could suggest and liberal wealth supply.

The deceased was an Aid of Gen. Jackson at the battle of New Orleans, and highly esteemed by his illustrious chief, than whom there was no better judge of character. He filled many positions of honor and dignity; and, had his aspirations been ambitious, Carolina was willing to bestow upon her favorite son the highest honors at her disposal.

Col. Hampton died suddenly, supposed to be of an affection of the heart, on Tuesday night last, the 9th instant, at his plantation, Walnut Bridge, Mississippi. He was in the sixty-seventh year of his age.—[*Baton Rouge Adv.*

The official residence of the Governor of North Carolina, at Raleigh, which is owned by the State, is called by law "The Governor's Palace." We believe this is the only building in the United States, which is officially and legally called a palace. The lower branch of the Legislature is called the House of Commons.

Local Intelligence.

THE 22d, Washington' birth day, was duly celebrated. The military turned out, and kept their powder dry, though it rained.

The interesting display in the celebration was the escorting, by the Louisiana Legion, from the State Arsenal to General Palfroy's Quarters, of the time-honored, weather-beaten and war-beaten old flag staff of the field of Chalmette. A relic snatched from the glorious Past—an almost sacred oriflamme of battle is this tattered old flag staff of 1814-15. Its appearance brought to the mind deeds of valor and of chivalry—deeds which will be long remembered by the descendants of the "veterans of the Peninsular," but particularly by the people of New Orleans, who were rescued by Jackson and his brave compatriots from the hands of the enemy on the brilliant field of Chalmette. We trust that this survivor of other days will long remain as a noble testimonial of the victory so gallantly achieved by the soldiers of the second war with Great Britain.

The celebration of the boys and girls High School at the Lyceum Hall was a fine feature of the day.

No more rational way of paying becoming respect to the memory of Washington, on the anniversary of his birth day, can be devised than thus assembling the youth of the country to learn from him lessons of wisdom and goodness, and we are surprised that in the other districts of the city the same thing is not done. There are halls in each of them large enough for the purpose, and we feel quite certain that in every one of the districts a hall on such an occasion would be filled to overflowing. We trust to see the example of this district in commemorating the 22d of February by a school celebration hereafter followed by the other districts, and we would fain hope also by all the parishes in the State. Why not? It could do no harm, and would certainly do some good.

LECTURES—The Marcantile Library Association shows a wise purpose and a noble ambition to be useful as well as entertaining. Church people and moral citizens should subscribe to this Association and every way aid it. If they would have the theater and circus abandened let them supply something else—something better. Previous engagements prevented our attendance upon the lecture of Friday night, but the other ticket was used by a representative of the office. We learn that an audience intelligent and fashionable in appearance and respectable in numbers, assembled to hear Dr. Mackay, the song-poet and editor of the London Illustrated News, lecture upon poetry.

The Doctor did not make much of an impression, either by his appearance or the manner of his lecture. He looked too sober and heavy for a poet, and especially a song-writer; and he delivered, or rather read, his lecture, from the written sheets before him, in a manner too stately for the sparkling nature of his subject. The spirit, the enthusiasm naturally looked for in a lecture on poetry, were wanting.

His lecture in its composition was elegant, tasteful, and highly entertaining. It was composed of criticism upon poetry and song, of historical facts and anecdotes and of illustrative quotations; all most agreeably blended, and betokening a genial heart in the composer with a cordial international feeling. The distinction between true poetry and false, and the power of song, were the themes most pleasantly dwelt upon.

Dr. Mackay concluded his lecture by reciting several poems recently composed by himself—a love song, a short poem entitled "The Primrose," and his pleasant ditty of "John and Jonathan." He delivered them well, and was heartily applauded. The audience departed altogether well pleased.

DESTRUCTIVE FIRE ON THE RIVER.—At about half-past 2 o'clock Sunday morning, a fire broke out on board the steamboat Montank, lying over at Algiers. A high wind prevailed at the time, and a disastrous conflagration followed. The Montauk was entirely destroyed; and the steamer Virginia, lying above, and the steamers Montgomery, S. S. Prentiss, and W. N. Sherman, lying below, all shared the same fate. The other boats and the dry-docks on that side of the river were for the time exposed to most imminent danger. The Prunties broke loose and went, a flaming brand, among the lower shipping.

MEXICO.

Since Comonfort's flight (we believe he is in this city) Mexican matters have been in the usual confusion. The *Delta* publisboa the following:

VERA CRUZ, Feb. 10, 1858.

EDS. DELTA—Since the departure of ex President Comonfort nothing whatever has occurred to distnrb tha quiet of this place, though it was expected our rulers would almost immediately prononnce in favor of the powers that be at Mexico. It would appear they have gone too far to retrace their steps—having not only received and done honor to the fugitive President, permitting him quietly to embark, but have intercepted the foreign correspondence of the Government and slyly dispatched it by private hands to Juarez, head of the Simon Pure or Copatitutional concern. Worse still, they have anticipated duties on imports, allowing the merchants large discounts, and are industriously dividing out and spending the money. This is the sin unpardonable. So, were it any other country, I would look out for equalls.

Mr. Forsyth, in common with the Representatives of European Powers, has "recognized" the Zuleaga Government. Why not? It is certainly the de facto government of the city of Mexico—and we all know that "Paris is France." Besides, he may be able to drive a good bargain with the hungry swarm that now infests the palace of the old vice-roys. These gentlemen would sell three-fourths of the Republic—and the inhabitants, too, at so much a head—without sticking at any foolish scruples. Let Colonel Cobb issue another twenty million of Treasury notes, and the South can have the whole of Sonora, Lower California, and considerable chunks of Coahuila and Chihuahua, over which to spread its cherished institution. It is said that apprehensions of a Mormon invasion will expedite the trade.

The Zulouga government has found the sinews of war in the coffers of Mother Church, having received near $2,000,000 for the abolition of the Ley-Lerdo, the Ley-Juarez, and the restoration of religious fueros.

It is said that Comonfort proposes to raise a strong foreign legion in the United States, and return to his kingdom, Walker-fashion.

FOREIGN NEWS.

CHINA.

The correspondent of the Times, writing from Canton River December 16, says that Commissioner Yeh has returned an insolent answer to the ultimatum of the English and French plenipotentiaries, and that the two forces would in a few days attack Canton.

Lord Elgin asked for no more than that the treaty should be carried out; that Canton should be put upon the same footing as the other treaty ports—its gates open to commerce; that compensation be given for the damage to British merchants, and that the occupation of the island of Honan be acquiesced in, as a material guaranty, until all matters are settled.

A letter from Hong Kong says: That Yeh's answer to Lord Elgin is couched in a sarcastic vein. He tells his Lordship that the question of the treatment of strangers at Canton has been settled by decree of the Emperor; that Sir. Geo. Bonham was made a baronet for respecting that decree, and recommends Lord Elgin to follow his example; and, as for compensation, Yeh had demanded of the British Government for losses suffered by China.

A few days before this answer was received Mr. Reed, the American Commissioner, solicited an interview in the city, and Yeh replied that he would meet him outside of the city, but no barbarian should set foot within the limits of Canton.

The Paris Pays publishes accounts from Cochin China, dated Tonquin, 15th of November. The persecution of the Christians continued with unparalleled violence. The country was in a state of the greatest confusion.

ENGLAND.

Parliament had reassembled on the 4th. Palmerston gave notice of bills amending the Government of India, and in regard to the refugee question.

Roebuck asked Palmerston whether any communication had passed between France and England in regard to the Alien Act, or an alteration of the criminal code. He spoke bitterly against Napoleon and the French officials.

Palmerston acknowledged the receipt of a dispatch on the refugee question, which was still unanswered, and rebuked the onslaught of Roebuck.

Leave was given to introduce a bill authorizing the East India Company to borrow on debentures in England, during the next two years, not more than £10,000,000.

THE BRITISH IN CANTON.

The overland mail from India and China had brought favorable news for the British from both quarters.

The allied forces had bombarded Canton, scaled the walls, entered the city, and taken possession of the heights within it, and giving them complete command of it. The resistance of the Chinese forces was very slight in comparison with what had been expected.

THE ROYAL NUPTIALS.

THE CEREMONY IN THE ROYAL CHAPEL.

As the bride passes up to the altar she stops and makes a deep reverence to her mother, though with evident agitation, and her face flushes like crimson; then, again turning, she renders the same homage to the Prince of Prussia. As she does so the bridegroom elect advances, and, kneeling on one knee, presses her hand with an expression of fervent admiration that moved the august audience. Taking their places then at the altar, and with their illustrious relatives standing round in a group of unequaled brilliancy, the service commences with the chorale, which peals through the little building with the most solemn effect. The words are particularly appropriate, full of feeling and piety, and the audience follow them in a whispered cadence as the choir sing—

"This day, with gladsome voice and heart
We praise Thy name, O Lord, who art
Of all good things the giver!
For England's first-born Hope we pray!
Be near her now, and ever!
King of Kings, and Lord of Lords,
Father, Son, and Holy Spirit,
Hear us, while we kneel before Thee!"

The hymn over, the Lord Archbishop of Canterbury took his place in the centre of the altar, and assisted by the Bishop of Loudon, as Dean of the Chapel Royal, the Bishop of Oxford, as Lord High Almoner, the Bishop of Chester, as Clerk of the Closet the Dean of Windsor, as Domestic Chaplain, and the Rev. Dr. Wesley, as Sub-Dean of the Chapel Royal, the marriage service is commenced at exactly 10 minutes to 1.

The rubric is rigidly adhered to throughout. After going through the usual formulary, the Most Rev. Primate, who was very indistinctly heard, asks the royal bridegroom—

"Wilt thon have this woman to thy wedded wife, to live together after God'e ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and, foreaking all other, keep thee only unto her, so long as yo both shall live?"

To this the Prince replies, loud and clear, "I will."

To the same question the faint answer of the bride is barely audible, though the attention of all is trained to the utmost to catch the feebly-uttered words.

To the next, "Who giveth this woman away?" The Prince Consort replies loudly, "I do."

Then the Prince takes his bride's hand in his own, in earnest warmth, and repeats slowly and distinctly after the Primate:

"I, Fredrick William Nicholas Charles, take thee, Victoria Adelaide Mary Louisa, to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us to part, according to God's holy ordinance; and thereto I plight thee my troth."

Again, in reply, the words of the bride are almost lost, and she seems faint and tremulous enough to excite uneasiness among her ladies.

The Prince then, taking the ring from his brother Albert, said with marked emphasis:

"With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The usual prayer was then offered up, and the Primate, joining their hands together, said, "Whom God has joined let no man put asunder."

The following Psalm from the Prayer Book was then sung:

"God be merciful unto us, and bless us; and show us the light of His countenance, and be merciful unto us," &c.

The royal couple then knelt, with all the bridesmaids, while the rest of the ceremony was proceeded with, the Bishop of London in a clear and distinct voice reading the exhortation.

At the concluding words the Hallelujah chorus—

"Hallelujah! for the Lord God Omnipotent reigneth."

"The kingdom of this world has become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever."

"King of Kings, and Lord of Lords. Hallelujah," rose clear and loud, with thrilling effect.

Hardly had the last words of the chorus died away in solemn echoes, when the ceremonial, as arranged by chamberlains and heralds, ended, and the bride, giving vent to her evidently long pent up feelings, turned and flung herself upon her mother's bosom, with a suddeness and depth of feeling that thrilled through every heart. Again and again her Majesty strained her to her heart and kissed her, and tried to conceal her emotion, but it was both needless and in vain, for all perceived it, and there were few who did not share it. We need not mention how the bridegroom embraced her, and how, as she quitted him, with the tears now plainly stealing down her cheeks, she threw herself into the arms of her father, while her royal husband was embraced by the Princess of Prussia in manner that evinced all that only a mother's love can show. The most affecting recognition, however, took place between the bridegroom and his royal father, for the latter seemed so overpowered with emotion, and the former, after clasping him twice to his heart, knelt and kissed his parent's hand.

The Queen then rose, and, hurrying across the *Agent pas* with the Prince Consort, embraced the Princess of Prussia, as one sister would another after long parting, and turning to the Prince of Prussia, gave him her hand, which as he stopped to kiss she stopped him, and declined the condescension by offering her cheek instead. But words will feebly convey the effect of the warmth, the abandonment of affection and friendship, with which these greetings passed, the reverence with which the bridegroom saluted her Majesty, the manly heartiness with which he wrung the Prince Consort's hand—for, by the working of his face, it was evident he could not trust his tongue to speak.

[*London Times, January 28.*]

HIGHFALUTIN MUSIC.—The editor of the Inquirer, Columbus, Ga., heard Thalberg perform, on the piano, and he expresses our verdict exactly:

We have, we think, some music in our soul if it was diligently fished out. We can even appreciate a Jews Harp if touched with skill—but alas our education has been sadly neglected in the higher walks of the divine science. The still small voice of simplicity and truth is dearer to our ears than the blast of the tempest or the jarrings of the thunder. A Musician, as well as an Orator, may *tear a passion to tatters.*

The Alabama Legislature has decided in favor of annual sessions of the Legislature by a pretty close vote. We notice also that the Bill to amend the charter of the Marengo Plank or Covered Road Company was passed. We believe this amendment is to authorize the Company to change the destination or terminus of the road from Dayton to Uniontown. On the 29th ult., the House passed a Bill for the establishment of a school for the Blind.

TEXAS STATE UNIVERSITY.—The House of Representatives, on the 8th Feb., passed the Senate's bill to establish a State University.

The bill sets apart $100,000 in money, the fifty University leagues provided for in 1839, and every tenth section of the alternate sections in grants to railroads and the Galveston Canal Company. The location and erection of the University is left for the next Legislature.

DEPARTURE OF DR. LIVINGSTON.—Dr. Livingston, the great African explorer, left London for Southampton, on the 26th of November. On the 27th he embarked on board the Peninsular mail packet Tagus, for Lisbon. The object of his visit to that city is understood to be for the purpose of consulting with the Portuguese government, through whose territories on the eastern coast of Africa, the great traveler proposes passing to reach the heart of the great African continent, to pursue his magnificent discoveries there, and to open Central Africa to Europe through the great river Zambesi, which passes through the Portuguese possessions, and empties itself into the Mozambique channel.

Handsome features alone are incapable of expressing real beauty, as speech alone is incapable of expressing wit.

COMMERCIAL.

The New Orleans *Pr. e Current*, of 24th, says:

The week has opened with operations to a very extent in our leading staples, Cotton, Sugar and Molasses, and still further advanced rates have been obtained for the last named article, while transactions in most articles of Western Produce have been on a moderate scale, though generally with firm prices.

On Monday morning the Africa's advices, still three days later than those previously to hand, were before the public, reporting the week's sales in the Liverpool Cotton market at 54,000 bales, of which 5500 bales were taken on speculation and 3000 for export, and without material change in prices, the market closing at the quotations of the previous week—say 7⅛d for Fair Orleans and 6 15-16d for Middling ditto. The whole stock in port was estimated at 330,000 bales, of which 175,000 bales were American. From Manchester the advices were favorable, all kinds of goods having advanced, and money was still easier, the Bank rate of interest having been reduced to 3½ per cent. The bullion in the Bank of England had increased £395,000, and Consols had further advanced ⅛ *a* ¼ per cent, being quoted at 96 for money and 96⅛ and 96⅛ for account.

Our last report closed without any established market, but on Saturday buyers came forward more freely and took about 9000 bales, inside rates prevailing for mixed lots. On Monday morning the Africa's advices, still three days later, were before the public, reporting prices of Cotton, at Liverpool without material change, though manufactured goods had begun to advance and money was still.

In our own market there was a very fair demand, and the sales reached fully 10,000 bales, previous quotations being quite well sustained. Yesterday buyers again came forward and took about 9000 bales; making a total for the past three days of 28,000 bales, taken for Great Britain, France, the Continent, the North, etc. With respect to prices, we have to remark that they continue irregular, but our previous range of quotations has been generally well maintained, though the inside figure for Middling has continued to be the prevailing rate in mixed lots.

COTTON—Arrived since the 19th inst., of Louisiana and Mississippi 17,281 bales, Tennessee and North Alabama 4102, Arkansas 2828, Mobile 2607, Texas 662; together 27,480 bales. Cleared since the 19th instant for Liverpool 13,879 bales, Barcelona 400, Genoa 1396, Trieste 2134, Vera Cruz 1600, Tampico 211, Brazos St. Jago 16, New York 243, Boston 2131; together 22,010 bales. Stock in presses and on shipboard not cleared on the 23d instant 380,552 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 177,804 bales, against 1,176,501 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 443,333 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a decrease to Great Britain of 5822 bales, to France of 30,483, and to other foreign ports of 52,503 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	6 *a* 7	Middling	11 *a* 11⅛
Ordinary	8 *a* 8¼	Good Middling	11⅜ *a* 12
Good Ordinary	9¼ *a* 9⅝	Middling Fair	12⅜ *a* —
Low Middling	10¼ *a* 10⅝	Fair	nominal.

SUGAR—The sales embraced some 1600 hhds at about previous rates.

Inferior and Refining	3 *a* 3¾
Common to Good Common	4 *a* 4¾
Fair to Fully Fair	5 *a* 5⅞
Prime to Choice	6¼ *a* 6⅞
Centrifugal and Clarified	6 *a* 9

MOLASSES—Some 2000 bbls were sold at 25 *a* 27c for Fermenting, etc., and 28 *a* 30 and 31c for Prime and Choice, and 600 half bbls at 33 *a* 35c per gallon.

A NEW WORK BY COL. CUNN.—We learn that Col. Joseph H. Cobb, of Lowndes county, Mississippi, has in press a new work to be entitled "Leisure Labors," comprising historical reviews, essays, etc.—part of which have appeared in some of the leading periodicals of the day. It is expected that the volume will be issued early the present month, and it will no doubt be well received.

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Fee for Graduation and Diploma	5 00

No extra charge for Latin and Greek.

Board, including lodging, washing and fuel, can be procured in the College at immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bed linen distinctly marked with her own name.

Payment of tuition to be made at the close of each session, and when not so paid eight per cent interest will be charged.

Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.

No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance at one time, or when an unavoidable Providence necessarily requires a removal. ☜

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The session is one year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.

The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

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Mansfield, Feb 27. Secretary Board Trustees.

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REFERENCES:—The President and Professors of Centenary College, Jackson, and Rev. H. N. McTyeire, New Orleans. Feb 20 2t

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East India	— 11½ *a* — 12
BALE ROPE, Kentucky, per lb	— 8½ *a* — 8¾
Northern	— *a* —
BEESWAX, yellow, per lb	— 25 *a* — 27
BRICKS, Lake, per thousand	10 00 *a* 12 00
English, Fire	25 00 *a* 30 00
BRAN, per 100 lbs	— *a* — 80
COFFEE, Rio, per lb	— 8½ *a* — 10
Havana, good, pr g'n	— 12½ *a* — 13
——— inferior to middling	— *a* —
Java	— 15½ *a* —
Laguayra	— 11½ *a* — 11¾
CANDLES, Sperm, per lb	— 43 *a* —
Tallow	— *a* —
Adamantine	— 20 *a* — 22
Star	— 16 *a* — 18
CORN MEAL, per bbl	— *a* —
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¾ in	— 5 *a* — 6
——— Sheetings, 4-4 to 6-4	— 8 *a* — 12
Bleached Shirtings, ¾ to 1	— 6½ *a* — 10½
——— Sheetings, 4-4	— 9 *a* — 13
Brown Lowell Osnaburgs	— 11½ *a* — 13½
——— Virginia ditto, ¾ to 4-4	— 12 *a* — 15
Tickings, ¾ to 4-4	— 9 *a* — 18
Stripes and Checks	— 8½ *a* — 18
Denims	— 7½ *a* — 18
Cottonades	— 12½ *a* — 25
Sattinets	— 25 *a* — 75
Calico Prints	— 5 *a* — 15
Jeans, Kentucky	— 40 *a* — 45
Linseys, Kentucky	— 30 *a* — 35
——— Eastern	— 18 *a* — 22
DUCK, Russia, per bolt	— *a* —
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DYES, Indigo, per lb	— 40 *a* 1 20
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THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

A DIRGE.

BY REV. GEORGE CRABB.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid,
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust,
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with their sleepers sleep.
Brothers, sisters, of the worm—
Summer's sun, or Winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more;
Death shall keep his sullen trust,
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last;
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Sterling temples, trampled thrones;
Then, Ambition, rue thy last!
"Earth to earth, and dust to dust!"

Then shall come the Judgment sign,
In the east the King shall shine;
Flashing from Heaven's golden gate,
Thousand thousands round his state,
Spirits with the crown and palms:
Trumpet then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdoms of the ransomed just,
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years.
Now in hope of Him we trust,
"Earth to earth, and dust to dust!"

OBITUARIES.

A TRIBUTE TO THE MEMORY OF ALLEN W. HARPER, A DEPARTED MINISTER.

Earth has lost a bright jewel, but her loss is heaven's gain. Surely heaven is more beautiful than ever, decked with that star. But man, the noblest work of God, is but the creature of a moment; to-day he lives and flourishes, to-morrow he is not. The beautiful flower that this morning gave its aromatic odor to the surrounding air now hangs pale and withered upon its stem, emblematical of that lovely youth, who a short time since, was exouring through cold and heat, storms and rain, to carry glad tidings of the cross to fallen man. See him as he sleeps in death, all wrapt in the silvery folds of the winding sheet, so calm and beautiful; his ruby lips have ceased to speak; his hands to move. Happy, thrice happy was he when his Master called, him; his work was done. "Thou hast been faithful over a few things and now I will make thee ruler over many." He lives in a brighter land than this. He was admired for his humility and amiability—a model of purity and love. How oft did he toil to bring the sinner to repentance; and beautiful are the feet of those that preach the gospel. Many miles from those upon whom his heart's best affections were placed he expired. No fond mother had he, to nurse and encourage her beloved son in his last and mortal conflict; no fond sister to wipe the death sweat from his brow and watch the death rose fade away upon his cheek; no confiding brother to receive his dying words: yet, doubtless, kind friends were there, and best of all, God was there to cheer his fainting hours and take his spirit home.

He lives in glory!—like night's gems
Set round the silvery moon;
He lives in glory!—like the sun
Amid the blue of June. LIDA.

DIED—Feb. 7, 1858, EUGENE EVANS. "Death's cold white hand" has been laid upon his young, fair brow. The few moments of his little life have been all counted out. His little joys and little sorrows are done. His night came on in the time of earliest morn. Not many snows of chilling winter—few flowers of flowering spring had fallen on his youthful head. Ere thought had well been born within him; before reason had taken more than its first, feeblest steps; while yet his heart knew not the meaning of its own throbbings, he has been borne away from all on earth to the land of viewless shadows and unfelt realities. It would seem a cheerless, fearful pathway for a child, trembling feet to tread alone, unattended. Yet it may be—it is better thus. Better, that thought should never have had its birth, than that it should learn to brood over sad lessons of woe and "carking care!" Better that reason should never have taken its first step, than that it should suffer in the cause of error or wrong—should trace out the dark paths of misery, which suffering and doubt and passion have opened through man's life! Better for the heart to be stilled forever, before anguish and sorrow had turned its quick, joyous throbbings to a slower, sadder strain! He has gone on before to point the way to those who loved him here—to form another link in the chain, which binds them to the bright throne in heaven. They have but said adieu, to meet after a short while, where no partings are—where no farewells are spoken.

"He doeth all things well." W.

DIED—In Williamson county, Miss., Feb. 5, Mrs. MARY E., Consort of George Row. I was sent for to instruct her on religious subjects, and to pray for her. God was pleased, in the plenitude of his mercy, to pardon all her sins, and grant her an assurance of her adoption into his family on the first day of my visit. She joined the Church, thus dedicating herself to the Lord. H. E. T.

DIED—In Claiborne parish, La., Dec. 9, 1857, MILTON P. BARNETT, son of Rev. Wm. P. Barnett, in the 23d year of his age. He professed religion and joined the Church in 1849, of which he was a faithful member to the day of his death. He leaves an affectionate wife and two interesting little daughters to mourn his loss; but they sorrow not as those who have no hope. D. S. WATKINS.

Forest Grove, La., Feb. 8.

DIED—In Claiborne parish, La., Jan. 23, 1858, Mrs MARY NEELY, wife of John Neely, Esq., in the 52d year of her age. She was born in Marlborough district, South Carolina, professed religion and joined the Church when young. Her life was that of a consistent Christian. For months her sufferings were great; but she bore them with Christian patience. She has left a kind husband and three children to mourn her departure. D. S. WATKINS.

Forest Grove, La., Feb. 8.

DIED—January 9, 1858, in Perry county, Ala., MARY H. HOWARD, in the 16th year of her age, daughter of Jesse and Ann Bowen, formerly of Mecklenburg county, Va. Mary came home from school to spend the Christmas holidays. Alas! she only came home to die. In the bright morning of life she passed away, ere care and sorrow had left a single trace upon her radiant brow, or a cloud had cast its shadow o'er the joyous visions of the future. Her tender young heart of its simplicity and trust; before whom the untrodden path of life seemed teeming with love and beauty and the world but a vast garden of flowers sunshine and song. Oh! what a consolation to her heart-stricken relatives, as they gathered around her dying couch, to know she had already given her young heart to God. She professed religion and joined the Methodist Church five or six months previous to her death, and we have no reason to doubt but that her spirit found a home in the mansions of the blest.

"Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

A FRIEND.

The Richmond Christian Advocate, please copy.

CHILDREN'S COLUMN.

Edited by Mary.

THE CHILD'S PRAYER.

Into her chamber went
A little maid one day,
And, by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close—
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still small voice she heard within her soul,
"What is it child? I hear thee—tell me all."

"I pray thee, Lord," she said,
"That thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark—
I would not go astray:
O, let me have thy hand
To lead me in the way."
"Fear not—I will not leave thee, child, alone,"—
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away—
The aged soon must die,
And even children may.
O let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child—whatever ills may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber, now,
She pass'd forth, with the light
Of heaven upon her brow.
"Mother, I've seen the Lord—
His hand in mine I felt,
And, O! I heard him say,
As by my chair I knelt,
'Fear not, my child, whatever ills may come,
I'll not forsake thee till I bring thee home.'"

WHAT THE WINTRY WIND SAYS.

"Do you know what the wintry wind says, grandpa?" asked a little girl, as she sat on an old gentleman's knee.

"No, dear; what is it?" he answered, stroking her curly head.

"'Remember the poor,' grandpa; when it comes down the chimney it *cries*, 'Remember the poor;' when it puts its great mouth to the keyhole it *whistles*, 'Remember the poor;' when it strides through a crack in the door it *whispers* it; and, grandpa, when it blows your beautiful silver hair about in the street, and you shiver and button up your coat, does it not get in at your ear, and say to you, grandpa, 'Remember the poor?'"

"Why, what does the child mean?" said grandpa, who, I am afraid, had been used to shut his heart against such words. "You want a new muff and a boa, I expect; a pretty way to get it out of your old grandfather."

"No, grandpa," said the child earnestly, shaking her head; "no, it's the *no*-muff-and-boa children I'm thinking of. My mother always remembers them, and so do I try to."

A heavy storm came, and the old gentleman sent fifty dollars to the treasurer of a benevolent society, and said, "Call for more when you want it."

The treasurer stared with surprise, for it was the first time he had ever collected more than a dollar from him, and that, he thought, came grudgingly.

"Why," said the rich old merchant afterward, "I could never get rid of that child's words; they stuck to me like glue."

"And a little child shall lead them," says the Scripture. How many a cold heart has melted, and a close heart opened, by the simple earnestness and simple words of a little child!

A CHAMPION FOR THE BIBLE.

As a Sunday-school teacher was walking down the streets of the city of B. one day, he saw a group of boys engaged in earnest debate. As he drew near some of the boys knew him, and one cried, "Here is Mr. C. He knows all about it. Let's ask him."

Upon this a bright-faced boy stepped up to the teacher with flushed face and flashing eyes, and said, "Isn't the Bible better than gold, sir?"

"Yes, my lad, of corse it is. It contains wisdom which, as Job says, 'cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it.' But who says the Bible is not better than gold?"

"Here is a boy," replied the lad, "who says he would rather have money than the Bible. I say that if we could have only one of these things, we ought to choose the Bible, because it is worth more than money."

Noble champion for the word of our Father in heaven! May his heart cling to that holy book as the limpet does to the rock. Heaven bless him! W.

A RICHER HEART BROKEN.

"Sir, do you want to know how I was converted; I, an old, gray-headed sinner?" said a good old man to his minister.

"Tell me," answered the minister.

"I was walking alone one day, and met a little boy. The little boy stopped at my side. 'Please sir,' he said, 'will you take a tract?' and please, sir, will you read it?'

"Tracts! I always hated tracts and such things, but that 'Please, sir,' overcame me. I could not swear at that kind-spoken 'Please, sir;' no, no! I took the tract, and I thanked the little boy, and I said I'd read it; and I did read it, and the reading of it saved my soul. I saw I was a sinner, and I saw that Jesus Christ could save me from my sins. That 'Please, sir,' was the entering-wedge to my old hickory heart."

There is nothing given us in more strict charge in the Scripture, than that we should be careful for nothing, solicitous about nothing, take no thought for to-morrow, but to commit all things unto sovereign disposal of God our Father, who hath taken all these things into his own care.

A FRAGMENT FOR THE LADIES.

"Thy grandmother," said my uncle Toby, addressing himself to young Arabella, just from London, and who was playing the battle of Marengo on the piano; "thy grandmother, child," said he, "used to play on a much better instrument than thine."

"Indeed," said Arabella, "how could it have been better; you know it is the most fashionable instrument, and is used by every body that is any thing."

"Your grandmother was something, yet she never saw a piano forte."

"But what was the name of the instrument? Had it strings, and was it played by keys?"

"You must give me time to recollect the name; it was indeed a stringed instrument, but was played by the hand."

"By the hands alone? How vulgar; but I protest I should like to see one, and papa shall buy me one when I return to London. Do you think that we can obtain one?"

"No, you will not probably find one in London, but doubtless they may be found in some of the country towns."

"How many strings had it? Must one play with both hands? and could one play the double bass?"

"I know not whether it would play the double bass, as you call it, but it was played by both hands, and had two strings."

"Two strings only? surely you are jesting; how could good music be produced by such an instrument, when the piano has two or three hundred?"

"Oh, the string were very long, one of them about 14 feet, and the other might be lengthened at pleasure, even to 50 or more."

"What a prodigious deal of room it must take up, but no matter, I will have mine in the old hall, and papa may have an addition built to it, for he says I shall never want for anything, and so does mamma. Were the strings struck with little mallets like the piano, or were they snapped like a harpsichord?"

"Like neither of those instruments, as I recollect, but it produced a soft kind of humming music, and was peculiarly agreeable to the husband and relations of the performer."

"Oh, as to pleasing one's husband or relations, that is all Dicky, in the Haut-ton, you know; but I am determined to have one at any rate. Was it easily learnt, and was it taught by French or Italian masters?"

"It was easily learnt, but Frenchmen and Italians scarcely dared to show their heads in our country in those times."

"Can you not possibly remember the name? How shall we know what to inquire for?"

"Yes, I do now remember the name, and we must inquire for a SPINNING-WHEEL."

CHRIST IN US.

The Christian enters into a mystical union with Christ, his Savior, and in virtue of that union, formed and preserved by faith, grows into the Savior's likeness, and overcomes the evil passions of his nature, and the temptations of the world. There is something very beautiful in the following language:

Have you ever heard that pretty fable told by the Persian Saadi moralist? He took up in his hand a piece of scented clay, and said to it, "O, clay, whence hast thou thy perfume?" And the clay said, "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank its fragrance, and have now become scented clay." Believer, thou too art nothing but a piece of common clay, but if thou liest with the Rose of Sharon—if thou hast Jesus in thy company, thou wilt be a piece of scented clay, and where'er thou goest, thou wilt smell of him. I will know the company thou keepest by the fragrance thou hast. If thou hast lain in beds of spices, thou wilt smell of thy myrrh and the aloes. I will not believe thee a child of God, unless thou hast the lineaments of thy Father, nor will I think that thou hast been with Jesus, unless I can perceive that thou hast learned of him. O! if you would reform yourselves, and amend your lives; if you would curb sin, and restrain the hot-mouthed steeds of your lust—if you would overcome your iniquities, and persevere in holiness, here are the means. "Behold the man;" look you there at Christ Jesus.

Angels and Justified Spirits.

It is not uncommon for persons to speak of deceased friends who have died in the Lord, as having become "angels in heaven." It is a blessed thought that the dead in Christ are in heaven; but there is no authority for the idea that they become angels. An angel is another order of being from a redeemed mortal; and whilst the Scriptures reveal to us the fact that in the transition at death, the latter passes into a higher state and mode of existence, there is no intimation that he is transformed into another order of being. The redeemed form among men are a distinct division of the inhabitants of heaven. Their antecedents differ from those of the holy angels. They have entered that high abode by a process of which the angelic throngs can practically know nothing; and through all eternity they are to sing a peculiar song—the new song of the blood-washed, ransomed soul. They are redeemed spirits!—the "just made perfect!" but never angels.

When you retire to bed, think over what you have been doing during the day.

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Feb. 13 BARNES & PARK, Proprietors, New York.

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Cuddy Brown & Co.,
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I will also act as Agent for distant friends for the purchase or sale of any article in this market. HENRY VAN BIBBER. o31-3m

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Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-3m

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It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
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After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
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NEW ORLEANS CHRISTIAN ADVOCATE.

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For the N. O. Christian Advocate.

APHORISMS.

BY THE REV. ZORCASTER ZERBOLT.

I.

There are three kinds of association among men. (1,) Associations for the purpose of *mental* improvement, literary societies, colleges, etc; and these demand certain *mental* prereqnisites as the condition of membership. (2,) Associations for the purpose of *moral* reform; temperance societies, masonic fraternities, etc; and these require certain *moral* prereqnisites as the condition of fellowship. (3,) Associations for the purpose of *religious* culture, Methodism, Presbyterianism, etc; and these demand, or *ought* to demand, certain *religious* qualifications as the tests of fellowship.

II.

Religion and morality are co-ordinate but not identical. A man may be moral and not religious; he cannot be religious and not moral. A religious man is not only a moral man but something more. Therefore while a test of religion is a test of morality, a test of morality is *not* a test of religion. Therefore, again, the Church vacates its mission as a system of *religion*, and lapses into a system of *morality*, so soon as it relinquishes its tests of religion and falls back upon its tests of morality.

III.

All the Churches profess to be systems of religion. The Presbyterian and Baptist Churches demand an experience of grace as the initiatory test of Church fellowship. *After* that initiatory test—which is in truth a *test*, if a mere word of the mouth expressing a hope, be a test—they cease to impose religious and only impose moral tests. In a word they virtually lapse into systems of morality, so soon as they have done with this initiatory step, and a man has only to live a life void of *moral* offence to keep in good odor with them. To *outsiders* they hold up a religious, to *insiders* a moral, standard. Of the Greeks they require a religious, of the Jews a moral qualification. *Going in*, they demand of you an experience of grace; *being in*, they demand only a *moral* life. But, mark! It would be uncharitable to say that these Churches are not in *intention*, in *design*, systems of religion—they strive as diligently to cultivate religion in the heart as the Methodist Church; what I want to say is this: namely—After the initiatory experience of grace they have no test, by which to prove and determine the *continuance* and *growth* of this initiatory experience of grace. Of course this aphorism is levelled to the earth, at one fell swoop of *"Once in grace always in grace;"* for then the initiatory experience is theologically a sufficient guarantee of all after results.

IV.

Methodism is a system of piety. Its theology is meagre; and what little it has, is plainly subservient to the higher principle of experimental godliness. As a development of religious history it does not move upon the plane of doctrinal theology, but is confined to the nobler sphere of religion in the heart.

V.

Methodism may be thus defined: *It is an association of men and women, whose aim is the cultivation of religion in the heart, from its incipiency in "an earnest desire to flee the wrath to come," to its earthly consummation in the blessing of Perfect Love.* Such an association must have a test of piety, that exerts its expurgative force, upon all who have not the vital spark, not only at the ontset, in the initiation, but throughout the life. In other words, it must not be a test that exerts its force, once for all at the beginning, and *then* ceaseth forever; but a test that pervades the whole life of the Church, and vindicates its claim to a system of religion, in all points, at all times; it must be a veritable fire of the Lord, that, *every week*, burns *every man*, who has not the mark of the Lamb in his forehead. The sum of this aphorism is this: (1,) Methodism as a system of piety must have a test of piety: (2,) This test must not only bear upon the initiatory step of Church fellowship, but must exercise a purgatorial influence over the whole life of the Church.

VI.

Where have we in the Methodist Church such a test of piety? In answering this question it must be remembered, that moral tests are not sufficient for religious systems. The rules against drunkenness, profanity, dancing, evil speaking, etc., do not reach the sphere of religion. And even if they did, they are not positive but negative, and are not therefore properly speaking *tests*; for a test must not only *forbid* but *demand* something. So long as a Church confines itself to *moral* requirements it must remain a *moral* system. The question is still open, "Where have we in the Methodist Church a test of piety?" Whatever that test be, three qualities it must have. (1,) It must be a positive demand, not only forbidding but enjoining something. (2,) It must enjoin a duty the ready compliance with which presupposes the possession of vital piety. (3,) It must enjoin a duty the performance of which will not only be a *test*, but a *means* of grace.

The class meeting is the only element of our Church that fulfills these three conditions of a test of piety. (1,) The rule upon class meetings *positively enjoins* a weekly assembling of ourselves together for the purpose of religious conversation. (2,) A compliance with this demand presupposes the possession of vital piety, at least of *"an earnest desire."* In proof of this nothing is more pertinent, than, on the one hand, the inward repugnance of the carnal mind to any conversation on religion that has a direct personal reference; illustrated around us every day in the wiles of Satan used by sinners to evade a subject, that, being touched, pains; and, on the other hand, in the alacrity with which those who enjoy religion, embrace every opportunity of "holding their conversation in heaven." (3,) The class meeting is not only a *test* but a *means* of grace; not only *tries*, but *improves*, the grace *tried*. Methodism, co-incident with christianity, starts in "an earnest desire to flee the wrath to come," and must have a test by which to determine the *continuance* of that "earnest desire," and to develop it into fruits of holiness.

VII.

Methodism becomes the most worthless and inefficient evangelical system the world contains, so soon as it abandons the class meeting as a test of fellowship. Nor is this the expression of a distorted view of its ecclesiastical polity, but, on the contrary, of a deliberate and comprehensive philosophy of Methodism.

(1.) If the foregone aphorisms be true—and I challenge the most relentless logic to their analysis—the following position cannot be further postponed: Methodism loses its distinctive character as a system of piety, and lapses into a system of christian morality, the moment it vacates the class meeting as a test of Church fellowship, either by suffering the rule on that subject to become obsolete, or by a positive legislation rescinding the rule. Moreover, having taken its position on a level with the two Churches above mentioned, even supposing, like them, it *demanded* an experience of grace as the initiatory step *without* the after test of class meeting, and it becomes inferior to them in not having the theological buttress of *"once in grace always in grace,"* which they have. But,

(2.) While the other Churches start in an experience of grace as the initiatory test; the Methodist Church starts at a lower point of the christian life; namely, in an *"earnest desire* to flee the wrath to come." Having no test of grace in the heart at the outset, annul the class meeting, and we have none to bring down upon the *subsequent* history of the religious life. And thus the children of Methodism decline in their very babyhood before the children of the other Churches. Moreover our probationary system, or, which is the same thing, our "earnest desire," etc., becomes the loop hole of satanic corruption and a dead mormlistic christianity. With a low grade of piety they *come* in; *being in*, we have no means by which to test the *continuance* of that *low* grade, and no means, (except those we have in common with the other Churches,) by which to develop it into a *higher* grade. The class meeting is the school in which *probationers* are *proven* and taught the higher forms of piety. Build a college with blocks of granite; furnish its shelves with the lore of ages; open its doors to the aspiring youth of the country; let them come from east and west, and sit within its cold walls of rock, girt with groaning shelves of wisdom; neglect to furnish them with professors—and you play the fool. Establish a school of piety; call in the yearning souls of the earth; let them sit down beneath its cold ceiling; neglect to furnish them with teachers and classes; and *you* play the fool. Such a fool is the Methodist preacher, such a sham is the Methodist Church, without the class meeting.*

To make other statements in behalf of the proposition with which I started, that without the class meeting Methodism is the most worthless and inefficient of evangelical systems—seems almost like the English officer, who had nineteen good reasons for not firing a salute to the Queen, the first of which was, that he had no artillery. Nevertheless we *will* make one other statement.

(3.) The other Churches *require* grace in the heart as much *after* as *in* the initistory step of Church fellowship. The difference between them and Methodism is, that while Methodism *requires* grace in the heart, it has, in the class meeting, a *test* of the existence of that grace; whereas the other Churches make the requirement, but have *not* the test. The deficiency is supplied to some extent in the other Churches by a settled pastorate, by means of which the religious condition of each member may be more thoroughly known and diligently cultivated. The Methodist Church, on the contrary, with its itinerant pastorate, has no way of supplying the deficiency, if the class meeting be expunged. Methodism is indeed a "great Iron Wheel," (the bishops are the axis, but God turns the crank thereof,) that turns on its axis, and, unlike the earth, shifts the whole ecclesiastical latitude and longitude every two years; there are lesser wheels, (e. g. the four weeks circuits,) that perform their revolutions monthly; and so on. In a word the pastoral element is perpetually shifting in continuous movement. There *are* advantages in a settled pastorate: acquaintance with the religious habitudes of men is of slow acquirement; influence over men is of slow acquirement; and here the settled pastorate has the advantage. As the necessary complement of the itinerant system, the class meeting is the settled pastorate of the Methodist Church. Take *it* away and we are cast down into irretrievable inferiority to the the other evangelical systems.

VIII.

The class meeting was the manger of Bethlehem to Methodism. There the child was born amid gifts of "myrrh," but not of "gold and frankincense" from the *wise* men of the establishment. The class meeting was the antecedent of all the elements that go to make up what we now call *"itinerant* Methodism." In proof of this read the Discipline, page 27, sec. IV. Destroy the itinerancy and Methodism remains in its primitive, though unfinished, form. Destroy the class meeting and Methodism ceaseth forever. It is a misnomer, historically and philosophically to say, *"Itinerant* Methodism;" you hit the truth when you say, *"Class Meeting* Methodism." The class meeting, like the itinerancy, is not incidental, but organic to the body of Methodism; howbeit the former is the antecedent of the latter and therefore the *more* vital. If it had not been for the antecedent idea of the class meeting in the minds of our forefathers, the itinerancy would have been rejected as an absurdity. Yet there are those who range like the dog star when the itinerancy is touched, and listen with comparative complacency to suggestions with regard to a change of the rule upon class meetings.

IX.

The *ethical* ground of the class meeting as a test of Church fellowship is to be sought, not in the express word of God, but in the inherent right of organizations to prescribe their own aims and to fix their own standards. There is but a single limitation; *that they be in keeping with the spirit of christianity.* The excellent Dr. Wadsworth, in his sermon before the last Alabama Conference at Selma, essays an impossible task, when he undertakes to vindicate the class meeting as a test of membership from the express word of God.† Having established the inherent right above specified, his scripture expositions do well to show that *this* test is in keeping with the spirit of christianity; in any other connection, and in the connection he used them, they are superficial and fallacious. Many a good cause has been injured by undertaking too much in its defence.

X

There are two ways in which laws become nugatory and cease to exert their force: (1,) by legislative annulment; (2,) by gradually lapsing into dissuetude and becoming obsolete. In the former case they cease to exist; in the latter they *are*, but are as though they were not, the letter of the statute being the tomb of the law. This is the case with our rule upon class meetings; it *is*, but is as though it were not; it lies in the discipline as the pulseless corpse in the grave. Is there any way to revive an obsolete law? An *abolished* law may be re-enacted; is there no way by which to restore a law that has fallen into dissuetude? If not, then may we quote the words of our Savior to Judas, in reference to the rule upon class meetings, "It were good for that man if he had not been born." But is there no way? The spirit that fulfills is near akin to the spirit that frames a law; the decay of this spirit brings it into dissuetude. The spirit of earnest christianity framed our rule upon class meetings; a decline of the spirit of earnest christianity brought it into dissuetude; a revival of the spirit of earnest christianity can alone raise it from the dead.

XI.

There is no such thing as *reform* in the sphere of ecclesiastical history. Decline, degeneracy, regress there may be in the natural order of things; but *progress*† in ecclesiastical matters is only successive revolutions. The moment reform is attempted in the field of Church history, that moment revolution and schism begin. Luther attempted to reform the Roman Church; a revolution, of which Protestantism is the result, was the consequence. Wesley attempted the reform of the establishment, when, lo, his loyal heart grieved over a revolution or schism, for which we and the rest of the world, not so loyal, thank God; for the race has been benefited by Methodism as a *separate* "Establishment." Many efforts have been made to reform Methodism, but have invariably resulted in schism and revolution; of which the Protestant Methodist Church is an inglorious example. Next to Jesuitism Methodism is the most compact system the world contains. Its various functions are so interdependent, that to infringe one involves a consequent infringement of all. A Methodist reformer is a Methodist red republican. There is no medium between reform and revolution. Yet there is no Church more infested with rampant *so called* reformers, but *real* revolutionists, than the Methodist Church. The idea of "Progress" has become an infatuation with some of our preachers. I see in all such a spirit of incendiary radicalism, disguised beneath the misty robes of an indefinite and shadowy notion of "development." It has been intimated that we ought to change our rule upon class meetings. "It has become obsolete," say they, "why keep it in the Discipline?" It *has* indeed become obsolete, but no further than Methodism has become obsolete; expunge it and you expunge Methodism. (See Aphs. VII. VIII.) When its time comes, if ever, let Methodism die; meanwhile let it have both legs to go on—the class meeting and the itinerancy. Touch either of them and Methodism will limp like a parable in the mouth of a fool.

* I am indebted to a suggestion, in private conversation, of the Rev. Josephus Anderson of the Florida Conference, for the view here taken of the relations of the probationary system with the class meeting. May we not hope that his more capable mind will elaborate the point more at large, than the aphoristic style of these paragraphs will allow?

* I speak only from hearing, and may have misrepresented the doctor. The sermon, if published, has not yet reached me. If I have misunderstood the doctor, I shall embrace the first opportunity to correct the error.

† I speak here with reference to the *organic* structure of ecclesiastical systems. In the application of this organic structure to the circumstances of the age there *may* be progress. The recent movement with regard to "lay representation" may succeed so long as it leaves intact the legislative machinery of the Church. The difficulty lies in keeping the lay element in such relation to the itinerant, as not to infringe the latter, which is organic. The movement, on account of this very difficulty, will result in a failure; and if not in failure, in the long run, what is worse, in schism. An able writer in the Southern Advocate is alive to the difficulty, though he favors the movement.

THE CHEAPEST TENEMENT.

An honest Hibernian, trundling a handcart containing all his movables, was accosted by a friend with—"Well, Patrick, you are moving again, I see." "Faith, I am," replied he. "The times are so hard, it's a dale cheaper hiring handcarts than paying rints."

Those who have not read this ode before, will be interested to know that it was composed by the Russian poet, Derzhaven, and is said to have been translated into Japanese by order of the Emperor, and is hung up, embroidered in gold, in the temple at Jeddo. It is known to have been translated into the Chinese and Tartar languages, and to be written upon a piece of rich silk, and suspended in the Imperial Palace at Pekin. The following translation made by Dr. Bowring, fine as it is, is said to have lost much of the sublimity that characterizes the original:

GOD.

O Thou *Eternal One!* whose presence bright
All space doth occupy, all motion guide;
Unchanged through Time's all devastating flight,
Thou only God! There is no God beside!
Being above all beings! Mighthy One!
Whom none can comprehend and none explore,
Who fill'st existence with Thyself alone—
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may mount
The sands or the sun's rays—but God! for Thee
There is no weight nor measure—none can mount
Up to thy mysterious Reason's brightest spark,
Though kindled by Thy light, in vain may try
To trace Thy counsels, infinite and dark,
And thought is lost e'er thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call,
First, chaos—then existence. Lord, on Thee
Eternity had its foundation; all
Sprang forth from Thee—of light, joy, harmony,
Sole origin—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shall be! Glorious Great!
Life-giving, life-sustaining, Potentate!

Thy chains the unmeasured universe surround—
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light!
A glorious company of golden streams!
Lamps of celestial ether burning bright!
Suns lighting systems with their joyous beams!
But Thou to these art as the moon to night!

Yet as a drop of water in the sea,
All this magnificence in Thee is lost;
What are ten thousand worlds compared to Thee!
And what am I then? Heaven's unnumbered host
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in that balance weighed
Against Thy greatness; is a cypher brought
Against infinity. What am I then? Nought!

Nought! but the effluence of Thy light divine,
Pervading worlds hath reached my bosom too;
Yes, in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! but I live, and on Hope's pinions fly,
Eager toward thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity,
I am, O God! and surely Thou must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee!
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand;
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundary of the spirit land!

The chain of being is complete in me!
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave—a worm, a God!
Whence came I here, and how so marvelously
Constructed and conceived? *Unknown!* This clod
Lives surely through some higher energy,
For from itself alone it could not be.

Creator! yes, Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of Death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere
Even to its source—to thee—its author there.

O thought ineffable! O vision blest!
Though worthless our conception all of Thee!
Yet shalt thy shadowed image fill our breast,
And with its homage to the Deity,
God! thus above my lowly thoughts can soar!
Thus seek Thy presence—Being wise and good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

BOOK OF PSALMS.

What is there necessary for man to know that the book of Psalms does not teach? They are, to beginners, an easy and familiar introduction, a mighty augmentation of all virtue and knowledge; in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief, or disease, incident to the soul of man, any wound or sickness named, for which there is in this treasure-house a present comfortable remedy at all times ready to be found.—*Hooker.*

GOOD MANNERS.

No station, rank or talents, whatever, can excuse a man for neglecting the civilities due from man to man. When clement XIV ascended the papal chair, the ambassadors of the several States, represented at his Court, waited on his holiness with their congratulations. As they were introduced, and severally bowed, he also bowed to return the compliment. On this, the master of the ceremonies told his lordship that he should not have returned their salute. "Oh, I beg your pardon," said he; "I have not been Pope long enough to forget good manners."

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

New England Correspondence.

Concord, N. H, Feb. 10, 1858.

MR. EDITOR: In the city of New York, on the 28th ult., the one hundred and twenty-first anniversary of the birth of Thomas Paine, the noted infidel chief, was celebrated by about fifty men and women. The company listened to an address delivered by a woman—and it seems that she is a married woman too. What an abandoned creature she must be! One who witnessed the scene says, "The speech would have done great credit to the women in France, who, in the Reign of Terror, gathered around the guillotine and sang and yelled with delight, and danced for joy, as heads fell into the basket by the dozen." The N. Y. *Tribune*, Horace Greeley's paper, undertakes to place Paine side by side with the patriots of the Revolution. He lauds him very highly, and speaks of him as a noble model for the young men of our country. Perhaps a few incidents in the life of this noted infidel chief may not be uninteresting.

Thomas Paine was born in England January, 1737. His whole life shows him to have been a perfect wretch, devoid of all humanity and honor. No one ever placed any confidence in him, but that he betrayed that confidence. During the latter part of his life no one would trust him. He attacked the character of Washington in the most violent and unjust manner. He thus addressed the father of our country: "As to you, sir, treacherous in private friendships, and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor." When he began his "Age of Reason"—that book which has poisoned the minds of so many of our young men and proved a curse to some of our young women, as the New York scene fully proves—he had neither Bible or Testament. His first wife he maltreated, and finally turned her out upon the cold charities of the world to shift for herself. His rascality did not stop here; for in a few years he ran away with another man's wife and three children. He lived with her a short time, and then abandoned her with kicks and curses. After this he had no companion save a negress, who was as filthy and as drunken as himself. In 1804 he removed to New York an abandoned wretch. He had sunk so low in crime and debauchery that no one would notice or take care of him, save an old Welchman, to whom Paine cried out, "No one will take me in." This Welchman had compassion on the miserable old man—dragged him out of a low tavern—put him in a tub of hot water, and scraped this prophet of infidelity until the dirt *peeled* off of him. But Paine proved too much for his benefactor and he was compelled to turn him out. He approached the close of life one of the dirtiest, most besotted, brutal, profane, indecent, impure, blasphemous mortals that any age endured—bowelless, penniless, friendless. I need not mention any thing connected with his death. It is familiar to all how, that when left alone, he would start up and cry out, "Whose there?" "Whose there?" And his cry, "Lord have mercy upon me," was mingled with curses on the Son of God. Once he exclaimed, "My God, my God, why hast thou forsaken me?" And thus he died! He could live an infidel, but was unable to die an infidel! Such is the character of the man that Horace Greeley wishes to place as a model for our young men!

In closing this letter I will give some of the most prominent doctrines advocated by the Millerites, or Adventists, as they are sometimes called. They are very numerous in this section of country, and are still making many proselytes. They elect their apostles and prophets, and contend that these apostles are inspired by God with a perfect knowledge of *all* things, both past and future, and, therefore, they are infallible. Sometime since they elected their prophets and apostles, and went up in the upper chamber of a house and there waited all night for the descent of the Holy Ghost; but as they did not receive the baptism, they quietly dispersed, thinking that something had gone wrong, and that at some future time they would "try again." They held that when man dies his soul enters the grave, and there sleeps till the resurrection morn. They also believe, or pretend to believe, that at the day of judgment the wicked are annihilated. They also believe that the Son of God was created by the Father, and was the first *word* the Father spoke.

W. G.

For the N. O. Christian Advocate.

"THE GOVERNOR."

MR. EDITOR: I have received a letter from some one, who claims to be a Methodist preacher, requesting an explanation of the term used above, as applied to the M. E. Church. The writer evidently desires to lead me into a discussion of the principles of our Church government, for which I am sorry to be unprepared; but I may yet be able to show the *where and therefore* of this "important part of all machinery."

My correspondent is aware of a certain impediment to all *motion* as it exists in this world, which is commonly called *friction*. This constitutes a real difficulty, which, being superadded to the universal *inertium* that hangs upon all sublunary matter, requires an expenditure of power or force to produce motion in every case equal to the weight or mass of the machinery and the amount of friction it encounters. And as this friction is varying and unequal, it will be difficult always to apply the requisite force to overcome it just in time; hence the use of the "Governor," which, after being analyzed, is a mere mass of iron attached to the machinery, and acting by its inertium, first as a receptacle of motion and second as a balance wheel to steady the machinery and enable it to overcome any momentary deficiency of power, whether resulting from increase of friction or diminution of motive force.

Now, to leave the jargon of science, we say the Methodist economy needs and possesses an attachment which operates in the way specified above. And if you please this is found in the Great Iron Wheel of the episcopacy. This mass of originally dead weight receives into itself life and power from the people, and afterwards reciprocates this life and power by a healthful action upon them. If at any time a disorganized piece should fly off, in the shape of Protestant Methodism for instance, the "Governor" does not permit the balance of motion to be disturbed, but moves the whole right on as if nothing had happened; while the detached fragment falls to the ground. In it is treasured up the momentum of the former and present activity of the Church; and with its active revolution the cobwebs of ago and the empty exhalations of untried Young Americanism are alike swept away.

This potent attachment is sometimes called the "fly-wheel," as, I suppose, from the rapidity of its movement. In this respect, also, the analogy holds good. Nothing comparable to the active and constant energies of the superintendents of the Methodist *Episcopal* Church, from the days of Mr. Wesley down, has been found in any other religious body. They are going every where, and almost all the time.—By land and sea, by steam or stage, from east to west and from north to south, their revolutions are incessant. No part of the system but is made to feel a constant sense of their presence.

Shallow men are apt to forget the value of experience, and readily imagine themselves capable of improving a system which has astonished the world during the last seventy years by the celerity of its movements, the steadiness of its force, and the unexampled rapidity with which it has carried the blessings of the gospel over half of the globe already; but if they have really found out any thing better and safer, they have yet to show it. O that *some* men would learn the fact, that while every man may be useful in the sphere of action, there is not one of ten thousand capable of legislating for mankind. Respectfully,

FRANCIS M. GRACE.

For the N. O. Christian Advocate.

"THE FIRST LIGHT."

MR. EDITOR: The above is the caption of an article in the Advocate of the 6th inst., in which, it seems to me, there are some rather erroneous views. The writer supposes the first days and nights, spoken of in the first chapter of Genesis, to have been as long as many "years or centuries, or even thousands of years." He seems to base this supposition chiefly on the account given us of the creation of "grass, herbs and fruit-trees"—the third day's work. From the manner in which that account is expressed, he thinks that these things must have grown up and produced their fruit in the natural way, and that, therefore, a much longer time was necessary than an ordinary day. In support of this opinion, he says, "The same reasons for producing full-grown trees, already laden with matured fruit, did not exist as for the creation of Adam a full grown man."

Let us examine these opinions a little. On the supposition that the days were no longer then than now, (which seems to me the most easy and natural interpretation,) that reason, or necessity did exist; for if there had not been matured fruits, etc., upon what would man and the other animals, created a few days afterwards, have subsisted? And I do not think that, from the peculiar manner in which the account of the production of grass, fruits, etc., is given, we are to suppose that they were brought forth in the natural way. I think it is only intended to give us an idea of the nature of these things, that they were of such a nature as to propagate their own kind by yielding seed and fruit. That necessity, then, for the enormous length of the days did not exist.

I believe he gives no other reason for this theory, and the fallacy of this one seems very evident.

Have we not also an argument against it in the institution of the Sabbath? Every seventh *day*, (not hour, or year, or century,) was set apart as a day of rest. And may we not very reasonably suppose that the first Sabbath was of the same length with each of the six preceding days, as well as with the days that followed? What reason or necessity could there have been for such a great length of days and nights? Could not God have accomplished this work in a short as well as a long time? And besides, what would have become of vegetation of every kind during that long night succeeded their production? Is not light, to a great extent, necessary for the growth and maturity of vegetation? Surely it must be much easier, more natural and reasonable to take the plain common-sense view of the subject. Divines tell us that, when there is no absurdity or contradiction in a passage of scripture, we are *to* take it literally. So let us take this, and not be puzzling our brains to bring forward far-fetched and unnatural constructions.

W.

Alabama, Feb. 16, 1858.

RESPONSIBILITY.

I am utterly astonished when I think upon such a treasure as the gospel being committed to such a one as myself. It almost terrifies me, when I think of the awful responsibility which lies upon an ambassador of Christ; that he has not only to watch for his own soul, but for the souls of others—not only to account for himself, but for others—and if the people err through his misguidance, it will be required at his hands. "Who is sufficient for these things?"

Rev. William Jackson.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MARCH 8, 1858.

AN EARNEST CALL.

The time is short. A few weeks hence, and the Publishing Committee of the New Orleans Christian Advocate will have made up their quadrennial report. It is desired, greatly, to present to the General Conference a solid subscription list of 7000.

TO THE PREACHERS, TRAVELING AND LOCAL.

The value of a religious paper, weekly visiting your congregations—preaching with you like doctrines, enforcing and defending like usages, can hardly be overvalued. The Advocate helps you—help it.

TO THE LADIES.

If they will lay to their hands, the work is sure to be done, well and quickly. We invite them to.

TO ALL FRIENDS AND PATRONS.

Does your neighbor take the Advocate? Is there not a poor family, destitute of religious reading, known to you, who are unable to take a religious paper. Send it to them. Command that fifty-two religious tracts be left at their door, for a year, in your name.

New subscribers come in at the rate of fifty a week. They must come in faster than that.

VISITORS.—Since we have got into our spacious quarters, 112 Camp street, we occasionally have the pleasure of a call from our friends. They ought to visit the Advocate when they visit the city. It is easy of access and plenty of room. So convenient for subscribers to pay up—get well ahead—and make any explanations or directions about "my paper." Like to see them; and though we seldom have time to entertain, will put at their disposal the means of entertaining themselves—the daily city papers and our files of the Methodist press. Opposite the office door, on same floor, is the book room; just fitted up and being filled with all the books Stevenson and Owen put forth. Call and see them, at 112 Camp street.

The other day "Mary," who appears too seldom in our columns, visited our sanctum.—There had been no sweeping since the carpenters and painters left; whereupon she said things looked quite literary. Whereupon we bought a broom: it is a new one.

A SUGGESTION.—A correspondent says: Since Old Fogyism has triumphed in the American Bible Society, suppose the Methodists, North and South, procure their stereotype plates and publish the revised Version for our own use?

CLASS MEETINGS.—Those who like a compact argument, with the finish of scholarly roughness on it, and those who would read a logical defense of one peculiar feature of Methodism, are commended to the perusal of "Aphorisms," on our first page.

If these "Aphorisms" be true, it would seem no earnest Methodist preacher can view them with indifference. If they be false, their falsehood is too appalling to suffer such an one to give them the entire *go-by*. He *must* take a position, *pro* or *con*. If *pro*, then must he act accordingly and let the class meeting *tell* in his pastoral administration. If *con*, then must he take up the cudgels and fight for life against the "Rev. Zoroaster Zerbolt," whose logic, when it conquers, *annihilates* the Methodism of that Methodist preacher who depreciates the class meeting. If the Rev. Z. Z. be wrong at all, he *is* terribly wrong, and the best boon his brethren can confer is to set him right.

THE HOME CIRCLE.—The March number is promptly to hand. A likeness of Dr. Ruter embellishes it. This is a gem—the Home Circle is. It is one of the entertaining, elevating things of the times. Its presence in any family must be a blessing, and we wonder that any of our families consent, for the sake of saving $2, to do without it. Whether Dr. Huston writes or selects, one sees an elegant taste and cultivated, discriminating judgment running through the columns of the Home Circle. Besides its mere literary, there are domestic departments, so well done up as to lift such things out of the plane of drudgery and to make the garden and kitchen and key-basket an attachment of elegant life, as much as the piano.

If they were at hand, we should publish here the emphatic resolutions of the Louisiana Conference in favor of the Home Circle, and suggesting to the agents that they have no publication that would justify a more liberal outlay of funds, for its enlargement and illustration. Send for it. Once in your house, you will hardly ever do without it.

SOUTHERN METHODIST QUARTERLY REVIEW.—The January number is on our table. Among other articles, very readable, we must notice particularly one by Professor Bonnell on the Educational Institute, presenting its inception and history, its objects and capabilities for usefulness: a masterly contribution and well timed, calculated to point the way for this new power and to give the Church a proper estimate of it and draw it nearer to us. The book notices are not only good and full, but what is a note worthy fact, our own publications constitute the larger part of a full list.

REV. D. KEENER.—By an oversight the name of this esteemed brother does not appear in the appointments of the Louisiana Conference.—His numerous friends will regret to learn that his health will not permit his active service in the cause in which he has literally worn out his strength. He received a superannuated relation.

[This paragraph, last week, was erroneously attached to D. Keener. Dr. Keener is in good health and, we hope, two score years this side of superannuation.]

ADVERTISEMENTS.—We call attention to the advertisement of Mrs. Boyd. Those who would enjoy the fruits of that modern wonder, the sewing machine, will find them at her store.

WORKING FOR A REVIVAL.

Granting that God will give his Spirit to them that ask Him:

Granting that without His gracious aid—His quickening, enlightening, converting and sanctifying power—we nothing good can do:

Granting that the Savior has obtained gifts for men, and sends them down to us:

Granting that no event to the individual, the family, the society is so important as a revival:

Then how shall the Church work and wait for such blessing, and this be known as the year of revivals?

Begin, every one, with himself. Examine, "prove your own selves." Religion works from within, outwardly. What is good in your affections and ways, and needs strengthenings What is wrong, and needs mending? Reading God's word daily, and prayer are prime means of grace, lying close at hand.

Cultivate social piety. Forsake not the assembling of yourselves together. Carry with you to the class meeting, the prayer meeting and the congregation a heart prepared: take along your contribution to a good meeting. But go, if you must, as a beggar. Go to get good, if you take none there. Keep up these means of grace by your presence. They will help others, if not you. You promised to do these things in your baptismal vows and your covenant with the Church. If neglected, it demoralizes your conscience.

Hold up the hands of him that preaches the word. God has ordained preaching, for the conversion of sinners and edification. Be a party to the good done, by your sympathy and helping prayers.

Attend kindly and firmly to discipline.—"Purge out the old leaven." Take stumbling blocks out of the way, but in doing this, don't be harsh with the lame who stumble over them.

Take up the cross of speaking with some one—even a child, a servant—about his soul.

Don't desire or expect a revival for the benefit of sinners only, by which you mean the unconverted. This is a great mistake. The awakening and conversion of sinners is only a part, or rather, the result of a genuine revival. The very word implies a work in the Church and on the Church. In what can the unconverted be revived? To desire a revival for their sake only is a doubtful benevolence—such benevolence as gives away the application of a sermon to others. A revival is not a religious frolic: but a time of searching of hearts, of humiliations, of tears, of confessions, of self-mortifications; the kindling of a fire, that must burn up your dross and refine your gold. The spirituality of the Church must be moved up. Then fear comes on every soul. Then a power—a solemn sense of God' presence is felt. Sinners, before they are inquired of, will inquire, "What shall we do?"

Holy living, on the part of the Church, must underlie all successful efforts in promoting a genuine revival spirit; and any revival efforts not accompanied with a deep work of grace in the membership, are of questionable utility. The prayer of faith is more efficacious than any artificial stimulus. The former exalts God, the latter exalts human agency.

Wesley had large experience, and here are his injunctions to the point:

1. "Preach Holiness clearly, strongly, explicitly, and lead the members to seek and obtain it."

2. "Labor to advance the work of Christian perfection. When this is not preached there is seldom any remarkable blessing from God, and, consequently, little addition to the society or little life in the members of it." "Speak and spare not! LET NOT REGARD TO ANY MAN INDUCE YOU TO BETRAY THE TRUTH OF GOD; till you press believers to expect FULL SALVATION NOW YOU MUST NOT LOOK for any revival."

DEATH OF REV. J. H. WATERS.

"Our beloved brother, J. H. WATERS, is dead. He arrived at home last Thursday night, apparently in good health. On Saturday night following he was taken very ill, and grew worse until Monday morning, when he died.

I knew brother Waters long and intimately. "His sun has gone down at noon." Throw this brief notice into shape if you please, for I cannot write *his* obituary. S. J. HAWKINS."

Opelousas, La. Feb. 24.

We met brother Waters, in apparent health and zealous for his Master's work, at Conference, where he received his appointment to Richmond and Milliken's Bend. For two years he has been on New Iberia circuit, where he edified the Church. He was a young man of piety, of sound mind and full of promise for usefulness in the ministry. Of an excellent spirit, the hearts of those who knew clave to him. His death is a painful surprise and a great loss to the Church.

FIRST IMPRESSIONS.—Rev. O. P. Fitzgerald, visiting the Lunatic Asylum of California, says: "One of the patients—a young man about twenty-five—has the singular habit of repeating all day the first sounds he hears in the morning, all the time rapidly walking the floor."

Is not all out doors full of such patients? The first sounds uttered in the morning of life—how important are they!

THREE HEADS.—Rev. B. P., of Mississippi Conference, is a model sermoniser. It came to pass once with him, as with most men, that a letter of serious and tender import had to be written. True to his professional instincts, he threw it under three heads: 1. Will you marry? 2. Will you marry a preacher? 3. Will you marry me?

They were married.

NEW ORLEANS AND JACKSON RAILROAD.—A gap of only twenty-three miles remains to be completed on this road, between Jackson and New Orleans, and it is confidently believed that it will be closed up by the middle of next month. This will leave only eighty miles of unfinished road between Memphis and New Orleans.

In the name of Jesus the whole Gospel lies hid: this name is the light, food, and medicine of the soul.

METHODIST PRESS.

We agree with the *Southern Christian Advocate* that one of the most important questions to be settled now by our Church is, how may we best supply the people with the issues of our Publishing House—how diffuse a religious literature developing gospel truth, as Wesleyans understand it, throughout our whole country? We are prepared to print—what we now want is the means of distribution. To supply this was one of the first cares of those in authority at head quarters, after the Publishing House was inaugurated.

We shall, in our next paper, present some suggestions to this point. Our contemporary, has a fine figure-head, and scrutinises the colporterage system of the American Tract Society, which he is fully able to do, for the last annual report gives us a summary of the receipts and expenditures of the Society for the *thirty-two* years of its existence, and also a full record of the cost and results of colportage for the preceding year. The conclusion as to cheapness of workmen, economy of labor and benevolent disbursements surprises him:

It is efficient to know that each colporteur costs the Society at least $430, out of which sum donations of books are made worth $331. Add the other expences of the system, and it will appear that it costs enough to carry on a vast missionary Society, in which all the employees might be *preachers*, distributing books, visiting families, and holding many more than forty-seven religious meetings in the year—for in what Conference do the Methodist preachers (married and single) get as much upon an average as is paid these colporteurs. At these rates, in what circuit can we support both a preacher and a colporteur, and pay the other expences of the system? We cannot work upon such a plan. The American Tract Society could not have done it, except by having the co-operation of all the churches—has not done it, except by paying 55 cents for selling every dollar's worth of books it has sold, or $3 15 for giving away every dollar's worth granted.

The conclusion is, that we must have a better system:

One that shall engage the preachers in the work, without the added expence of another salary, equal to what they now get; and which shall make the books sold pay the expenses of their sale, with only enough donations from the public to pay the actual cost of books given away. We think such a plan can be devised.

The *Christian Advocate* of New York has been caught napping, by a disingenuous title; but it is well known, that even Homer sometimes nodded. In noticing a book called the Tecno-baptist, that journal says the work presents "a purely scriptural argument, in favor of the baptism of infants," and that there is "a strength of reasoning in the book, the logic of which renders it eminently calculated to convince those who are not too far gone in prejudice." So far from being in favor of infant baptism, it takes precisely the opposite side of that question. Perhaps our contemporary, like Sidney Smyth, does not read books before reviewing them, "for fear of being prejudiced."

Zions Herald says:

Our readers will recollect that some time ago we expressed an opinion that there would be no lack of men in our Methodist Church to act as missionaries, provided the call be made in a definite style. Rev. W. Butler, our beloved missionary in India, wrote an excellent letter to the students of the Garrett Biblical Institute, in Evanston, Ill., in which he asked, "How many of your number are willing to devote themselves to the cause of God and Methodism in India?" Twenty-five students were present, sixteen of whom responded at once in the affirmative, since which five more have entered their names as applicants. Three or four more are preparing to become missionaries in other fields. This fact needs no comment. Hundreds of young men are willing to go as missionaries to any part of the world, if the church wishes for their services.

Our files of that neat and excellent exchange, the *Pacific Methodist*, are up to the 5th ult. There appears to be a healthy progressive and peaceable spirit among California Christians. Our branch of the Church looks to expansion. Says the editor:

From various sources we learn there is a strong and increasing desire that steps be taken immediately to organize the Methodist Church South in Oregon. Appeal after appeal has been made to different members of the Pacific Conference by brethren in Oregon who are ready and anxious to unite their efforts to planting our church there.—We beg our brethren in Oregon to be patient a little while, and their wishes will be gratified.

Rev. Mr. Chapman contributes ethnological papers to the *Memphis Advocate*, showing that the origin of the three races, red, white and black, was in the family of Noah. His three sons, by special providence or miracle if you please, were made types of the present races of mankind, upon the differences of which a new social order was based and a new distribution of rights made. Thus, on divine enactment, he establishes the relations of Ham to Shem and Japhet. No climatic, or other natural cause could produce the differences appearing between the white man, indian and negro:

The inhabitants of Egypt were of the stock of Ham, through his son, Misraim, and consequently were black. This we shall prove—place beyond the possibility of a doubt.

He adduces numerous facts from sacred and profane history, which he thinks prove

That the Egyptians, or descendants of Misraim, were of dark complexion; and, by inference, that it was derived from Ham, his father. Should any of our readers doubt this, we would exceedingly dislike the task of convincing them that Jefferson was of white complexion and derived it from his ancestors.

Moses, when an infant, was put in an ark of bulrushes, which was "laid in the flags by the river's brink," when concealment longer was found impossible. The daughter of Pharaoh, on opening the ark, exclaimed: "This is one of the Hebrew's children!"—Exodus ii, 6. How came she to know at a glance the nationality of a child but three months old? The task was easy—the Egyptian children were black.

The relation and nature of the Hamitic race is thus placed on original grounds. Neither color, character, or condition is an adventitious thing, or a thing of yesterday. In proof of the antiquity and permanence of present types, he quotes Hotz, who says:

Should any further proofs be needed, we would mention that the paintings of the temples and subterranean buildings of the Nile valley, indubitably attest the permanence of the negro type. There we see the same crisped hair, prognathous skull, and thick lips.

Mr. C. thinks that from the moment Misraim, a son of Ham, placed his feet on the land of the Nile, the history of the Ethiopians of that country then began.

Egypt is called Misraim in the oldest records. If the land takes its name from a son of Ham, whose name and movements are given by Moses, how say infidel ethnologists and readers of hieroglyphics that the monuments, inscriptions and settlement of Egypt antedate Noah's flood, and that the Mosaic account is, therefore, wrong? Could a son of Ham, a stranger, have imposed his name on that land, otherwise than after the Bible account? Other dates to the contrary are simply an ambition of antiquity and false.

A Kentucky friend, in our office the other day, in reply to "What's the news from the West?" informed us that Rev. T. N. Ralston, D. D., had gone off to the Protestant Episcopal Church. Really, if our Episcopal friends would do as much for themselves as we do for them, they would get along faster. The *Nashville Advocate* has received the same news and raises this pertinent query:

If a Methodist, Presbyterian, or Baptist D. D. joins the Episcopalians, thereby acknowledging the invalidity of his former ordination, does he lose the degree which was conferred while he was out of the line of succession?

SPLITTING THE DIFFERENCE.

The Congregationalist, in a late issue, recommends a splitting of the difference between Calvinism and Arminianism. This, says the *Puritan Recorder*, 18th ult., we have before supposed was the present position of that paper, and of some of its friends, but we hardly expected to see so plain an avowal of it as we have before us. The Editor gives, in parallel columns, his statement of what he understands to be the distinguishing points of Calvinism and Arminianism, and then sums up as follows:

"Calvin taught the unconditional election of a part of mankind, at the sole pleasure of God, and without reference to anything of good or evil foreseen in them, and the unconditional rejection of the remainder. He taught that God decreed that Adam should fall, and his reprobate posterity be involved in eternal condemnation therefor. He taught that Christ died only for the elect; that mankind are totally depraved by nature, are guilty of Adam's sin, and are, in all senses, without free will to repent, until God gives it in the regenerative act; and that those whom God is pleased to elect, he effectually calls and sanctifies unto sure salvation.

"On the other hand, Arminius taught that God's decrees of election are conditioned on foreseen obedience in the creature; that Christ died for all men, and that all men may be saved by penitence and faith in him; that mankind are not guilty of Adam's sin, and inherit no moral corruption from him; that there is no irresistible grace in salvation, because none in which man is not active in his co-operation, if it change his heart, and none which he may not resist unto frustration; and that Christians may fall from grace.

"Such, if we understand the matter, is the substance of the original Calvinism of Calvin, and of its original opposed Arminianism—both having been greatly modified by later theologians, who receive them for substance."

After this version of the two systems, which deserves to be carefully pondered, the Editor thus proceeds:

"We venture here to suggest the following queries:

"1. Have not the practical experiences and theological discussions of the three hundred years that divide us from the birth day of these systems, demonstrated the applicability, in their case, of the old precept of Ovid, *"In medio tutissimus ibis"*—the middle course is safest?

"2. Is it not very doubtful, whether any creed, church, or person, in our country, at the present day, unless it be the Predestinarian, or Hard Shell Baptists, can be found ready to avow and defend *all* the principles of original Calvinism, in the entire and honest sense in which Calvin held them? Certainly those men will not do it, who are now accusing Congregational Creeds of heresy, because they are not thoroughly Calviuistic."

The item in his summary of Arminianism—"inherit no moral corruption from him" [Adam]—is not according to the standard—qolte.

The Congregationalist is an organ of the New Haven school of divinity. This overture to Arminians looks like giving up the great points at issue. It is honest and plain. How have they been striving, for long years, to evade Arminianism—by exegisis of texts and constructing new theories of moral and mental philosophy!

STEAMBOAT SAFETY.

On the 10th Feb., in Congress, (House) the bill reported from the Committee of Commerce to provide for the safety of passengers on steamboats and other vessels propelled in whole or in part by steam was the principal subject of consideration:

Mr. Washburn, of Illinois, explained the provisions of the bill at some length, stating that it was the result of careful investigation by the committee, and combined the best provisions of three several bills before that body. The necessity for stringent provisions was proved by the sad disasters which had happened within the past year.

Mr. Scott, of California, also advocated the bill, especially those provisions which related to the safety of passengers on ocean steamers. He recounted some of the horrors produced by disasters the last year, and the heavy pecuniary losses incurred, stating that not less than twenty-three millions of dollars had been lost, and about three thousand lives sacrificed.

Mr. Taylor, of Louisiana, reviewed the laws passed by Congress upon this subject—contending that their provisions were not enforced. He moved to add additional sections declaring that no policy of insurance shall be taken out upon the hull of any steamboat, upon passengers or freight, unless the owner had complied with the provisions of law in relation to the build of the vessel, its machinery, and so on. Also, that when an engineer has been in charge of a steamboat boiler when an explosion occurs which results in the loss of life; when a pilot has been in charge when a collision occurs by which lives are lost; when a master has been in charge when a fire occurs occasioning loss of life—that in these instances no owner of a steamboat shall be permitted to employ that individual until a jury has not only exculpated him of all criminal charge, but has made a report in writing that he is free from all censure, and making null and void any insurance effected by the owner of such steamboat violating this provision.

The propriety of Mr. Taylor's views were forced on us, in a late trip down Red River. We felt some uneasiness, from appearances, at the fire risk on the Douglass, which was not at all allayed by learning that the captain and mate were the same under whom the steamer Col. Edwards had been burned up, a short time before, with loss of 1100 bales cotton and 15 or 20 passengers! The cotton was insured, but what of the people?

News from the Churches.

TALLADEGA, Ala., Feb. 18.

Rev. F. M. Grace writes:

"We have had, as you may see from the "*Reporter*," a blessed revival here of late. Seventy or more had been converted. Of these we shall receive 12 or 15 excellent members. Nothing equal to it has ever occurred here. Dr Nall has begun his Missionary work with this most signal and glorious success. Our school is prospering. The agent is at work and in high hopes of success. Times are growing better, health is excellent, and all things bid fair for a year of spiritual prosperity."

The "*Reporter*" we have not seen, but copy the following account of this gracious work from the *Southern Presbyterian:*

TALLADEGA, Ala., Feb. 8, 1858.

MESSRS. EDITORS: Yesterday was a good and memorable day with us. It was the closing service of a meeting which had been continued for seventeen days. *Forty-two* hopeful converts stood up together and assumed, publicly, the vows of a Christian profession. These, with a great number of God's people, refreshed by the Spirit and thankful for His rich grace, sat down and in solemn silence held communion with their Lord and one another, around the sacrament board. It was indeed good to be there.

After months and years of discouragement, we had begun to see tokens of the return of God's Spirit, when, *unexpectedly*, Dr. Nall appeared on an *errand of business*. Having attended to *that*, and made his arrangements to leave at 10 o'clock, P. M., we prevailed on him (for he is always ready) to preach before he left. The solemnity and size of the congregation induced the writer, without the opportunity of consulting any one, to propose that we go right on with our labors. We did so, and, favored by Providence and by the special presence of the Spirit, we continued to meet for seventeen days.

The labors of our good brother were abundant and effective, for the Holy Spirit manifestly filled his heart and gave him utterance, and carried his message to the ears and the hearts of the people. At the end of two weeks Dr. Nall was compelled to leave; but Bro. A. A. Porter, by request, came promptly to our help and labored most acceptably till the close of the meeting. The ministerial brethren of the Methodist E. Church also co-operated with us most cordially and fraternally.

Thrice during the meeting we were startled by the summons of death. Two of the individuals were members of the church, and the third a most amiable and valuable citizen; and there were circumstances attending each case peculiarly impressive and affecting.

Our meetings throughout were characterized by solemnity, stillness, close attention, deep conviction of sin, and the absence of all effervescence and noise. In three or four cases, wives, after years of prayer and "hope deferred," were permitted to rejoice over the conversion of their husbands; *and they did rejoice.* In other cases, backsliding and worldly-minded professors felt that God had "restored unto them the joys of His salvation." But, perhaps, the most interesting feature was the large proportion of young men, students, of law and practising lawyers, as well as young men in other pursuits, who were brought to the Savior. In this gracious work, the pupils of the Presbyterian Institution, and also those of the Southern school, were greatly blessed.—The stranger and the orphan were among the number of those who found in Christ a friend. Without pretending to strict accuracy, we suppose the hopeful converts do not fall short of 70 or 75, of whom 42 have been received into our communion, and others may yet join.—Some 20 have united, or will unite, with the Methodist E. Church, and the remainder with the Baptist Church.

OLD WASHINGTON, Ala., Feb. 19.

Been around my work twice and made the acquaintance of nearly all my members. I am much pleased with the work. Thank God we see in our class (or society) meetings, buildings of better times. Yesterday, after preaching to a small congregation, we held class meeting as usual, and in the midst of it, from several members, the old-fashioned Methodist class meeting shout went up in praise to God. We hope, for better times, and I believe we are going to have them.

J. S. R. BRANDON.

SUMMERFIELD, Ala., Feb. 22.

I feel it my duty to inform the many readers of the Advocate, who have a special interest in Summerfield, that we have a very extraordinary revival in progress here. Sixty-four persons have been added to the Church during the past week, and (we think) fully that number happily converted. Many have been converted in the house of God, some at the Institute, some at the Academy, and others in the woods. The presence of the good Spirit of God seems to pervade the entire community.

It is customary to notice the *instrumentalities* by which such happy results have been reached. Two have been apparent among us—the study of the word of God, and importunate prayer. Nearly all our citizens have been studying the Bible, either in the Sunday school, or in Bishop Andrew's Saturday morning Bible class.

"The entrance of thy words giveth light" To Him who giveth the word that giveth light—to the God who answereth prayer, be all the glory. PASTOR.

YANKEE JIM'S, Placer co., California.

Rev. J. C. Stewart writes on business, Feb., and adds:

"The prospects of the church in this country are brightening. There have been several revivals since the session of our Conference. The good Master has blessed us with a gracious revival on this circuit. Sixteen were added to the church."

THE NEXT SOUTHERN CONVENTION.

It will be remembered, says the *Mississippian*, that the late Convention at Knoxville adjourned over to meet in Montgomery, Ala., on the second Monday in May next. There is every reason to believe that this Convention will be one of the largest ever yet held in the Southern States. Gov. McWillie will doubtless announce a list of delegates for Mississippi at an early day.

The *Mississippian* also publishes a list of the committees appointed to consider several subjects and report on them. We present one:

On Southern School Books: The following names are added to the committee raised at the last session of the Convention: Rt. Rev. Leonidas Polk, of La., Chairman of the committee; J. Perkins, Jr., of La.; W. Gilmore Sims, L.L. D., and R. B. Carroll, of S. C.; C. K. Marshall, of Miss.

By what hocus-pocus it came to pass that the last name on that list was not the first we know not. No man in the South has so early, so constantly, so loudly and so eloquently called on the people of the South to look to their school books as Rev. C. K. Marshall. He has pointed out the vices of those now in use and shown the importance of good ones and given the best practical suggestions for the remedy. Now that he has waked up the country, at last, on the subject of southern school books, he is ranked on the committee by men whose zeal in this connection is recent. The Educational Institute of the M. E. Church, South, will be in session, about that time. We hope Mr. Marshall will be there, where a proper position will be assigned him.

Domestic Missions.

TUSKEGEE, Ala., Feb. 3, 1858.

Please publish this report of Andrew Colored Mission for the First Quarter of 1858.

Number of preaching places 13, number preached to about 700, catechised about 125, died 2.

The Mission is in a good condition, and there are signs of improvement. At most of the plantations the negroes, old and young, seem to be much interested. We have some excellent meetings. The patrons are zealous and intend to sustain the work. At Quarterly Conference several were present and gave us to understand that they would support it with their prayers and purses to a liberal degree. Their zeal on that occasion, I understand, is about to provoke the establishment of another Mission in the bounds of this circuit. Two of the patrons have agreed to unite their congregations. This I take to be a very *good sign*. I have added two appointments this year. J. W. RUSH.

For the N. O. Christian Advocate.

REV. J. HAMILTON, D. D.

MR. EDITOR: I read with mingled emotions your notice of Rev. Jefferson Hamilton, D. D., in the last number of your paper.

It seems that eminent and faithful minister of the gospel, returning from a remote part of his extended field of labor, was stricken down by disease in New Orleans and was unable to accompany his friend, Dr. Stevenson, on his way to Nashville. At Nashville Dr. Hamilton now resides—there his wife and children have been waiting to welcome him home again, but he falls by the way-side and comes near losing his life. It reminds me of an incident in the life of McDonald, one of Napoleon's ablest and bravest marshals. Crossing the Alps in mid-winter, an avalanche swept away a whole company. A drummer, unhurt by his fall, recovered himself and with his drum beat for relief; the music came swelling up the Alpine gorge, but rescue was hopeless. McDonald passed on with his army to earn new laurels. Dr. Hamilton has been rescued in God's providence, and will yet do good service in the cause of his Master. Knowing him as I do, I am shocked at the thought of the loss which the Church has so narrowly escaped. He is a man of the highest order—a transcendantly great preacher—rivaling in zeal the early heroes of the Church, and toiling with self-consecrating and self-consuming ardor in the great work. Long may he be spared to the Church. Long may he live to thunder out such appeals as I heard him utter in this city in 1845. Urging timid seekers of religion to trust in God and to take his promises without reservation, he exclaimed, "Plant yourself upon the very center of God's promise, and if you sink, sink right through it and carry the fragments down to the flames with you, that hell may keep jubilee for a century over one broken promise of Jehovah!"

H. W. H.

Montgomery, Ala., Feb. 25, 1858.

For the N. O. Christian Advocate.

THE ALABAMA CONFERENCE

MUST BE DIVIDED.

The necessity of this division we would suggest and urge as an important consideration that may come before the ensuing General Conference. It is not important, now, to discuss where the line of division should be drawn, but only its necessity. And, 1st. It is impossible that the bishop and his advisers, whatever be their ability and industry, can duly consider the wants and peculiar circumstances of 200 ministers, and 1500 churches in the short time allotted for our Conference sessions. This must be apparent to all. It is true, this difficulty can not be entirely overcome, but this is no reason that it should not be avoided as far as possible. It is a fact, notorious in the Alabama Conference, that important business is often entirely neglected, or, driven through so hurriedly as to be altogether unsatisfactory. Reports from important committees are passed through under whip and spur, that demand time and sober thought. Conference societies press upon the heels of each other for time, and are adjourned with business half, or very imperfectly done. It is nonsense to talk about *taking more time*. When the preachers have been detained 8 or 10 days from their families and business, they *will hurry*. Let us then have less Conference business and we will have *more time* to do it. Let us divide.

2d. Another reason for division is the extent of our territory, embracing most of the state of Alabama, nearly an entire line of counties of East Mississippi, and the whole of west Florida. Look at the distance our brethren of East Florida will have to travel to Macon, the seat of our next Conference session. And perhaps no state under the sun can furnish a greater extent of miserable roads as Alabama. The Alabama Conference comprises territory enough for four very respectable Conferences. I see no *virtue* in holding such a large plantation under so great disadvantages of cultivation.

3d. Absence from pastoral duty, arising from distance to and from the seat of Conference we urge as another reason for division. The presence and influence of a godly pastor over the flock of Christ will be acknowledged and felt. The pastoral relation should be as constant and unbroken as is allowable by unavoidable circumstances.

From the reasons assigned, we hope that the next General Conference will divide our territory and give us more time for the discharge of our Conference duties. More weighty reasons we might suggest, and last, but not least, the Conference is a *burden*, with but few exceptions, to most places within its bounds, from the number of the body, and the expenses of its entertainment. Many places, too, where our Conference sessions are much desired and would no

ubt do nbundant good nre deprived of these asons of refreshment from their inability to tain it. To many it may seem undesirable break up long cherished associations, to dis- ve ties and bonds of Conference union, but se should all yield to the general good of Church. I have made these suggestions, t because I do not enjoy the fellowship of *all* brethren, but because I love the interests of Church *more*. J. A. SPENCE.

Marriages.

Married—On the 2d ult., at the residence of Mr. L. W. ith, Noxubee county, Mi., by Rev. W. C. Hearn, Dr. G. Hinton, of Alabama, and Miss Sallie E. Taylor. o the same day, at the residence of Col. Martin Blo- Pickens county, Ala., by the same, Mr. W. N. Macon, Mississippi, and Miss M. Juda Binion.

o the 24th, in Lowndes county, Mi., by Rev. Baird, D., Dr. John H. Kennon, of Greene county, Ala., and M. Latin Imay.

o the 25th, in East Feliciana, by Rev. W. H. Scales, Josiah D. Nattles and Miss Mary E. W. Lipscomb.

o the 22d, at the residence of Mr. H. F. Shelton, by v. D. A. Campbell, Mr. Enoch W. Francis and Miss oline E. Cook, all of Brandon, Mi.

Enoch of old was translated,
We are told in the good book;
But this Enoch was happily mated,
Though it was with a *Cook*.

Special Notices.

SECOND ROUND QUARTERLY MEETINGS
Natchez District, Mississippi Conference.

Woodville, March	6—7
Bayou Sara and Barrow Church, at Barrow Church	13–14
Clinton, March	20–21
E. Feliciana circuit and col'd mis., at Port Hudson	27–28
Wilkinson cir. and col'd mis., at New Hope, April	3—4
Percy's Creek, at Fort Adams, April	10–11
Buffalo, at Mount Carmel, April	17–18
Jackson, at Salem Church, April	24–25
Washington, May	1–2.
Natchez, May	8—9
Kingston, May	15–16

District Steward's Meeting at Woodville, March 6th, at 10 o'clock.

L. CAMPBELL, P. E.

FIRST ROUND QUARTERLY MEETINGS
Shreveport District, Louisiana Conference.

Natchitoches circuit, March	13–14
Caddo circuit, March	20–21
Grand Cane circuit, March	27–28
Sparta circuit, April	3—4
Lake Bistineau circuit, April	10–11
Mansfield and P. Hill circuit, April	17–18
Shreveport station, April	24–25
North Bossier circuit, May	1—2

JOHN PIPES, P. E.

The preachers will please inform me of the place of holding Quarterly Conference, by letter, as soon as possible. Address Pleasant Hill, La. J. P.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day*.

Stevenson & Owen, Ag'ts.

Nashville, Tenn., Jan. 25, 1858.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Long-king's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

Southern Methodist Almanac for 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

Stevenson & Owen, Agents.

Local Intelligence.

Boys, poor boys! what a generation is being raised up. The stabbings and murders that have shocked the city for ten days past, have been perpetrated mostly by boys. In one branch of the Common Council this week.—An ordinance for prohibiting the sale of intoxicating liquor to minors under eighteen years of age, was offered by Mr. Phelps and laid over for consideration at the next meeting. A penalty of $100 fine or 30 days' imprisonment is to be imposed on any liquor seller convicted of infringing this provision; and a similar penalty is to result if minors of that age are found in any bar-room or other place where intoxicating liquor is sold. The recklessness lately exhibited in so many instances by youths, is the occasion of the ordinance.

Distinguished Arrivals.—General Walker and Henningsen are both in the city. The former has taken his old head quarters, No. 17.

Some hints have been thrown out that Comonfort and Walker may join hands in Mexico and Central America. Vera Cruz town and province, having rebelled against the present government, in favor of Comonfort, offers a fine landing and sea front for operations.

U. S. District Court.—Gen. Wm. Walker appeared in court wednesday and gave bond of $4000 to appear in the U. S. Circuit Court the fourth Monday in April, and answer the charge against him of having violated the neutrality laws. Mason Pilcher, Esq., signed the bond.

Books—Buy the Books.—Orders for books are coming in briskly. This is well: circulate the books. We hope soon to have at 112 Camp street, very soon, a larger supply than ever of our own catalogue.

Cares.—How much beneath the spirit of Christianity are the carping anxious lives of too many Christians! You do not believe.—You talk of living by faith. But where is any such thing? Can you trust God for your souls, and can you not trust him for your bodies, for your children.—*Richard Allen.*

FUNERAL OF BISHOP WAUGH.

The death of this excellent man and bishop has before been communicated to our readers. The *Christian Advocate and Journal*, of 18th Feb., is clothed in mourning columns and details the funeral services.

The Methodist clergy in charge of the societies situated in and near Baltimore, at the request of the family of the deceased, made all the final arrangements, having met on Tuesday afternoon in the old Baltimore Conference Room, rear of Light street Church, and it was decided that such of the clergy of the various denominations as should attend the funeral, as well as the official members of the Methodist Church, should assemble at the family residence on South Green street, and walk in procession, as an escort to the remains, to the Light street Church.

After preliminary services in the Church Bishop Janes arose and announced his text. He said he would direct the meditation of his hearers to passages from the 6th, 7th, and 8th chapters of the Acts of the Apostles:

"I have spoken of the character and history of Stephen as illustrative of the life of him whose burial services have convened us here. It is not necessary for the elucidation of our subject that the parallel should be complete in all its incidents. The ministers of Christ do not now work miracles, nor are they called upon to suffer the pains of martyrdom for their belief. Nor is it necessary that there should be an equality in their services. The resemblance may sufficiently exist without this. I make this remark that I may not be considered as unduly eulogizing our departed father and friend. But the parallel is not less striking. If the comparison holds in principles and issues, it is legitimate.

"My opportunities of knowing personally the private experiences and incidents in the life of our departed father in the Church have been limited, and I leave a history of them to other hands, and to the appropriate occasion. The subject of our discourse was born in Fairfax county, Virginia, in the year 1789. So near the place of his nativity, and here, where he has passed so many years of his life and labors, I say of him, he was of *'honest report.'* Even in his boyhood he was without the vices and follies of youth, and in his mature years he was without reproach. As a son, a brother, a husband, parent, friend, in all the relations of life, he was of good report. I wish that this merit were more fully appreciated; for while I would not withhold from those who have erred the praise of repentance for their faults, yet I do say, there is in an unspotted life a charm and an attainment, a crown of beauty and of honor, worthy of every effort. He was of honest report as a man.

"He was a man of *wisdom.*' I do not say he was a genius, perhaps it was better for the world that he was not; but I do claim that he was a man of a high degree of wisdom, and his attainments were of an extensive character. He was a man of clear discrimination, sound judgment, and of great discretion. His reading was general, his recollections were unusually good, and he possessed the remarkable faculty of making all his information available.

"As a Christian he was, like Stephen, *'full of faith and the Holy Ghost.'* In his early youth, at the age of fifteen, he attached himself to the Church of God, and maintained his reputation as a consistent Christian to the time of his death.

"His faith was powerful. His religious experience was deep and spiritual. He was eminent for his faith and devotion, and remarkable for the uniformity of his experience and the strictness of his Christian life. He lived in fellowship with God, and was a temple of the Holy Spirit.

"His ministerial character and success are described in the text: *He was full of faith and power.* His convictions of his call to the ministry were so strong, that he considered to resist them would prevent his being a disciple of Christ, as the following extract from his journal will show:

"'But, O, my soul! there is yet another duty required; and must I take up the cross and follow Jesus? Must I give up my dear relations, my father, his house, his lands, my brothers and sisters, and must I give up my own will, and be directed by God to call sinners to repentance, or I cannot be his disciple? I must; the Word of Truth declares I must. Good Lord, I want to live and be thy disciple. But how can I declare the word of God to man? Serious and solemn calling! Lord, and must I go? Have I been saying to my soul I will not? If I have, Lord forgive me! I want to be a faithful and obedient servant of God! Yet, O the greatness of this work! to preach the Gospel, who is able? Lord, if I must speak for thee, and declare thy will to man, speak, O speak through me, and by me, or rather let me never attempt it. I pray thee, O God! to qualify me for *this* station.'

"He believed that the ministry of reconciliation was happily designed for winning souls to Christ; and he was so endued with power from on high, that his efforts were crowned with great success. He did not work miracles like Stephen, but through his efforts many were turned unto the faith. A portion of his early ministry was spent in this very church, and in it his labors were successful in the conversion of many souls. After spending, laboriously and successfully, nineteen years in the pastoral work he was elected book agent, in which office he spent eight years in conducting the religious press; and few men have contributed more extensively to the spread of religious literature in the Church and country.

"In 1836 he was elected to the office of bishop. This difficult and very responsible office he filled with general acceptance and much usefulness. Such was the confidence in his Christian integrity, in his strict impartiality and correct judgment, that his decisions and appointments were received with as much satisfaction, and acquiesced in as cheerfully, as human fallibility would permit. Thus, as pastor, as a conductor of the religious press, and as general superintendent of the Church, he acceptably served his generation and his Divine Master for forty-eight years.

"He died at his post." A short time since he went to Carlisle, and spent several days in promoting a revival of religion, preaching, praying with the mourners, counseling with the ministers, and while engaged in these labors he was attacked with his last illness. In preaching his last two sermons he had found it difficult to pronounce some of his words distinctly. Disease was upon him; he came home, and died. Thus was he found at his post in his last days; with gray hairs, trembling limbs, and at an inclement season, his last labors were given to the service of his Divine Master. May this, my dear brethren, be a paragraph in the concluding history of every person here!

"Like Stephen, he 'died devoutly.' On the morning of the day preceding his decease he led the family devotions, his now widowed consort reading the Scriptures, and he in his bed offering up to the throne of God the daily orison of a devout and trusting heart. On the evening of the same day, a brother clergyman being present, he desired him to perform the family service of the evening, in which he was joined by our deceased brother in exclamations of joyous thanksgivings for the mercies of God.—During the night of his demise those in his room heard him earnestly engaged in prayer. He first prayed for the Church, asking a Heavenly blessing on her interests in general; and then he pleaded most fervently and earnestly to God for the advancement and prosperity of the missionary work specially, and then, with the heart of a Christian husband and parent, interceded with his heavenly Father for his family.

"Soon after, this season of prayer, he was heard to moan. The family were immediately summoned, but before his physician could reach him he had quietly ceased to breathe.

"Our last statement concerning his death is, that it was a *pleasant one.* He 'fell asleep.' In a conversation with a brother, on the evening preceding his demise, the subject of 'death' was introduced, the brother remarking that 'dying' was not the proper expression; that it seemed harsh when applied to a Christian; but that falling asleep was the most suitable one. The bishop replied, 'Yes, that is the proper expression—falling asleep.' So, calmly relying on the promises and mercies of God, he fell asleep, 'fell asleep in Jesus.' Well may we to-day sing:

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.'

"How does it become us to magnify the grace of God in the life and death of our beloved brother! to express our thankfulness for that heavenly mercy that called him to early repentance; that grace that inspired his more mature vows of devotion to the service of our heavenly Father; that grace that enabled him to renounce all worldly wisdom for that wisdom which is of God; and that grace which crowned his long and eventful life, giving promises of a glorious immortality. The manner of his death is also encouraging to us who have been left to sorrow for his loss, leaving the scene of his labor and conflict so peacefully, and entering into the reward that Christ has promised to those who live up to his commandments, and die in peace with God and man.

"Lastly, as in the case of Stephen: 'devout men carried him to his burial, making great lamentation over him.' A Christian burial! O how unlike a heathen funeral; how unlike the warrior's, with all its pomp and vanity; how unlike the funeral obsequies of the statesman. 'Devout men carrying Stephen to his burial,' without pomp and display; with all the simplicity of the Christian services, and using the occasion as a means of refreshing their own resolves to serve God with all their hearts, and as an incentive to others to imitate the Christian virtues of him over whom they made lamentation.'

"We have here assembled to carry our deceased brother to the grave, 'devoutly lamenting' our loss. O how peculiar are the Christian funeral rites! for in the hour of this solemn service we can also rejoice in the confident belief that the spirit of our brother has gone to the bosom of his heavenly Father, and has been welcomed to the throne of grace. We believe that God will reanimate him, that he will be rewarded for his faithfulness on earth, and that he will glorify and magnify God forever. O let us look forward to the time when we will be enabled to join him in mansions of heavenly bliss; and while we mourn with those afflicted ones of his immediate household, yet we rejoice as Christians in the hope of a renewal of those ties which have been severed on earth to be cemented in heaven for all eternity. May the blessing of God be upon his family; may the glory of God soothe and comfort them in this their hour of earthly sorrow; and may we all follow him as he followed Christ, and live with him and die with him, through the merits of our blessed Savior."

The Rev. Dr. Fuller then pronounced the benediction, and arrangements were made for the re-forming of the funeral procession.

The remains having been again removed to the hearse, and the procession ready for moving, they proceeded by Baltimore street to the Mount Olivet Cemetery, where the interment took place, the deceased being interred in the family lot. The exercises at the cemetery consisted in reading of the burial service, by Bishop Scott, commencing,

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

The choir of the Church then sang the following hymn from the pen of Miss Georgiana A. Hulse:

"Home at last! Home at last!
From an earthly shore,
For O! I've join'd the ransom'd ones
Who pass'd on long before.
Here each tear is wiped away
By God the Holy One;
There's naught but songs of praise and joy
Round the eternal throne.

"The pure in heart, the pure in heart,
Robed in spotless white
Are here with starry crowns of joy,
All gloriously bright.
And some I've loved so long ago,
Who left me sad and lone,
Within our Father's house
Safe at home, safe at home.

"Safe at home! safe at home!
O! let the echo go,
To soothe the hearts that mourn me yet,
In that first house below.
For His dear arms are round me now
Who was for sinners slain;
Through him I've won my life,
For me to die was gain.

"Safe at home! safe at home!
From an earthly shore,
I'll bless and praise Him, O, my God!
Forever, evermore."

In addition to those who proceeded in the funeral train, which extended nearly a mile, were large numbers who proceeded there in private carriages, anxious to be present on the solemn occasion.

The spot in which the remains of the departed rest, is near the graves of those eminent servants of God and the Church, Bishop Asbury, George, and Emory.

LAUNCH OF THE LEVIATHAN.

The steamship Leviathan was successfully floated in the Thames, on Sunday, the 31st of January. Arrangements had been perfected to complete the launch on the day previous, but the prevalence of a heavy gale rendered a postponement imperative, and as Sunday proved most auspicious, it was determined to proceed with the operations, rather than encounter the risk which a further lengthened delay would have entailed. The final floating of the great ship was effected with perfect ease, and no accident of any kind occurred, although the river was literally covered with boats full of people, and the timbers forming the cradles, which had been kept down by the weight of the vessel, ascended with great force some twenty or thirty feet above the surface of the water. The scene was a brilliant one, and the enthusiasm of the multitude who witnessed the launch was manifested in loud and continued cheering.

The Leviathan was towed by four powerful tug boats to her moorings opposite Deptford, where she will remain until her internal arrangements are completed.

The mammoth steamer—perhaps the most stupendous combination of skill, enterprise and capital of an age replete with wonders—is at last afloat on the element over which she is destined to reign supreme, until eclipsed by some more daring conception of scientific and constructive genius. Mr. Brunel, the engineer who designed this splendid creation of naval architecture, is the same favored child of science who projected the "Great Western," the first large steamer that ever successfully crossed the Atlantic. He may be termed the father of ocean steam navigation, and he is now quite as confident that the croakings of jealousy and incredulity will be silenced by the success of the "Leviathan," as he was that the former monument of his genius would confound the calculations of all scientific men.

As it is probable that the "Leviathan"—the latest as well as greatest wonder of the world—will visit the United States, on a trial trip, in the course of a few months, a cursory glance at her proportions, and at the principles involved in her construction, may not be out of place.

The imagination is staggered by the mere effort to form a conception of the huge hulk of a vessel, 700 feet long, 83 broad, and 60 in height, measuring 27,000 tons burthen, and with 12,000 tons of iron employed in her construction. A more definite idea will be entertained of her size, if we state that a walk round her decks will afford a promenade of more than a quarter of a mile. She is six times the size of the largest line-of-battle ships; alongside of her, all the "Adriatics" the "Ningaras" and the "Pennsylvanias," would appear a mere canoes. Noah's Ark alone could be compared to her in size. She will be able to carry 5000 passengers and 17,500 tons of cargo, and Mr. Brunel is confident that she may, by the combined use of the screw and side wheel, be propelled across the Atlantic at the minimum rate of 18 miles an hour. By a singular combination of ribs and webs, she is made nearly as strong as if she were one single block of iron. She is double-planked throughout—being, in fact, a ship within a ship—the inner skin three-quarters of an inch thick, and the outer one an inch. In this manner all danger is obviated of her foundering or being broken in two by the power of the waves. This latter question has been satisfactorily settled by the immense strain to which she was subjected on the cradles while being launched—greater than any she will ever encounter on the briny deep.

There is no principle in naval architecture more generally recognized than that length and size are necessary to the attainment of speed. George Steers, the great American ship-builder, frequently remarked that with length and power he could construct a vessel to cross the Atlantic in six days. As a necessary consequence of the lengthening of the keel and of the increased power of the machinery, the time of crossing the Atlantic has been reduced from sixteen or eighteen days to nine or ten by the Cunard and Collins steamers.—Brunel, acting upon this great principle, developing it to its fullest extent by his admirable skill, is confident that the Leviathan will make the passage between England and America in less than seven days. This would truly be traveling on the wings of the wind, and we imagine that there are few who would not prefer such a floating palace, resembling a well-conducted hotel, to the comparatively slow and inconvenient steamers now running from New York and Boston.

But the most important question to be determined by the "Leviathan," and one peculiarly interesting to the South, is the possibility of carrying bulky freight by steam, at remunerative prices across the Atlantic. Hitherto this has been deemed impossible, owing to the immense quantity of fuel required to obtain speed. The Collins steamers, though liberally supported by Government, and nearly all other American trans-atlantic steamers, have proved disastrous failures, because they are not capable of carrying a sufficient quantity of freight. It is calculated that with the present size of ocean steamers, at least *one* ton of coal is required to propel *one* ton of freight across the Atlantic.—Owing to the immense carrying capacity of the "Leviathan," and to the comparatively small quantity of fuel consumed by her, it is supposed that she will convey *ten* tons of freight across the Atlantic with *every* single ton of coal.

Should this calculation prove correct, it is no exaggeration to say that the Leviathan will compete successfully with sailing vessels in the transportation of freight, and that iron and steam will, in a few years, supplant wood and canvas in the carrying trade between the two hemispheres.

There are but few ports in the United States capable of receiving such an immense vessel, drawing nearly thirty feet water. The Chesapeake Bay is probably the only one where sufficient depth of water can be combined with a probability of securing freight in such abundance as to fill her. A company is now being organized in Virginia for the purpose of establishing direct trade between some port in the Chesapeake Bay and Milford Haven in England, and, although the Leviathan was originally intended for the Australian trade, some hopes are entertained of securing her as the pioneer of the line.

TELEGRAPH.

LOUISIANA LEGISLATURE.

Baton Rouge, March 3.—A bill passed the House, authorizing a company, *already organized*, to import twenty-five hundred free blacks from the coast of Africa, to be indentured for not less than fifteen years. Yeas 46; nays 21.

BURNING OF THE ELIZA BATTLE.

Mobile, March 3.—The steamer Eliza Battle was burnt at Kemp's Landing, near Demopolis, at 2 o'clock, on Monday morning.

Thirty-nine lives were lost, many having been frozen in the water.

Among the lost we find the name of Rev. Mr. Newman of Louisville.

The cargo of the boat, consisting of twelve hundred bales of cotton, is totally destroyed.

LATER FROM CALIFORNIA.

The steamship Philadelphia, which arrived at an early hour Tuesday, brought the California mails with dates from San Francisco to the 5th February. The main topics of news for the fortnight are the proceedings of the State Legislature, a multitude of suicides and bloody affrays, and a severe storm. We extract from the summary of the Alta California:

The summary of city news for the past fortnight will contain little else than the account of a succession of suicides and suicidal attempts. A perfect mania for self-destruction seems to have taken hold of the community; no less than thirteen suicides and attempts at suicide have occurred since the 20th ultimo.

A large amount of land has been finally confirmed to the Catholic Church. These are the mission buildings, with their lots, gardens, and cemeteries, at San Diego and San Luis Rey, San Fernando, San Juan Capistrano, San Gabriel, San Buenaventura, Santa Barbara, Santo Inez, La Purissima, San Luis Obispo, San Miguel, San Antonio La Soledad, Carmel, San Juan Baptista, Santa Clara, San Jose, San Francisco, San Rafael, and Sonora. Besides these church houses and lots, there is a rancho of 20,000 acres in Santa Barbara county, and another of 4438 in San Luis Obispo county.

BRAZIL AND THE UNITED STATES.

The call that has been made, by a Massachusetts Senator on the President for a copy of his instructions to our new Minister to Don Pedro's court may be explained by the following:

On the 6th of December last, Mr. Meade, who, as everybody knows, is the newly appointed Minister Plenipotentiary to the Court of Brazil, had an interview with the Emperor in which he presented his credentials. In the presentation speech of that gentleman he hinted that in the identity of the domestic institutions of Brazil and the United States were to be found a potent reason why the two nations should be brought into an association of sympathy and good understanding—an association much closer than has hitherto existed. He held the following language:

"Their application, in many respects, in their political constitutional organization, is well calculated to encourage political and social sympathies primative of mutual benefits and future commercial progress, while an institution common to both countries, fixed and deeply rooted in their soil, (with many hostile prejudices to encounter from without,) does now establish an affinity between these, and will insure, for mutual defense, a unity of action and feeling that will prove invincible in the future."

COMMERCIAL.

The New Orleans *Price Current*, of 30, says:

The week opened with a fair degree of activity in our leading staples, Cotton, Sugar and Molasses, with improved prices within the last day or two for the first and last named articles. Cotton having been for the moment favorably influenced by later European advices, though the improvement was lost again in the business of yesterday. In most articles of Western Produce the transactions have been to but a moderate extent, without material change in prices.

On Sunday morning the America's advices, three days later, were before the public, reporting an active Cotton market at Liverpool, with sales for the week of 77,000 bales, of which 10,500 bales were taken on speculation and 7500 for export, and an advance of fully a ¼d is reported to all qualities, the quotations being 7¼d for Fair Orleans and 7¼d for Middling ditto. On Friday the sales reached 15,000 bales, of which 7500 bales were taken on speculation, and the market closed buoyant, with a total stock in part of 285,000 bales, of which 148,000 bales were American. The advices from Manchester were favorable and the money market was easier, the Bank rate of interest having been reduced to 3 per cent. Consols for money closed at 96 a 96¼ and the bullion in the Bank of England had increased £180,000.

COTTON—Arrived since the 26th ult., of Louisiana and Mississippi 29,199 bales, Tennessee and North Alabama 10,185, Arkansas 1872, Mobile 2334, Florida 769, Texas 330; together 44,079 bales. Cleared since the 26th ult. for Liverpool 22,119 bales, Havre (including cargo of ship James Harvey, omitted in our last) 4852, Marseilles 741, Antwerp 1224, Bremen 987, Vera Cruz 90; together 30,013 bales. Stock in presses and on shipboard not cleared on the 21 inst. 408,373 bales.

Our last report closed upon a rather quiet market, but on Saturday the demand was resumed with a fair degree activity and resulted in sales of about 11,500 bales. On Monday an advance of an ⅛ a ¼c was realized in the sales which took place, and which amounted to about 10,500 bales. The unwillingness or inability of buyers (limited being considered) to meet the demands of holders was still more marked yesterday, and but a comparatively limited number came forward; leaving the market exceedingly dull and unsettled, the few sales made, and which barely amounted to some 5000 bales, indicating great irregularity and a falling back of prices to about the position which they held prior to receipt of the American advices. The sales of the three days sum up 27,000 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,098,943 bales, against 1,320,340 bales to same date last year; and the decrease in the receipts at all the ports up to the latest dates, as compared with last year is 382,469 bales. In the exports from the United States to foreign countries as compared with the same dates last year there is a decrease to Great Britain of 22,872 bales, to France of 35,191, and to other foreign ports of 67,486 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 a 7	Middling	11 a 11¼
Ordinary	8 a 8¼	Good Middling	11⅝ a 12
Good Ordinary	9¼ a 9⅝	Middling Fair	11¾ a —
Low Middling	10¼ a 10⅝	Fair	nominal

SUGAR—Louisiana.—The better qualities have continued in good request at rather firm prices, while the lower grades, being more abundant and less called for, have given way an ⅛ a ¼ cent. The sales of the three days sum up about 4000 hhds, taken for the North, the West, etc., and we now quote as follows.

Inferior and Refining	2¾ a 3¾
Common to Good Common	4 a 4¾
Fair to Fully Fair	5 a 5¾
Prime to Choice	5¾ a 6¾
Centrifugal and Clarified	6 a 9

MOLASSES—Sales of 1200 bbls at 24 a 27c for Fermenting to Good, and 28 a 30 for Primo to Choice, and 400 half bbls mostly at 35c per gallon.

NEW ADVERTISEMENTS.

J. WRIGHT & COMPANY'S
PATENT MEDICINES OF GENUINE AND POPULAR
FAMILY MEDICINES,
Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.
Genuine Depot at Special Agency, 21 and 141 Chartres st. N. Orleans.

Vermifuges.—Wistar's Cherry Balsam, Swaim's, Perry's Dead Shot, McLane's, Jayne's Tonic, Korl's, B. A. Fahrenstock's, Swayne's.

Balsams and Cough Remedies.—Wistar's Balsam of Wild Cherry, Hall's Balsam of Liverwort, Swaim's Panacea, Sanford's Liverwort and Tar, Schenck's Pulmonic Syrup, New England Cough Syrup, Hershbonner's Expectorant, Hall's Balsam, Swayne's Balsam of Wild Cherry, Ayer's Cherry Pectoral, Taylor's Balsam of Liverwort, Jayne's Expectorant, White's Mountain Tea, Roger's Liverwort and Tar, Rose, Carroll's Liverwort, Stabler's Cherry Expectorant, London's Indian Pills, Dr. Rose's ditto, Whitcomb's Asthma Remedy, J. H. Schaffer's Olive Tar.

Sarsaparillas—Dr. John Hill's, S. P. Townsend's, Sands's, Old Jacob Townsend's, Carpenter's, Wynkoop's, Seaker's, Graffenberg's, Brandt's, Lyman's Yellow Dock.

Plasters—Wells' Strengthening, Ewen's ditto, Jew David or Hebrew, Hunter's, Knapp's Indian, Alcock's Porous, Griffith's Adhesive, Holloway's Arabic.

Liniments—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Clark's Depyle, Tobin's Venetian, Dewes's Nerve and Bone, Kendagor's, Dr. Bennett's, Rarilon's Horse, Merchant's Carding, Cheroker, Jaynes', McLean's, Volcanic Oil, Bragg's Arabic.

Ague Remedies, &c.—Dr. good's India Cholagogue, Rowand's Tonic, Mixture, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges—Thomas's Cough and Worm, Bryan's Pulmonic Wafer, Lowell's ditto.

Hair Preparations—Lovell's Wahnata or Hair Gloss, Barry's Tricopherous, Lyon's Kathairon, Bayle's Hyperion Fluid, Van Deusen's Walnut, Jarnot's Hair Tonic, Pinaud's Hair Invigorator, Lou on's Oriental Hair Tint, Hazel's San Toi-let, Oldridge's Balm of Columbia, Burnett's Cocoaine, Rodway's Carcassian Balm.

Panaceas—Swaim's, Hoofe's, Collin's Indian Vegetable, Longley's Ora or Wonderful.

Ointments and Salves—Daily's Magical Pain Extractor, McAllister's All Healing, Professor Holloway's Ointment, Brook's Magic Salve, Pryne's Pile, Gray's, Harrison's Little Trader, Magnetic, Dodson's, Lyon's Sanative and Arabian Balsam, Swayne's Ointment, Chinese Specific Vermifuge, Poland Oak's Comfort, Anderson's, Covell's Itch ointment, Wistar's Canada Balsam, Buchan's Gilbert's Anti-Bilious, Hooper's, Hewlett's, Lelly's Pills, Ingalls by's Tetterine, Wynkoop's Tetterine, Lagona's, Rodway's Regulators, Read's Railroad, Lelly's Female, Loudon's Indian Sanative an Prague, Rodway's Holstead's And Dyspepsia, Gordon's, Swayne's Sugar Coated Sarsaparilla and Tar.

Also, McLean's Strengthening Cordial, and every description of Miscellaneous Medicines known to the trade.

mar 6-ly

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.
Office for the present, 56 Third street, near City Hotel.

References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Keitt, " " " " " Hon. Judge H. S. District Court; Rev. J. C. Keener, D. D., Charleston, S. C.; Rev. J. B. McFerrin, D. D., Nashville, Tenn.; Rev. J. C. Keener, D. D., Charleston, S. C.; Rev. W. M. Wightman, D. D., Oglethorpe, Ga.; Rev. H. N. McTyeire

POETRY.

For the N. O. Christian Advocate.

LINES.

How sweet to feel in sorrow's hour—
To feel in trouble's darkest day,
There is some high, omniscient power
To guide us through this life away—

Away to that sweet home above,
Where all is bright, and fair and pure,
Where naught is felt but heavenly love,
And rest from all we here endure.

No anguish there may wring the heart;
No clouds of darkness shade the brow;
But angels pure, their bliss impart,
And streams of joy forever flow.

Oh! for that bliss the spirit sighs,
While prisoned in its earthly clay:
Upward we cast our wistful eyes,
And long for wings to soar away.

Feb. 18, 1858. S.

OBITUARIES.

DIED—At Duck Hill, Carroll county, Miss., on the morning of the 9th instant, Mrs. PENELOPE P. BINFORD, wife of Captain John A. Binford.

The deceased was born in North Carolina, October 24, 1815, and married to Capt. B. November, 30, 1830. This excellent lady being widely and favorably known, the intelligence of her death will strike sorrow to many warmly devoted hearts.

It is not within the compass of an obituary notice to recount her many domestic and social virtues. Indeed, it is rare to find so many amiable qualities of mind and heart blended in one character. In all the relations of social and domestic life she stood eminent for those traits that ennoble and ornament a lady. She was a kind and benevolent neighbor, a devoted wife and a fond mother.

Mrs. Binford was endowed, in no ordinary degree, with a strong practical intellect—was well informed on subjects of general interest; and mingling with these endowments the genial warmth of a kind and generous nature; she was a blessing to her community, as idolized guide for her children, and the life of her hospitable home. But more than all, she loved the walks of unobtrusive piety. She had been for a number of years a member of the Methodist Church; and though prevented of late by the condition of her health, from attending uniformly on the public means of grace, yet her well-worn Bible and frequent closet testify the intensity with which her heart sought the higher pleasures of communion with God.

When the hour of death approached, she met the stern call with calmness and resignation, assuring her husband and children that although she desired to live for their sake, yet for her own she was ready to depart.

Her funeral was attended by a numerous throng of weeping friends. Under the smile of the Sabbath sun, on the 7th instant we laid her remains in the grave—to have, we trust, "a part in the first resurrection." May God strengthen and abundantly bless the deeply afflicted family.

S. W. MOORE.

Grenada, Miss., Feb. 8, 1858.

PETER MCARTHUR was a native of North Carolina, and was born Sept. 5, 1790, and died Jan. 1, 1858. He united with the M. E. Church in the year 1834, under the ministry of brothers Mullins and Ramsey. Bro. McArthur was suddenly taken from our midst and did not make any statement in reference to his future prospects during his last illness; but we are not without hope. His change since 1834, in connection with his religious course afterwards up to the day of his death, is the predicate of our hope that he rests with the blest.

H. B. FARISH.

The Charleston and Richmond Advocates will please copy.

DIED—Near Greenville, Ala., Dec. 18, 1857, JOSEPHINE EDWOOD, aged 17 years. She was the third child of W. W. and Sarah M. Reddoch.

Gifted with an intellect of more than ordinary capacity, she bade fair, by her strict attention to study, to excel in science and literature. Her early death, when budding into womanhood with such promise, has thrown the mantle of sorrow over her entire acquaintance. She received the sad intelligence that she must die with some emotion, which, however, did not appear to arise from any fear of her acceptance through the Beloved, but rather because she earnestly desired a brighter manifestation of the same. She had joined the M. E. Church while quite young, and her deportment had been at all times in consonance with her profession. God answered her prayers for dying grace, by sending the Holy Comforter to sustain her. Filled with joy, she conversed with her friends with calmness. Indeed she appeared to be at the portals of heaven, and yet permitted to speak of the wonders of redeeming grace, e'er she left.

"Say, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their mortal woes,
They are not lost—but gone before.
To Zion's peaceful courts above
In faith triumphant may we soar,
Embracing in the arms of love,
The friends not lost—but gone before." J. W.

DIED—At Monticello, Ala., 29th of Nov., 1857, HENRY CARY, son of Dr. Wm. and Matilda Cary, aged 12 years. More than a year before his death he sought and obtained acceptance with God, through a crucified Savior. His consistent and pious life after this period, with his calm and peaceful death, give abundant evidence of the genuineness of the work.

When informed that he must die, it did not alarm him. His reply was: "I am not afraid to die—I shall go to heaven." During the last night of his illness he joined in singing, and was frequently heard to whisper, "Blessed Savior," "Sweet Heaven." Just before expiring, he said to his father, who had been praying by his bed, "I shall soon be in heaven." A few moments passed, and he slept in Jesus.

DIED—In Washington county, Miss., on Deer Creek, Jan. 30, 1858, of inflammation of the brain, JOSEPH SCOTT, infant son of H. R. and Lucy Hampton, aged 1 year, 7 months and 20 days.

"The book of Providence is a lesson book," and the [illegible] we learn in the death of our loved ones are heart lessons—learned in sorrow, bitterness and tears. But in the loss of our children sorrow is illuminated and cheered by hope; our bitterness is sweetened by the reflection that it was the voice of Jesus that called them to his bosom; and through our tears we may see the arching brow that promises a blessed reunion with our little Josephs in a state undisturbed by tears or parting or death.

"I am weary of loving what passes away—
The sweetest and dearest, alas, may not stay!
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

"I am weary, my Savior, of grieving thy love;
O when shall I rest in thy presence above!
I am weary—but O! let me never repine
While thy word, and thy love, and thy promise are mine."

Greenville, Miss. W. B. H.

DIED—In Greensboro, Ala., Jan. 12, 1858, Mrs. ELIZA JANE EVANS, consort of R. H. F. Evans, aged about 24 years. Mrs Evans joined the Methodist Church about five years since, and lived in the communion of said Church until her death. During her sickness I visited her, and found at several visits her religious experience to be rather wavering. At my last visit, however, which was two or three days previous to her death, I found her to be resigned and joyful. She leaves to mourn her death a husband and one child. May God keep unto eternal life the child, a dying mother's gift to the Lord. W. B.

DIED—In Yazoo county, Miss., October 13, 1857, Mrs. MARY SCOTT, in the 70th year of her age. She had been a member of the Methodist E. Church for 40 years, and professed to enjoy religion for more than 36. D. M. W.

DIED—In Gilmer, Texas, Dec. 5, in the 26th year of her age, Mrs. ELLEN E., wife of Dr. Henry Ford, and daughter of Mrs. Ellen Forster, of Vicksburg. She was a faithful and consistent member of the M. E. Church. During her affliction she manifested more christian fortitude and patience than I ever witnessed. A FRIEND.

CHILDREN'S COLUMN.

Edited by Mary.

THE GOLDEN COIN;

OR, THE LITTLE STREET BEGGAR.

It was the morning of a New Year, that had just set in, bright, golden, and beautiful. The sun glistened like jeweled raiment in the cloudless sky. The chiming of the silvery sounds of the bells struck joyful upon the listener, in every street. The air was cold, though not piercing; bracing, though not biting; just cold enough, in truth, to diffuse life and elasticity into every one that moved.

There was a little girl—a child of poverty, on that New Year's morning—walking in the streets with the gay crowd that swept past her. Her little feet had grown so numb, uncased only in thin shoes, and those badly worn, that she could but with difficulty move one before the other. Her cheeks shook at every step she took, and her lips looked truly purple. Alas! poor Elsie Gray! She was a little beggar!

Just like the old year was the new year to her. Just like the last year's wants, and last year's sufferings, were the wants and sufferings of this. The change of the year brought no change of her condition with it. She was poor, her mother was a widow and an invalid, and the child was a poor beggar! In the old and cheerless room gloomed no bright fires of anniversary. No evergreens, no wreaths, no flowers, save a few old withered ones, decked the time stained walls. There was no sound of merry voices within the door, to say to widow Gray: "A happy New Year to you, Mrs. Gray." Heaven seemed to have walled her and her abode out from the happiness that was all the world's on this festive day of the year. It had provided, to all appearance, no congratulations, no laughter, no gifts, no flowers for them. Why? Were they outcasts? Had they outraged their claim on the wide world's charity? Had they voluntarily shut themselves out from the sunlight of living creatures around them? Mrs. Gray was poor!

Little Elsie stopped at times, and breathed her hot breath upon her blue and benumbed fingers, and stamped her tiny feet in their casements with all the force left in them, and then big tears stood trembling in her large blue eyes for a moment, and rolled slowly down her purple cheeks as if they would freeze to them. She had left her mother in bed, sick, exhausted, and famishing! What wonder that she cried, even though those hot tears only dripped on the cold pavement. They might as well fall there as elsewhere; the many human hearts that passed her were full as icy and hardened.

She would have turned back to go home, had she not thought again of her poor mother; and she went on, though where to go she knew not. She was to become a street beggar.—Where should street beggars go? What streets are laid out, and named and numbered from them? Surely if not home, then where should they go? It was this thought that brought those crystal tears, that started those deep and irrepressible sobs that checked her instant utterance.

A little boy—a bright looking fellow—chanced to pass her as she walked and wept and sobbed. He caught the glitter of those tears in the sunshine, and the sight smote his heart. He knew not what want and suffering were. He had never known them himself—never once heard of them—know not what a real beggar was. He stopped suddenly before Elsie, and asked the cause of the tears. She could make no reply, her heart was too full.

"Has anybody hurt you?" asked the feeling little fellow.

She shook her head.

"Have you lost your way?" he persisted.

"No," answered the child.

"What is the matter, then?" he asked.

"Mother is poor and sick, and I am cold and hungry. We have nothing to eat. Our room is quite cold, and there is no wood for us. O! you do not know all."

"But I *will*," replied the manly boy.

"Where do you live?"

"Will you go with me?" asked Elsie, her face brightening.

"Yes, let me go with you," said he; "show me the way."

Through street, lane and alley she guided him. They reached the door of the hovel.—The cold breath of the wind whistled in the cracks and crevices and keyholes before them, as if inviting them in. A sick woman feebly raised her head from the pillow, and gave her a sweet smile. "Elsie, have you come?" she faintly said.

"Yes, mother," answered the child, "and I have brought this boy with me. I do not know who he is, but he said he wanted to come and see where we live. Did I do wrong to bring him, mother?"

"No, my child," said the mother. "If he knows how to pity you from his little heart; but he cannot pity me yet; he is not old enough."

The bright-faced, sunny-hearted boy gazed in astonishment upon mother and child. The scene was new to him. He wondered if this was what they called poverty. His eyes looked sadly upon the wasting mother, but they glittered with wonder when turned toward Elsie. Suddenly they were filled with tears. The want and woe, the barrenness, the desolation, were all too much for him. He shuddered at the cold, uncovered floor. He gazed mournfully into the fireplace. His eyes wandered wonderingly over the naked walls, looking so uninviting and cheerless. Putting his hand in his pocket, he grasped the coin that his mother had that very morning given him, and drew it forth. "You may have that," said he, holding it out to the child.

"O, you are too good! You are too generous, I fear!" as if she ought not to take it from him.

"Mother will give me another if I want," said he. "Take it—take it—you shall take it!" and he was instantly gone.

It was a gold coin of the value of five dollars!

Mother and child wept together. Then they talked of the good boy whose heart had opened for them on this New Year's Day. Then they let their fancies run and grow wild, and revel as they chose. They looked at the glittering piece. There was bread, and fuel, and clothing, and every comfort in its depths. Now they saw, within its rim, pictures of delight and joy; visions of long rooms, all wreathed and decorated with visions of evergreens and flowers; visions of smiling faces and happy children; sounds of merry voices, and the chiming music of bells; the accent of innocent tongues, and laugh of gladsome hearts.

Ah! what a philosopher's stone was that coin! How it turned everything first into gold, and then into happiness! How it grouped around kind and cheerful friends, and filled their ears with kind voices! How it garlanded all hours of that day with evergreens and full blown roses! How it spread them a laden table, and crowded it with merry guests! and those guests, too, all satisfied and happy! Oh, what bright rays shown forth from that trifling coin of gold! Could it have been so bright in child's or man's dark pocket? No; else it had before then burnt its way through, and lent its radiance to others. Could it have shown with such visions in the rich man's hands? No; else his avarice would have vanished at once, and his heart would have flowed with generosity. No, no; it was only to the widow and her child that it wore such a sheen, and emitted such brilliant rays, and revealed such sweet and welcome visions! Only for such as they.

The night returned this angel boy to the bleak house, filled with happiness, and lighted with joy; but he was not alone—his mother was with him. Blessed boy! He had passed the whole of New Year's Day in making others happy. And how much happier was he himself? How his little heart warmed and glowed to see that little child uncover the basket he had brought with him, and take out, one by one, the gifts that were stowed there; and how overjoyed was he to see his mother offer the sick woman work and a new home, and to see her suddenly strong and almost well, under the influence of kind offices. He wondered if their happiness could be possibly as deep as his own—if their New Year was as bright to them as it was to him. He knew not how any one could be happier than he was at that moment.

Years have rolled away into the silent past. That little girl—Elsie Gray—is a lady. Not a lady only in name, but one in deed, in heart and conduct. She dwells in a suburban cottage, and her husband is wholly devoted to her.—The husband is no other than the generous boy who, on the New Year's festival, accosted her so tenderly in the street, and went home with her. Her poor mother sleeps quietly in the churchyard; yet she lived to know that God had provided for her child. She died resigned and happy.—*Provincial Wesleyan.*

LOOK CHEERFUL.

A cheerful face is nearly as good for an invalid as healthy weather. To make a sick man think he is dying, all that is necessary is to look half dead yourself. Hope and despair are as catching as cutaneous compliants. Always endeavor to feel sunshiny, especially in a sick room, and look so too.

THE FAMILY.—Your own family should be a picture of what you wish other families to be.

PROFESSIONAL.

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Noyades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 8-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Sores, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

COMMISSION MERCHANTS.
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Oct 24.

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JOHN F WYCHE & Co.,
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A. H. May & Co.,
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New Orleans. Caddo Parish, La.
Walker, Hutchinson, & Co.,
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Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 79 St. Charles street, New Orleans. jy5-1y

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to go out. There are no IFS nor ANDS, humors nor bad blood I nothing some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen sour, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been afflicted for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.

For sale in New Orleans, wholesale and retail, by
dec5 1y J. WRIGHT & CO., 21 and 151 Chartres st.

JOSEPH C. BEALL,
ATTORNEY and Counselor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and transy other law business entrusted to his care. A residence of more than 18 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.

☞ References can be furnished if desired. mh21-1y

E. H. READ. J. HOBART HEDGES.
READ & HEDGES,
Plantation Drug Store.
DEALERS IN *DRUGS AND MEDICINES*, Paints, Oils, Brushes, Toilet Articles, Stationery, Patent Medicines, etc., No. 84 Common street between Camp and St. Charles streets.

Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

BIBLE HOUSE, 197 CAMP St., NEW ORLEANS.
The Southwestern Bible Society
Keeps constantly on hand all above a stock of plain and elegantly bound
BIBLES AND TESTAMENTS,
Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.

Citizens and persons from the country are respectfully solicited to call and examine the Books and prices.

Orders from the country, accompanied by cash remittances, supplied, and catalogues furnished by addressing Rev. F. R. CLEGHORN,
Geo. Agt. S. W. Bible Society.

MEMBERS OF THE SOCIETY.
Annual Members—Persons who contribute not less than $5 annually.
Life Members—Contributors of $30.
Life Directors—Contributors of $150.
Patrons—Contributors of $1000.
Honorary Members—Ministers of the Gospel whose congregations make annual contributions. Feb 20

SUNDAY SCHOOLS!

The "South-Western Sunday School Union,"
No. 197 Camp street, New Orleans, La., in the Bible House,
KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for cash, at the Catalogue Prices of the Parent Society.

The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.
Addresses, REV. F. R. CLEGHORN,
General Agent "S. W. S. S. Union,"
feb 27-1y at Bible House, 197 Camp street, New Orleans, La.

168 CAMP STREET. 168
Mrs. Boyd's Ladies' Emporium.
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb 13

BUSINESS CARDS.

Holmes & Clauss.
GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. au10

FASHIONABLE CLOTHING.
T. H. JACKSON & CO.,
No 82 Common street.
KEEPS SUPPLIED by frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—Also—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.
All on reasonable terms. T. H. JACKSON & Co.,
jan 31 No. 82 Common street, 2 doors from Camp street.

CLOTHING.
Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the Latest Styles, at the Lowest City Prices.
L. W. Lyons & Co.,
d12 83 Canal St. near Camp.

BOY'S CLOTHING.
PER LATE ARRIVALS,
A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices.
L. W. LYONS & CO.,
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To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
AT.....
No. 41 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14 R. W. RAYNE.

D. J. WASSON,
CARPENTER and BUILDER, No. 86 Rampart street, (formerly Hercules street.) Box, No 388 Mechanic's Exchange.
Will do work promptly and well, and as cheap as any for cash.

Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

Guddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Guddy, Browne & Co., 38 Camp street.
jy11 MOSES OWEN.

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WEST TROY BELL FOUNDRY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells mounted in the most approved and durable manner.

For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
Address, A. MENEELY'S SONS, Agents.
West Troy, N. Y. my16-1y

P. H. WILLARD,
COAL MERCHANT,
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THOSE desirous of purchasing Coal by Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand Pittsburgh, English and Cannel, Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

BOOTH & CO.,
ARCADE HAT STORE, No. 46 Magazine Street, New Orleans. Established in 1843. Manufacturers and Jobbers at Wholesale in Hats, Caps, Umbrellas, etc., etc.
For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug26

Parlor and Church Organs, Piano, Melodeons.
THE Subscriber furnishes lower than they can be procured of any dealer in America the celebrated ALEXANDER CHURCH AND PARLOR ORGANS; Prince's, Munning's Mason's Hamblin's &c., and all other American make of HARMONIONS and MELODEONS; Chickering's, Nunn & Clark's, Gilbert's, Boardman & Gray's, Worcester's, Stoddard's, Gales', and all other prominent manufacturer's make of PIANOS, HARPS, GUITARS, VIOLINS, Sheet Covers, Instruction Books, and Music of every description at *wholesale* and *retail*. Church Ministers and Schools supplied at a large discount. Every instrument guaranteed. Circulars and prices sent free. Address
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BLOOMFIELD'S
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No. 40 Camp street, corner of Gravier,
Over Barker's Banking House.
All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.
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FURNITURE! FURNITURE!!
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WE WOULD INVITE the attention of city and country purchasers, to our large and most complete stock of HOUSEHOLD FURNITURE. Embracing every variety in ROSE WOOD, MAHOGANY WALNUT, OAK and imitation woods together with MIRROES of all sizes; MOSS, HAIR and SPRING MATTRASSES, FEATHERS and HAIR CLOTH.

PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors, Parlor suits in BROCATELLE and fancy goods, CAMP STOOLS, IRON BEDSTEADS, OFFICE LOUNGES, and DESKS of all styles.

The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety, from damage in transit. C. FLINT & JONES,

Wholesale and retail dealers in Cabinet Furniture, Nos. 44 and 46 Royal street, New Orleans. ap18

VAN BIBBER HOUSE,
CORNER CARONDELET AND POYDRAS STREETS,
NEW ORLEANS.
I HAVE leased the above House, and have newly furnished it throughout, and it is now open for the reception of Regular Boarders and the Traveling Public. With an experience of seventeen years at the business in Louisiana and Texas, I flatter myself that I will share a liberal portion of public patronage.

I will also act as Agent for distant friends for the purchase or sale of any article in this market. HENRY VAN BIBBER. o31-3m

STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprise the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is inferior to none, and superior to many.

We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPPANED WARE.

We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.

We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.

☞ Remember No 1 Front Levee corner of Custom House at the sign of the BIG COOKE POT. AUSTIN & GOODWYN. ag29-6m

BENTHUYSEN, LEWIS & Co.,
116.....CANAL STREET.....116
Would call the attention of
STRANGERS
To their large stock of
PLANTATION, HOUSEKEEPING, AND FANCY DRY GOODS,
All of which they are now offering at
GREAT INDUCEMENTS.
This stock offers great advantages to PLANTERS, in the fact that it enables them to make all their selections, by the package, piece, or retail, at one establishment, at
LOWER RATES
Than any other house will sell. The stock of
BLANKETS AND NEGRO CLOTHS
is extremely large, and embraces the best manufactures at
VERY LOW RATES.
Jan16-13t BENTHUYSEN, LEWIS & Co., 116 Canal st

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OF THE
HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $500,000.....SURPLUS OVER $260,000.
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Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
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Hartford Fire Insurance Company,
(INCORPORATED IN 1810.)
Capital, $500,000.....Charter Perpetual
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The undersigned, Agent of the above responsible Companies, is duly authorized to issue Policies of Insurance on buildings, merchandize, ships in port and their cargoes. Also cotton in press, gin and sugar houses, household furniture and personal property generally, against loss or damage by fire in this city and in the country.

Ten per cent. cash returned on payment of premiums.

Losses equitably adjusted and promptly paid.
jan1 1y R. W. RAYNE, Agent

Bulletin
BOOK AND JOB PRINTING OFFICE
No. 35 Gravier street,
CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges—Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and dispatch. Orders respectfully solicited. o25-1y

C. VAN BENTHUYSEN. A. MONSEMBRE.
F. F. LEWIS, of Baptiste. GEO. G. KENDALL.
BENTHUYSEN, LEWIS & Co.,
Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS,
116 Canal st., New Orleans.
e19-1y

SAVE YOUR HORSES.
We take great pleasure in recommending the Mexican Mustang Liniment as a valuable and indispensable article for Sprains, Sores, Scratches or Galls on Horses. Our men have used it for severe Horns, Bruises, Sores, Stiff Joints and Rheumatic Pains, and all say it acts like magic. We use no other Liniment.
J. W. HEWITT
Foreman for American, Harndan's and Wells, Fargo & Co's Express.

Gentlemen—I had a negro man worth $1200 who took cold from a bad hurt, and was useless for over one year; I had used everything I could hear of without benefit, until I tried the Mustang Liniment. It has perfectly cured him, and I can now take the above price for him.
Respectfully yours, JAMES DORRANCE.

Every Planter, Teamster and Family should have this invaluable article. Sold by all respectable dealers everywhere.
feb 18 BARNES & PARK, Proprietors, New York.

EDUCATIONAL.

Mansfield Female College.
FACULTY.
Rev. H. V. THWEAT, D. D., President and Professor of Mental and Moral Science, and Ancient Languages.
Rev. E. D. PITTS, A. M., Professor of Mathematics.
GEO. W. THACHER, A. M., Professor of Physical Science.
Professor of Music and Modern Languages
Miss SALLIE J. MCNEELY, M. E. L., Instructress in English Literature and Belles Lettres.
Miss JUDITH A. DEROS, Instructress in Music.
Mrs. AURELIA G. THACHER, M. E. L., Instructress in the Ornamental Department
——, Instructress in the Academic Department.
Mrs. MARY BELL, Instructress in the Primary Department.
Mrs. SARAH PORTER, Matron
JAS. C. PORTER, Esq., Steward.
A. H. THOMAS, Purser.
The vacancies will be filled by competent persons

RATES OF TUITION PER SESSION.

Primary and Academic Department	$15 00
Collegiate Department	25 00
Ornamental Department	——
Music on Piano Forte, Harp or Guitar	25 00
Use of Instruments	5 00
Vocal Music	1 00
Modern Languages, each	10 00
Drawing, with use of copies	12 00
Painting in Oil	20 00
Drawing	15 00
Water and Chrompatic Painting, each	15 00
Embroidery	10 00
Incidental Expenses	2 00
Fee for Graduation and Diploma	5 00

No extra charge for Latin and Greek.

Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.

Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.

Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.

No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance at one time, or where an unavoidable Providence necessarily requires a removal.—☜

Books, Stationery, &c., are kept in the village for sale at the usual rates.

Semi-annual reports will be sent to parents and guardians.

Pupils are required to attend some church once each Sabbath, and to receive a lesson each Monday morning.

All letters received and written by pupils are subject to the inspection of the Matron of the College.

The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 18th of February; the second commences on the 19th of February and closes on the Wednesday after the first of July.

The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE,
THE Trustees of this prosperous Institution take pleasure in announcing that the Spring Session will begin the 8th of February, and continue twenty-one weeks.

It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.

Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.

After the first month, no pupils are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. M. THOMPSON, Secretary J. C. BLACKMAN, President.
jan 23 1y

Centenary College, of Louisiana
THE next term of this institution will open on MONDAY the 6th of October, 1856. FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. W. H. SCALES, M. A., Professor of Mathematics.
A. H. HOLCOMBE, A. M., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLCOTT, D. D., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In Collegiate Department.....30 00
Matriculation fee on entering College Department.....5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.

This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve mile East of Bayou Sara.

For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

Emory and Henry College,
WASHINGTON COUNTY, VIRGINIA.
THE Spring Session begins on 14th January, and closes on 9th June following. The College charges for five months, including Tuition, Board, Fuel, Washing and Incidentals, will be $71 25. For a catalogue or for other expenses, address
Jan 9-3m E. E. WILEY, Pres't., Emory postoffice, Va.

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institute to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. H. M. Lowe, of the fir

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 6. WHOLE NUMBER 370.

NEW ORLEANS, SATURDAY MARCH 13, 1858.

$2 00 A YEAR, IN ADVANCE. OFFICE—113 CAMP ST.

"WHOM, NOT HAVING SEEN, WE LOVE."

It is easy to love when eye meets eye,
And the glance reveals the heart,
When the flush on the cheek and the soul bespeak,
And the lips in gladness part;
There's a thrill of bliss in a loving kiss,
And a spell in a kindly tone,
And the spirit hath chains of tenderness
To fetter and bind its own.

But a holier spell and a deeper joy
From a purer fountain flow,
When the soul sends higher its incense fire,
And rests no more below;
When the heart goes up to the gate of heaven,
And bows before the throne,
And striking its harp for sins forgiven,
Calls the Savior all its own.

Though we gaze not now on the lovely brow
That felt for us the thorn;
Though afar from home we pilgrims roam,
And our feet with toil are wora;
Though we never have pressed that pierced hand,
It is stretched our lives above;
And we own his care, in grateful prayer,
"Whom, not having seen, we love."

We have felt him near, for many a year,
When at eve we bent the knee,
That mercy breath, that glorious faith,
Dear Savior, came from thee.
When we stood beside the dying bed,
And watched the loved one go,
In the darkening hour we felt his power,
As it hushed the waves of woe.

And still, as we climb the hills of time,
And the lamps of earth grow dim,
We are hastening on from faith to sight,
We are pressing near to him;
And away from idols of earthly mould,
Enraptured we gaze above,
And long to be where his arms enfold,
"Whom, not having seen, we love."

M. E. M.

AUTOBIOGRAPHY OF THE REV. WILLIAM STEVENSON.

[Under this head, we purpose furnishing our readers several numbers on experimental and practical religion, readable and edifying. The autobiography of Rev. Wm. Stevenson was furnished by Rev. J. Pipes. He died last year in Bastrop parish, La.—died a hopeful, happy *Christian* death. He had been for more than forty years a preacher of the gospel, and was the pioneer who planted the Church in Southern Arkansas and North Louisiana. Let such be had in honor. There is a lesson in such a life.—Ed.]

I was born in South Carolina on the 4th of October, 1768, near a station called Ninety-Six, a frontier not far from the Cherokee line. My parents were brought up in, and belonged to the Presbyterian Church, and I was baptized when an infant by a minister of that order, and brought up in the fear of God. When I was five years old, my mother became uneasy about the salvation of her soul, sought and found peace with God, through faith in our Lord Jesus Christ, and joined the Baptist Church. Some of them were warm hearted, shouting Christians, and my mother obtained like precious faith. That class then were looked upon by the old, calm, still-born regulars, as a kind of weak, enthusiastic brethren, but good Christians, and should be borne with in the Church. Among these kind of people I was raised. I frequently heard the Presbyterians preach; but never heard a Methodist until I was twenty years of age. God made my mother a peculiar blessing to me; I had no doubt of her religion. Her faith was a living faith, producing holiness of life. From her walk and conversation I received correct ideas of true religion, which fastened deep and lasting conviction on my heart, before I was eight years of age. I viewed the great God as the creator and preserver of all things in heaven and earth, and from what my mother told me about Him, I believed He was holy, just and good, and that His mercy was over all His works, and that He was not willing that any should perish, but that all men had power given them from him to repent and believe in Jesus Christ and live.

I frequently heard, in my raising, much said in favor of the doctrine of decrees, unconditional election and reprobation; but I never could believe that a God, just and merciful, would ever *will*, much less *decree* such great abominations, and even in my boyhood, before I was ten years of age, I seriously doubted any man who said he believed that doctrine; for I then viewed it as blasphemy. No, no, no, thought I; God is too good to do the devil's work for him. Will God furnish the materials, do all the work, find himself, and give the devil half? He owes the devil nothing; and will not work for him to keep him peaceable. Always, when I sinned, I condemned myself, and not God, in any sense. I felt that it would be just in Him to send me to hell for my own faults, for my own sins, which I ungodly had committed. And that God was worthy to be loved and praised for his goodness and mercy, in sparing such a wretch.

Thus I lived many years, sinning and repenting; making solemn covenants to lead a new life, to seek the conversion of my soul; for I believed that I must be converted, I must be born again or lost forever. I often cried to God for mercy, and would for awhile forsake the company of bad young men; but again fall a prey to the snares and follies of youth, except those base crimes called scandalous, such as stealing, perjury, willful lying, or deceiving the weaker vessels in breaking a marriage promise. In my young days, I therefore endeavored to avoid such; but I always viewed myself as unprepared for heaven, and I knew by reading the word of God that I had not religion, for all that had it had the witness in themselves. I believed that regeneration was the work of God's Spirit in the heart, and that the Spirit would always bear witness to his own work. I believed the word of God to be true, and that, if I ever did get converted, I should certainly know it by the witness of the Spirit of God that had done the work in my soul. I had daily the witness of condemnation in my own heart, which made me often cry, "Lord save, or I perish." My life was truly a life of boudage for more than twenty years, knowing my Master's will, but doing it not; while the judgments of God, mixed with mercies, followed me all my days of sin. I will mention a few of them, out of very many, as specimens of God's dealings with me:

When about eight years of age a horse ran away with me, and ran under the branch of a tree which brought my head against the side of the tree, and a dead snag, as large as a man's finger and about five or six inches long run into my right eye. I fell to the ground, but the horse ran on. I soon arose to my feet, and putting my hand up found the snag very fast in the socket of my eye, and the eye, what was left, thrust out on my temple. I took fast hold of the snag with my right hand, but could not move it. I then took hold of it with both hands and brought it out by a quick jerk, like pulling a tooth. I then put my fingers into the socket and pulled out some dead bark and splinters which came off the snag, and pressed my eye back into its place. While in great pain and bleeding freely, I fell on my knees and cried, "Lord, I know if thou wilt, thou canst restore my eye again. Have mercy on me; I will be thine from this time and forever." I then believed God had done this for my disobedience, and felt resolved to disobey him no more. I felt faith that God would have mercy and restore my sight, which was the case, in four months, contrary to the opinions of almost all who saw the wound. Almost all that part of the ball between the sight and my nose was cut away and came out in the healing. The third day, a doctor of great skill, probed it and examined it closely; when my mother asked him if he thought it would ever recover the sight again, he replied, "I do not know, madam; if God please, he will." So thought I; so I think now, that God in mercy did hear prayer.

About two years after, I fell from a ridgepole of a log house. At the raising, I was sitting on a short log, on which the ridgepole was to lie, and while pulling very hard by a rope, in bringing up the ridgepole, the rope broke and the log on which I sat turned over and threw me head foremost. I fell between two of the joists of the upper floor and on one of the sleepers of the lower; yet was able to rise to my feet and climb over the wall to get out, as there was no other passage. It is true I was hurt; but not materially. I was able to ride home about two miles. I was deeply affected in mind, especially in the *act* of falling headlong. I then felt that my life certainly was at an end, and had no hope after death, but a certain fearful looking for of that death which never dies. In the midst of these despairing thoughts, another thought, quick as lightning, passed through my mind—that God could save me. I cried to him for help, and strange as it may appear, before I reached the ground, falling amongst the sleepers, I had a little faith, as a grain of mustard seed, that God would save me, and so he did; and from that time to this, I am assured it was a providential interposition. O my soul, love thou the Lord. Love thou the Lord, for thou hast been plucked as a brand from the burning.

Shortly after this I rode ten miles to hear a new kind of a preacher called a Methodist; and as I never had heard one of that order I was desirous to see the man and hear what he had to say. There was a large congregation. Many, like myself, came to hear the stranger. He was a godly looking man, having a solemnity about him which commanded attention; he preached under the trees, in the open air, as the house was too small; his text was, "If a man abide not in me, he is cast forth as a branch and is withered and men gather them into the fire and they are burned." I heard with attention, found no fault with the man or with the doctrines. I viewed myself as a dry branch or as one out of Christ; and of course, I must be burned or converted, and become a faithful branch of Christ, the true vine. As I returned home to my father's house, I rode with a young man, an old friend and companion in sin and folly. He asked me what I thought of the preaching. I said that man was a good preacher. "Yes," said he, "and I thought when he was preaching about those withered, dead branches being gathered and burned, that you and I would be amongst them." I said I hoped not; we must turn and seek religion. "There is no hope for us; I know that we shall both go to hell." I told him God was good and merciful, and if we would turn from all our sins and seek, we should find mercy and be saved. He said he had no hope at all that he should ever be any better than he was; and that he knew he should go to hell at last, and I was sure to go with him. I was terrified at his conversation, and tried to remove his fear and unbelief; but all in vain. I saw we were both in the broad road—he through despair and I in presumption—two dreadful chains, in which Satan leads his captives. May God help his servants, the preachers, to break them both by pointing out the remedy. The same evening, when I returned to home, I met an old uncle, the Rev. James Fowler, a Baptist preacher, a man of eminence in that Church. I was glad to see him, as he was a friend and always showed me kindness. He asked me if I had been to hear a Methodist preach, that day. I had. Well, where was his text? The gospel of St. John, 15th chapter 6th verse. I repeated the text. How did he preach on that text? I told him, as well as I could. He said that was a strange thing to him, that, after a man was made a living branch in Christ he could wither, be cut off and be burned. But, said he, all the Methodists hold that doctrine. His observations on that text surprised me much, as I believed him to be a man of strong mind and well read; for I could not see what other doctrine could, with any degree of consistency, be advanced from the text, taking it in connection with the context and the whole chapter, which is exceedingly plain. I thought much, and more and more, of the great danger of prejudice, prepossession, and of preferring men's creeds and notions to the plain written word of God. Let creeds be reasonable, scriptural, and always leading the minds of men to a holy obedience to God and his law, and no good man will fall out with them; but when they act as opiates to keep us easy in our sins they are of the devil. I think the above preacher's name was Ellis. The second Methodist preacher I heard was Coleman Carlisle—perhaps a year after. His text was, "How shall we escape if we neglect so great salvation." He was truly a son of thunder. I had heard many preachers, of other orders, before him, and had felt very serious under some of them; but I never had such feelings under preaching as I had that day. He first pointed out the great salvation; secondly, the neglecters of that salvation; thirdly, he showed, in a clear and most terrible light, what the neglectors were not to escape; and while on this last head, it appeared to me that the power of God filled the whole house, which was large and overflowing with men and women. A cry was heard, through the whole house for mercy, except in the gallery, where all the young men had taken seats, where I was also. But, if all felt as I did, it was terrible; for I plainly saw under the last head, just what I believe every sinner will feel, when the trumpet shall sound. This indeed was a nail in a sure place, which never left me altogether.

In secret I often cried, "O wretched man that I am, who shall deliver me from the body of this death." When I would do good evil was present with me. I wanted religion on easy terms; the cross was too heavy. I refused it on God's terms, waited for a more convenient season and thus traveled on for years, a poor wretched condemned sinner; confessing judgment but taking every stay. I read God's word often, in which I plainly saw his ways to man. I saw that he was not willing that any should perish, but that all might repent and live.

I had a great desire to unite with God's people, so that I might live with them.—But I thought it would be one of the greatest sins I could commit, to join the Church without first having religion. This was a great error among the Baptist people where I lived and among whom I was raised; and this doctrine I drank so deeply it was a miracle of God's goodness that I was not ruined for ever; for had I had an opportunity of knowing the people called Methodists and been admitted on trial as a seeker and attended prayer and class meeting, I should have had religion many years before I obtained it. O, what a pity it is to see professors and teachers slutting the door against the seekers and children; the young lambs of the flock for whom Christ died, driving them from the fold to live in the open fields, there to await; out of the pales of the Church and God's appointed means of grace, until they get religion. May God have mercy upon poor little children and seekers that are thus neglected and driven from the fold of Christ, and told that they are not fit to come in until they can give a Christian's experience.—God will require the blood of those souls at their hands. I could not be admitted into the Church and there brought up in the fear of God, and of course I must remain out among the wicked, who were to be my only comrades and associates, and who never failed to lead my poor weak soul away from God. When I look back upon my past life, before I found favor with God, I clearly see why it was that I remained out of Christ so long. It was for want of help. Had I been admitted to the Church and taught, as children should always be, I would doubtless have been a happy, pious youth at least twenty years before I escaped from the snare of the devil. O what a loss I have felt, at twenty years, through false instructions. Thus I was led captive by the devil at his will, through that great and youth-destroying doctrine, that you must not come into Christ's Church until you have a Christian experience, you must not go into the school of Christ until you are a good scholar. The young trees must not be planted in the orchard until they bear good fruit. All such doctrines are destructive in the Church and out of the Church. They bind men, women and children fast in chains and keep them back from their rightful Sovereign and Savior. O, when will the whole Church of God wake up to a just sense of the salvation of their children! Thanks be to God, there is much doing and more will yet be done to save the children as they grow up. O, that parents, preachers and teachers would unite every where to pray, preach, exhort and teach children the way to Jesus their Savior who died for them.

I hope the reader will forgive me for detaining him so long about children and youths, when I tell him I was a child myself and recollect the blessings of some good instructions which led me to God; and the curse of false doctrines, which were only calculated to drive me from him. Thus I lived and grew up to manhood, repenting and sinning, hoping and sometimes almost desponding of ever finding mercy of the Lord. In this condition of mind, I left my father, mother, brothers and sisters, then living in Chester county, S. C., where we had suffered greatly in the revolutionary war. All was peace, but the pressure of the times was great, money very scarce, lands poor, and little encouragement for a young man to begin the world or make a living; but we had fine news from the West. Kentucky and Tennessee were fine countries, land plenty and good; so I set out to explore, settle and get rich.

For the N. O. Christian Advocate.

INFANT REGENERATION.

Mr. Editor: I have read Mr. Wakefield's "Theological Work" with care and impartiality, and confess myself no way enlightened upon the subject in question. Infant justification from the guilt of Adam's transgression, in virtue of general redemption by Christ, is clearly revealed in the holy Scripture; but justification by faith, and regeneration, or being born again, is no where stated as the spiritual condition of infants, but of adults *only*; and this understanding of the doctrine is argued and sustained by all Wesleyan standard authors, and of course the doctrines and ceremonies of the Church, in her ritual, must be understood in accordance with such standard authority.

Justification by faith, regeneration or the new birth, the witness of the Spirit and sanctification, being all spiritual and experimental subjects, can only be understood in their true import by spiritual discernment. "Power to become the sons of God," is the privilege of those only who "believe in his name." The washing of regeneration and renewing by or of the Holy Ghost are also blessings connected with faith in Christ; and an inheritance among the sanctified is also by faith in Christ. So that every true believer knows whereof he speaks and whereof he affirms in these particulars, and by personal experience has the "witness in himself;" while the spiritually ignorant and "unlearned" cannot know or understand them, and of course cannot explain them to others.

If infant regeneration, or the new birth, is bestowed on all infants, there can be no necessity for preaching this doctrine to adults, inasmuch as all may grow up in a regenerate state. If infant regeneration be true, the gospel would be only, at best, a guide to preserve mankind in infant regeneration privileges; this would turn the whole into a jargon of words, without design or application.

Adam fell by transgression, and himself and posterity in him forfeited temporal and spiritual life thereby, and lost the moral image of God, in which he was created; and, although he and posterity enjoy temporal life and its blessings through the gift of Christ, and are privileged with salvation agencies and instrumentalities, they are nevertheless born in the likeness of fallen Adam—(i. e.) diseased and depraved in mind and heart, although not chargeable with the guilt of his transgression; and thus has the Savior done for us what we could not do for ourselves. And should any die in infancy, or before the period of human accountability, the same grace of God in Christ can also accomplish for *them* the necessary qualification for the enjoyment of heaven.

The gospel for adults and Christian training for children are duties and means to lead all to the knowledge of their disease and remedy, under the blessing of God; but in connection with free agency, for their salvation or reprobation, as improved upon or otherwise.

"Jesus, thou great eternal mean, I look for all from thee;" and "except thou work in us, we can have no part in thee." W. F.

P. S. Infant regeneration, by baptism, is quite a different subject from the regeneration doctrine maintained by Mr. Wakefield. The form of baptism in the Episcopal Church prayer book, and also in the old Methodist Episcopal Discipline both imply and pray for the blessing, as promised to infants as well as adults; and, as connected with the ordinance, it is prayed for as a present blessing on the occasion.—The scriptural proof therein referred to is, however, very unsatisfactory, and few, if any, Wesleyan preachers believe in baptismal regeneration. It is a relic of the old mother Church.

W. F.

PROPHECIES.

There is no small instruction to candid minds in the following reminiscence, given by the venerable Bishop Meade, in his late work on the "Old Churches, Ministers and Families of Virginia:"

"Very soon after my entrance on the ministry, I read a sermon by one of our most distinguished Bishops, on those words of the Psalmist: 'Walk about Zion; mark well her bulwarks; consider her palaces,' etc. They were applied to our Church in this country, and her praises highly spoken. It was confidently affirmed that she must greatly prevail over others by reason of her divine organization and many excellencies. Just at this time I met with a sermon on the same text and in the very same style, by one of the oldest and most respectable Baptist ministers in Virginia, showing that the Baptist Church was so clearly the apostolic Church, of course after God's own heart, that it must carry everything before it; that the signs of the times could not be mistaken.

Shortly after this I went to the West, and heard of an eminent Presbyterian minister who was preaching from place to place a sermon, or series of sermons, if not from the same text yet on the same subject, in which he declared his Church was, as to her constitution, doctrine and discipline, so scriptural, and so suited to the genius of our government, that in twenty years the whole land would embrace it. At this time, also, a favorite song with many Methodists was—

"The Methodists are gaining ground;
The devil's kingdom's tumbling down!
Hallelujah! Hallelujah!"

"Doubtless all these were most sincere in their belief that what they earnestly desired would surely come to pass. Forty years have since elapsed, and no one of them has taken the place of the other. On the contrary, all of them have, by God's blessing, done much good on the different theaters assigned them, and are still doing good, and will do more good."

STERNE says in his Koran, "I never drink—I cannot do it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second in suffering, and the third in repenting."

GEN. JACKSON'S RELIGION.

Any expression of the religious sentiments of a hero who enjoyed a world-wide reputation will be read with interest. Col. Burton had written to the General, giving him some account of the great revival of religion in Lebanon, which laid the foundation of the Lebanon church, and informing him that two of his nieces, Mrs. Col. Burton and Mrs. General Carruthers, had professed religion, and joined the Church. The following is the General's reply to Col. Burton:

WASHINGTON CITY, Nov. 24, 1831.

"I am truly gratified to hear that your lady and Mrs. Carruthers, and many other ladies have joined the Church. I would to God that you and Mr. Carruthers would follow this good example. No people can flourish without true, genuine religion, which expels hypocrisy and deceit from the walks, purifies society, and calls down upon a nation blessings from above. How joyful to my departed wife, if she had been living, would this union of her neices to the Church have been? If angels are permitted to know what mortals here below are doing, my dear wife, at the joyful tidings, is praising the Redeemer, and thanking him that so many of her dear friends have been awakened by the Spirit, and brought to experience the blessed change from death unto life, and to exclaim in the language of the Scriptures, that they now know that their Redeemer liveth.—May you and Mr. Carruthers, and hundreds more of your friends, neighbors, and connections follow this example.

"Present me to your lady and Mrs. Carruthers, and assure them that I rejoice with them, on account of their happy change—a change that will give them peace and happiness in this world—firmness to meet misfortunes and visitations in this life—give them confidence that they can smile in Satan's face, and meet a frowning world. There is no real content and happiness in this world, except the consolations of religion, derived from the promises contained in the Scriptures.

"Have my little namesake (Andrew Jackson Burton) presented to the Church in baptism."

ANDREW JACKSON.

THE HOLY SPIRIT A PERSON.

To hear the prayers and remarks often made at prayer meetings, one would think the doctrine of the personality of the Holy Spirit practically lost sight of. Men pray not for the Holy Spirit, but for the "influences of the Holy Spirit." This is an expression nowhere to be found in the scriptures; and the impression seems to be, not of communication with a person having a distinct individuality; but of a certain undefinable influence, exerted upon the mind and heart of man. But the scriptural idea is that of a Divine Agent, the Holy Spirit communicating with the soul, enlightening the mind, striving with the heart, and leading the soul upward to God. It seems to me that this is a far more stirring and forcible idea than that of an indefinable influence. "The Holy Spirit, the third Person of the Trinity," dwelling in us, and making our bodies his temple, is the scriptural idea of the intercourse of the Spirit with true Christians. And this is what is promised, when Christ says the Father is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. And what an awful, yet delightful thought! To be guided by the Spirit of God; to have him dwelling in us, to quicken our consciences, to warn us of danger, to stir us up to duty, to strengthen our graces, to witness with our spirit that we are the children of God, and to work in us to will and to do of his good pleasure. And this honor have all the saints! This is what Christ means when he says, "The water that I shall give them, shall be in them a well of water springing up into everlasting life!"

N. Y. Observer.

SIN AND ITS CONSEQUENCES.

The London Times for Jan. 17th has the two following items, without note or comment, and apparently without the least surmise that one may be but the consequence of the other:

ITEM 1.—PARIS.—A Cabinet Council was held at the Tuileries on Sunday afternoon, and in the evening a grand ball took place. Dancing was kept up until a late hour in the morning. These usages on the Sabbath are matters of common occurrence in France, and many soirees dansantes take place every Sunday night, without exciting the slightest reproof on the part of the Catholic clergy.

ITEM 2.—The influenza is raging at Paris with unprecedented virulence. Several fatal cases are spoken of, and there are, it is stated on medical authority, not less than 60,000 cases under treatment. It is curious, however, that *lagrippe*, as it is called here, should exclusively visit the affluent classes. Saloons are deserted, and fashionable parties are postponed *pour cause de grippe*; but there is not a single influenza patient at the hospitals.

Men left to their own wills, will rather go to hell, than be beholden to free grace for salvation.

MISPRINTS.

The following curious examples illustrate the consequences of a hurried or obscure *chirography*, by those who write for the newspapers:

"Not many years since," says the *Daily Advertiser*, "a Boston paper informed its readers that a contract had been made with the 'Shoe and Leather Company of Providencetown, to get off a certain vessel which was ashore at Cape Cod." *Screw and Lever* Company was intended.

"A day or two since, another Boston paper stated that parties at Jonesport have contracted with the underwriters to take off and relieve the 'logwood and timber' from the deck of schooner A. Sawyer." *Locomotive and tender* would have been correct.

The source of these errors, and of a thousand others of the same sort, was evidently not in the printer, but in the hand-writing.

A PRESERVED RELIGION.—The Illinois *Baptist* says that there is a denomination in that State, generally known as the "Whisky Baptists."—At one of their churches, some time ago, a man who had led an immoral, dissipated life, applied for membership, stating that the conversion occurred some fifty years previous. Whereupon, neighbor of his remarked, "Ah, I'll warrant his religion to be good, for, to my knowledge he has had it preserved in whisky for fifty years!"

"Why don't you limit yourself?" said a physician to an intemperate person; "set down a stake that you will go so far and no further." "So I do," said the toper, "but I set it so far off that I always get drunk before I get to it."

THE BLIND AND MUTE.

The editor of the *Planters' Banner*, (St. Marys Parish,) has lately visited the Asylum, at Baton Rouge, and thus notices it:

And do the citizens of St. Mary know who originated this noble Institution, and by his energy and address induced the legislature to build it? We with pleasure point to our old friend, Frank Richardson, as the man. [We gave the wrong name last week—F. W.] "Honor to whom honor is due." It is a work of benevolence which will stand here as an enduring monument to his memory when he shall have passed away, and thousands of the unfortunate children of Louisiana who are destined to be consoled and benefited by it will cherish for him a regard and gratitude more honorable than temples of marble and monuments of brass. The directors of this Institution sent Mr. Moise, a distinguished artist of this State, to our parish to take a full length portrait of Mr. Richardson, to be placed in the Asylum which he originated. We saw the portrait at Baton Rouge. We doubt if any artist in the United States could have done the work in a more masterly manner.

We listened, with much interest, to the performance of several of the blind girls on the piano, accompanied by vocal music. It was a sad, and at the same time a pleasing spectacle. They sang and played Sweet Home in very sweet strains. Perhaps it sounded to us more pathetic, and was more highly appreciated by us, on account of their unfortunate situation. In our heart we pity them, and feel pleased and proud that our State has made so ample provision to relieve them, and to scatter in their path a few flowers whose fragrance may soothe and please, though their beauty cannot be appreciated.

Mr. Brown, the kind hearted and gentlemanly Superintendent of this asylum, after the exercise on the piano and in vocal music, exhibited some books with raised letters for the use of the blind. And it is a curious fact that these books were made by persons who were deaf and dumb for the use of the blind. The girls by running their fingers over the letters, read aloud correctly, and with considerable facility. One of them, Miss Louisa Tremble, whose age was about twelve years, commenced learning to read but about a year ago.

But leaving these exercises, which, though instructive, were considerably clouded with sadness, we met, as we were passing out, a deaf mute of this parish, a son of Mr. Lawrence. He is perhaps six years old, and apparently a very smart and interesting child.—Mr. Brown requested him to give an account of a hunting excursion in which he had participated. He appeared bashful, and loth to undertake it, but he at length commenced, and the teacher explained, or put his signs and motions into good English. He told, by signs, almost as quick as one could tell with his tongue, that he took down his rifle, cleaned it, ran some balls, burnt his finger trimming the balls, shouldered his gun, called his dog, saw a squirrel in a tree, shot at him, missed him, loaded his gun again, shot and killed him, picked him up and bagged him, saw another, wounded him, went to pick him up and he bit his finger, killed him with a club, saw a turkey, killed it, found it was fat, thought it would make a good dinner, went home with his game. Few that have not witnessed it can have any idea how rapidly those mutes can convey ideas by signs, and how accurately those signs can be understood.

"MY SARVENT DORR."

Many years ago, when there was but one church in the old town of Lyme, Ct., the people were without a pastor. They had been for a long time destitute, and were now on the point of making a unanimous call for a very acceptable preacher, when a cross-grained man, by the name of Dorr, began a violent opposition to the candidate, rallied a party, and threatened to defeat the settlement. At a parish meeting, while the matter was under discussion, a half-witted fellow rose in the house and said he wanted to tell a dream he had last night. He thought he died and went away where the wicked people go, and as soon as satan saw him he asked him where he came from.

"From Lyme, Connecticut," I told him right out.

"Ah! and what are they doing in Lyme?" he asked.

"They are trying to settle a minister," I answered.

"Settle a minister!" he cried out. "I must put a stop to that. Bring me my boots; I will go to Lyme this very night."

I then told him, as he was drawing on his boots, that Mr. Dorr was opposing the settlement, and very likely he would prevent it altogether.

"My sarvent Dorr!" exclaimed His Majesty. "My sarvent Dorr! Here, take my boots; if my sarvent Dorr is at work, there is no need of my going at all."

This speech did the business. Mr. Dorr made no further opposition. The minister was settled, but his opponent carried the title "My Sarvent Dorr" with him to the grave.

WHAT HE DIDN'T WANT.

A kind-hearted little sponse, bonneted and shawled, very recently appeared at the door of a room where her good-natured liege lord was about to indulge in a comfortable snooze.

"My dear, I am going shopping. What shall I bring you to comfort you?"

"I don't know, love; I don't think of anything I want particularly, just now. Come and kiss me. I will tell you, however, what I *don't* want you to bring me."

"What is it, pray?"

"Pray don't bring me in deb't."

"IN OUR MIDST."

The attempt to drive out of use this inelegant, though hardly ungrammatical phrase, does not meet with much success. Since the Boston Courier uttered its grand edict against it, it has appeared in a letter signed by George Bancroft, Rev. Dr. Bellows, and half a dozen others of the best scholars in New York, and now again we see it in a letter from President Woolsey and Professors Silliman, Porter and Goodrich, of Yale College, Rev. Dr. Bacon, and other New Haven scholars. Within a fortnight we have heard it ourselves from the lips of one or two Cambridge graduates. The Courier must "let it slide."—*Springfield Republican.*

DISSENTERS AND ABSENTERS.

A high-church clergyman had a friend to visit him one Saturday, who next day accompanied him to the church, which, to his great surprise, was very thinly attended. As they were returning home, he asked his friend if there were many dissenters in town. "No," said the other, "but there are numerous absenters."

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SATURDAY, MARCH 13, 1858.

THOSE 7000 NEW SUBSCRIBERS.

approaching General Conference will be, by accounts, one of the most important as yet held by our Church. A very general anxiety will be felt by the Church to be informed of its proceedings. We expect to publish its proceedings as fully as they may be published in any paper issued in Nashville, or by any arrangement that may be made by the Publishing House. Those reports will be accompanied by Editorial Correspondence. In view of the importance of its business to the whole Church, and its attractions to each member of our communion, we respectfully suggest it as a reason for renewed efforts to increase the number of subscribers. Will our brethren, presiding elders, pastors, local ministers, and brethren of the laity, give us their aid in this matter. Each may render valuable service, if he will only try. We should like to reach SEVEN THOUSAND by first of May. Can it not be done? If every one will say, "I'll try!" it may be done. Who will refuse to help? Not one, we hope. Begin at your next appointment: and success will crown the effort.

NOTICE TO CITY SUBSCRIBERS.—Having lately employed a new carrier, some of our city subscribers may be missed in the distribution of the paper. We hope prompt notice will be given of all failures to receive the paper.

A FRESH SUPPLY.—As we go to press, the clerk is opening several boxes of choice books—Southern Methodist Publications, from Stevenson & Owen. Send in your orders.

FOREIGN CORRESPONDENCE.—Mrs. S. B. T. has gone down into Egypt, as will appear in her interesting letter this week. We have one, by favor of Master David Merrick, to whom it was addressed, for children's column, next week. Why should not that column have foreign letters, too? Our young friends shall have attention.

Apropos: Mrs. T. gives an account of her visit to the scene of St. Paul's shipwreck. We find this, in the papers:

"A letter from Malta, of Feb. 6th, says—'This being the nineteenth century of St. Paul's shipwreck in Malta, grand preparations are making to celebrate it, consisting principally of fireworks and illuminations, which are to continue from the 6th to the 10th.'"

REV. SAMUEL DAWSON, a member of the Mississippi Conference, died in this city, March 11th, at the Van Bibber House. The corpse was taken up the river, on the Natchez, Thursday evening, for interment at home, East Feliciana parish, La. He was under treatment for cancer, in the right jaw. Bro. Dawson was sixty years old, and for thirty years had been a minister of the gospel. He was full of strong faith and assurance as his end drew nigh. To a friend, who asked him on the evening before his death of his confidence in God's mercy, he replied—"O yes, all is right on the other side."

A PLEA FOR THE FIRST GERMAN CHURCH.—This is a worthy Missionary object. We unhesitatingly commend it to the generosity of the members and friends of our Church. The building is situated very eligibly for appearance and convenient to a large German population, who are ready to fill its Sabbath School and crowd its congregations. They are prepared for a great work. The Germans have used the means already furnished, with characteristic diligence and economy. No chapel, in this city, has been carried on so well, at so small a cost. It is finished, three-fourths of the way. Supply the other fourth. Then this Missionary charge will be withdrawn from its annual drafts on the treasury. A congregation large enough to support itself, can be gathered in it; and from self-supporting, it will go on to aid in the general cause. Progress, in this case, will be conservatism. LET US FINISH IT. The building, a large brick, is up, covered and floored.

Send on, what you will, to Rev. J. Pauley, pastor, to care of Advocate office, 112 Camp street. It will be well applied and prove a good Missionary investment.

MELANCHOLY.—On Tuesday morning last, says the Baton Rouge Comet, 7th inst., the Rev. J. H. Muse, of Clinton, La., passed through this city with the remains of his son, who died from wounds received in the explosion of the steamer Col. Crossman, a few days ago.

"NATIONAL."—The boast of our Old School friends of being the only *national* Church in the United States and of having no dissensions among them on the subject of "modern reform," is explained and qualified by the following information, from the *Maine Evangelist*, a Congregational paper. A rheumatic patient with one leg can boast that he is better off than his neighbor who is liable to rheumatism in both legs. Why should he not boast: has he not an advantage? Decidedly.

"Now, our fancy, now know anything of the [illegible] ground which Presbyterianism covered [illegible] and a half ago in [illegible] minister of [illegible] But Presbyterianism had to give way to Congregationalism in New England, the Independent or Puritan element taking [illegible] in Cromwell's time being too strong for it. At the present day there is but one Presbytery in New England, and that leads but a sickly existence at Londonderry, in New Hampshire."

THE [illegible] SEMINARY.—There will be no [illegible] at the [illegible] Institute of Professor Magruder, in [illegible] month. The increased number of [illegible] all parts of the State, (numbering near a hundred), and the crowded condition of the school, renders it impossible to give the usual Public Examination in March. Every other Saturday during the season, there is Declamation on the part of the more advanced scholars, to which there is a standing public invitation.

Baton Rouge Comet, Feb. 25.

"LET ME DIE THE DEATH OF THE RIGHTEOUS."

This aspiration has been sanctified by its use in excellent funeral sermons and the conclusion of obituary notices. It is a natural aspiration, and we would not infringe upon its hallowed associations. But, we fear, a false sentiment lies upon the face of it.

Consider the man and the occasion of its utterance. Balaam uttered it. It is a sinner's prayer. He made it when bent upon sin. He made it in the way of an act which has handed his name down to all ages as a proverb of reproach.

Any sinner can say *amen* to it. Its desire is rather natural than spiritual. He would have the wages of unrighteousness—he would feed his lust—he would live to himself, and *then* he would die the death of the righteous and have his last end be like his.

Let not any man deceive himself and think it a mark of grace because he can join in that prayer.

Religion is to live by—first. It is for consecration—for service—for obedience. The idea is pernicious and too general, that the chief object of religion is to die by. Our obligations to be religious would be as strong if there were no grave, no death in the future.

In an Eastern city, says an exchange, we once inquired about the religious state and condition of a certain portion of the people, what were their peculiar views, their form of religion, and what amount of attachment to their religious creeds and professions did they exhibit. We were answered that their only object, and in fact their rule, was to secure a religion that would do *to die by*; anything but that they considered a useless superfluity.—They wanted to get safely through this world, avail themselves of a full measure of worldly enjoyments and delights, and secure a sufficient interest in religion to be prepared to die.

A religion to die by! what a strange phantasy! Ought not every rational man to know that religion is a thing of life, and not of death,—and that the life of religion is to do good?—The man who has a religion to live by, is he who is prepared to die; while no man who is not prepared, by religious principle, to live a life of self-denying usefulness, is prepared to go to Heaven. Heaven is a world of real and active life. All there are animated by an earnest love; their understandings are filled with truth; their affections are ever warm with the love of doing good to those around them, and their whole ultimate life is one of living use. No one who has any correct idea of what true religion is, or what Heaven is, will think of religion merely as a support in death,—but rather as the most active principle of life, which animates the soul, alike in this world and the next.

And yet there is an awful significance in death. It sets a seal upon the state which the soul of man may have attained, thenceforth fixed as to its spiritual character, though capable, if good, of indefinite expansion.

That anxious forecasting to the death-bed—that undue emphasis of supplication for dying grace, O Christian, is hardly in keeping with the prayer which Jesus taught us for *daily* bread. Death is a great solemn trial; but life has thousands: they crowd your path. Be more concerned to act well your part on this stage, than to make a graceful exit. A good life draws a good death after it.

SUMMER'S WATSON'S DICTIONARY.

Since the late attempt upon the life of the Emperor Napoleon, it is often asked why the greater number, if, in fact, not all, engaged in the conspiracy are Italians. Some light is being shed on this matter, by late European letters.

Pianori, the Italian who was executed some years ago for attempting to assassinate the Emperor, was offered a free pardon if he would make a full confession and divulge his accomplices, but he bravely refused; and now every inducement is held out to the present prisoners to reveal the details of the plot, for participating in which they will undoubtedly forfeit their lives. The Italians as a nation are friendly to the Emperor. The memory of the Napoleon is still revered by them. But there has existed among them for many years a body of admirable organization and great power, the dreaded Carbonari.

Immediately after the French Revolution of 1830, there were a series of out breaks through the Roman territory, extending into the Duchies of Parma and Modena. They were the work of the Carbonari, and were soon put down in the most sanguinary manner by the troops of the late Pope Gregory. In the Roman legations the present Emperor and his brother, who died during the insurrection, were actively engaged. They were both sworn members of the Carbonari. It is generally understood that it was Pietri, the present Corsican prefect of police, who initiated the present Emperor into the Carbonari, of which Mazzini, the Present Pope, and the late King Charles Albert were active members. This society never forgives a renegade member; and this fact is mentioned in explanation of Mazzini's opposition to Pius IX and Charles Albert; and this is the real secret of the recent and other attempts by Italians upon the Emperor's life.

Louis Napoleon has been tried by the chiefs of the society, formally condemned to death, and received notice of the doom which surely awaits him. Those now in prison may suffer on the scaffold, but they know that thousands are ready to avenge them.

It is known that the French exiles in London and Kossuth were not concerned in the late conspiracy. Louis Blanc and Ledru Rollin are both opposed to assassination. The affair was solely the work of the *Carbonari*.

And who are the Carbonari? The reader of newspapers will inquire of several Dictionaries and Encyclopedias without finding out. But in the edition of Watson, revised and enlarged by Dr. Summers and published by our Book Agents, he will find, in brackets:

CARBONARI, *charcoal men.* A modern politico-religious society of Italy. They professed to reverence Christ, whom they considered a victim of despotism, which they were united to suppress.

That is the sort of book one likes. Some books have much in them, but the thing you happen to want, they never happen to have.

Has the reader obtained a copy of this Southern Methodist edition? He will find his account in doing so. *All* of Watson is here, save typographical and textual errors, and much more. Dr. Summers has added *hundreds* of valuable definitions, modestly enclosed in brackets. Never before were the religious denominations of the United States—not even the branches of Methodism—posted up. Many *isms* have arisen or put on new phases in the last 26 years. To the descriptions of Bible lands and places valuable and fresh additions have been made from such travelers as Robinson, Olin, Bayard Taylor, Lynch and Layard.

We began to look over the book, pencil in hand, noting on a flyleaf the *more important additions;* but two leaves were filled and then the half was not told.

Dr. Summers has fairly achieved a partnership in the authorship of the present edition of Watson's Dictionary. And it is saying enough, (but not too much) that his contributions are worthy of the company they are in.

THE MISSION OF POETRY.

On Friday evening, 6th inst., "a small but appreciative audience" waited the appearance of the lecturer in Odd Fellow's Hall. A gentleman, of silver gray locks, fine form and genial countenance, and buttoned up to the chin, was introduced as "Capt. G. W. Cutter, who had won distinction with the pen and the sword."

This is the second lecture we have recently been favored with on that genial civilizer of the world, Poetry. Dr. Mackay, "all the way from London town," drew a larger crowd but sent away fewer admirers. Indeed, the American's audience was so small, compared to the Englishman's, that, as some one has observed, it must have required all the lecturer's strength in a military way to address it coolly and dispassionately.

In its general sense, "poetry" includes every intellectual creation, whether expressed through painting, sculpture, music or language. This, said the lecturer, is the original meaning of the word. In its more restricted sense, however, it is, as Mr. Maunder says in his Scientific and Literary Treasury, "the art of expressing sentiments in measured language, according to certain rules of harmony and taste."

Poetry was set forth as the soul of men and nations. Not a vaporing, illusive, weak thing, but a forming energy. It was not a plaything, a jingling thing, but a power. The Greek word means *to create*. It is ideal; but so as to draw on the real. The Iliad was correct in its geography; it gave us knowledge of the arts at that day, and like all other poetry, embalmed what otherwise would have been lost. But there was no such shield as Achilles', if indeed any such hero. They existed afterward however in fact, as before in Homer's imagination. Alexander modeled after Achilles realized him, and the Iliad was ever in his tent.

No nation ever was great without first being poetic. The mystery which enshrouds the past of Egypt, India and Persia, might be attributed to the absence of poetry, which alone can preserve from oblivion.

The Pyramids are dumb. We know nothing of Egypt, for all her wealth and works. A learned traveler states that, of all the discoveries dug out, no poetry had ever been found, save a distich, near a threshing floor of the Nile, which when translated fell into the range of negro ditties. This was it:

"Go along oxen—go along faster—
Tread out the straw for yourselves and the corn for your master."

Poor, degraded Egypt, there was all her stock in poetry.

He contrasted the might and glory of ancient Assyria with the crushed and humbled Jews. The conquering Assyrians had no poetry. The Jews were a poetic people from the beginning, and still live. Antiquarians now grope in the sands of the desert for the remains of Babylon; but Jerusalem still lives, real and unmistakeable, as in the ancient ages.

The Assyrians had wide walls and hanging gardens and palaces and power. But the captives were greater than their masters. Hear them:

"By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning."

No people could be destroyed who had such poetry. As the Iliad was the artistic, so the Psalms were the devotional soul of the world. The place where the proud Assyrian held his scepter is now delved and dug for and in doubt. While every stream and the shape of the hills and slopes in Palestine are familiar things.

Poetry elevated man, enlarged his mind, inspired his soul with all lofty sentiment. It was holy. Enter a church, and no matter how gorgeous and befitting the arrangements, if there be no *hymn*, all is cold and dead.

"National songs," said Captain Cutter, "are the chiefest wealth of any country; the power and influence of Rule Brittania, the Marseillaise Hymn, Hail Columbia, and the Star Spangled Banner, are felt and acknowledged all over the world. * * * * * They inspire the citizen with patriotism and devotion, they fill the soldier's breast with a thirst for glory, they breathe the soul of liberty, and perpetuate the deeds of justice and of valor. They are the admiration of the free, and the terror of tyrants."

Passing by the earlier times and poets, the lecturer came to our own. He thought not so much of Longfellow as some did; too German and not original. "Star Spangled Banner" was worth more to this country than all Longfellow's poetry. *It was national.* For himself, he would rather be author of the Marco Bozaris, of Fitz Greene Halleck, than any single poem America had produced. We ought to have an epic; but he had gloomy forebodings of our national literature. It lacked poetry and would die some day of that lack. We were too matter-of-fact, too prosy, too much for the present, cent-per-cent utility.

The lecturer concluded with an earnest appeal to cultivate what poetry there is in you—even if it never takes the shape of rhyme; read poetry—it has the seed of thought; study poetry—for the good, the beautiful, the true is in it. Poetry is the Promethean fire, without which man is an unleavened clod, and nations but stupendous piles, doomed to decay and oblivion.

METHODIST PRESS.

The *Texas Christian Advocate*, expresses mortification at the manner in which Rachel has been noticed by the press—even the American press, which too often echoes the European.—Even our staid secular contemporaries, who greatly admire female virtue, are ready, without a blush to put the French courtezan along side of Miss Nightingale! Yet the elite (save the word,) followed her and threw up their sweet scented handkerchiefs and bouquets to this Ephesian Diana. Rachel wrote down, a few days before her death, to please a distinguished gentleman who desired her autograph, the words: "In a week from now I shall begin to be devoured by the worms and biographers!" And so it happened, sure enough. Yet, on the whole, the biographers have treated her very tenderly, whatever the worms may do.

Says our confrere:

Rachel, the great *tragedienne*, is dead, and the press of Europe and America teems with laudation of her genius, and with pensive tributes to her memory. This is to us, we confess, one of the most marked and alarming indications of the lowering of the tone of our public taste and morals that we recollect to have noticed. Who was Rachel? A French woman, whose character, reputation, and history, were as infamous as a total absence of female virtue and purity could make it. A woman who was the mother of a large family of children without ever having been married. A woman who sold all that is sacred with the sex for gold, or who, from the absence of any thing sacred in her character, gave herself up to a licentiousness which unfits a colored housemaid in the South for a place in a genteel family, and which condemns her to drudge on the plantation.

Rev. S. W. Coggeshall, of Providence Conference, says the *Advocate and Journal*, has nearly finished his long expected Life of Bishop Asbury. No man in the "connection" has a more thorough knowledge of the facts of our earlier history. The *biographical* material relating to Asbury is not abundant, but the general history of the Church itself, for many years, gathers around his person. We expect with eagerness this new work.

Our exchanges have not, says that paper, for years, been so full of reports of revivals as now. Footing up the conversions reported in the papers of the Northwest for a single week:

From the Northwestern, 2,000; from the Central, 800; Pittsburg, 1200; Western, 2000; *Christian Advocate and Journal*, 2000; making in all 8000. The number is, doubtless much greater. From the revival intelligence reported in five of our Church papers, embracing but one number of each we have thus the sum total of additions to the Church of eight thousand.

The editor of the *Chicago Advocate*, thus calls to mind the affecting fate and honored memory of one who still lives in the heart of the Church:

"From the Fathers to the Children." We could scarcely refrain from tears as we read the following clip. We thought of *the* Cookman whose body "is wrapped in its sea-weed shroud and lies in its coral coffin;" but his pure spirit looks from above, and what is the vision? Here it is:

An interesting incident occurred at the Greene street Methodist Church, last evening. The crowd to hear the Rev. Alfred Cookman preach was so great that it was found necessary to open the lecture room to accommodate those who could not get into the church. To this second congregation the Rev. John Cookman preached, while his brother was preaching up stairs, so that two brothers were preaching at the same time in the same church, an occurrence that does not often happen.

The *Nashville and Memphis Advocates* have had some apurring on the price of Church papers. We agree with the latter, that the rates should be uniform. It is not just to use the common funds to enable one Advocate to crowd out and under bid the others. He of Memphis intimates that somebody has been poaching on his preserves:

If it were not known by some other means, a stranger might suppose that they [the Agents] did not publish but one paper, and that was at Nashville. They not only come to our conference and make speeches for it, but appoint some of our most efficient men to solicit subscriptions.—Nay, more, they send its editor to the Arkansas and Ouachita conferences with the *ostensible* object of attending to the Book Agents' business, but the *ulterior* design is to occupy ground which has been assigned to this paper, and that, too, when our own conference required the presence of its editor at its session.

The editor of the *Richmond Advocate*, 4 inst., has been hearing Edward Everett. Mr. E's are golden orations. In one week, by two addresses, in Richmond, he made $2000 for the Mt. Vernon fund:

We had the pleasure, on Friday evening last, in the African Church, of hearing this distinguished orator on the life and character of WASHINGTON. It is an event in one's life to hear such a man on such a subject. He is a prince among the masters of oratory. In eloquence, there is, perhaps, nothing beyond. Of the speaker and his address, one may almost say as the distinguished Athenian said to the countryman who came to see the grandeurs of Athens. He took him first to Socrates, and introduced him. Then said: "This is enough. In seeing Socrates, you see everything. He is all Athens: the whole of Greece; the glory of the world!"

PROF. MORSE.—The New York *Evening Post*, says: "We notice that Prof. Morse has been left out of the Board of Direction of the Atlantic Telegraph Company. Why is this? Can any one inform us?"

The fifty-first planet has been discovered and named Nomausa—to be spoken No-more-sir.

CANDOR.—A scholar, a little boy, in the Cambrian Institution for the deaf and dumb, on being asked a question which he was not prepared to answer, thought for a minute, then wrote on his slate, "Short of information on the subject." How many might learn from this child!

FREE WILL.—Dr. Johnson made short work with the tough question of Free Will. "Sir," said he to Boswell, "we know our will is free, and there's an end on't."

RECENT PUBLICATIONS.

We have received from the publishers, through H. D. McGinnis, 36 Camp street, copies of the following new books:

THE WORLD OF MIND. By Isaac Taylor, author of "Wesley and Methodism." New York: Harper & Brothers.

An elementary work on mental philosophy, by a gentleman who has devoted many years to the subject. Isaac Taylor is always readable. Some idea of the work may be derived from the headings of its chapters: Metaphysics—ultimate, mixed, and concretive abstractions, separately treated of; the sense of fitness and order; and grounds of certainty in relation to metaphysical speculation. The science of physical mind—breadth of the world of mind; rudiments of mind; intellectual emotions and their results; contingent development of intellectual faculties; language as related to mental operations; emotions, in their different relations; emotions and tastes, in their relations to the modulations of sight and of sound; relations of the human mind to the unknown and the infinite; laughter and weeping, etc., etc. A neat volume of 380 pages.

EUROPEAN ACQUAINTANCE; being sketches of People in Europe. By J. W. DeForest, author of "Oriental Acquaintance," etc. New York: Harper & Brothers.

A gossiping, good-humored narrative of the loungings of an American in France, Germany and Italy; a book owing its interest to the vivacity of the writer. The attention paid to pretty peasants, romantic flower-girls, and noble patrician beauties, betray the impressibility of the author. A handsome little book of less than 300 pages.

DOMINION.—Of this book, by Rev. S. D. Baldwin, we have a larger notice than our space admits of this week.

NEW FEATURE IN CITY LIFE.

The papers from New York bring us accounts of a somewhat novel feature in city life there, viz: a daily prayer-meeting for merchants, clerks, and others. The project bids fair to become a permanent feature in the commercial metropolis, and also to extend to other cities. Already, we see it has extended itself to Cincinnati. The Cincinnati *Gazette*, of the 2d inst., says of it:

"*The Daily Prayer Meeting.*—The first meeting, yesterday, was well attended by merchants and clerks. After the usual exercises a business meeting was organized for the purpose of making suitable arrangements for conducting services. A committee consisting of representatives from the several denominations was appointed to report a plan this morning, after the prayer meeting. This Committee will recommend such hour for the exercises as they may deem most convenient. The Presbyterian, Methodist, Baptist and Episcopal denominations were fully represented yesterday, and the prospects were regarded as highly encouraging."

We are informed that clerks, with bank books peeping out of side pockets and pencils tucked behind their ears, drop in to the meeting place. Laborers, with working clothes and dray before the door, drop in. Merchants desert the counting room and drop in, for a little while letting go the cares with which they wrestled, to renew their spiritual strength and recall their minds to heavenly subjects.

It is a good "feature." Before the latter-day glory comes, we shall see much of this sort of thing.

For the N. O. Christian Advocate.

CONFIRMATION.

MR. EDITOR: I want to call the attention of my younger brethren in the ministry to a Tract, written some years ago by Rev. Dr. Lee, of Richmond, Va., on the subject of confirmation, as held and practised by the Roman Catholics and *Popish* Episcopalians.

The gospel of Christ seems to have no very engaging power for a large number of Episcopalians; and as a direct consequence we hear of a constant ringing of the changes on the monstrous fable of the apostolic succession, at one season; and then at another, upon the equally fabulous and unscriptural custom of confirmation. Dr. Lee's pamphlet on the subject is a complete refutation of the groundless assumptions set up in favor of the rite. I am in the habit of spreading abroad, and mean to scatter, thousands of them. I urge my friends to order it, read it, and circulate it.

By the way, it would be an admirable thing if the Doctor would furnish the Tract Society with another, on the reasons "*Why we, as a Church, do not observe Lent.*" We have got to open the eyes of the people to the errors of Protestant popery, as well as Italian popery, and it is time to begin.

Vicksburg. C. K. MARSHALL.

THE LATE GEN. HAVELOCK.—This general whose decease in India has been so much lamented, was not only a soldier, but a preacher. He was a member of the Baptist Church in Calcutta, and is said by the Missionary Kincaid, who knew him well, to have been a devoted Christian. He was accustomed to carry with him a preaching tent, in which to exercise his personal gifts as a preacher of the gospel.—His influence was great and good in the army. Lord Gough used to rely upon his brigade for the most difficult and dangerous work, and at one time, when required to send forward a force on a particularly perilous and important enterprise, calling for great care as well as courage, is said to have exclaimed, "Turn out the saints; Havelock never blunders, and his men never get drunk."

The right pronounciation is Havelock—two syllables, and not three—and the first syllable has the *a* long, like *a* in *grave*, not like *a* in *have*. This will be useful to many who have been used to say Hav-ev-lock, which the Newcastle people, where the family resides, resent as a barbarism.

RIDING ON HORSES.

As a clever writer in Blackwood intimates, man's universal preference for somebody else's legs than his own has played the mischief with the utility of traveling. Man and boy, his propensity to ride subjects him to all manner of inconveniencies. Many a time have we beat up a twenty-five cent lot for a spavined, one-eyed horse, his breath full of Greek aspirates, and his gait a compromise between trot and canter, and having backed a saddle two miles, have gloriously mounted the steed aforesaid to ride three! Richard is by no means the only man who has rushed round distractedly, offering extravagant prices for a horse.

FOR CONSIDERATION.

A correspondent of the *Independent* writes from London, giving a very clear and concise statement of the manner in which one of the most useful Tract Societies of the day is conducted. There are points in it for consideration:

RELIGIOUS TRACT SOCIETY, LONDON.

From your columns I learn that the religious public in the United States are feeling after the most efficient and economical method of producing and circulating religious publications. It has occurred to me that the experience of the Religious Tract Society of London might help you to settle this important question.—Accordingly, I made my journey to Paternoster Row, and was most kindly received by the officers. They freely submitted for inspection their monied account books, as also the plans by which their whole extended operations are carried on.

THE MANUFACTURE OF BOOKS.

In manufacturing its works it does all by *competition* and *contract*. Specifications of goods or work required are sent to paper-makers, printers, binders, engravers, etc., etc., and the lowest estimate, from responsible parties, receives the order.

1. The Society is thus unincumbered by practical details, which none but *experienced tradesmen* are competent to manage. At the same time it gets its work done promptly, and at the *cheapest possible rate*, consistent with good execution.

2. The Society thus knows the exact cost of every publication to the minutest fraction, and that too by the simplest operation, with no estimates for proportions of salaries, rent, and interest.

3. The Society thus saves all the outlay of capital for extensive buildings for shops, for tools and machinery, etc., as well as all the salaries for agents to superintend.

4. Thus the various trades have their fair benefit from the institution, and are made the warm, steadfast, and co-operating friends, securing harmony in all the departments of trade.

METHOD OF BUSINESS.

The Religious Tract Society of London *sells* all its publications at a *small profit*, and uses the ordinary avenues of trade. By so doing the following results are secured:

1. It does no injury to the ordinary publisher by using benevolent funds, either to undersell and thus to drive the honest, industrious tradesman out of the market, or by the monopoly of a certain class of books withdraw them from his counter. This Society is particularly cautious not to interfere with the regular process of trade, *but to use it to the fullest extent.* It never reprints a successful work, unprotected by copyright, issued by another house, but purchases of them all the copies needed, with the privilege of a special title page. This was done in the case of D'Aubigne's Reformation and Eadie's Bible Cyclopedia, published by Scotch houses.

2. From the profits it pays *all* the expenses of the establishment of *every kind*, including secretaries, accountants, clerks, fuel, light, twine, etc., etc., etc.

3. It thus leaves the entire benevolent income from donations, subscriptions, collections, legacies, etc., free for the gratuitous issues, and not subject to one farthing's deduction for agencies or expenses of any kind.

4. It not only appropriates all its benevolent income to gratuitous issues only, but it is able, also, to add a considerable sum each year from the profits to the amount for gratuitous circulation. The sum thus secured and expended the last year was nearly TWO THOUSAND POUNDS STERLING, which is about TEN THOUSAND DOLLARS.

5. It keeps its receipts for gratuitous issues totally distinct and in separate books from its trade receipts. The books of the Treasurer are open at all times to the examination of the members of the Society, so that every contributor may know by personal inspection if he pleases how the business is conducted.

6. It pays cash for everything, settling up every Tuesday, and allows of no debts. It has no special calls upon the benevolent to pay for paper or other items of indebtedness. The paper being included in the price of the book, is replaced when the book is sold. When India or any other part of the world is opened for the circulation of more religious publications, it calls for more money, and expends the whole upon this new field with not a farthing's deduction.

THE DISTRIBUTION OF ITS WORK.

1. Its *sales* are made through booksellers and depots. No advantage is given to the depot over the bookseller. As the per-centage given to both is satisfactory, all parties have an interest in pushing the sales. The fact is that the publications of the London Tract Society are sold by almost all the booksellers throughout the kingdom. These tradesmen are quite anxious to keep on hand an assortment of these works, as it enlarges the circle of their customers. Thus every bookseller is made a friend of the Society, and a most important agent in circulating the publications.

2. The benevolent issues are made through clergymen of all Evangelical denominations; through private members of churches; through Secretaries of Home and Foreign Missionary Societies, and their agents at home and abroad; in fact, through Christian people who are conscious of the value of this instrumentality.

3. The cost to the Society of distributing, in 1857, THIRTY-FOUR MILLIONS of publications was absolutely NOTHING—NOT A SINGLE FARTHING. It does not employ a solitary colporteur, but uses the voluntary unpaid personal labors of Christian men and women in their own fields of exertion.

I conclude, then, that the plans of the London Society are wise—are economical—are efficient, and are worthy of the serious attention of the benevolent on your side of the ocean.

LOUISIANA ITEMS.

From the Southwestern, of the 3d inst., we learn that the Red River is falling fast at Shreveport.

There is a movement on foot to open and keep navigable the Red River through the Raft. A company has been formed for this purpose and the stock has been subscribed. The Southwestern says:

We understand that the principal planters and merchants on upper Red River have expressed their willingness to pay the company a toll of fifty cents on each bale of cotton and ten cents on every barrel they may ship or receive by steamers after navigation has been made permanent through that part of the river now obstructed by the Raft. The enterprise is an important one, and should meet with the hearty co-operation of all those interested in the prosperity of the fertile and growing region of country bordering on upper Red River.

The Sugar Planter, of the 6th instant, notes the rapidly increasing business on the Grosse Tete Railroad. The landing, at the river terminus, has been crowded, for the past week, with sugar, molasses and cotton, from the beautiful Grosse Tete country.

The weather in Baton Rouge parish has been, the past week, warm and balmy, with the breath of spring. The sudden transition from hot to cold, on the first instant, the Planter says, has proved rather disasterous to the young shoots of cane. All the plants above ground were nipped by the change. Peach and plum blossoms, however, have not suffered.

Marriages.

Married—On the 23d ult., by Rev. Fred. White, Mr. ST C. KEMPER and Miss VIRGINIA ANN PEARCE, both Iroquelles parish, La.

On the 18th, by Rev. R. T. Rew, Mr. RICHARD H. MOORE to Miss CARRIE E. EARLE, both of Baldwin county, Ala.

On the 25th, by Rev. J. Lacey, Mr. JOHN W. FLOYD and Miss LILLIE ANN CROWDER, all of Salem, Ala.

On the 18th, by Rev. T. C. Thornton, Mr. J. T. LOVE to Miss ANNIE BALDWIN, all of Madison county, Mi.

On the 28th, in Westville, by Rev. Mr. Campbell, Mr. JESSE DIXON and Miss LAURA RAGLAND.

On the 2d inst., in Mobile, by Rev. Mr. Pearce, Mr. W. SPENCER and Miss CATHARINE AULD, of Point Clear.

On the 4th instant, by Rev. T. J. Hunter, Mr. SAMUEL ATES and Miss NANCY DEEN, all of Butler county, Ala.

Special Notices.

EAST ALABAMA MALE COLLEGE.

The Trustees of the East Alabama Male College are requested to attend an adjourned meeting of the Board at Auburn, on the first Wednesday in April next; and as important business will come before them, a full attendance is most earnestly solicited. C. RAIFORD,

Auburn, Ala., March 2, 1858. Sec'y.

DAILY CHRISTIAN ADVOCATE.

The undersigned propose to issue, during the approaching General Conference at Nashville, a Daily Journal, in which the proceedings of the body will be published.

Those who desire to subscribe will furnish their names immediately: or, they may give to the delegates their names and the cash.

Terms: ONE DOLLAR.

No paper will be forwarded without the cash in advance.

The first number will be issued on Monday, the 3d of May.

STEVENSON & OWEN, Agents.

SABBATH SCHOOL CELEBRATION.

The Fifth Anniversary of the Jefferson City Sabbath School, under the superintendence of Rev. J. D. Parker, will be celebrated in the M. E. Church, corner of Laurel and Toledano streets, on Sabbath the 14th instant, at 3 o'clock P. M. J. D. PARKER.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

The ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription rates.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Some brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the World; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

BY TELEGRAPH.

Halifax, March 10.—The Royal mail steamship Canada, from Liverpool on the 27th ult., arrived this morning.

COMMERCIAL INTELLIGENCE.

Liverpool, Feb. 27.—The sales of Cotton for the past week amount to 57,000 bales. All qualities have advanced ¼. Soms circulars quote the advance at 3-16.

Money Market.—Consols closed at 93¾ to 97.

BRITISH MINISTRY DEFEATED.

The British Ministry had been defeated in Parliament on the vote on the second reading of the bill to make it felony to engage in conspiracies in Great Britan against foreign powers. The majority against them was 19.

The London Times regards the defeat of the Ministry of the Conspiracy bill question as a serious event. A Cabinet meeting had been called to decide upon the course to be pursued in this future.

The papers very generally demand the resignation of Lord Palmerston.

ENGLAND.

The Kangaroo, which left Liverpool on the 24th for New York, took out the news of the resignation of the Palmerston Ministry, and the formation of a new Cabinet.

The new Ministry stands as follows: Premier, Lord Derby; Chancellor of Exchequer, D'Israelli; Lord Chancellor, Thesiger; President of Council, Salisbury; Privy Seal, Hardwicke; Home Department, Walpole; Foreign Affairs, Malmesbury; Ireland, Earl Eglinton.

GOVERNMENT OF INDIA QUESTION.

Lord Palmerston had obtained leave to introduce a bill into Parliament providing for the vesting of the Government of India directly in the Crown, instead of leaving it to the East India Company.

CHINA.

Advices from Canton state that that city was taken by the British on the 29th December.—Governor Yeh was taken prisoner.

FRANCE.

The trial of the conspirators, who were engaged in the late attempt to take the life of Napoleon, has resulted in the conviction of four of the ringleaders, viz: Rudio, Picri, Orsini and Gomez. The first three are sentenced to death, while Gomez is condemned to perpetual servitude for life.

DENMARK.

The Danish ministry has resigned.

RANKIN CO. MU. AGRICULTURAL SOCIETY.—The following resolutions offered by the Hon. H. R. Ware, 1st inst., were unanimously adopted:

Resolved, That we view with great pleasure the interest manifested by our sister counties, in the building of the road known as the Ship Island railroad, and that we would regard its completion of the greatest practical importance to the interest of the State.

Resolved, That the agricultural and commercial interest of our country require the building of said road, commencing at some eligible point on the Gulf coast and running on nearly a practical air line to Brandon.

On motion the Society adjourned to meet again on the 1st day of March.

At the request of the agricultural association C. E. Hooker, Esq., delivered an address, which is spoken of by all who had the pleasure of hearing it as an exceedingly chaste and appropriate effort and as sustaining his reputation as a talented gentleman.

English papers state that Mr. Gough is creating no little stir by his effort there in behalf of temperance. He has large audiences, and is received with great applause.

Local Intelligence.

SMALLPOX.—Dr. McFarland says, in the True Delta of last Sunday, that "ever since the Quarantine has been established there has been more smallpox in New Orleans than for forty years before." Again, we learn from the same authority that "smallpox is at this moment epidemic in New Orleans." There is no doubt that smallpox is eminently contagious; and it is a question of vital interest how was this loathsome disease, which is now so prevalent, introduced in this community. Our country friends must take care to be vaccinated before making a visit. Varioloid is very prevulent.

NEW POSTMASTER.—Col. Samuel F. Marks, late Auditor of the State, has received the appointment of Postmaster of the city, in place of Gen. R. E. McHatton, resigned, and has entered upon the duties of his office.

Mr. Marks comes to us from his late office with the reputation of a capable and efficient officer, who adds to energy in the discharge of business an obliging temper and courteous manners. We look for some improvement, in the Advocate's mails, from this change, and feel authorized to encourage our friends to expect it.

THE MCDONOGH ESTATE.—The Supreme Court on last Monday made a decision sustaining the judgment of the lower Court, 5th District, for a partition of the property of the McDonough estate between the cities of New Orleans and Baltimore. The consequences that are to ensue from this decision are of more importance than can be well estimated. It will be the means of bringing into market a large amount of improvable property, which will be adding immensely to the individual and public wealth of both the cities of N. Orleans and Baltimore.

The judgment of the Lower Court, relative to the interests of the Colonization Society and the Society for the Relief of Destitute Orphans, has been confirmed. Adverse to them.

A MESSAGE FROM BRIGHAM YOUNG.

A late number of the Deseret *News* contains a message from Brigham Young to the Utah Legislature. After alluding to the agricultural affairs of the Territories, and showing the rapid manner in which the Territary had been developed since the Mormons settled there, he very savagely pitches into the President and Cabinet for taking the mail contracts away from the "chosen people," and giving them to the Gentiles. Young also discusses the difficulties with the United States Government.—He declares that, not having received official notification of the intention of the government to supersede him in the gubernatorial office, nor of the dispatch of troops to Utah, he regarded the army at Fort Bridger and the civil authorities there as an organized mob, which he has ordered to disperse; and he calls upon the Legislature to adopt such measures as may be deemed proper in the premises. The Legislature thereupon passed resolutions expressing their entire confidence in Brigham Young, and their determination to sustain him. In these resolutions the Legislature unanimously declare, and, as an additional solemnity, affix their individual signatures to the declaration, that no officers appointed by the present Administration shall exercise the functions of office in Utah, until the United States army is withdrawn from the precincts of the Territory. If this is not open, undisguised rebellion, we should like to know what is. The Mormon authorities have thus thrown down the gauntlet, and bid defiance to the Federal Government. It now only remains for our troops to whip them into obedience—if they can.

Our government fortunately has not been thrown off their guard by reports that the Mormons wouldn't fight—that they were going to emigrate, etc.

A letter from head quarters informs Gen. Harney that "so well is the nature of this service appreciated, and so deeply are the honor and interests of the United States involved in its success, that the Government will hesitate at no expense to complete the efficiency of the little army, and insure health and comfort to it, so far as attainable." He is told: "The prudence expected of you requires you to anticipate a resistance, general and organized, and to shape your movements as if it were certain, keeping the troops massed and in hand, when approaching expected resistance."

LIST OF REMITTANCES

Received through the postoffice during the month of February.

F. Y. R. Brandon	$5 00	E. T. Nabors	2,00
J. E. Barrett	2 00	J. N. S. Napier	2 00
W. Cunningham	2 00	N. B. Ously	2 00
A. J. Crawford	2 00	J. A. Peebles	2 00
M. A. Copper	2 00	W. B. Phillips	2 00
M. T. Crockett	2 00	W. Parker	2 00
R. Day	2 00	W. Pride	2 00
D. Dickinson	2 00	S. B. Robinson	2 00
L. F. Dowdell	2 00	W. H. Rogers	2 00
J. W. Dacus	2 00	R. A. Sibley	1 00
E. F. Ellis	2 00	C. S. Stewart	2 00
W. Ford	5 00	L. Seals	2 00
J. Fuqua	2 00	A. Skinner	2 00
H. Freeman	2 00	C. Stewart	5 00
R. T. Forsyth	2 00	J. C. Sellers	4 00
J. Glover	2 00	S. B. Surrett	44 00
W. Harrington	2 00	M. Shaeffer	2 00
R. T. Hennington	2 00	N. Snrsly	2 00
W. Iler	2 75	Dr. Trousdale	2 00
W. Jackson	2 00	E. Traweek	2 50
T. J. Jones	5 00	G. R. Talley	9 00
Dr. Jones	2 00	D. Upton	2 00
S. Jones	2 00	E. G. Winstead	2 00
S. Lay	2.00	R. B. Walsworth	2 00
H. T. Lewis	2 00	G. T. Winston	2 00
C. Lewis	2 00	J. Weaver	1 00
J. Matthews	4 00	A. C. Woodall	2 00
Judge McGehee	10 00	Q. Walker	2 00
E. Matthews	2 00	Mrs. Williams	2 00
E. Nicholson	2 00		

☞ PERSONS WAITING TO THE OFFICE will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ THOSE WRITING TO DEPOSITORY will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be seperated, or better still, write it on seperate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from as well as the one changed to.

The more a woman's waist is shaped like an hour glass, the more it shows us that her sands of life are running out.

Foreign Correspondence.

ALEXANDRIA, Egypt, Jan., 1858.

We left Malta the last of December, but had the privilege before we sailed of visiting St. Paul's Bay, that most desirable and interesting spot upon the coast of Malta. We had too a perfect view of this singular island, its terraced gardens, villages and fine Churches, as its settlements continued all the way to the bay, with the Church, as tradition says, upon the spot where the fire was made out of which a viper fastened upon the hand of St. Paul. We did not enter the Church, but walked around the beach and stood upon the rocks looking out upon the same sea upon which the apostle was wrecked 1800 years ago. We could well imagine the scene, for the wind was very high and the waves dashed against the projecting cliffs with great power, throwing up the spray. We were told that in a storm they rose 15 or 20 feet upon the place where we stood. The whole coast is lined with rocks, and two little islands seemed to shut in the bay, making the passage more narrow. It seems as if it would be impossible for a ship to escape destruction if driven upon this coast in a storm. No tree or shrub adorns the coast—a desolate, dreary looking place, with no prospect but rocks; and the terraces are raised so high as to conceal all vegetation until you get near them. This bay is so near the ancient city of Melita that the question of the truth is hardly disputed, though attempted, of its being the veritable place of his wreck and of his residence on the island where he staid. They pretend to show the site of the Governor's house, Publicus, and house or cave under the cathedral, where tradition says he resided three months; with his statues in marble with the serpent upon pedestal in two different departments in the subterranean ruins. We were shown there by a priest with candles with great veneration.

We left in the evening to go on board a ship bound for Alexandria, amidst the most amusing scene among the natives, the mixed races of Arabic and Italian. Their gesticulations were more like madmen than any thing else. Each boatman was anxious to carry us and our baggage to the ship, and they would fight among themselves, jump, hop upon their knees, throw up their arms, and skip about in such pantomimic attitudes of agony, despair and expostulation, that one might have thought a great event was about to transpire in conducting us, a few English and Americans, to the ship. But we reached the ship at last and were again at sea in a storm for four days, crossing the Mediterranean to this city.

Our new year was ushered in upon the sea, with all on board sick; few only escaped. The steamboats are narrow and roll excessively. Sunday morning we came into the harbor of Alexandria, where large merchant ships lay at their moorings proudly magnificent, adding dignity to the first impressions of an eastern city of such ancient date. We were soon surrounded by strange boats, with strange people, whose language broke upon the ear with a different accent, and whose turbans and flowing garments were well suited to their bronzed but athletic figures, showing the common costume of oriental life among the lower classes. They crowded upon deck to get our baggage, but the officers showed them some weapons and made them stand back; for they are not to be trusted. We were at length ushered into Turkish boats and landed at the wharf amidst the confusion of tongues. Every thing was new and bore the impress of oriental age. There we met for the first time the large, awkward looking animal the camel, with an enormous burden upon his back, kneeling, with the Arab and Turk by his side, waiting the motion to rise when mounted—the most meek, submissive looking object upon earth, and one of the ugliest. A perfect mixture of human beings crowded around us of all colors and costumes.

We procured seats in an omnibus and were driven through the roughest, muddiest streets of any city we ever saw; for it rains in Alexandria, if not in other parts of Egypt. The sign of the crescent was seen along the streets over the shops, and we felt that we were in the land of Mahommed. We procured lodgings at an English hotel in the central part of the city, quite agreeable. The sign of the cross is here; a Greek and Roman Catholic Church close by us, as well as the mosque and minaret. The city has an European quarter and an European look: no antiquities, except Cleopatra's Needles and Pompey's Pillar, of any great interest. A great festival occurred in the Greek Church soon after our arrival, which brought out a multitude of people in their peculiar costume.

Along our walks the lofty palm rises in oriental grandeur, sending out its graceful, feathery leaf, beneath which the ripe date bends in rich luxuriance—but having all been gathered. It is placed upon our table for dessert every day, both the fresh and dried, with oranges of a fine flavor in great abundance.

Our party made an excursion upon donkeys, with their drivers, to Cleopatra's Needles and Pompey's Pillar, and looked upon its shaft, as presented in our pictures of it. Being placed upon low ground, it did not appear as high as it really is. The other lay buried in the earth, where an Arab took a stick and tried to remove the mud to show us a piece of its surface, which we could not see. We went through the outer gate of the city up a long avenue of cedars to the site of Pompsy's Pillar, which stands upon elevated ground, overlooking the sea and commanding a beautiful prospect of its waters and the coast around, with its singular buildings of mosques and minarets and mud villages. This ancient column, of red granite, highly polished and mounted with beautiful capitals, is superbly elegant in design and execution. Plain and simple, yet highly finished, it stands there scarcely touched by the scathing hand of time, to mark the spot near where he fell. It is relieved on one side by a vast Turkish cemetery, full of tombs, without the shadow of a tree or a tuft of hope to adorn the sad and mournful looking place—the most dreary in prospect of any thing of the kind we ever saw. On the other side is an Arab village, which had more the appearance of beaver dams than houses, being built of mud baked in the sun, with a door to creep in, but no sign of window, and some of them not more than 6 or 8 feet high. Swarms came out of them as we rode up to the pillar, crying out for backsheesh.

We have seen four funerals pass our door since we came, and heard their wailings in a low, chanting voice as they passed along. They were all Arabs—no coffin—the body wrapped in a shawl and laid on a bier borne upon the shoulders. They are buried without any other covering.

We had a ride upon donkeys through the Turkish, Arab and Gresk Bazaars. The streets were flowing with mud; but they wend their way along upon these little animals and the camel, which bears all their burdens with a meek and patient spirit. Each bazaar is characteristic of the people, who are seen with their various costumes and articles for sale. One thing they seem to enjoy in common—smoking: the pipe is always in their mouth—in their streets, where groups sit along the sidewalks—in their shops and their stalls the chibouk is there; the steam issuing through a bottle of water, refined and purified, the very aroma of tobacco it seems from the choice method it is used. There were some women in the bazaars with those hideous vails, which have a most repulsive aspect. The Nubian, as well as the Arabian and Turkish women wear the vail; for we caught at times a glimpse of their ebony complexion as well as their eyes. The dress of the Eastern men is graceful: the scarlet fez, with a large silk tassel floating upon the side, the turban twisted around the head, the wide trowsers fastened below the knee, rich cloaks thrown over the shoulders, and various oriental costumes set off their fine figures to advantage. The bazaars give a full representation of the different nations, and are filled with their wares and goods of all kinds and fruits of the earth—a strange mixture of people and things. They all sit upon their stalls to dispose of their goods, with their pipes in their mouths or by their side.

A VISIT TO THE PASHA'S PALACE.

Our party, consisting of seven, after a contest with the donkey drivers, who flock together in droves the moment one is wanted—and their vociferations are almost deafening—at last got fixed in our saddles and rode off to reach the palace, a privilege we felt to be of no common kind. It is situated upon the bay, with a fine prospect of the sea, a paved yard and marble steps leading to the water. The entrance in front is through a paved court, lined on each side with orange, lemon and citron trees loaded with fruit. We were led through a vestibule to a stairway richly carpeted, and the walls on each side covered with paper of velvet and gold. We ascended these steps, and at the top were obliged to put on slippers to walk through the apartment. The entrance hall above was beautifully finished, with a floor inlaid with delicate colored wood; but this only opened into a saloon of oriental magnificence, unlike any we had ever seen. It is a large circular hall, its walls lined with the richest damask silk, the vaulted arch ornamented entirely with gold, from which was suspended one of the largest glass chandeliers, of ingenious workmanship, which, if lighted, would fill the room with a most dazzling radiance. The mirrors were chaste and magnificent; the windows adorned with the most elegant and lively wrought gilded cornices, from which hung a drapery of the most costly satin flowered with gold. A few gilded ottomans and chairs, covered with embroidered satin, were placed near the walls, and part of the way down a few marble tables in gilded frames, with chairs by them of the same exquisite beauty. But the floor was the most perfect of all—inlaid with most precious and costly wood and ivory—commencing at the center in radiating form and extending to the wall it quite surpasses description. The whole so delicately wrought that the most splendid European palace would be proud of tables covered with such beautiful designs in wood. Butterflies surround the central piece, so true to life that they look as if ready to take wing. The border is exquisitely wrought in flowers, serpents, etc., and all kinds of devices, the perfection of beauty and art. The whole floor is polished like a mirror. I think it is called a council chamber; from the manner in which the tables are placed, it has the appearance of a business character. There are no paintings—no excess of furniture: every thing is so perfect in taste and arrangement that although truly magnificent yet not overburdened with ornament. His bed room is truly magnificent; the bedstead entirely of silver, with a most exquisitely wrought cornice, from which is suspended a drapery of royal purple flowered with gold and a heavy fringe and tassel of pure gold; a valance inside of yellow satin trimmed with gold. The furniture in the room is simple, adapted only to convenience. The room for his wardrobe is also simple with large armors entirely covered with mirrors set in gilded frames with ebony. The bath rooms are of pure white marble, with very little carving, and that chaste and elegant.—Altogether this palace of the viceroy of Egypt is the most unexceptionable we have seen, where oriental splendor has been brought to blend with the simplicity of true beauty. Two portraits of the royal family were the only pictures we saw, and they were in the outer rooms. The Pasha is a splendid looking man, of a noble figure, draped in European costume of a military kind, which he adopts. His countenance is noble and intellectual in expression, although he is said to be the reverse of that. The language spoken in the official departments of this city is Italian. There are many English houses where our language is spoken; even the Arab donkey drivers speak it sufficiently to accomplish their trades with us. Alexandria is a commercial city of importance, and our consul, from South Carolina, says, in dry weather it is a most delightful place; but it has rained every day since we came and filled the streets with mud like the slough of despond. We made an attempt to walk through the Turkish bazaar, but it was almost impossible. We looked at a few of their rich shawls and embroidered goods. There is an English Church in Alexandria, with service every Sabbath.

We left on the 7th for Cairo on the railway and had a fine view of the whole valley, stretched out like a vast plain; and we felt truly that we were in Egypt, the same country where Jacob sent his sons to buy corn, for there was plenty in Egypt; and we saw it again literally fulfilled all along the way, gathered and lying in such heaps of full ears, most gratifying to look upon. They appear to have no granaries, but large pens made of cane, where thousands of bushels were lying as we passed. We met large caravans of Arabs with camels and donkeys, and white tents in different places strewed over the ground, quite primitive and patriarchal in appearance. The most singular looking villages or cities were scattered along the way—mud walls and huts all clustering together—the mosque and minaret towering above them—the shepherd and his flocks scattered over the plains—the rich and fertile fields of grain or grass waving in the wind—the multitude of camels—the groups of Arabs seated upon the ground, presented a scene of picturesque beauty truly oriental, carrying the mind back to the period of scriptural history which they represent now as perfectly in many respects as then, as well as the habits, manners and costumes of the people. Here were the sons of Ishmael wandering over these plains with droves of camels and skins filled with water. All the drinkable water used in Alexandria is brought from the Nile in these skins upon the backs of camels and donkeys. We passed by the famous lake Marcotis, where the wild duck was playing unmolested in large groups upon its waters. Very few trees are seen in all the plains, except the palm, which bears the date. The climate is the best in the world, producing three crops of grain in a year. The fruits of the earth are abundant. The Pasha has certainly benefited the country by the railway facilitating the journey between Alexandria and Cairo—not a hill to pass over all the way. The rich, alluvial lands resemble those of Louisiana along the coast. We saw a few cotton fields, which had been picked. The stalks looked low compared to those of the rich lands of our country. The climate appears soft and balmy, with clear skies and golden sunsets, very beautiful in winter. We saw the Nile for the first time in crossing it to take the cars upon the other side, as there was no bridge. The river in color resembles the Mississippi, and appeared to flow rapidly. The crescent and star were seen upon the floating banner of the boat, and its deck was crowded with the indolent Turk, with fez, turban, loose trowsers and slippers, sitting cross-legged smoking his pipe in perfect repose. Turks, Egyptians and Nubians, all were there in the different groups of strange people.

S. B. THOMAS.

OLD AND YOUNG MEN.—One of the fathers saith, that there is but this difference between the death of old men and young men; that old men go to death, and death comes to young men.—*Bacon.*

THE WESTMINSTER REVIEW.—We are pleased to find in the *Presbyterian*, of Charleston, (S. C.,) 27th ult., these views about this republication:

"Let us have an honest infidelity, or, if it comes to us under a mask, let us compel it to show its face. The Westminster comes in company with the other reviews into the hands of many who, if it stood alone in its nakedness, would stand aloof from it. We would hope that if it continues these indecent assaults, no man who values the faith and peace of the young and unwary will lend it his patronage, or tolerate it in his family. But if this may not be, let us at least know what we are bargaining for. Let the enterprising re-publisher label it *Infidel*, instead of *Liberal*, as he would label his bottle of ratsbane or arsenic, *Poison*, and then we shall know what we are doing when we take it, read and circulate it. Let it be known and accounted by us as much an infidel publication as the writings of Voltaire, Paine or Strauss; it will then no longer march under false colors, and find entrance into the very citadel of unsuspecting faith."

COMMERCIAL.

The New Orleans *Price Current*, of the 10th, says:

The week opened with a fair degree of activity in our leading staples, and while prices are tell for Cotton, Tobacco and Molasses, a further considerable advance has taken place in Sugar. In the Western Produce market generally there is not much activity.

At a late hour on Saturday, after the close of business the European advices, from Liverpool to the 20th ultimo, one week later than those previously to hand were received, reporting a still further advance of a ¼d in the Liverpool cotton market, with sales for the week of 68,000 bales, and the quotations given are 7¾ for Fair Orleans and 7¼d for Middling do. The import of the week was 62,000 bales, and the whole stock in port was estimated at 230,000 bales. Money was easier, Breadstuffs had declined and Consols had advanced to 97¼ @ 07¾.

We noticed a heavy market at the close of our last report, but with easy prices the demand on Saturday became more active and general. Yesterday the demand was resumed with more activity, and resulted in sales of about 14,500 bales, and making a total for the three days of 40,000 bales. We have already remarked that the state of the freight and exchange markets has tended to impede the operations of purchasers, but still the firmness of holders has been such as to require a slight advance in our figures for Low Middling and Middling, the rates, though very irregular, having been generally rather more full since receipt of European advices.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	11 @ 11¼
Ordinary	8—@ 8¾	Good Middling	11¾ @ 12
Good Ordinary	9¼ @ 9¾	Middling Fair	12¼ @ —
Low Middling	10¼ @10¾	Fair	(nominal.

COTTON—Arrived since the 5th inst., of Louisiana and Mississippi 28,422 bales, Tennessee and North Alabama 10,238, Arkansas 5112, Mobile 843, Florida 699, Texas 905; together 40,219 bales. Cleared since the same date, 25,719 bales. Stock in presses and on shipboard not cleared on the 9th inst. 439,759 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,166,083 bales, against 1,256,138 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 339,785 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a decrease to Great Britain of 23,499 bales, to France of 42,183, and to other foreign ports of 62,225 bales.

SUGAR—Louisiana.—Since our last report, with continued good demand and a material falling off in the receipts, a further marked advance has been realized, to the extent in the Fair to Prime and Choice grades, of ¼ @ ½ cent, ℔ lb. The sales of the three days sum up 3300 hhds, and we now quote as follows:

Inferior and Refining	2¾ @ 3¾
Common to Good Common	4 @ 5
Fair to Fully Fair	5¾ @ 6¼
Prime	6¼ @ 7
Choice	7¼ @ 7¾
Centrifugal and Clarified	8¾ @ 10

MOLASSES—27 @ 30 for Fermenting to Choice in barrels, and 34@35 ℔ gallon in half barrels.

FLOUR—$4 25 @ 4 37½ for Ohio and Indiana, and $4 50 @ 5 75 for Choice Extra.

GRAIN—Corn 52@56. Oats 40@42½ ℔ bushel. Bran 70c ℔ 100 lbs.

PROVISIONS—Mess Pork $10 @ 16 25. Bacon—Sides 9c. Shoulders 7@7½. Plain Hams 9c ℔ lb. Lard 9@11½ ℔ lb.

HAY—$23 ℔ ton for Western.

NEW ADVERTISEMENTS.

McLEAN'S

Strengthening Cordial

AND BLOOD PURIFIER.

THE GREATEST REMEDY IN THE WORLD!!

This Cordial is well tried from a heavy sickness only to myself, and chemically combined with some of the most valuable medicinal Roots, Herbs and Barks known to the mind of man, viz: Blood Root, Stock Root, Wild Cherry Bark, Yellow Dock, Dandelion, Sarsaparilla, Elder Flowers with others, producing the most infallible remedy for the restoration of health ever known.

IT IS NATURE'S OWN REMEDY,

curing disease by natural means. When taken, it builds up infinction is left coursing through every vein of the body, purifying and ameliorating the circulation of the blood. It not alone says bilious matter in the stomach, and gives tone to the whole organization.

McLEAN'S STRENGTHENING CORDIAL

will speedily cure Liver Complaint, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from Disorder of the Liver or Stomach, such as Dyspepsia, Indigestion, Rush of Blood to the Head, Pain in the Side, Back or Limbs, Sinking Fits, Depression of Spirits, Nausea, Nervousness, General Lassitude, Lack of Energy, Loss of Memory, Blotches on the Skin or Face, Pimples or Blotches on the Face or Skin, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhœa, Dysentery, Bloody Flux, Costiveness of the Bowels, Toward Piles, in fact it is a cure for all complaints arising from Disorder of the Stomach, Bowels, Blood, Nervousness, General Debility, Impure Blood, Loss of Memory, Bilious Fluding, Great Liver Complaint, and Fever and Ague or Chills and Fever. It will also cure diseases of the Bladder and Womb, such as Seminal Weakness, Inflammation of Urino, Strangury, Inflammation or Weakness of the Womb or Bladder, &c.

THERE IS NO MISTAKE ABOUT IT.

This Cordial will not fail to cure any of the above diseases, if taken as per directions on each bottle. In English, German and French.

OVER HALF A MILLION OF BOTTLES

have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who then will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?

TO THE LADIES.

Do you wish to be healthy and strong? Then go at once and get McLean's Cordial. It will strengthen and invigorate your whole system causing a healthy and pure circulation of the blood to flow through every vein, and the rich, rosy bloom of health to mount to your cheek again.

EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION.

FOR CHILDREN.

We say to parents, if your children are sickly, puny, or afflicted with complaints prevalent among children, give them a small quantity of McLean's Cordial and it will make them healthy fat and robust.—Delay not a moment. Try it and you will be convinced.

IT IS DELICIOUS TO TAKE.

EVERY COUNTRY MERCHANT

should not leave the city until he has procured a supply of McLean's Strengthening Cordial. It sells rapidly, because it always cures. A liberal discount will be made to those who buy to sell again.

Caution—Beware of druggists or dealers who may try to palm upon you some bitter or Sarsaparilla trash with which they can buy cheap by saying it is as good. Avoid such men. Ask for McLean's strengthening Cordial, and take nothing else. It is the only remedy that will purify the blood thoroughly, and at the same time strengthen the system.

One table spoonful taken every morning fasting is a certain preventive for Cholera, Chills and Fever, Yellow Fever, or any other prevalent disease.

Price only $1 per bottle, or six bottles for $5.

J. H. McLEAN, Sole Proprietor,

Also, of McLean's Volatile Oil Liniment.

☞ Principal depot corner Third and Pine streets, St. Louis, Mo.

McLEAN'S VOLCANIC OIL LINIMENT.

THE BEST LINIMENT IN THE WORLD FOR MAN OR BEAST

ANOTHER REMARKABLE CURE

Performed by McLean's Volcanic Oil Liniment. Read for yourselves:

Thomas Ford, a black smith, living near Cass avenue, on Tenth street, had a horrible rumpling sore on his foot. He tried various Liniments, Salves, etc., but could do it no good. He despaired of ever being able to work at his trade again, because he could not bear any weight on his foot; and by one small bottle of McLean's Volcanic Oil Liniment, he is now perfectly cured.

Rheumatism in paralysis, neuralgia, bruises, sprains, stiffness in the joints or muscles, swellings, sore throat, ear ache or tooth ache, wounds, fresh cuts, sores, burns, scalds, pains, etc., yield to the "magic" influence of this wonderful Liniment.

For Horses and Cattle it is an infallible remedy for chafes, galls, scratches, cracked heels, lameness, spavin, sweeny, splint, fistula, bruises, swellings, wounds, rattlesnake bites, and various other diseases which animals are liable to from injuries or accidents.

Every country merchant should obtain a supply of McLean's Volcanic Oil Liniment.

A liberal discount will be made to merchants who buy to sell again.

For sale by J. H. McLEAN, Proprietor, corner Third and Pine streets, St. Louis, Mo.

J. WRIGHT & Co., 21 and 181 Chartres st., Wholesale Agents for New Orleans.

feb 27

WINER'S CANADIAN VERMIFUGE contains the elements of life and death. It will destroy, with certainty every species of worms considered in the stomach and bowels and save the life of the child with pain, by its operation. Whenever the presence of worms is suspected, the medicine should be promptly given. It will have a healthful influence in all cases where the digestive and excretory organs are deranged; and if worms exist it will expel them without pain and quickly cure the sufferer.

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this.

For sale by I. WRIGHT & CO., 181 Chartres st.

INFORMATION WANTED of John R. Cooke, who left Gonzales, La., about seven years ago. Any one who will give such information as will enable a friend to find him will confer a favor upon the undersigned by addressing him at Gonzales, La., or this office. Mar 6

NEW ORLEANS WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	— 13 @ 15
East India	— 11½ @ 14
BALE ROPE, Kentucky, per lb	— 6½ @ 8½
Northern	— @ —
BEESWAX, yellow, per lb	— 25 @ 27
BLANKETS, Lake, per thousand	10 00 @ 12 00
English	25 00 @ 30 00
BRAN, per 100 lbs	— 75 @ —
COFFEE, Rio, per lb	— 10 @ 11½
Havana, good, pr g'n	— 12½ @ 13
—— Interior to middling	— @ —
Java	— 19 @ 20
Laguayra	— 11½ @ 11¾
CANDLES, Sperm, per lb	— 43 @ —
Tallow	— @ —
Adamantine	— 20 @ 22
Star	— 19 @ 11
CORN-MEAL, per bbl	— @ —
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¾ to ⅞	— 5 @ 8
—— Sheetings, 4-4 to 6-4	— 8 @ 12
Bleached Shirtings, ¾ to ⅞	— 6½ @ 10½
—— Sheetings, 4-4	— 9 @ 15
Brown Lowell Osnaburgs	— 11½ @ 13½
—— Virginia ditto, ¾ to 4-4	— 12 @ 15
Ticklegs, ¾ to 4-4	— 9 @ 18
Stripes and Checks	— 8½ @ 16
Denims	— 7½ @ 16
Cottonades	— 12½ @ 25
Satinets	— 25 @ 75
Calico Prints	— 5 @ 15
Jeans, Kentucky	— 40 @ 45
Linseys, Kentucky	— 30 @ 35
—— Eastern	— 18 @ 22
DUCK, Ilorsia, per bolt	— @ —
English	10 00 @ 18 50
Am. No 2 to 10 pr yd	— 19 @ 27
DYES, Indigo, per lb	— 40 @ 1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 50 @ —
Illinois and Missouri	4 60 @ 4 62½
St. Louis City	4 62 @ 4 75
FEATHERS, per lb	— 40 @ 45
FISH, Cod, per box	1 25 @ —
Mackerel, No. 1, per bbl	11 50 @ 14 00
—— No. 2	10 00 @ 13 00
—— No. 3	8 50 @ 10 50
Herring, per box	— 35 @ 55
FRUIT, Prunes, per lb	— 12 @ 15
Raisins MR, per box	2 00 @ 2 12½
Lemons	2 00 @ 2 50
Currants, Zante	— @ —
Almonds, soft shell	— @ —
—— hard shell	— @ —
FURS, raccoon, per skin	— 5 @ 25
GRAIN, Wheat, per bushel	— 70 @ 1 20
Oats	— 42½ @ 46
Corn, in car, per bbl	— @ —
—— shelled, per bushel

POETRY.

THE PROVIDENCE OF WOMEN.

BY HANNAH MORE.

As some fair violet, loveliest of the glade,
Sheds its mild fragrance on the lonely shade,
Withdraws its modest head from public sight,
Nor courts the sun, nor seeks the glare of light;
Should some rude hand profanely dare intrude,
And bear its beauties from its native wood,
Exposed abroad its languid colors fly,
Its form decays, and all its odors die.
So woman, born to dignify retreat,
Unknown to flourish, and unseen be great;
To give domestic life its sweetest charm;
With softness polish, and with virtue warm;
Fearful of fame, unwilling to be known,
Should seek, but Heaven's applause and her own;
Should dread no blame but that which crimes impart,
The censures of a self-condemning heart.

OBITUARIES.

THE DEATH OF MRS. DOWNS.—Some truths are so startling and painful that they fall at first to make their proper impression on the mind. It is only by frequent contemplation that they become stern and startling realities. Amongst such truths is found the loss of dear valued friends. Death seems so strange. To leave the sunny world, and dear scenes of joy; sweet singing birds, and blooming flowers, to part with loved parents, and kiss sweet sisters and brothers with lips blanched and chill with the shadows of the tomb; to bid adieu forever to a devoted husband, noble, and pure, and good, to say farewell to those who have made life one constant joy, and then go down into the sunless, soapless gravel To go down in the bloom of youth, before twenty summers have shed their light and fragrance on the path of womanhood!—How painful to contemplate. How hard to realise even when we are eye witnesses of the spectacle of woe, and the solemn pageantry of death! Over and again we ask, can it be so? Looking on the marble brow, the once musical, but sealed and snowy lips, we even try to persuade ourselves it is all a dream. But, alas! the solemn realization of all that is in an instance of recent occurrence, but too mournfully true. Such was the death of Mrs. Mary A. Downs, the wife of James R. Downs, of Warren, toward the close of the sad and ever memorable January, 1858.

The purling brook is lost in the arid and darksome desert. The star of beauty is shorn of its lustre and shrouded in the cerements of the grave. Does earth or nature know anything more desolating?

Who, dissolved, can contemplate the ordeal from day to day, while every hour urges the frail body toward its destination! And yet there is a key to the mystery of death. A secret power that turns the night of dying into the morning of life. It changes the "valley of the shadow of death" into the vestibule of the "House not made with hands."

That key is the Cross. That power, the life in Christ. The Crucified alone can lead the dying soul in triumph over death to the abode of the just. Of the departed it may be said; without the exaggerations so often indulged on occasions of death, that a more marked and striking illustration of the power of piety to charm and cheer the dying hour, is very rarely ever witnessed. Her departure, justified the Psalm:

> Triumphant smiles the victor's brow,
> Fanned by some guardian angel's wing,
> O grave! where is thy victory now?
> And where, O death! is now thy sting?

Her father, Rev. Dr. J. P. Thomas, of Madison, as a teacher of those great and saving doctrines, as also the devoted mother, may find abundant consolation in their bereavement from the amazing display of the grace of the Redeemer in the dying victories of their loved and sainted child. With those who, not lost, but gone before, what re-unions await us! Haste happy day!

Vicksburg, Feb. 1858. CYPRESS.

DIED—On the 22d inst., after a short illness, at the residence of his brother-in-law, Dr. Cheris, Vermillion parish, the Rev. J. H. Warren, member of the Louisiana Conference, and for the two past years preacher in charge of the New Iberia circuit.

More than two years since, when the Macedonian cry, "Come over and help us," resounded from the Louisiana Conference, the subject of this brief notice, actuated by the true missionary spirit, left his native Tennessee and a widowed mother, to labor in the vineyard "where the harvest was plenty but the laborers were few." Religion exhibited her most heartfelt coloring in the life of this excellent man, and truly it may be said of the departed that he was like "a city set upon a hill." In his circle of friends and acquaintances, and in the Church, he was a pattern of practical and inward piety, an uncharitable remark never escaping his lips. Humility and meekness were characteristics of his life. He was courteous, affable and social, and seemed to live and act like one deeply impressed with the solemn truth, "Thou God seest me." Example has language powerful to the sensitive soul, and nothing is more eloquent than the deportment of one whose soul is filled with the essence of true piety. How often has the young convert, when bowed by heavy and manifold temptations, been encouraged to trust fully in the unbounded mercy and protection of the Great Eternal by the, sweet counsels of that beloved one whose lips are now forever hushed in death, and "whose life was a living sermon of the truths he taught." We have heard an particulars of his last moments; but as his life was one even and upward course, we doubt not his end was peace.

> Thou art gone, thou art gone, to thy beautiful home,
> Forever with seraphs of glory to rest;
> Never, never, will sorrow sweep over thy soul,
> For naught can disturb in the *home of the blest.*
>
> Thou art gone, thou art gone, thy home is made sad,
> Thy partner with sorrow is keenly oppressed;
> But while she is weeping the message floats by,
> And tells thou are safe in the *home of the blest.*
>
> Thou art gone, thou art gone we envy thy flight,
> And sigh with thy spirit in glory to rest;
> For we know the Emmanuel the Savior who died,
> Reigns Captain and King in the *home of the blest.*

Feb. 27, 1858. R.

MRS MARY HOOVER, wife of Hon. Christian Hoover, died at their residence in Pike county, Mi., Feb. 3, 1858, in the 51st year of her age. While young she sought and obtained "a knowledge of salvation by the remission of her sins," and became an exemplary member of the Methodist Episcopal Church. In this character she entered upon the responsibilities and active duties of mature womanhood; and in the various relations of domestic, social, and religious life she steadily sustained the reputation of a consistent Christian. During her last illness, which was protracted through several weeks, she enjoyed much of "the full assurance of hope," and "held the beginning of her confidence steadfast unto the end." The earnest and melting exhortations which she gave to her husband, children, and servants to seek a scriptural preparation for death and a re-union with her in heaven, will never be forgotten by them. Her oft repeated prayer for "dying grace," superadded by her triumphal repetition of "Glory! Hallelujah!" told that all was well in death. Being in the vicinity at the time of her death, I had the mournful duty to perform of preaching her funeral, and committing her body to the tomb in hope of a glorious resurrection to immortality and eternal life. Many were the tears shed on that occasion by her bereaved husband, eight children, and numerous friends who came to witness her burial, and many were our aspirations to meet her in the Church triumphant. The world is much the better for having had an interest in her prayers, and witnessing her exemplary piety from her early youth. J. G. JONES.

Bellegrove, Feb. 17, 1858.

DIED—At the residence of her husband (Rev. Isaac Gregory) in Pickens county, Ala., 11th of Feb., 1858, in the 55th year of her age, HARRIET B. GREGORY, in the full triumphs of the Christian faith. She was the daughter of Col. Wm. Johnson.

In 1812 she embraced religion and was enabled to realize that God hath power on earth to forgive sins, at which time she joined the M. E. Church, of which she continued a consistent member up to the time she exchanged a world of grief and sorrow for a world of joy and bliss. In early life she gave her hand to the Church, her heart to God, and her life and services to the cause of Christ.

Sister G. was an uncompromising Christian and lived to see all her children connect themselves with the Church. A great blessing and priviledge which few enjoy.

Clinton, Ala., Feb. 22. E. C. HARDY.

MRS MARTHA L. POWELL, relict of the late Edward Powell, departed this life on the 13th inst., at West Port, near this city. She was a native of Virginia, where she married William Ridout. After his death she removed to Rutherford county, Tenn., and married Edward Powell; they returned to Virginia, and from thence came to this country, in the year 1837, where she resided till the time of her decease.

Mrs. Powell professed religion and joined the M. E. Church while young, and has been a steady and consistent Christian through life. I am not in possession of the precise time of her birth, but would judge her to have been about 60 years of age at the time of her decease. I have been acquainted with sister Powell several years, and always regarded her as an excellent woman; who endeavored to discharge her duties as a wife and a mother faithfully. She was so situated as to be deprived of the privileges of the sanctuary much of her time in the latter part of her life; but she never cast away her confidence, and when death came to summon her away, he found her with her Christian armor on. She met the king of terrors with composure, and gave her weeping friends assurance that she was going home to heaven. "Let me die the death of the righteous and let my last end be like his."

Columbus, MI., Feb. 26, 1858. G. SHAEFFER.

Departed this life, CAROLINE, daughter of Mr. E. H. and Mrs. M. A. Wells, aged five years and two months. This amiable and happy child, lovely and beloved, has been most suddenly and sadly torn away. On Tuesday morning well and happy, on Wednesday morning a "shrouded corpse: While playing about the fire, her dress suddenly caught in a blaze, and before it was possible to extinguish it, she was injured beyond the hope of recovery, and after a few hours of agony, was released from pain and taken to the presence of Him who said, "Of such is the kingdom of heaven."

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

CHILDREN'S COLUMN.

Edited by Mary.

POOR BESSY.

"Who was poor Bessy, mamma?" said little Frances Campbell, as she sat one day on her little stool beside her mamma, humming a silk handkerchief for her papa; "Who was poor Bessy, mamma? Was she a little girl?"

"What makes you ask the question, my love?" asked her mamma.

"Because, mamma, the other day I heard you say something to aunt Lucretia about 'Poor Bessy,' and then I saw tears in your eyes."

"Well, my child," replied her mother, when you see any one's eyes filled with tears in speaking on any subject, a little girl like you should be very careful how you ask questions about it,—for you may possibly give them a great deal of pain by being so inquisitive."

"I am sorry I gave you any pain, mamma; I will try to remember and not do the same thing again," said Frances, blushing.

Her mother bent down and kissed her little cheek, saying, "You gave me no pain, my dear; but I wished to warn you, lest at any time you might do so to others, by indulging in an idle and sometimes disagreeable curiosity about what you hear said. 'Poor Bessy,' my dear Frances, was only a dog."

"A dog, mamma! and did you cry when you only named her?" asked Frances.

"Yes, my child, and I am not ashamed to do so, for 'Poor Bessy' saved your life;—but for her I would not now have you, my love, seated at my side."

"How, mamma,—saved my life! and how did I never hear of it?"

"Because you were too young to know what 'Poor Bessy' had done for you, or to remember it; and you have ever been so heedless, and so thoughtless, that I would not tell you till I saw it was likely to make a fitting impression on your mind."

"But, dear mamma, I am trying to be more steady and more obedient now—am I not?"

"Yes, my child, I am very happy to say that you are. And you must be earnest and anxious in your prayers to your Heavenly Father, for His assistance in this and all your other little duties, and in restraining your inclination to do what is wrong and sinful. No one ever makes such a prayer to Him in vain."

"Yes, mamma, I used to do wrong oftener from forgetfulness than from a wish to be bad, and then I was sorry, very sorry. But now, something, I don't know what, just puts me in mind when I am going to be careless or bad."

Mrs. Campbell clasped her little girl in her arms, with feelings which only a mother can know. Then putting her down, she said,

"I will now, my love, tell you the story of 'Poor Bessy.' About seven years ago, when you were scarcely two years old, your papa was having an addition built to this house, and when the joiners were at work, I often went into the new part to see how they got along, and to give them some directions. On these occasions I often observed, and sometimes patted the head of a large brown dog, which I supposed belonged to the workmen. Once I had occasion to go in after they had gone away for the night, and I found this dog lying on some shavings in a corner of one of the rooms. I ordered it to rise and go home,—it rose very slowly and reluctantly, and I spoke angrily to it, and told it to go home immediately. It then walked slowly out of the room, and I followed with the light, that I might see if it really went out the door, and not into some of the other rooms. The night was dark and rainy—the poor dog moved to the outside door, and then stood still and looked back at me, with such a sorrowful and imploring look, as if it had said, 'Oh! take pity on me,—don't turn me out in the rain—I have no house to go to!'

"I could not resist the look—I said to it kindly, 'Poor thing—do you wish so much to stay!—perhaps you will not be made very welcome at home, and you are doing no harm here, you may stay.' The poor animal seemed perfectly to understand me, for it looked up so gladly in my face, licked my hand, and instantly ran back to its bed of shavings, which I had rousted it from. Next day I said to the workmen, that I wished they would not leave their dog when they went away at night."

"Our dog, ma'am," they said; "we thought it was your dog; it belongs to none of us."

"And where did it come from, mamma?" asked Frances.

"That we never found out, my child; but there it was, and it would not go away. It showed no wish to come into the house, but lay in the yard and watched night and day, like an old and faithful servant. The only dog you had ever seen was called Bess, and when you first saw this poor dog, you called it 'Beffy, Beffy,' and so it got the name you gave it.—About a year after the time it first came about the house, I was one day going out to walk with you, and I stopped just outside the gate to speak to a neighbor; meanwhile you let go my hand and trotted down the street alone, quite proud that mamma could not catch you. When I looked round, you had got some distance from me, and just at that moment I heard a great shouting and screaming of people; a very large, fierce-looking dog rushed round the corner, and ran straight toward you, and I heard the shouts of *'a mad dog!—a mad dog!'* Oh, my child, never, till you are a mother, can you conceive my feelings at that moment! I flew toward you—but, oh! I was still three or four yards from you, and the dog was so close that it seemed impossible to save you, when 'Poor Bessy,' whom I had not before seen, darted between you and him, and seized him by the throat. I caught you in my arms, and I remembered nothing more till I found myself and you in your papa's arms, in the house."

"And Bessy, mamma?" cried Frances.

"Ah! my love, 'Poor Bessy!' she died to save your life!"

"How, mamma?"

"Because, my dear child, dogs bitten by one that is mad, always take the same dreadful distemper. 'Poor Bessy' was sadly torn in the struggle with that large and ferocious dog,—and, do not ask any more, my love,—'Poor Bessy' died that night."

Frances sobbed on her mother's bosom; when she could speak she said, "Oh, mamma, mamma, whenever I do wrong, remind me of 'Poor Bessy;' she was *but a dog*; and I am a human being—and yet I am not half as good as she. Oh, mamma, mamma, I will never, never forget what I owe 'Poor Bessy;' how can I be grateful enough to her?"

Mrs. Campbell pressed the little girl closely in her arms. "Yes, my love, be grateful to 'Poor Bessy;' never, never forget what she did for you. But in remembering the gift, oh, my child, forget not the Giver. Never, for one moment, allow to be swept out of your mind the grateful remembrance of that Almighty Father who causes every event, and who careth for us all, and maketh all things work together for the good of those who love Him,—that God who preserved you, and in whom we all live, and move, and have our being."

PROFESSIONAL.

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.
Office (for the present) 120 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U S. House of Representatives; Hon. I. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. H. R. McAnally—St. Louis; Oglesby & Macauly, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6 2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts.
A Servant at the Office day and night. oct.3,6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

COMMISSION MERCHANTS.

LEONARD FASH. P. H. LAURANS.
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Oct 24. *NEW ORLEANS*

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THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures
EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, humors are his almost failing exam cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Whom the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
For sale in New Orleans, wholesale and retail, by
dec5.1y J. WRIGHT & CO., 21 and 151 Chartres st.

JOSEPH C. BEALL,
ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and many other law business entrusted to his care. A residence of more than 16 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.
☞ References can be furnished if desired: mb21-1y

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Plantation Drug Store.
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Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

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The Southwestern Bible Society
Keeps constantly on hand as above a stock of plain and elegantly bound
BIBLES AND TESTAMENTS,
Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.
Citizens and persons from the country are respectfully solicited to call and examine the Books and prices.
Orders from the country, accompanied by cash remittances, supplied, and catalogues furnished by addressing Rev. E. H CLEGHORN, Gen. Agt. S. W. Bible Society.
MEMBERS OF THE SOCIETY.
Annual Members—Persons who contribute not less than $3 annually.
Life Members—Contributors of $30.
Life Directors—Contributors of $150.
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Honorary Members—Ministers of the Gospel whose congregations make annual contributions. Feb. 20

SUNDAY SCHOOLS!
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No. 197 Camp street, New Orleans, La., in the Bible House,
KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for, cash, at the Catalogue Prices of the Parent Society.
The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We collect contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.
Address, REV. E. H. CLEGHORN,
General Agent "S. W. S. S. Union,"
feb 27-1y at Bible House, 197 Camp street, New Orleans, La.

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KEEPS SUPPLIED by frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—ALSO—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.,
All on reasonable terms. T. H. JACKSON & Co.,
Jan 31 No. 82 Common street, 2 doors from Camp street.

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A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices. L. W. LYONS & Co.,
d12 83 Canal St. near Camp.

To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS,
CALL AND EXAMINE THE STOCK,
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No. 41 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14 R. W. RAYNE.

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CARPENTER and BUILDER, No. 66 Rampart street, (formerly Hercules street.) Box, No 588 Mechanic's Exchange.
Will do work promptly and well, and as cheap as any for cash.

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IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

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WEST TROY BELL FOUNDERY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.
For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
Address, A. MENEELY'S SONS, Agents,
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THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand Pittsburgh, English, and Cannel, Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

BOOTH & CO.,
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For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug30

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THE Subscriber furnishes LOWER than they can be procured of any *dealer in America* the celebrated ALEXANDER CHURCH AND PARLOR ORGANS; Prince's, Manning's Mason's Hamblin's &c., and all other American make of HARMONICAS and MELODEONS; Chickering's, Nuns & Clark's, Gilbert's, Boardman & Gray's, Worcester's, Stoddart's, Gales', and all other prominent manufacturer's make of PIANOS, HARPS, GUITARS, VIOLINS, Stool Covers, Instruction Books, and Musical every description at *wholesale* and *retail*. Church Ministers and Schools supplied at a large discount. Every Instrument guaranteed. Circulars and prices sent free. Address
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PRINTING & BOOKBINDING
ESTABLISMENT,
No. 46 Camp street, corner of Gravier,
Over Barker's Banking House:
All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.
dec 26 1y WM. BLOOMFIELD, Jr.

FURNITURE! FURNITURE!!
C. FLINT & JONES,
44 and 46 Royal street, N. O.
WE WOULD INVITE the attention of city and country purchasers, to our large and most complete stock of HOUSEHOLD FURNITURE, Embracing every variety in ROSE WOOD, MAHOGANY, WALNUT, OAK and imitation woods together with MIRRORS of all sizes; MOSS, HAIR and SPRING MATTRASSES, FEATHERS, and HAIR CLOTH.
PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors, Parlor suits in BROCATELLE, and fancy goods, CAMP STOOLS, IRON BEDSTEADS, OFFICE LOUNGES, and DESKS of all styles.
The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety from damage in transit. C. FLINT & JONES,
Wholesale and retail dealers in Cabinet Furniture, Nos 44 and 45 Royal street, New Orleans. ap18

STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprise the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing else where. Our style of trimming and fitting up stoves is inferior to none, and superior to many.
We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPPANED WARE.
We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
☞ Remember No. 1 Front Levee corner of Custom House in the sign of the big copper pot. AUSTIN & GOODWYN. ag29-6m

BENTHUYSEN, LEWIS & Co.,
116 CANAL STREET 116
Would call the attention of
STRANGERS
To their large stock of
PLANTATION, HOUSEKEEPING, AND FANCY DRY GOODS,
All of which they are now offering at
GREAT INDUCEMENTS.
This stock offers great advantages to PLANTERS, in the fact that it enables them to make all their selections, by the package, piece, or at retail, at one establishment, at
LOWER RATES
Than any other house will sell. The stock of
BLANKETS AND NEGRO CLOTHS
is extremely large, and embraces the best manufactures at
VERY LOW RATES.
Jan16-13t BENTHUYSEN, LEWIS & Co., 118 Canal st

New Orleans Branch
OF THE
HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $500,000.....SURPLUS OVER $250,000.
CHAS. J. MARTIN, President.
A. F. WILLMARTH, Vice President.
J. MILTON SMITH, Secretary.
Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
R. W. & R. P. RAYNE, Agents, 16 Camp street, New Orleans.

Hartford Fire Insurance Company.
(INCORPORATED IN 1810.)
Capital, $300,000.....Charter Perpetual
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James Goodwin, Calvin Day, Charles J. Russ.
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C. B. BOWERS, Secretary.
R. W. RAYNE, Agent, 46 Camp street, New Orleans
The undersigned, Agent of the above responsible Companies, is duly authorised to issue Policies of Insurance on buildings, merchandise, ships in port and their cargoes. Also cotton in press, gin and sugar houses; household furniture and personals property federally, against loss or damage by fire in this city and in the country.
Ten per cent. cash returned on payment of premiums.
Losses equitably adjusted and promptly paid.
jan17-1y R. W. RAYNE, Agent.

Bulletin
BOOK AND JOB PRINTING OFFICE
No. 35 Gravier street,
CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges, Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and despatch. Orders respectfully solicited. a26-1y

C. VAN BENTHUYSEN, } {A. MONFERMES,
W. F. LEWIS, of Rapides. } {GEO. C. KENDALL.
BENTHUYSEN, LEWIS & Co.,
Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS,
a19-1y 116 Canal st., New Orleans.

158 CAMP STREET. 158
Mrs. Boyd's Ladies' Emporium.
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

SAVE YOUR HORSES.
We take great pleasure in recommending the Mexican Mustang Liniment as a valuable and indispensable article for Sprains, Sores, Scratches or Galls on Horses. Our men have used it for severe Burns, Bruises, Sores, Stiff Joints and Rheumatic Pains, and all say it acts like magic. We use no other Liniment.
J. W. HEWITT,
Foreman for American, Herndon's and Wells, Fargo & Co's Express.
Gentlemen—I had a negro man worth $1200 who took cold from a bad hurt, and was useless for over one year; I had used everything I could hear of without benefit, until I tried the Mustang Liniment. It has perfectly cured him, and I can now take the above price for him. Every Planter, Teamster and Family should have this invaluable article. Sold by all respectable dealers everywhere.
feb.13 BARNES & PARK, Proprietors, New York.

INFORMATION WANTED of Johnny Carzier, who left Georgetown, N. Y., seven years ago. Any one will confer a great favor upon his sister by giving any information of him since that time.
Address this office. mar 6

EDUCATIONAL.

Mansfield Female College.
FACULTY.
Rev. H. C. TIWEAT, D. D., President and Professor of Mental and Moral Science, and Ancient Languages.
Rev. E. D. PITTS, A. M., Professor of Mathematics.
REO. W. THACHER, A. M., Professor of Physical Science.
——— Professor of Music and Modern Languages.
Miss SALLIE A. McNEELY, M. E. L., Instructress in English Literature and Belles-Lettres.
Miss JUDITH A. DUBOIS, Instructress in Music.
Mrs. AURILLA G. THACHER, M. E. L., Instructress in the Ornamental Department.
——— Instructress in the Academic Department.
Mrs. MARY BELL, Instructress in the Primary Department.
Mrs. SARAH PORTER, Matron.
JAS. C. PORTER, Esq., Steward.
A. H. THOMAS, Parser.
Two vacancies will be filled by competent persons.
RATES OF TUITION PER SESSION.

Primary and Academic Department	$15 00
Collegiate Department	25 00
Ornamental Department	
Music on Piano Forte, Harp or Guitar	25 00
Use of Instruments	5 00
Vocal Music	1 00
Modern Languages, each	10 00
Drawing, with use of copies	12 00
Painting in Oil,	20 00
Crayoning	15 00
Water and Chromatic Painting, each	15 00
Embroidery	10 00
Incidental Expenses	2 00
Fee for Graduation and Diploma	5 00

No extra charge for Latin and Greek.
Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.
Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance at one time, or where an unavoidable Providence necessarily requires a removal.☜
Books, stationery, &c., are kept in the village for sale at the usual rates.
Semi annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.
THE Trustees of this prosperous Institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana. Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, *each*, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASSON, Secretary. jan 23-1y

Centenary College of Louisiana.
THE next term of this Institution will open on MONDAY the 9th of October, 1856.
FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLLOMON, A. M., Professor of the Greek Language.
G. H. WEST, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLCUTT, B. B., Professor of Modern Languages.
Rev. A. O. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department..... 5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This Institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pup

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 7. WHOLE NUMBER 370.

NEW ORLEANS, SATURDAY MARCH 20, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—813 CAMP ST.

AUTOBIOGRAPHY

OF THE REV. WILLIAM STEVENSON.

[CONTINUED FROM OUR LAST.]

I left home, in company with a beloved cousin d friend, Stevenson Fowler, a son of the r. James Fowler, who gave me some books doctrines, hoping that I would be saved from ese great errors, propagated by Arminians. ook the books with thanks to the good man, mising to read them. We started out into wide world, made our way across the Blue dge, the Iron Mountain and some others. was new—mountains, beautiful springs, small rivers, rich valleys, bearing fine crops corn. The farmers had just commenced thering the corn, as it was in the fall of the r 1792. We were well pleased in traveling n the rivers, Watauga, and Nalacheekey; country appeared to us romantic, and we d the people kind. We had some relations Nalacheekey river, in Green county, all ing considerable families. We called to them, get acquainted and rest a few days. e were entire strangers to each other; had n acquainted by writing only. They re- ved us joyfully. This is what is now called st Tennessee, then a new country and bor- ring upon the Cherokee line, who were then open war with the settlers of Kentucky and nessee; and frequent massacres were com- tted by the Indians five or six miles from the bitations of my uncle. When a murder was mmitted, the Indians were pursued and some- es taken and killed. Thus the whites lived d enjoyed themselves quite well, being fear- s of the enemy, keeping themselves armed d ready to avenge the blood of their fellow- izens any time when called for. After we d been here among our friends a few days, ey began to press on us to stay among them, the roads to Cumberland and Kentucky were ngerous, and many were murdered on the y. They wished us to teach school for them, there could be two very good schools raised out six miles apart. We agreed to do so; e schools were soon made up and we com- nced about the same time. I taught an glish school five days in the week and a ging school on Saturday. Thus I felt well ployed all the time and on the Sabbath we uld hear the Rev. Hezekiah Balch preach at s chapel at Greenville.

The first time I went to hear him I paid par- ular attention to his sermon, hearing that he as a very learned Presbyterian preacher. I t a little to one side, made some notes on his visions and doctrines for my own satisfaction. e of his congregation asked me, after meet- g, if I was not studying divinity in order to come a preacher, as he saw me making tes? I told him I was not; but did so to et a right knowledge of what I heard, which as the truth, for I had no design of criticising, t to gain knowledge. This was what I always sired from my youth up, to get good sound nowledge on every subject on which I ought or spoke. I never could take the wrong de of a question in a debate knowingly. I d no particular objections to the Rev. H. aleh or his doctrines in general, as they were ractical and led to obedience and virtue; but had some objections to his strong prejudices gainst other denominations. It is true, he as a predestinarian; but moderate. I also ttended Methodist preaching frequently, and ought well of their doctrines, practice and arity. They were willing that all should be ved and come to the knowledge of the truth: is pleased me, for I did wish to be saved; and thought if God ever passed by one he might ss by me. While I was teaching school I ought it my duty to teach the children, every vening after spelling, some important truth hich might lead them from vice to virtue. I ould ask them about God; what was his will oncerning us; what is religion; what is re- entance; what is faith; what will be the end f the good people, and also of the wicked? fter asking such questions, and hearing their houghts on them, I would try to explain and ake all plain to their minds and then give hem some useful questions to be answered by very one the next evening before I gave them y ideas on it. This I think was useful; but trange to think, I myself was in bondage to in. Also, in my singing school, I felt solemn hen singing many beautiful lines; my heart was pained within me. While thus employed I enjoyed myself very well, except dying and going to judgment, which haunted my guilty onscience, as I believe it does all gospel aught sinners. I lived six years in this settle- ment in Green county, in which time I married, settled myself and worked hard for the com- mon supports of life, served a term of three months against the Indians, passed through many dangers, once narrowly escaped being drowned in swimming a river; at another time ventured my life to save a drowning man, taking him from the jaws of death, when he was about to sink the third time. I removed to Virginia to please my wife's father and mother, whom I loved as I did my own; only stayed there about three months; made a little money and set out for Kentucky, on the last day of March, 1798. I remained one year in Lexing- ton, Ky., taught school nine months, made a crop of corn, sold out and removed to Shelby county, the place of my spiritual and second birth, of which I will now speak. I made a good crop, the first year, got a good start and began to live comfortably, after a long round of troublesome removes. Now I be- gan again to think of God's unspeakable goodness to me from my infancy. I had a good companion and three fine, promising children; but while viewing my ungratefulness to God and his goodness to me, I was taken with the fever and in a few days despaired of life, without the hope of future happiness. My case appeared just as it was, a desperate one. I prayed or tried to pray for mercy; but thought it too late. I had broken my covenants so often, God will hear me no more. I thought if some of the preachers would come and pray for me perhaps God would hear them. While I was thinking of these things, an old Methodist man came in to see me; he asked me how I was. I said bad enough; I believe I shall die. He said what do you think about dying? I said I do not regard death if I was prepared for it; but I am not. O, that some of the preachers would come and pray for me. He said if you are will- ing I will pray for you. The old man bowed down and prayed so sincerely for me that I got faith that God would restore me again, and I mended from that moment. I set out to seek the Lord; but the more I prayed the worse I got in my estimation; for I began to see the power and opposition of the carnal mind within, which is enmity against God. I was in bondage to an enemy too strong for me—one bred and born and raised up in my very nature. A strong man kept his goods in safety. I saw the good and right way. My mind was enlight- ened by God's word and Spirit. I strove to do good; but evil, the carnal mind, was present; my heart was hard—so hard that it refused to bend or break. I attended preaching, reading the word of God and private prayer for months. This was the desire of my heart to be holy, and I strove to get the victory day after day. I knew my enemy was my carnal mind, and I believed that none but God, none but Christ the Savior could deliver me; but the question in my mind was, Will he save me—will he ever speak and say, "I will, be thou clean?" Doubts arose. I thought perhaps my day of grace was past. What shall I do? The promise came: "Seek and ye shall find." My heart said, Lord I will seek thee while I have breath, and if I perish I will perish at thy feet. I had a little hope that God, for Christ's sake, would have mercy upon me; for I saw that by the rules of justice I was damned; and if Jesus Christ did not pay my debt, I was gone. So I cried, "Lord save, or I perish." I tried to believe in the Lord Jesus Christ with my *whole* heart and mind. On the 11th of May, 1800, I set out to a meeting to hear the Rev. Gabriel Woodfield, a Methodist, preach. I went praying on my way, and before I came to the house turned aside to pray, in secret, that God would do something for me that day; and while on my knees I felt a comfortable hope that God would do that work within my heart which I so much desired. I went to the meeting; the congregation was large. The preacher gave out a hymn and we sung together. I felt glad I was there. When we kneeled in prayer, my heart was broke for sor- row to think I had been so ungrateful, to so good a father and preserver as God had always been to me. I wept all the time the preacher was preaching. I had a hope that these good Methodists would pray for me before they left the house; but the people were dismissed; all went away and left me alone pleading with God for mercy and resolving to obey him, as a servant, if I should never be received as a son. I prayed in my family from that time, and be- gan to talk to all my family and friends, pray- ing them to turn to God and go with me to heaven, although I had no witness of my own pardon. I said to all around me, "I will serve God or die a trying." Three weeks passed on in this way with me. Some said I would go crazy. I replied I had better lose my senses than my soul. On Sunday, the last day of May, I went to a Baptist meeting. The Rev. Mr. Morris preached rather a cold sermon; yet I was glad to hear any kind of preaching, so it led the mind to God. After preaching he sat down by me, conversed with me on the subject of religion. I was pleased and talked freely. He asked me to tell him the exercise of my mind on the subject of religion, and also what I had experienced. I did so, telling him freely without keeping any thing back. When I had ended speaking he asked me if I was willing he should tell me what he thought of me. I said I was, but, before he spoke a word, I re- tracted and said, no sir, I am not willing you should tell me what you think of me. Why, said he, are you not willing. I replied, a thought ran through my mind that you will tell me that I have religion and that my soul was converted, which I think would be danger- ous for me; it might settle my soul on a sandy foundation, for I know that I have not the wit- ness of God's Spirit in me that I am born again. But I hope I shall yet be made free indeed; I want the witness. He laughed and said, the devil is very cunning. After a little time I thought I was under a wrong apprehen- sion; perhaps the good man was about to tell me something that might be for my good. I then said, sir, I am willing you should tell me honestly what you think of me. He said if you are willing, I will do so. I am perfectly willing. Well, said he, if ever I had religion in my life you have got it. My experience and yours are the same. My soul was converted some time before I would consent to believe it; but meet- ing with men of experience, they convinced me that I had religion, and if I would believe it then I would be satisfied. I did believe it and now have been preaching many years and have never gone farther than the hope you have got. You are looking for a miracle, but you will never get it in this life. I sat and wept to think, if this be true that I must live all my days on a mere hope that I am converted, and never get the witness, never be made free until death. He then told me my experience was good, and if I would then go with him to the water he would baptise me with the Christ- tian baptism. But I could not consent to re- ceive baptism on my present experience. So I bid him farewell, and returned home, but can not describe the exercise of my troubled and embarrassed mind through that evening and night. I had set up prayer in my family three weeks before. On the night after hearing G. Woodfield preach we had family prayer. I thought I would still wait on the Lord, hoping he would do something more for me. The morning being the Sabbath, the first day of June, 1800, I arose early; the birds were singing songs of praise to God. I felt a desire to join them in the solitary grove. I left my family in bed, walked to the grove, where all nature was still and solitary except the little innocent birds. I thought, God will do something for me this morning; I will kneel here and wrestle with him in prayer. I fell on my knees to pray; but the Holy Spirit was be- forehand with me, and on me, and in me. Be- fore I made one petition my intended prayer was turned into praises to Him who had loved me and washed me in his own blood. I had the witness, God's Spirit bearing witness with my spirit that I was a child of God: I experi- enced the truth of God's word, he that believeth on the Son hath life. God is love, and he that dwelleth in love dwelleth in God and God in him. Old things were passed away—all ap- peared new. I loved him because he first loved me; I also loved the whole human family. My heart was united in love to the children of God. I loved them as myself, and I loved the unconverted with a love of pity. O Lord, I will praise thee for the unspeakable blessing freely given to prepare my unworthy soul for union and communion with the Father, and with his Son; my only Savior Jesus Christ: glory to God. Although forty-two years have gone by since I received that unspeakable blessing, yet I feel the same thing. Glory to God, who is just and justifies all who believe in Jesus Christ. And now being justified by faith I had peace with God through our Lord Jesus Christ. After I had received the witness of my accep- tance with God, I saw clearly that it was the free gift of God through faith. I saw a full and free salvation in Christ for the whole world, and I desired to tell what God had done for me, and what he was willing to do for all. I returned to the house filled with joy and peace to tell my wife what God had done for me, and that he was willing to pardon all her sins; and that if she would now give up her heart to him he would shed abroad his love in her soul. She wept but seemed slow to believe. I left her to visit some mourners I had seen the day before. I went full of joy to let them know how they might be happy through faith in the Lord Jesus Christ. They also wept, but seemed slow of heart to believe and receive the blessing. I went on to the Baptist meeting. Mr. Morris, the minister I had conversed with the evening before, met me in the yard, gave me his hand, asking me how I felt to-day. I said, much bet- ter than I did yesterday. God has done great things for me this morning. He has set my soul at liberty and shed abroad his love in my heart and I know now that I have peace with God. He said I saw in your countenance that there was a change of feeling.

I have been a little particular on this great and most interesting point—the witness of the conversion of the soul—being fearful that many rest short of it and rest on what is called a *hope*. *Hope* is good—it is strengthening and cheering, when it looks forward to things to come; but it has no eyes behind—it cannot look backward to supply the place of a witness. There is a great difference between, I hope I *shall* be converted and I hope I *am* converted. I received a hope of the witness before I got it; but after I got it that hope was swallowed up in the enjoyment. I then hoped that I should endure to the end and be eternally saved; but had I rested and taken my hope for the witness, I should have remained in a most unhappy state. Let mourners say to their souls, Hope thou in God, for I *shall* yet praise him, when he speaks peace to my soul; and believers cry, Come, and I will *tell* you what God *has* done for my soul; and then hope for holiness and heaven. And now, reader, I *hope* you will never rest if you have not got the witness in your heart that God, for Christ's sake, has pardoned your sins. Until you get it, take no man's word; no, not even the decision of a whole Church in your favor. Let nothing stop you, until Jesus speaks, "Go in peace, thy sins are forgiven thee." Do not say, I *hope* I have religion; but press and pray on until God speaks to thy heart and thou canst say, I *know* that my Re- deemer liveth.

For the N. O. Christian Advocate.

THE WORSHIP OF IMAGES.

We are exhorted by Jude "Earnestly to con- tend for the faith which was once delivered unto the saints." This faith embraces the doctrinal part of our holy religion. The most important item of our faith is contained in the declaration of St. Paul: "There is one God." The holy scriptures clearly reveal his character. In them we learn that his name is "*Jealous.*" The Lord, whose name is Jealous, is a "jealous God." Therefore he commands us saying, "Thou shalt worship no other God." "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

I saw but a few days since a number of Roman Catholics bow down to an image of the "Blessed Virgin." This is not an unusual occurrence. Yet I confess my spirit is stirred within me when I see a people "wholly given to idolatry." Their Virgin Mary and St. Josephs are plaster of paris, "The work of men's hands." "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Romanists maintain that images may with propriety be used as helps to devotion. I admit that the *use* of an image which aids us in *true* devotion is a com- mendable act. I affirm though that a prostra- tion of the body before an image is not an act true worship and acceptable to God; even when accompanied with ardent desires for the inter- cession of the being whom the image repre- sents. I believe that the entire system of image (use) worship, as held and practised by the Roman Catholic Church is *idolatrous*.

"Before Jehovah's awful throne,
Ye nations bow with sacred joy,
Know that the Lord is God *alone*,
He can create and he destroy."

S. J. HAWKINS.

Opelousas, La., Feb. 15.

LETTER OF JOHN RANDOLPH OF ROANOKE.

This letter was published some years since by the Rev. Mr. Tustin, a friend of the family, from whom it was obtained. It at that time went the round of the papers, but is worthy, we think of republication. It places the char- acter of the distinguished statesman in a dif- ferent light from that in which it is generally regarded. It was written to his half brother, Hon. Henry St. George Tucker, on the death of his eldest son, a youth of great promise:

May He who has the power, and always the will, when earnestly, humbly, and devotedly entreated, support and comfort you, my broth- er! I shall not point to the treasures that remain to you in your surviving children, and their mother, dearer than all of these put to- gether. No; I have felt too deeply how little power have words that play round the head to reach the heart when it is sorely wounded.— The common places of consolation are at the tongue's end of all the self-complacent and satisfied, from the pedant priest to the washer- woman. (They who don't feel can talk.) I abjure them all. The father of Lord Russell, when comforted with according to form, by the book, replied, "I would not give my dead son for any other man's living." May this thought come home to your bosm, too; but not on the same occasion. May the Spirit of God, which is not the chimera of heated brains, nor a de- vice of artful men to frighten and cajole the credulous, but is as much an existence that can be felt and understood as the whisperings of your own heart, or the love you bore to him that you have lost—may that Spirit, which is the Comforter, shed His influence upon your soul, and incline your heart and understanding to the only right way, which is that of life eternal! Did you ever read Bishop Butler's Analogy? If not I will send it to you. Have you read THE BOOK? What I say upon this subject I not only believe, but I know to be true, that the *Bible*, studied with an humble and con- trite heart, never yet failed to do its work, even with those who from idiosyncracy or disordered minds have conceived that they were cut off from its promises of a life to come.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." This was my only support and stay during years of misery and darkness; and just as I had almost begun to despair, after more than ten years of penitence and prayer, it pleased God to enable me to see the truth, to which until then my eyes had been sealed. To this vouchsafement I have made the most ungrate- ful returns. But I would not give up my slender portion of the price paid for our re- demption—yes, my brother, *our* redemption— the ransom of sinners—of all who do not beg their chains and refuse to come out from the house of bondage—I say that I would not ex- change my little portion in the Son of David for the power and glory of the Parthian or Roman empires as described by Milton in the temptation of our Lord and Savior—not for all with which the enemy tempted the Savior of man.

This is the secret of the change of my spirits, which all who know me must have ob- served within a few years past. After years spent in humble and contrite entreaty that the tremendous sacrifice on Mount Calvary might not have been made in vain for me—the chief- est of sinners—it pleased God to speak his peace into my heart—that peace of God which passeth all understanding to them that know it not, and even to them that do. And although I have now, as then, to reproach myself with time misspent and faculties misemployed; al- though my condition has on more than one oc- casion resembled that of him who, having one evil spirit cast out, was taken possession of by seven other spirits more wicked than the first, and the first also; yet I trust that they, too, by the power and mercy of God, may be, if they are not, vanquished.

But where am I running to? On this subject, more hereafter. Meanwhile, assure yourself of what is of small value compared with that of those who are a piece of yourself—of the unchanged regard and sympathy of your mo- ther's son. Ah! my God! I remember to have seen her die, to have followed her to the grave, to have wondered that the sun continued to rise and set and the order of Nature to go on! Ignorant of *true* religion, but not yet an atheist, I remember with horror my impious expostula- tions with God upon this bereavement—"but not yet an atheist." The existence of atheism has been denied; but I was an honest one. Hume began and Hobbes finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man (——) who gave me Hume's "Essay upon Human Nature" to read administered "Beattie upon Truth" as the antidote—Venice treacle against arsenic and the essential oil of bitter almonds—a bread and milk poultice for the bite of the cobra capello.

Had I remained a successful political leader I might never have been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that, except in the veins of a maniac, and he, too, possessed "of a child by a deaf and dumb spirit," there should not run one drop of my father's blood in any living creature besides myself. The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ, and to that, with parental stripes, was I driven. Often did I cry out with the father of that wretched boy, "Lord! I be- lieve—help thou mine unbelief; and the gra- cious mercy of our Lord to this wavering be- lief, staggering under the force of the hard heart of unbelief, I humbly hoped would, in his good time, be extended to me also. St. Mark, vii, 17, 29.

Throw Revelation aside, and I can drive any man by irresistible induction to atheism. John Marshall could not resist me. When I say any man, I mean a man capable of logical and con- sequential reasoning. Deism is the refuge of those that startle at atheism, and can't believe Revelation; and by——(may God have for- given us both) and myself used, with Diderot & Co., to laugh at the destined bigots who must have milk, not being able to digest meat. All the sin is derived from Revelation—that of the laws professedly. Our own is from the same source—so is the false revelation of Ma- homet; and I can't much blame the Turks for considering the Franks and Greeks to be idolators. Every other idea of *one God* that floats in the world is derived from the tradition of the sons of Noah handed down to their pos- terity.

But enough—and more than enough—I can scarcely guide my pen. I will, however, add that no lukewarm seeker ever became a real Christian; for, "from the days of John the Baptist until now, the kingdom of heaven suf- fereth violence, and the violent take it by force"—a text which I read five hundred times before I had the slightest conception of its true application. Your brother,

J. R., of Roanoke.

NON-SECTARIAN METHODIST SCHOOLS.

"Although our school is under the parental control of the Methodist Church, yet it is not sectarian."

The above is an almost stereotyped para- graph in the annual announcement of many of our schools. Now I should like to know what is the import of it? Does it mean, that we require no religious tests in admitting stu- dents; or that we shall show no favoritism to Methodist students, but that every student shall stand or fall upon the merit of his own conduct and scholarship; or that we shall use no *underhand* means to make the students Metho- dists. If this is all that is meant, perhaps it is not objectionable. But if it is meant, that we shall not inculcate Methodist doctrines or defend Methodist usages, why then, in my judgment, the whole thing is wrong, and there is something radically unsound in more than one plank of the platform.

If the school is under the control of the Methodist Church, why was it placed there? What moved its patrons to place it under our care. It is of some importance that the ques- tions be considered and answered. If the pub- lic suppose, that in the management of our schools or the inculcations of our teachers, Methodist doctrines and Methodist usages are to be ignored, then the public is mistaken, or ought to be.

I am aware that it was quite a prevalent opinion with many in time past, that the great, the paramount objects of education is the instruction of youth in the classics, in mathe- matics and in the various branches of science, and that if a teacher was well qualified to in- struct in these things, it mattered little what were his qualifications as to morals or religion. He might be openly or covertly infidel in his opinions, and it was deemed of little conse- quence. A great outcry was raised against sectarian influence, and ministers of Christianity were deemed unsafe instructors and governors of youth; and their influence at the head of institutions of learning was deemed unfavorable to the continuance of national freedom. The union of Church and State was held up to public gaze as the dreadful result of priestly influence exerted in these high places of secular instruction. Hence, it was deemed a matter of prime importance to exclude Christian minis ters from the chair of instruction by positive statute in some of our prominent institutions.

Mr. Jefferson's opposition to the clergy as instructors of youth is well known, and is embodied in the charter and statutes of one of the most prominent institutions of the South. The opinion of the sage of Monticello found a prompt and hearty response from thousands in all parts of the land, with whom Mr. Jefferson's opinions were of much higher authority than the teaching of the book of inspiration; and to prevent sectarian influence became a matter of first importance, with not a few of those to whom was entrusted the duty of laying the foundations of the literary institutions of the country. To accomplish this grand end, the teachers of Christianity were ostracised, and that too, by men who were open-mouthed for equal rights to every citizen. Well, having accomplished the work of excluding Christianity as far as possible from collegiate halls, they ought for consistency's sake to have excluded all skeptics and infidels likewise; for, beyond doubt, there is as much sectarianism in deism or pantheism, as there is in Christianity; and young men trained in these non-sectarian schools have left the halls of their alma mater, not Baptists, or Methodists, or Presbyterians, or Episcopalians, but what, for the weal of the country, was infinitely worse, scores and hun- dreds of them have gone forth into the country decidedly hostile to Christianity.

The evil seed thus sown has yielded an abundant and bitter crop in more than one State of this Union. To be sure, the attempt has not fully succeeded, according to the wish- es of its projectors. The religious convictions of the masses have been rather too general and too strong, thus unceremoniously to ex- clude Christianity from the halls of instruc- tion. Hence, in many of our State Institutions, clergymen have been placed at the helm and, in order to satisfy the various denominations, the faculty is made up from the various churches of the country.

This movement is well intended, but it has failed to meet the religious demands of the country. The very fact that a half dozen men, from as many different denominations, consti- tute the faculty of a College, and that it is un- derstood that they are there for the express purpose of conciliating all these churches, al- most necessarily makes them feel as if they were sentinels placed there to watch each other, or else, in the attempt to keep the peace and keep out sectarianism, each will have to keep in abeyance doctrines which they deem impor- tant to a proper view of the gospel of Christ. And by the time each shall have ignored what colleagues deem objectionable, the religious teachings of the faculty will be very apt to de- generate into only a powerless system of ethical instruction. Men thus hampered will rarely feel at liberty to act or speak on the subject of religion with earnestness or decision, for fear of giving offence and thus endanger- ing the non-sectarian character of the school.

It is of great importance in all institutions of learning, that the faculty of instruction be, as far as practicable, entirely harmonious. There must be, in order to proper success, unity of purpose and action, not only in the course of literary instruction, but also in the disciplin- ary administration. Otherwise there will be inefficiency, if not confusion. In view of all these things, we decidedly prefer denomina- tional schools, where the faculty is composed of men who are of one mind on the great in- terests of religion.

We think that a very mischievous mistake has extensively prevailed on the subject of what constituted a proper educational train- ing,—many supposing that the paramount aim of collegiate instruction is the educating the youth of the country in literature and science. This achieved, everything necessary to educa- tional training was regarded as being fully accomplished; and the blending of religious instruction with the course was deemed not only unnecessary but improper. The doctrine with such people is, leave the young mind free to choose its own religion, and, therefore, "hands off" till the student's mind is matured. This is deemed by many a very sage and philoso- phical notion. This view, so complimentary to the capacity and independence of the young mind, will, of course, be eagerly hailed by thousands as an enlarged and liberal view. Without even pausing to examine as to its soundness, we will say if the advocates of this opinion can give us satisfactory security, that while the Church is quietly asleep, trusting to the ultimate good sense of the youth, the devil and all his agencies will also sleep, and the evil influences of corrupt fallen nature and an ungodly world will be neutral likewise—very well; but this security can never be given. On the contrary, while parents and teachers are afraid to meddle, lest they should interfere with the freedom of thought and of choice, the youth has gone on his way, mingling in scenes and associations which tend to vitiate the taste and corrupt the heart. The legions of hell and earth bestir themselves; books, conversations, example, all conspire to lead to a decision on the side of sin and infidelity or indifferentism, and a more formalism; so that by the time the young man is deemed sufficiently matured to make choice of his own religion, he has made up his mind to live without any. The parents and the church have slept, and the devil has triumphed, and our dread of secta- rianism in religion has led us to ignore the danger of a sectarianism, much more fatal in its influence on individual character and con- duct, and more disastrous to the well being of church and country.

It may be true that this opinion is not so prevalent as formerly, and it is a favorable in- dication if it is not; but that it still lives and that its influence is still felt extensively, is evi- dent from the zeal with which our people re- pudiate the very idea of sectarianism in the various schools under our charge. For in- stance, here is a school under Methodist con- trol. Its originators were Methodists. It is controlled by an Annual Conference. Its trus- tees are Methodists, and most of its pupils are from Methodist families. Its teachers are Methodists, and yet it is found necessary to in- form the public that, notwithstanding all these Methodistic appendages, it is not a sectarian school.

Now, what will sensible and reflecting men understand by all this? Will they not reason somewhat after this fashion: "This is called a Methodist school, by which it is understood that they intend to make it, to a great extent, a religious concern—otherwise there was no need for the Methodists to take charge of it.— We understand that the discipline and govern- ment of the school is to be conducted on Chris- tian principles; and the element of Christianity is to form a prominent item, in the course of instruction. Now, if they are going to teach Christian doctrine, what sort of doctrine will they inculcate? If they are honest men, they must of course teach the truth as they under- stand it, and will not all the influences which they shall throw around my child tend to pre- possess him in favor of Methodism—and yet they tell us the school is not sectarian. Why is this? Is it simply an announcement to secure students? And is there not, after all, some little *take in* about it?"

Now, I greatly prefer that in all our institu- tions, we should stand fairly and squarely up to what our name imports, and that we carry out fully what is written on our flag; that our teachers from the chair of instruction, give the great truths of the Bible a prominent position, and that they explain and defend these great scriptural truths, as Methodistic theology tea- ches them. If our literary institutions do not mightily aid in advancing the cause of a true and earnest Christianity, then I regard our edu- cational system as a failure, and even worse; for, if after all our outlay of means and men, our sons have only picked up a little Greek and Latin and natural science, we do but mock the hopes of the Church, and trifle with the souls of our children. But we have a loftier aim, and rejoice to know that our institutions, most or all of them, have recognized vital godliness as an essential element in the course of instruc- tion; but while this is gladly admitted, I have a painful impression that our institutions might be more decidedly Christian than they are, and might and ought to be more entirely conse- crated to God than they are. All our teachers ought to be men not only of enlarged and liberal scholarship, but they should be men whose whole character and conversation give evidence of deep, scriptural, earnest piety—men whose responsibilities powerfully affect them in view of the undying interests of the youth committed to their care; men of much prayer and faith, whose principles and example exhibit to their pupils ample proof, that the religion of Christ is with them the controlling law of conduct. We need in all our institutions what the great and good Dr. Arnold designated a "Christian atmosphere thrown around the student. Hence the importance of locating our schools in com- munities where sound practical piety is decid- edly in the ascendant.

We close this long and scattering article, with an extract from a very able and eloquent work on the various phases and agonicies of in- fidelity by Pearson. "Were all the seats of learning in which the human sciences are taught, instrumental in guiding the minds of their disciples aright, instead of, as has often been the case, grievously preventing them, and were the schools which are specially designed for sacred instruction made reservoirs of the pure river of the water of life, what a mighty agency for good would be brought to bear upon the world! Many would then run to and fro, and in the best sense of the word knowledge would be increased." "A Christianized univer- sity in respect to its professorships," says Dr. Chalmers, "would be to me a mightier acces- sion than a Christianized country in respect to its parishes; and should there be a fountain out of which there emanated a thousand rills, it would be to the source that I should carry the salt of purification, and not to any of the streams which flow from it."

S. C. Adv. JAMES O. ANDREW.

GOOD TASTE IN DRESS.

A young lady, in one of the leading circles at Washington, was complimented by a gen- tleman on the simplicity and good taste of her dress, at an evening party. She replied: "I am glad you like my dress; it cost just seven *dollars*, and I made every stitch of it myself!"

When our young ladies pride themselves upon the home manufacture and cheapness of their attire, instead of its expensiveness and foreign importation, we shall have fewer "broken" fathers and husbands.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS:

SATURDAY, MARCH 20, 1858.

THOSE FIVE.

The preachers are responding well, to the call for *five new subscribers each*, by May. We have good hope that our list will reach 7000 by that time. The clerk booked eighteen new names on Monday, and his cash book corresponded thereto. This is well. Send on your contingent.

A WORD MORE.

Will the agents and friends of this paper allow us once more to ask them to leave no proper means untried to place a copy in every accessible family? Especially should those coming into the Church by the thousand—as they are—be immediately supplied with it.—See to this, dear brethren.

DON'T INTEND TO BE BRUSHED OUT.—Among the many good things we are getting in now, a subscriber in Hinds county, Mi., writes from Harri Tinees Cabin: "I see you are buying 'a new broom.' I fear you may brush my name from the subscription list, so I enclose a V., which you will please pass to my credit on the books."

We hope others will take the hint, delicately given, and "enclose."

DEATH OF REV. JOHN L. SAUNDERS.—This brother went out several years ago to the Pacific, from the Alabama Conference. The *Methodist* brings us the news of his death. Mrs. S. is in Florida and, at our last advices, was making arrangements to rejoin her sick husband in California. Rev. J. F. Blythe, writing from Solano county, Feb. 16., says:

"Bro. Sanders came to this neighborhood immediately upon the adjournment of our Conference in November, and remained at the residence of Mr. Ramsay until the first of January, when he was taken to some Springs in Locoposa Valley, where he lingered until Thursday the 11th inst., when he calmly fell asleep in Christ. From Bro. Bunch, who was with him, as well as from a letter written by him to his wife, I learn that his end was peace. It will be gratifying to his wife and friends to knew, that though he died among strangers, he received every attention that could be given him during his illness."

ANOTHER FOLLY EXPLODED.

Under the local column, it was stated last week that the highest civil tribunal had virtually set aside the capricious will of that great old miser, McDonogh, and ordered his property to be divided between the cities of New Orleans and Baltimore, subject to some equitable charges, to carry into effect a part of the intentions of the testator. All litigation which obstructs the alienation of the property by the authorities of the two cities is at an end, and they enter into full possession, with power to administer it to the best advantage, at their own discretion.

Hundreds of thousands of dollars, since his death (1849) have been spent in litigation. McDonogh could not trust himself to do good with his money; he left that for others. They have made waste; and finally it goes to reduce our taxes!

He was churlish, he was stingy; he "never spent but to produce." He went on, getting more land and lots, houses and stocks. Few of his poor tenants lived so poorly as himself. He could not afford to cultivate society, or heed calls for help to the best and most benevolent institutions and charities, that struggled within his hearing. O, no. He was laying up for some grand scheme of goodness, to be carried out when he was dead. And this is the upshot of it. Twenty-five thousand dollars might have endowed a professorship in some college, but he gave not 25 cents: $100,000, might have laid a magnificent foundation of charity, the fruits of which his eyes could have seen and the measures for which his hand might have directed. But he held on, till death unloosed his grip. In an obscure grave, on the right bank of the river, his bones lie: soon, nobody will be able to say where; and nobody cares.

Says, a city paper, on this subject:

"Immersed in these visions, which absorbed his imagination and ruled his life, he allowed nothing for the wastefulness and maladministrations which invariably attend the execution of public trusts of accumulating funds, gave no weight to the manifold interests which would spring up to combat and defeat his schemes, and closed his eyes against the obstacles which the jealous policy and scrutinizing laws of the country would oppose to the vast contrivances for accumulating wealth which he was devising with so much intense labor. He died in the faith that he had consolidated his name and his fortune forever. His schemes have been repudiated by the common sense of the community as against public policy, visionary and impracticable, and now the estate, diminished by litigation, the cost of double management, the want of prudent improvement, by waste and natural decay, is divided among the legatees, and will now pass into the hands of a multitude of private owners. The McDonogh will is substantially a nullity and the McDonogh estate will be soon dispersed. Such is the evil of another attempt by a man of great wealth to tie up an estates beyond alienation, and erect great establishments, to be administered upon invariable rules laid down in a dead man's will. It is a lesson, too, which might be profitably studied by men of large means and benevolent dispositions, who desire, out of their abundance, to devote sums, large or small, to the uses of charity or religion. How much better it would be to be the executor of one's own wishes, and to provide surely in life for the application of what is meant to be given to the uninstructed or the destitute; and how much more safe it is, in leaving the control of such benefactions to others, that they should be committed to institutions or objects already recognized as lawful and received as expedient—whose responsibilities are defined and their workings known—and not to the trial of grand experiments and the testing of untried theories by new and special devices."

FLORAL.—Thanks to Mrs. S. for a rich, beautiful bouquet from her garden in Carrollton.

BOUNCE.—Our friend, J. McIntyre, of Tigerville, La., sends by Express, a barrel of potatoes, expressly for the editor. They will be attended to.

THE GREAT AWAKENING.

Such may be styled the deep and general religious interest pervading the land. The noonday prayer meetings, which we have noticed, are only one sign of it. Men can stop and pray even at meridian hour and on a business street.

From various parts of the country the cheering intelligence continues to come, of the increase and power of the Revival which is at present shaking the foundations of society.—Thousands are converted daily, and thousands more are awakened, concerning their immortal interests. The strong-minded, the talented, and the considerate, the merchant and the laborer, the buyer and the seller, are seeking, praying, and coming into the Kingdom of Christ.

Especially in our exchanges in the North and West, do we have tidings of merciful visitation. Multitudes are passing the process of regeneration, and are made new creatures in Christ Jesus.

Says a paper of that city:

"It is more than twenty years since New York was the scene of so general a revival of religion as is now in progress. Indeed the present work of grace is already more extensive and more impressive than were the memorable seasons from 1830 to 1835. The weekly record of religious intelligence has kept our readers advised of the increasing interest of the daily prayer meetings in this city, and the multiplication of revivals all over the land. The glad vision of the prophet is realized, and converts fly as clouds and as doves to their windows. Already the conversions of the past winter may be numbered by tens of thousands."

The secular papers contain minute and long reports of religious meetings for conference and prayer, as never before. This shows that the facts exist and that the public mind, which they study and reflect, appreciates such intelligence.

One feature of this revival is the active part taken by the lay-members of the Church. All the Lord's people are prophets. They organise, and like a flying artillery, go about recruiting for the Church. They boldly essay, by the Spirit of God, the conversion of the hardest, the stoutest, the greatest sinners.

Says another exchange:

"A company of Methodist lay brethren of this city and vicinity, are traveling about among the city churches with much usefulness. They are sometimes called the 'Praying Band,' and sometimes the 'Flying Artillery.' They go together: at their visit the whole service of the Sabbath is usually given up to them; they occupy the altar, pray, exhort, and get awakened persons for prayers. Last Sabbath they spent, with good effect, at Norfolk-st. Church. The example is a good one for imitation elsewhere; well directed, it can hardly fail of success."

May this, over all the country, be a year of revival! Pray that the gathering cloud of mercy may drop its fatness where you dwell.

THE AFRICAN APPRENTICE BILL.

Two weeks ago we published, under the head of "Louisiana Legislature," the following telegram:

"*Baton Rouge*, March 3.—A bill passed the House, authorizing a company, *already organized*, to import twenty-five hundred free blacks from the coast of Africa, to be indentured for not less than fifteen years. Yeas 46; nays 21."

At the time (and we have not been clear to the contrary since) we regarded it as a grave legislative hoax—a burlesque on the Coolie trade of the philanthropic English, and the African apprentice system of the less scrupulous French. The people had not been consulted; the assembled wisdom knew that; nor would they give it, seriously, the least countenance. But the South had so long been the object of denunciation, it was concluded to badger our Northern and British friends a little, and defiantly hold up, as among the possibilities, a scheme which New England and Exeter Hall piously professed themselves unable even to contemplate.

Beyond the lower House, there stood the Senate and the Governor, by whom the bill had to pass. And more: if the bill was what it purported to be, a bill for the introduction of *free* negroes into Louisiana, it was in direct opposition to existing State laws. If, on the contrary, it was evasive, designed to re-open the odious slave trade and introduce savages into Louisiana, then it was a positive violation of the laws of the United States and of treaty stipulations with foreign nations. So we gave ourselves little concern about the matter, farther than anticipating a tremendous excitement of "suaceptibilities" in certain quarters.

A similar bill was introduced into the Legislature of Mississippi last season, and was unceremoniously consigned to the tomb of the Capulets. Our neighbors are not so cruelly humorous.

One reason given for this measure was a moral one—the *christianization* of those heathen. It is understood that the king of Yariba, to whom the king of Dahomey pays tribute, has 4000 Africans on hand—very pagans—and is ready to dispose of them as "voluntary apprentices." Voluntary—like the Irish soldier, who said he had been *forced* to volunteer.

We are right glad to see this interest for the conversion of the blacks; and being somewhat connected with *that* enterprise, as at present slowly and under many difficulties advancing, we beg to put in a word. We assure our honorable friends we are not yet ready for the heathenish importation. There are now 40,000 slaves in Louisiana without the gospel. We have no access to them. Some of those who favor this scheme for christianizing Africans do not allow preachers on their plantations, or allow them only at the expense of the Missionary Society. We hope now for a general improvement, in this respect.

On last Monday, the Senate "locked" on the bill—14 to 14. Having carried the joke far enough, its *quasi* friends gave way.

Hon. Mr. Simmes stated that while his views had undergone no change, he was willing to accede to the wishes of the opponents of the bill by postponing it until the first Monday of February next. The President decided that the motion was not in order, as a postponement could not be made to a certain day beyond the present session. Mr. Kidd (in favor of the bill) moved to lay the bill on the table—lost. Mr. Simmes then moved to postpone the bill indefinitely, which was carried—15 yeas, 13 nays.

Grave as was its matter, the House passed the bill, with little or no discussion; and we learn that had the House had it in their possession three days after it had passed that body, they would have served it as did the Senate.—From the rapidity with which it went through the House, it was not surprising, soon afterwards, that numerous members were disposed to recede from the position they had assumed by their votes. A resolution was presented in the House requesting the Senate to return the bill, and but that there was a rather strong opinion that that sort of parliamentary business would't do, it would doubtless have passed.

Now, gentlemen, enough of this. We should not like to be responsible for the shrieks you have already raised. In [illegible] you need recruits [illegible] take it; influences [illegible] serious abuses.

METHODIST PRESS.

Missouri Methodists have procured fine quarters for their Advocate and Book Depository. In the rear of the Centenary Church a building has been put up—comely and commodious, and there they make things go. The *St. Louis Advocate* is one of the neatest sheets on our tiles, and their book trade is brisk. It is a great center—that St. Louis is. The Church has much at stake there, both presently and prospectively, and we rejoice at their success. Says the editor:

Many hundreds and thousands of dollars worth of books we have bought and sold, always giving Nashville the preference as to the place of purchase, and have bought more at that than at any other place, and we have paid for what we bought. Always paid promptly according to agreement, and sometimes paid even before the time. We have published some few and have found ready sale for them. The establishment here, though it be small, is solvent and doing a safe business; and now it might get along with, and it can get along without the direct aid of the General Conference. So that body can do just what it thinks best. The interests here and those supporting them will not fail, we think, to co-operate heartily in any measure that may seem for the general good. No Methodists in the Union are more loyal to the Church generally than those in Missouri, and though they may not take great pains to trumpet it abroad, or say much about it, there are no traveling preachers in the Church more devoted to their work, love the Church more or are more ready ever to do what they can to promote her interests than those of the Conferences west of the Mississippi river. Mark that.—No one we presume, will oppose it; and if the same body think it best for things to go on as heretofore, we doubt if any complain.

God's blessing has been upon the work here. It has prospered that work, and the work still prospers, and that too beyond all former precedent. A great and growing publishing interest under the control of the Church generally, and of the Western Conferences particularly, is destined to be here. If the Church generally do not attend to it, the Conferences will, because they feel they must; and they will do it without the abatement of one jot or tittle of their loyalty to the whole Church or their devotion to her best interests.

The experience of the *Nashville Advocate* about this time is that of the others—crowded with communications, suggesting business for the approaching General Conference. This is well. It is one object for which the Church press is established—to canvass and discuss matters affecting her interests; to mature plans and come at the public sense of what is expedient. Of course, many crude notions are evolved in this process. After all, practically that General Conference may be best, in which *least is done*. There is too much legislation, both for Church and State. We hope yet to see a session finished up, without any hurrying, in a fortnight. Our confrere makes a suggestion, in this connection, which we heartily commend to all, as first in their thoughts:

One very important work, to which we desire to call the attention of the whole Church preparatory to the General Conference, is prayer to God for his blessing upon the deliberations of the body. Let each remember "That our sufficiency is of God."

Rev. B. F. Crary, in a letter to the *Chicago Advocate* from Red Wing, Minnesota, draws the following picture:

The main point to which we would ask the serious attention of all good Methodists—and the best of them read the Church papers—is, Shall we build up these universities? Will we keep our hands clean of the sin of playing the fool in God's vineyard? Will we go on disastrously disgracing ourselves by heaping, taking and killing names on the miserable bantlings of pride and speculation over the land, made in the form of literary institutions? Will we sell our influence to the builders of bogus towns and sham cities? It is high time that this folly ceased. It is now a long time that Annual Conferences have been bored with the miserly propositions of obscure towns to build universities.

Pinhook is owned by Pichbeck, Esq., representative to the legislature, and squatter-general on all the lands in reach. Pinchbeck, the Hon. Mr., all at once is taken with Methodism; thinks it is a great Church—nearly as great a Church as he is a man; thinks its illiteracy is a glorious means of advertising grace; thinks the preachers are efficient; thinks Rev. Mr. Noodle is not sharp enough to see through a sharper; sees Mr. Noodle, talks blandly, graciously, patronizingly, and proposes as follows: "I will give, donate assign, make over, demise and bequeath to the Methodist Episcopal Church of Minnesota, to have and to hold, the out-lot in Pinhook, No. 6000, and all appurtenances thereunto belonging. Provided, nevertheless, said Church shall within two years herefrom erect, build, and put up a building for a university, to be called 'Pinchbeck University,' said building to cost not less than $40,000." Noodle goes to Conference, rich as a mill-boy with two ginger-cakes, and there makes a display of—*himself*.

A love-feast and a class-meeting demand a certain sort of talk—subjective, egotistic.—There, without vanity, one may talk of himself, and it is irrelevant to talk away from that point. We have good example for this. In one short verse, St. Paul, (Gal. 2: 20,) says *I* five times, and *me*, three. He is giving his experience. The class-meeting and love-feast are for the teachings of experimental, not dogmatic or doctrinal religion. To be ready for them, get acquainted with yourself, and there lies one peculiar virtue of these means of grace. Don't exhort—don't preach. Among even two or three, there is material for delightful variety—unflagging, and inexhaustible. Every one's experience has its peculiarities. Bring them out. A communication in the *New York Advocate*, on the conduct of class-meetings, is to the point:

I must say that I believe they too often happen, particularly the practice of leaders making 'long addresses' to each member, and that of singing too much between each relation of experience. But there is another irregularity not noticed by 'Old Methodism,' which to my mind seems quite as objectionable, and that is, the practice of members themselves making 'long prosy addresses.' I have known persons to get up and make quite a lengthy exhortation, and sit down again, without scarcely referring to the state of their own minds. Others will have an old stereotyped story of what they experienced years ago, saying nothing about their present experience. These are evils which ought to be remedied, and I believe that the power to remedy them lies as much with the class as with the leader. Let each member briefly relate his present experience. If there has been anything unusual or remarkable in the past week's experience which would be likely to benefit the class that may also be briefly stated.

Bishop Andrew writes unctiously. The oil that was poured on his head ran down even to his pen. He has been administering [illegible] Methodists, on sectarianism [illegible] first [illegible] the pulpit [illegible] the [illegible] enterprise [illegible] not [illegible] pointed by its [illegible] ward teachings.—Let [illegible] nected with our conference schools ponder it.

The *Texas Advocate*, republishing the same, says:

It has no sympathy with that lack of decided Methodist individuality—that willingness to compromise our principles for worldly favor—that pandering of trustees and professors to prejudices that injure the Church and endanger souls—which are too commonly witnessed. We have lost two schools in Texas from this lack of that good old fashioned spirit of Methodist loyalty which always stands squarely up to all our interests, in private administration, as well as before an Annual Conference. With these milk-and-water principles, we are at war, now, henceforth, and forever.

The *Pacific Methodist* brings good news from a far country.

"Southern Methodists, Northern Methodists, Baptists, Presbyterians and Campbellites were all rejoicing together." Such is the remark of a Christian brother in a private letter, giving an account of an experience meeting held.—They were "all rejoicing together." Why not? Are they not disciples of the same Master, servants of the same Lord, heirs of the same promises? Do they not travel the same road, and are they not expectants of the same glory?

The editor says:

Our brethren of the Pacific Conference are already receiving their wages *in advance* for their year's toil. Souls have been converted—and they are the laborers' "hire." The salvation of one immortal being is reward enough to pay for twenty years' labor. Some of our brethren will get little other reward. The hard times bear heavily upon them, and the question of bread is a serious one. Some churches are poor, and others are forgetful, but the Master of the vineyard is not poor; neither is He forgetful.

Bishop Kavanaugh is to be their *proxy* at Nashville, in May. They have adopted—

A memorial to the approaching General Conference, setting forth our condition, our prospects, our wants and our wishes. The document will be forwarded to Bishop Kavanaugh in due time. It is a strong yet respectful and affectionate appeal to our *mother*, and we expect a response that will prove that we are not regarded as mere *step-children*, that we shall neither be disinherited nor cut off with a shilling.

The *Memphis Advocate*, after "ineffectual calls" upon those patrons who discontinued in arrears to the paper, has come to the *ultima ratio*—publishing a list of them. Hear him:

We shall get through with them next week, when we shall commence on those to whom we are now sending, who are still behind and have paid no attention to the circulars sent. Fair warning, friends; there is time to save us the trouble and you the mortification.

That sounds like the physician's prescription to a troublesome clarity patient: "Take this dose and then if you don't mend, come back next week and I'll put a seaton in your neck." Our clerk has cut out the list for reference.—We will not run up a bill with any of those names.

Domestic Missions.

DAYTON MISSION, Ala., Conf.

Rev. H. N. McTyeire, Assistant Treasurer Missionary Society of the M. E. Church, South.

Dear Brother: I now transmit my report of the state of this mission for the first quarter of the current year.

The mission is in an improving condition, and promises, under the blessings of God, a rich spiritual harvest. Several new appointments have been added to the work, so that the missionary has all that he can do. The negroes gladly receive the word of life, and esteem highly him that preaches the gospel of peace.

So far, so good; but there is another side to look at. The missionary who served this work last year has, to my certain knowledge, been trying to sell his horse and buggy to defray expenses necessarily incurred in serving it. How the present incumbent will come out, cannot yet be told.

I will state in this connection, that there is a missionary, serving a work, near this, but in another district, who has found himself under the necessity of taking charge of an "old field" school, five or six miles from his residence, to avoid involving himself in debt; several appointments having withdrawn from him, not because the patrons thought he lacked qualifications, or that he was unfaithful as a missionary; but because they had been asked to pay about two-thirds of the amount judged necessary for his support by disinterested men.

But enough of this. Can we expect it? Can we ask it to be otherwise? Can it be supposed that a man, treading in the footsteps of his Divine Master, who preached the gospel to the poor; a man preaching to *negroes*, is to be cared for? A preacher who would think so, would manifest such a verdancy, that you might well afford to doubt his fitness for the work.

Feb. 24. J. C. HUCKABEE.

FRANCE.—The most bitter feelings against England are rife throughout the whole of France, and pervaded even in court circles to such an extent that Lord Cowley had been compelled to remonstrate, and finally returned to London to consult with Lord Palmerston on the question of England's continuing to shelter the refugees. The condition of France is looked upon as one of warfare or siege. A proposition was recently made in privy council, and supported by a large majority, to put down the whole press of France except the *Moniteur*—Count de Morny warmly advocating it; but no decision has been come to. *Galignani's Messenger* was about making preparations to transplant itself to Brussels.

NOTICES OF NEW BOOKS.

DOMINION: by Rev. S. D. Baldwin. Priated by Stevenson & Owen, Nashville, Tenn. 1858. 12mo., pp. 470.

The author of Armageddon gives us a bold book. He maintains the *jus divinum* of African slavery, and proposes it as "the divine basis for peace, on this question."

The 9th chapter of Genesis is the text: the 27th verse is Japhet's Magna Charta for Dominion.

The Noachian, is the political constitution of the world. It is the second universal dispensation—as the first was delivered to Adam and the third to the apostles. At the flood, occurred a general reorganization of earthly things society was reorganized and caste introduced. From Noah a trivity of races sprang—Japhet white—Shem (brown,) Ham (black.) Natural boundaries and habitations were appointed them—to which they are traced closely. These three types had subtypes, in number about sixty. Japhet was to have precedence over Shem: Shem over Ham: Ham to be subject to both—"a servant of servants." And the nearer society is administered on this constitution, the better is it for all concerned. It has been so, and will be so: so argues Mr. Baldwin. To fight against it, is to fight against God.

Abstractions and theories, dating at the creation, about the equality men, are laid aside, by this process. Slavery is justified as for the government of a fallen race and rebellious, who have lost original rights. For this condition the Noachian regime is ordained and adapted. Mr. Baldwin occupies here the same ground with Dr. Styles, of Philadelphia, whose book, "Modern Reform Examined," appeared so nearly with his own, that the coincidence must be an independent one. Dr. Styles administers a scathing rebuke to the spirit of Modern Reform (alias, Abolitionism.) He shows it to be arrogant, malignant, belligerent, impracticable, and destructive. Dr. S. says: (page 11.)

"Humanity has four grand states. The first two have been developed in time—the original constitution of things and man's fall from it. Our views of slavery, I judge, should vary, as we place our stand-point in the first temporal condition of things or the second. Man's Author, structure, relations and end proclaim this truth—God made every man the proprietor of the same rights and subject to the same duties. Under the original constitution of things, be the circumstances what they may, the existence of slavery would seem to us as inconceivable, as the sin of slavery would be insufferable. The moment man falls, two changes take place. The first palpable change is this: Slavery, inconceivable in the first condition of things, comes into existence very naturally in the second. Man will introduce it. * ** God will introduce it. * * The second palpable change is this: slavery so necessarily sinful in the first condition of humanity, may be entirely free from sin in the second."

Mr. Baldwin disposes of that point more clearly, on distinct, constitutional enactments, and not on mere probabilities. The Noachian constitution, ordaining inequality of rights and service, was political—the Christian spiritual. They differ in their subjects; but on all questions within their range they are alike decisive and divine. They are both remedial and, as it were, an afterthought, upon the destruction of "the original constitution of things."

On the 27th verse—"God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant—" there is some criticism, and Mr. B. offers, as more rigidly literal, this translation:

"God shall enlarge Japhet; and *then* he shall dwell in the tents of Shem; and *then* Canaan shall be his servant."

For the original of "enlarge" he finds several definitions that suit his purpose better—as persuade, unloose, convince. So the *christianization* of the white race is set as the beginning of the intellectual and territorial dominion, promised. The Reformation is the time of Japhet's thorough unloosing and becoming the propagandist of the faith: *then* America is discovered and he enters the tents of Shem (Indians) on this grand field; and *then*, in order, Hamitic service, on a truly national scale, is introduced and Japhet enters upon his inheritance.

The evil of slavery, moral, social, or political, is not admitted. A blessing and not a curse was designed for Japhet, in the prophecy of the 27th verse. God knows how to bless: For bread, he does not give a stone. Whom he blesses, is blessed. Hamitic service was designed and declared as a blessing to Japhet.

Nor is slavery an evil, *per se*, to Ham. It is not the best of conditions, but a condition best suited to *him*, as he is.

Mr. Baldwin has faint hopes for the salvation of Shemites and Hamites. He says, p. 79:

"This promise [of christianization] is not applicable to Ham and Shem, nor does Millenial glory anticipate their full regeneration: in the new heavens and earth alone may they expect acceptance of Messiah. We therefore look for present christianization of other races [than Japhetic] only to a limited extent, prior to the last great day; they enjoy no promise of persuasion or conversion, of faith and confession, *as races*."

It is putting "too fine a point" on a doubtful word—"enlarge" or persuade—to cut off thus more than two-thirds of mankind from the kingdom of Christ. Does a purely *political* constitution curtail their rights under a different and *spiritual* one? And how is this sweeping *positive* conclusion reached, in spiritual things, because, in political, Shem and Ham "enjoy no promise of persuasion or conversion," as races? If we supposed such convictions prevailed about Nashville, where the author deservedly has much influence, we should go for the removal of our Missionary Board. Nothing can be done in the China, Indian or Negro Missions under such principled unbelief.

But, we set out not to dispute but to set forth a meager outline of a book that evinces originality of thought, and unflinching bravery in occupying whatever position the author's train of reasoning leads him to. He has not touched the subject lightly, but given it a constitutional treatment.

SCENES BEYOND THE GRAVE.—From B. J. Wasson's, Book Store, New Orleans. A puerile fiction.

From the publishers we have received through H. D. McGinnis, 36 Camp street, the following new books:

THE WORKS OF TACITUS. The Oxford Translation, Revised. With Notes. In Two Volumes. New York: Harper & Brothers, Publishers, 1858. 12mo., pp. 464 and 496.

The student of history will be gratified to meet with these handsome volumes, which are issued in good style, corresponding with the series in which the Publishers have introduced to English readers approved translations of many of the most celebrated of the ancient classics. To those who would review the fortunes of Rome in the age of Augustus Cæsar, Tiberius, and Nero—or graphic pictures of life and manners among the Germans, [illegible] first known, they will be highly acceptable.

FOWLER'S ENGLISH GRAMMAR. The English Language in its Elements and Forms, with a History of its Origin and Development. Abridged from the Octavo Edition. Designed for General Use in Schools and Families. By William C. Fowler, Late Professor of Rhetoric in Amherst College. New York: Harper & Brothers. 1858. 12mo., pp. 382.

The first part gives a historical sketch of Language, and especially of the English Language; the second part, its phonetic elements; Parts third, fourth and sixth, its orthography, etymology and syntax respectively, which form the entire contents of most treatises on Grammar; part seventh, its rhetorical, and eighth, its poetical forms; and part ninth, rules of punctuation. The book is the work of a scholar, well written, philosophically arranged, concise, complete.

The historical sketch of our language—the sources from which Americanisms have been derived, is alone worth the price of the book.

TRAVELS IN ORIENTAL AND WESTERN SIBERIA: by Atkinson. Harper & Brothers, New York 1858. 8vo., pp. 521.

To their "fresh books of travel and adventure," the publishers have added this. It is ground for an interesting volume. Mr. Atkinson was seven years in those regions and traveled 70,000 miles. A passport from Emperor Nicholas facilitated him. He gives a vivid description of the Ural Mountains and their mineral treasures and forges. Gallops over the steppes, with Kalmucks and Cossacks and Kirghis for his guides. Visits the *aouls* (encampments) of chieftains, where the patriarchal estate lingers in its purity. Thousands of camels and horses and sheep make their wealth. Before the door of the chief's *yourt* (tent,) a tall spear with bright head stands, on which floats a tuft of hair. There are numerous lakes, fed and drained by silvery streams, where rich pasturage is. He hunts wild boars and bags game, luxuriously. Going east from St. Petersburg, he passed the western Chinese pickets.

The desolateness of Siberian life, as a penal settlement, does not strike one. Only once is this feature alluded to, and that is painful enough. He seems not to have penetrated those settlements, though his route lay north of any yet recorded—even of Ilac's:

"About two o'clock this morning, we came up with a large party of convicts marching into Eastern Siberia. These unfortunates have a long journey before them. There are 97 in the gang; 17 men and 3 women in chains led the van, destined for Nertchinck, and have yet to march more than 4000 versts. It will take eight months before they reach their place of banishment: a most desperate looking set. The others followed in pairs, on their way to the government of Irkoustsk: they have a journey of 3600 versts to go and theirs will be a march of six months. Behind them followed telagas with baggage, and there were eleven women riding; some of these poor creatures are following their husbands into exile. In front and on each side were mounted Cossacks who kept a strict guard over their prisoners. Barracks were built, at each station, usually outside the villages, occupied by officers, guards and other persons employed. They march two days and rest one. A gang leaves Ekaterineberg (a European frontier town) every Monday morning."

LOUISIANA STATE APPROPRIATIONS.

The bill making the following appropriations for charitable institutions, has passed; Charity Hospital, $20,000; St. Elizabeth's Asylum, N. O., $2000; St. Mary's Orphan Boys' Asylum, N. O., $1000; St. Anna's Asylum, N. O., $2000; St. Joseph's Orphan Asylum, N. O., $2000; Sister Regis's Female Orphan Asylum, N. O., $3000; Association for the relief of Jewish Widows and Orphans, $750; Society for the relief of destitute boys in the Fourth District, N. O., $2000; Orphans' Home, Fourth District, N. O., $2000; St. Vincent's at Donaldsonville, $1500; Hospital, at Donaldsonville, $1000; Female Orphan Asylum, Baton Rouge, $1000; Catholic Ladies' Charitable Association, Baton Rouge, $750.

Total for Charity Hospital	$20,000
Roman Catholic Institutions	13,250
Protestant	5,400
Jewish	750

THE SHAD EXPERIMENT.—We extract from the Montgomery Mail a letter written by Dr. Mordecai of Mobile, in relation to the artificial propagation of fish—or, rather, the transportation of fish to waters within which they do not exist. The latter furnishes some interesting and reliable information on the subject. Dr. Mordecai has given much attention to the subject not only here, but in Paris. The *Mobile Tribune* says:

"The Montgomery plan is to introduce the living fish into the Coosa. Whether this is as good a plan as that adopted by the French, is what has yet, we believe, to be tested. There is some doubt also as to whether the lime in the Coosa may not be an obstacle to the experiment.

The rockfish has habits similar to the shad, and, we are informed, affects freestone water. If this be true—as we have no doubt it is—our Chickasahogne river would be an admirable place to try the experiment. It is very probable that five hundred dollars would be sufficient to stock that river with shad, so that in a few years we might have this luxury in our markets in as much excellence as it may be found in some of the northern cities. We trust that the experiment may be put to the test."

COVINGTON, LA.—Rev. J. T. Dew, writes, 14th inst., of a religious meeting of interest, in progress. "During the last week 14 have united with the Church and professed faith in Christ." The pastor is assisted by Rev. G. T. Vickers.

WELL REPAID.—A correspondent, who does not give us his name, writes that he rode on a cold day, over thirty miles, to be present at the March exhibition of Centenary College, and was fully repaid, by what he saw and heard.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

...ried—On the 12th Inst., in Vicksburg, by Rev. Wm. ...ton, Mr. ROBERT E. DICKEY and Miss SALLIE A. ...

...the 21st Jan., at the same place, by the same, Mr. ... KENDALL and Miss MARY J. CANFIELD.

...the 9th Feb., at the same place, by the same, Mr. ...E W. SMITH and Miss ESTHER A. POWELL.

...the 4th inst., near Vicksburg, by the same, Mr. SAM... NEELY and Miss EMMA F. NEELY.

...the 10th, near Vicksburg, by the same, Mr. WILLIAM ...RUGH and Miss MARY AUGUSTA HESTER.

...the 4th, in Cahaba, by Rev. T. P. Crymes, Mr. DA...RANGE and Miss ALABAMA BOLANDER, all of the place.

...the 2d, by Rev. Mr. Baldwin, Mr. IKE L. ROBINSON, ...var county, Ms., and Miss SALLIE C. HARRIS, daugh... Hon. W. L. Harris, of Columbus, Ms.

...the 25th ult., by Rev. Joel Sadler, Mr. THOMAS J. ...OWER and Miss E. J. RAILAND, all of Claiborne

Special Notices.

...OKS FOR SALE AT THE DEPOSITORY, 112 CAMP STREET.

...have just received from the Agents, at Nashville, ...voice of Books, including, in addition to all the ...ations of the Church, South, the following:

...on's Commentaries; Clark's do., in sheep and calf. ...sense of Our Fathers; Butler's Analogy; Ance... ...or Fireside, Ministry and Young; Baker on Disci... Bible Index, by Barr; Cheeks to Antinoodianism, ...ichey; Fletcher's Works; Sketches and Incidents, ...reas; Coles' Concordance; Covel's Dictionary; ...rence Minutes from 1773 to 1851; Power on Uni... ...ism; Mosheim's Church History; Chain of Sacred ...ers; Rollin's Ancient History.

...outh School Books.—Capers' Catechism, Nos. 1 and 2; ...ions on Genesis—120 dozen Longking's Questions; ... Longking's Notes.

...All at Nashville prices.

TWENTY LADY GRADUATES

...Hudson River Institute desire situations to teach, ... Qualified to instruct in the English Branches, ...ch, Piano, Music, Drawing, &c. Address, Rev. A. ..., Principal H. R. Institute, Claverack, New York.

...B. The most thorough instruction given at the above ...tution. $120 pays for board and tuition in common ...ch. Send for catalogue. mar20-1t

FIRST ROUND QUARTERLY MEETINGS

Opelousas District, Louisiana Conference.

...andria station, April	10-11
...Iberia station, April	17-18
...klin circuit, at Franklin, April	24-25
...illion circuit, May	1-2
...ousas, at Opelousas, May	8-9
...sica, at Tokechosee, May	15-16
...ington, May	22-23
...Greenwood, at Evergreen, May	29-30
...Rapides, at Hinds' Creek, June	5-6
...sonburg, at Funny Hills, June	12-13
...mbia, at Columbia, June	19-20

...e preachers in charge of the Vermillion and Wash... ...on circuits will please select suitable places for hold... ...their quarterly meetings and notify me at Alexandria, ...which will be my postoffice after the 1st of April.

A. B. FLY, P. E.

EAST ALABAMA MALE COLLEGE.

...e Trustees of the East Alabama Male College are re... ...ed to attend an adjourned meeting of the Board at ...urn, on the first Wednesday in April next; and as ...rtant business will come before them, a full attend... ...is most earnestly solicited. C. RAILORD,

...bara, Ala., March 2, 1858. Sec'y.

DAILY CHRISTIAN ADVOCATE.

...e undersigned propose to issue, during the approach... ...eneral Conference at Nashville, a Daily Journal, in ...the proceedings of the body will be published.

...ose who desire to subscribe will furnish their names ...diately; or, they may give to the delegates their ...e and the cash.

...erms: ONE DOLLAR.

...paper will be forwarded without the cash in advance. ...e first number will the issued on Monday, the 3d of ...

STEVENSON & OWEN, Agents.

SABBATH SCHOOL CELEBRATION.

...e Fifth Anniversary of the Jefferson City Sabbath ...ol, under the superintendence of Rev. J. D. Parker, ...be celebrated in the M. E. Church, corner of Laurel ...Toledano streets, on Sabbath the 14th instant, at 3 ...k P. M.

J. D. PARKER.

HOME CIRCLE.

...is very attractive and deservedly popular periodical ...blished monthly by Stevenson & Owen, Ag'ts, Nash... ..., Tenn., L. D. Huston, D. D., Editor, at $2 per an... *strictly in advance.* Each number contains 64 pages ...i octavo, embellished with one or more beautiful ...plate engravings. The matter is mainly original, ...of the most important and interesting character.

...o ministers of the gospel, and all others who may be ...osed to act as agents in procuring subscribers, a dis... ...nt of 20 per cent. will be allowed on the subscription ...e.

...s the patronage of this admirable issue has not yet ...sufficient to meet the cost of its publication, it is ...refore respectfully proposed that a *prompt, energetic, continuous effort* be made in all the Conferences to in... ...se the list of its patrons to at least *twelve thousand!*— ...ur brethren, you have but to submit the claims of the ...rcle" to the Church and her friends, and this desirable ...ect will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

JUST RECEIVED AND FOR SALE

...the Depository, 112 Camp st., a large supply of Long... ...g's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append ...publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calcu... ...ons in this Almanac are adapted to the States and Ter... ...ories within the bounds of the M. E. Church, South.— ...ides the usual astronomical matter, this work contains ...Statistics of the Methodist Churches throughout the ...rld; statistics of religious denominations in the United ...tes; poetry, &c.; to which is appended a Descriptive ...alogue of the Publications of the Southern Methodist ...blishing House. It is a handsome pamphlet of 96 pa... ..., price five cents retail.

STEVENSON & OWEN, Agents.

Local Intelligence.

THE ECLIPSE.—This gigantic and magnificent ...eamer—without doubt the greatest river ...eamer in the world—was knocked off at ...heriff's sale, on Saturday, to Capt. Harry I. ...pot, for the sum of $29,000—not more than ...ree-fourth what she cost, and she is almost as ...good as new. We learn that she is to be ...laced in the Vicksburg trade, with the Prin... ...ess and Natchez. This will make the Vicks... ...burg line the greatest of the Western and ...Southern waters. The great expensiveness of ...the Eclipse, and her proneness to sink money ...in any other than the Southern trade, was ...doubtless the cause of her being sold so cheap.

The Mercantile Library Association of this ...city now numbers 480 members and is on a ...firm basis.

HEALTH PRETTY GOOD.—Visitors, numerous; among them Lillibusters Walker, Houningsen, Lamonfort, and others. Business: See our ample "commercial."

SHAD FOR THE ALABAMA AND COOSA.

LETTER FROM DR. MORDECAI, OF MOBILE.

EDS. MAIL: I see noticed in one of the journals of this city, a contribution from my worthy friend, Capt. Adams, to aid in introducing shad into the waters of the Coosa. Allow me, before another word is said, to offer you the enclosed amount as an earnest of the interest which I feel in this truly laudable attempt.

"He that supplies a new food for man is a public benefactor." Here, then, is an easy way to deserve so praiseworthy a title; for, at small cost, a man may live in the gratitude of his fellow-men. To speak more seriously, it is sincerely hoped that you may find a sufficient number mindful of the importance of this subject, to enable you, by their aid, to make the experiment on a scale likely to ensure success. But, why should it fail, unless for want of proper supervision or the pecuniary pittance requisite for the attempt. Let us examine the subject. A freshet sweeping through the valuable fish-ponds of Capt. Robinson caused the accidental escape of his imported carp into the Hudson river. This, and a legislative enactment by the State of New York protecting them and their progeny for five years, have made the common carp (*cyprinus carpio*) of Europe abundant in the waters of an American river where they did not exist before. This fact is well known. And, besides, to make assurance doubly sure, we have for authority the words of an elegant writer and most accomplished sportsman. Need I name Mr. William Herbert—better known as Frank Forrester throughout the length and breadth of the land, a gentleman whose efforts to preserve the game of our country, and to propagate fishes foreign to our waters, merit better appreciation than they have received. Here, then, as we have just seen, was a river stocked by accident; and are we to fail to introduce the shad into the waters of our state, when, with so many facilities at hand, we set to work intelligently and diligently to accomplish the task? The fish, once introduced, would not be lost. They would descend to the Gulf; but obedient to the calls of an instinct that never errs, they would regularly leave their feeding grounds in the ocean to seek, at proper times, the cool sources of their birth. But, should we fail to transport the male and female shad bodily to our waters, as I understand it is proposed to do, there is another and a certain—though artificial—process to which we might and ought to have recourse. It is well known that the ova of fish may be artificially impregnated, and the species reproduced in this way. But the facility and certainty with which this may be done are points not so generally understood, though, long since clearly established by the embryologists of Europe—men of science, at whose head stands conspicuously—Monsieur Coste, the world renowned Professor in the College of France. Nor should we forget to mention the distinguished labors of M. Millet, of the "French Zoological Society of Acclimation," an association established for carrying out in France the very purpose of which we speak—stocking rivers with fish by making use of the ova artificially impregnated. Under certain conditions of heat and moisture, these ova may be transported like corn, or any other grain, and planted in the gravel beds of distant rivers or lakes, with the same assurance of success with which the farmer sows the common seeds of the field.

It is annually done in Europe; and so great is the importance attached to the process, that government freely gives to it substantial aid, and appoints, as we have endeavored to show, scientific men to instruct the ignorant. We have yet to hear of a single failure. The process is easy of execution, certain of success, and profitable in result. The planted ova of a few shad could be numbered only by hundreds of thousands, so vast is the number of eggs packed by nature in their ovaries.

Hear Mr. Robert L. Peel, New York, whose knowledge of the subject, and practical mode of handling it, have brought him prominently before those in this country interested in this topic. Speaking of the comparative scarcity of shad in the Hudson river, and the necessity of compelling by law the fishermen to plant the ova, in order to sustain the proportion which should exist between the supply and the demand, he says: (Mr. Peel censures the New York fishermen; should we introduce the shad, ours will be more considerate:) "There is no satisfaction, however, in enlightening this class of our citizens, who are so selfish as to look only to present gain, and are unwilling to spend half an hour at the end of each fishing season to plant the spawn of a dozen shad, each of which would produce fifty thousand fish toward the next year's supply. I have endeavored to induce the State Legislature to compel them so to do; but have not been successful."

Allow me to make another extract from Mr. Peel's valuable paper, and bring this somewhat lengthy communication to a close. He speaks of artificial impregnation. "Two years ago (1855) I artificially impregnated the ova of shad—thus: having partially filled a pail with water, I took a female shad immediately from the river, in my left hand, and by pressure on the sides of the fish directed from above downward with my right hand, forced the ova, some fifty thousand in number into the pail. The spermatic fluid of the male was then, in the same way, caused to drop in the same pail, and thoroughly mixed together.—The color of the ova changed from a glowing red to a beautiful straw-color. They were then placed under the gravel at the inlet of one of my breeding ponds, and running water permitted to pass over them. At this time the microscope only indicated a single cell in the egg containing the straw-colored fluid. Forty days afterwards the microscope exposed to view thousands of differently-sized cells partially filled with blood. Ten days thereafter thousands of shad made their appearance with small appendices attached to their bodies. At the age of thirteen days the sack disappeared, and they attempted to eat; were very lively, and concealed themselves when any one approached." Thus we see as we plant oysters so we might plant shad. Let us hope that it will be done.

I might conclude by giving you my notion why the shad do not double the Florida cape, and if they do, why they do not enter our rivers; but for the matter before us we want facts not hypothesis—so I will forego the pleasure of detailing mine. To send you my donation, and draw any attention to an important subject which this feeble effort may attract, is the object of this communication.

I remain, very respectfully yours,

E. R. MORDECAI, M. D.

IN A BAD FIX.—Wolcott, the contumacious witness who has been committed to jail of the District of Columbia, for refusing to answer the questions of the Tariff Investigating Committee of Congress is placed in an ugly situation. That he received some fifty odd thousand dollars from the manufacturing interests in Massachusetts to get the Tariff Bill of the last Congress passed, is conceded. It was evidently given to influence votes, for no one supposes that there are not *some* members of Congress open to a bribe. Wolcott, however, refuses to peach, and denies that he has greased any Congressional palms. The parties interested in raising the money are threatening suit against him for the recovery of it, naturally inferring that, if he did not apply it as originally designed, he has appropriated it to his own purposes. He is evidently in a bad box.

LATER FROM CALIFORNIA.

By the arrival of the *Empire City*, Sunday, 14th inst., we have California papers to the 20th ultimo—two weeks later than formerly.

The news is unimportant. From the *Alta California*, of the 20th ult., we take the subjoined items:

Ejectment suits have been instituted against some seven hundred settlers on Fremont's Mariposa grant.

A new act for the prevention of gaming, and to amend present laws, has been introduced in Senate.

The Supreme Court, in the case of the slave Archy, has rendered one of the most singular decisions ever put forth by a legal tribunal.—On every point of law in the case the Court decided adverse to the claimant of the slave, but rendered a decision that the boy should be given up to Stovall, his claimant.

Stovall took Archy away from Sacramento to Carson Valley, on Friday in a two-horse wagon. The black man was ironed, and was guarded by two policemen.

The assembly has been busy the great portion of the time with the discussion of the bill for the suppression of mobs. Many long speeches have been made on both sides; but no action, yet taken can be considered as a test of the manner in which the bill will be disposed of.

Sunday Law.—The Auburn *Press* says public opinion is strongly in favor of such a law, though there are many opposed to it. This opposition manifested itself in our town on Friday and petitions against, as well as for, were circulated for names.

The Sonora *Herald* is, perhaps, the only newspaper in the State openly hostile to the passing of some compulsory Sunday law.

The Chinese commenced the celebration of their New Year's at sunset on the evening of the 12th inst., and continued it until the sunset of the third day thereafter. Business was suspended; friendly calls were made; an immense number of fire crackers were exploded. It was a jolly time among the Celestials.

A newspaper vendor, named James Cruise, was arrested by the Chief of Police, on the 13th inst., for violating the provisions of an order of the Board of Supervisors to suppress the sale of obscene publications, etc. He had some 600 copies of the *Phanix*, Ned McGowan's paper, in his possession. His trial has not yet come off.

The Placerville *Democrat* says there is a man working in a small tunnel at Hangtown Hill who takes out daily one thousand dollars.

A party of seventy-five men had been formed in Weaverville to go to the Gadsden Purchase in March.

City.—The suicide mania has happily passed away, and with the exception of one or two cases, where parties applied at drug stores for poison, with the avowed intention of taking their own lives, we hear of no attempts at self-destruction.

Judge Sexton has sentenced John Dolan to be hung at Oroville on Saturday, March 27.—This is the first departure from the old custom of issuing Friday for execution that we have heard of.

A native Californian was executed at Monterey on the 12th instant. He had been convicted as Jose Anastasio; the Governor granted him a pardon, but called him Anastasio Jesus; and the Deputy Sheriff, saying he knew no Anastasio Jesus, hanged Jose Anastasio.

LATER FROM MEXICO.

By the arrival of the steamship Tennessee we have files of papers from Vera Cruz to the 7th inst., and from the City of Mexico to the 4th.

CONDITION OF THE COUNTRY.

The relative position of the contending forces seems to be about the same as at the last accounts; no decisive advantage having been gained on either side. The Sociedad, organ of the Zuloaga Government, professes to have favorable news from all quarters. It says that in the State of Vera Cruz the constitutionalists were much weakened by internal dissensions.

Other news show that the Zuloaga Government was too weak to enter into possession and was confined to the city of Mexico and vicinity. The Government of Juarez was more certainly established than that of Zuloaga.

The latter, be it remembered, is the priests' government. It is upheld by the funds of the Church.

General Trias has published a reply to Comonfort, repelling the charge of treachery brought against him by the ex-President. Trias is Minister of War under Juarez.

The steamship Gen. Rusk, from Brazos-Santiago, arrived Monday, 15th inst., bringing Brownsville dates to the 10th inst. We find the following in the Brownsville Flag of the 3d:

"The *Boletin Official* from Monterey of the 22d ult., gives a full account of a battle between Gen. Mariano Escobedo and Gen. Cruz, at Solis, a little town, in the southern part of the State of Nuevo-Leon. The conflict occurred about the 16th ult. The forces under Gen. Escobedo, a constitutionalist, fought bravely. Several prisoners were taken and all the munitions of war. Gen. Cruz was among the prisoners captured.

Gen. D. Valentine Cruz is the same officer who served under Santa Anna and had possession of Matamoros in the year 1855."

Gen. Carbajal, editor of the Pueblo, protests against applying epithets to what are called Religionists and condemning them under the holy mantle of religion. He thinks the sacred name contaminated when all the fanatical outbreaks are attributed to those professing to be christians, when, really, the press of that country should not recognize them as such. The editor says:

"The christians worthy of that name are meek, humble and pure of heart, despising the aspirations, distinctions, honors, carnal appetites and worldly pleasures, so inviting to some of the great men of the earth. The disciples of Christ restrain their disorderly passions; hate money, which is the God of the worldly; they love their neighbor as themselves, and they wish for him the enjoyments they desire for themselves. Such are the sweets and pleasures in all their acts, and they love with all their soul the Father of all creatures, and constantly fear to offend him. With meekness, love and self-denial, they form a distinctive character, adhering, with enthusiasm, to the religion of the Nazarene. The life of the Christian is spiritual and inoffensive; his action is not circumscribed by the miserable joys of the terrestial sphere; but are elevated to the sublime regions above, to the eternal mansion and to the immortal and imperishable happiness of holiness. There is nothing similar to this in the Mexican clergy, the christian followers of Santa Anna or Zuloaga. They are as far from this as the arctic is from the antarctic pole.

Jesus Christ has himself said that the fig tree shall be known by the fruit it bears; and the fruits of our clergy, of our bishops, canons, and of the thousands of friars that infest the country and consume her entrails; their fruits, therefore, are not figs, but consist of rapes and assassinations of the most diabolical character; their fruits are a fratricidal war, implacable odium, usury, venality and perjury; they bring with them a despicable treachery, cruelty, rapine and sensuality, all involved in the most horrid and heinous forms; the slave of money more than God and his sacred doctrines, idolatry and a loathsome degradation of the poor parishioners, and in general all the vices and prostitution—not enumerated in this article for fear of offending public dignity—is what constitutes the fruits of our clergy.

It is, not suitable, therefore, to class such people as sectarians of religion. To give the name of religion, in any sense, to the life and conduct of those who belie all the principles of religion and morality, is, in our opinion, a serious error that ought to be corrected by the press, if it is not our wish to produce false impressions, or divert the opinion of the community.

We all may have been inadvertently too careless in our style, and it is time to correct it and speak with precision. To call men and things by their right names, is ever the duty of the writer whose object it is to defend truth and justice. This is obvious."

Gen. Carbajal comments upon this subject to a greater length; but the above extracts will give the reader not acquainted with Mexican affairs some idea of the general spirit of reformation prevailing in the country.

Vidaurri and Garza, Nuevo Leon and Tamaulipas, are now independent of Zuloaga and Mexico if they can maintain their independence, and if they cannot otherwise, they will ask the protection of the United States, without the Union if possible, if not, within it. So say the knowing ones.

CHINA.

The China mail brings details of the capture of Canton.

The Cantonese vacated the city on the 30th of December. Yeh was taken prisoner, but was afterwards installed as Vice-Governor. A Commission, consisting of two Englishmen and one Frenchman, was charged with the supervision of the Government, and issued a proclamation inviting the people to return, and assuring them of protection.

Every thing was quiet, and there was a fair prospect of the raising of the blockade and resumption of trade within a week.

STATUE OF WASHINGTON.

Crawford's statue of Washington was inaugurated at the State House, Richmond, Va., on the 22d of February, (Washington's birthday.)—The address was delivered by Hon. R. M. T. Hunter. Welcome to visitors by Hon. H. A. Wise. 15,000 people were present.

THE MONUMENT.

Crawford's monument is considered his master-piece, and one of the greatest triumphs of American art. The basement is in the shape of a star, with six points, upon each one of which will stand a statue of one of those Virginians who so effectively aided the *pater patriæ* by their eloquence, their genius, or their swords. Patrick Henry, with his arms raised and extended, is energetically advocating independence; while Jefferson in an attitude of earnest contemplation, holds in one hand a pen, and in the other the Declaration of Independence. When all of these figures are finished and in their places, the effect will be very striking.

In the centre of this group, and towering above it, is the colossal equestrian statue of Washington, which, including the charger, is twenty-five feet high.

The candid opinion of G. P. R. James Esq., having been solicited us to the merits of the equestrian state of Washington, recently erected at Richmond, Va., that gentleman pronounces it "not only the finest work of art in the United States, but one *as fine as any in the world*—one worthy to commemorate a man whose mind was capable of comprehending that duty is superior to glory, patriotism more glorious than power."

THE CHINESE.—Bayard Taylor, the well-known traveler, thus speaks of the morality of the Chinese:

It is my deliberate opinion that the Chinese are morally the most debased people on the face of the earth. Forms of vice which in other countries are barely named, are in China so common that they excite no comment among the natives. They constitute the surface level, and below them are deeps on deeps of depravity so shocking and horrible that their character cannot even be hinted. There are some dark shadows in human nature which we naturally shrink from penetrating, and I made no attempt to collect information of this kind; but there were enough in the things which I could not avoid seeing and hearing—which are brought almost daily to the notice of every foreign resident—to inspire me with a powerful aversion to the Chinese race. Their touch is pollution; and, harsh as the opinion may seem, justice to our own race demands that they should not be allowed to settle on our soil.

AMERICAN STOCKS IN EUROPE.—The New York *Express* of the 2d instant, says:

Letters by the steamer fully confirm newspaper advices as to the condition of the European money markets, and indicate the commencement of an active demand for American stocks. It is a noticeable feature of the panic of 1857, that it did not cause the return of any quantity of American securities home for sale. On the other hand the panic prices brought in foreign buyers, and at this moment the amount of our stocks held abroad is greater than in October, 1857, and constantly increasing. The home demand already absorbs stocks to a degree which steadily advances prices aside from the effect of the existing speculative movement. The combined effect of these two causes promises to enhance quotations to the prices of 1857, if they are not exceeded.

OBITUARY.—Freeman Hunt, Editor of *Hunt's Merchants' Magazine*, died on the 3d instant, at his residence in Brooklyn, aged about 50 years. He was known as an able writer and compiler of articles on monetary and commercial subjects, was the founder of the Magazine which bears his name, and continued its editor and proprietor up to the time of his death.

COMMERCIAL.

The New Orleans *Price Current*, of the 17th, says:

The week opened with transactions to a fair extent in most of our leading staples, and prices for most articles are quite well sustained, though the pressure of freights and exchanges has tended to a slight falling off in the rates for Cotton.

At an early hour yesterday the North American's advices (via Portland, Me.) from Liverpool to the 3d instant, four days later than those previously to hand, were received by telegraph, reporting a further advance of ⅛d in the Liverpool Cotton market, though with moderate transactions, (21,000 bales for the three days) in consequence of the light stock. Breadstuffs were dull and Consols had declined ¼ per cent., being quoted at 96¾@96¾.

Our last report (Saturday) closed upon a very unsettled and depressed market, and but a limited number of buyers came forward, when the market wore a heavy appearance, the prices being irregular, though in most instances decidedly in favor of buyers. The sales amounted to about 8000 bales. On Monday again there appeared to be but little animation in the demand, though with easy prices buyers were found for about 12,500 bales. Yesterday the North American's advices were received, but the state of the exchange market and other considerations prevented any favorable influence upon prices here, the market being rather heavy, indeed, at the rates of Saturday and Monday, which showed a falling off of about a ¼ cent from our previous quotations, and our figures have been altered accordingly. The sales were again about 12,000 bales; making a total for the past three days of 33,000 bales.

COTTON—Arrived since 12th instant, of Louisiana and Mississippi 20,784 bales, Tennessee and North Alabama 10,539, Arkansas 2962, Mobile 1032, Florida 299, Texas 88; together 35,964 bales. Cleared since the same date, 28,352 bales. Stock in presses and on shipboard not cleared on the 16th inst. 446,032 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,221,900 bales, against 1,233,929 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 288,660 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a decrease to Great Britain of 27,053 bales, to France of 11,867, and to other foreign ports of 54,859 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	10¾ @ 11
Ordinary	8 @ 8¾	Good Middling	11¼ @ 11¾
Good Ordinary	9¼ @ 9¾	Middling Fair	12 @ 12¼
Low Middling	10¼ @ 10¾	Fair	nominal

SUGAR—LOUISIANA.—There was a material upward movement in prices on Saturday and Monday, since which time, however, supplies have come in more freely, and yesterday the market fell back again to about previous rates, closing with a heavy stock. The sales of the three days sum up about 3500 hhds., taken for Atlantic ports, the West, &c., and our quotations are now as follows:

Interior and Refining	3 @ 4
Common to Good Common	4¼ @ 5¾
Fair to Fully Fair	6¾ @ 6¾
Prime	7 @ 7¼
Choice	7¼ @ 7¾
Centrifugal and Clarified	9¾ @ 10

MONETARY AND FINANCIAL.

Wednesday Evening, March 17.

There was very little offering for eminent on the Money market to day. The supply of money continues free on good and satisfactory securities. The transactions in paper to-day comprise $60,000 of commercial character at the rate of 10 per ct., with some small sums at 11 and 12 per ct. The offerings in Bank were not large, and no paper of short date having pretensions to punctuality was rejected.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	152@153
Louisiana State Bank	151@152
Canal Bank	120@121
Citizens' Bank	none for sale.
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	95@ 96
Bank of New Orleans	99@100
Southern Bank	500
Crescent City Bank	90@ 91
Bank of America	90@ —
Bank of James Robb	par
Gas Light Company, 100 paid	124@125
Carrollton Railroad	nominal
Pontchartrain Railroad	70@ 71
Southern Pacific Railroad	nominal
Opelousas Railroad	6@ 6¼
Jackson Railroad, 25 paid	7¼@ 8
City Consolidated Bonds	83@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₱ cent. Bonds	72@ 75

UNCURRENT BANK NOTES.

Missouri	2¼@5	₱ cent discount	
Indiana State Bank	1¼@2½	₱ cent discount	
Ohio	1¼@2½	₱ cent discount	
Other Banks, Ohio and Indiana	2½@5	₱ cent discount	
Kentucky	1 @2½	₱ cent discount	
Illinois	.5 @10	₱ cent discount	
W. Feliciana R. R. Co., redeemable at Bank of N. O.			par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	.3 @.5	₱ cent discount	
Georgia and South Carolina	2½@4	₱ cent discount	
North Carolina	4 @7	₱ cent discount	
Virginia	.3 @.6	₱ cent discount	
Alabama State	.8 @10	₱ cent discount	
Texas	.1 @2½	₱ cent discount	
Tennessee	.5 @.5	₱ cent discount	
Mobile	.1 @1¼	₱ cent discount	
Tennessee Free Banks	.8 @10	₱ cent discount	
Central Bank, Montgomery	2½@5	₱ cent discount	
Commercial Bank, Selma	.5 @7	₱ cent discount	
Northern Bank, Huntsville	.8 @10	₱ cent discount	
Northern Bank Mississippi	50	₱ cent discount	
Commercial Bank of Manchester, Mi			par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₱ acre—$1.00
Land Warrants, 80 acres	₱ acre—80c
Land Warrants, 120 acres	₱ acre—75c
Land Warrants, 160 acres	₱ acre—85c

J. WRIGHT & COMPANY'S

PATADOCK OF GENUINE AND POPULAR

FAMILY MEDICINES,

Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.

Genuine Depot and Special Agency, 21 and 161 Chartres st. N. Orleans.

Vermifuges.—Wistar's Canadian Swain's, Perry's Dead Shot, McLane's, Jayne's Tonic, Kerr's, H. A. Fahnestock's, Swayne's.

Balsams and Cough Remedies.—Wistar's Balsam of Wild Cherry, Hastings' Naptha and Opodeldoc, Richan's Hungarian, Davis' Wild Cherry and Tar, Schenck's Pulmonic Syrup, New England Cough Syrup, Hartshorne's Expectorant, Hall's Balsam, Swayne's Balsam of Wild Cherry, Ayer's Cherry Pectoral, Taylor's Balsam of Liverwort, Jayne's Expectorant, Wistar's Hemispathic, Rogers's Liverwort and Tar, Mrs. Gardner's Liverwort, Stabler's Cherry Expectorant, Loudon's Indian Elixir, Dr. Rose's ditto, Whitcomb's Asthma Remedy, J. R. Stafford's Olive Tar.

Sarsaparillas—Dr. John Hill's, S. P. Townsend's, Sand's, Old Jacob Townsend's, Carpenter's, Wynkoop's, Shoker's, Graffenberg's Brandt's Guy-leil's Yellow Dock.

Plasters—Wells' Strengthening, Ewen's ditto, Jew David of Hebrew Recipe's, Knapp's Indian, Alcock's Porous, Griffith's Adhesive, Battcock's Arnica.

Liniments—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Bond's, Hoyt's, Tobias' Venetian, Hewett's Nerve and Bone, Kellogg's, Gardener's, Hartshorne's Horse, Merchant's Carding, Pherokee Joyce's, McLean's Volcanic Oil, Bragg's Arctic.

Ague Remedies, &c.—Osgood's Indian Cholagogue, Rowand's Tonic Mixture, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges—Sherman's Cough and Worm, Bryan's Pulmonic Wafer, Lozenges, ditto.

Hair Preparations—Lovell's Walnone or Hair Bloss, Barry's Tricopherous, Lyon's Kathairon, Hyde's Hyperion Fluid, Van Deusen's Walnone, Jaynes's Hair Tonic, Hudson's Hair Invigorator, Loudon's Oriental Hair Tonic, Howell's Zoa Dorida, Osgood's Rum of Columbia, Burnett's Cocoaine, Railway's Circassian Balm.

Panaceas—Swaim's, Buick's, Cullen's Indian Vegetable, Lindley's Good Western.

Ointments and Salves—Daily's Magical Pain Extractor, McAllister's All Healing, Professor Holloway's Ointment, Brook's Magic salve, Bryan's Pain, Gray's, Harrison's Balm of Life, Tuck's Magnetic, Jenkins' London's All Healing, Rosebud, J. R. Stafford's olive Tar Ointment.

Oils—Boshkon's Cod Liver, McNair's Arnicine, Scarpa's ditto, British Harmon.

Bitters—Moffat's Phenix, Blake's Aromatic, Hibbard's Wild Cherry, Richardson's Sherry Wine, Oxygenated, Hoofland's German, Dooley's Vegetable, Hutchings' Vegetable Dyspepsia, Coleman's Swayne's Compound Syrup of Wild Cherry.

Cosmetics—Gouche, Bay, and Florida Waters, Mexican Fun, Jones' Lily White, Burnett's Kalliston.

Soaps and Creams—Low's Brown Windsor, Rudway's Medicated, Jones' Chemical, Castiles Almond, Toilet and Family, Shavin g Creams and Compounds of all descriptions.

Pills—Wright's or his Vegetable, Moffatt's Life, Brandreth's Merrisons, Low's New Lyddon, Parr's, Squib goods, Champion's Grafenberg's, Jayne's Sanative and Ague, Hibbard's Anti-Bilious, Wiser's Diamonite, Spencer's Vegetable, Peters' Cook's Cooper's, Anderson's, Lovell's Blood tic, Wistar's Gentle Purgative, McLane's Liver, Allen's Health and Ague, Clicker's Sugar Coated, Derrick's ditto, Gilbert's Anti-Bilious, Hooper's, Beckwith's, Leidy's Blood, Ingoldsby's Pile, Scott's Vegetable, Eagan's, Railway's Regulators, Rose's Railroad, Lady's Female, Loudon's Indian Sanative and Ague, Holloway's, Halsted's Anti Dyspeptic, Gordon's, Swayne's Sugar Coated Sarsaparilla and Tar.

Also, McLean's Strengthening Cordial, and every description of Miscellaneous Medicine known to the trade. mar 6-1y

MOTHERS who see with alarm their children wasting away, and incessantly ill-use, irritable, and debilitated in consequence of the presence of worms in the stomach or bowels, can remove all the trouble immediately by administering Wiser's Canadian Vermifuge, which discharges them without pain and leaves the digestive organs in a vigorous condition. There is no mineral ingredient in this preparation.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this.

For sale by J. WRIGHT & CO., 161 Chartres st

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	— 13 a .. 15
East India	— 11½ a .. 14
BALE ROPE, Kentucky, per lb	— 6½ a .. 8½
Northern	— — a .. —
BEESWAX, yellow, per lb	— 25 a .. 27
BRICKS, Lake, per thousand	10 00 a 12 00
English; Fire	25 00 a 30 00
BRAN, per 100 lbs	— 75 a .. —
COFFEE, Rio, per lb	— 10 a .. 11½
Havana, good, pr g'n	— 12½ a .. 13
—— interior to middling	— — a .. —
Java	— 19 a .. 20
Laguayra	— 11½ a .. 11¾
CANDLES, Sperm, per lb	— 43 a .. —
Tallow	— — a .. —
Adamantine	— 20 a .. 22
Star	— 19 a .. 11
CORN MEAL, per bbl	— — a .. —
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¾ to 1	— 5 a .. 8
—— Sheetings, 4-4 to 6-4	— 8 a .. 12
Bleached Shirtings, ¾ to 1	— 4½ a .. 10½
—— Sheetings, 4-4	— 9 a .. 15
Brown Lowell Osnaburgs	— 11½ a .. 13½
—— Virginia ditto, ¾ to 4-4	— 12 a .. 15
Ticklings, ¾ to 4-4	— 9 a .. 18
Stripes and Checks	— 8½ a .. 16
Denims	— 7½ a .. 16
Cottonades	— 12½ a .. 25
Satinets	— 25 a .. 75
Calico Prints	— 5 a .. 15
Jeans, Kentucky	— 40 a .. 45
Linseys, Kentucky	— 30 a .. 35
—— Eastern	— 18 a .. 22
DUCK, Russia, per bolt	— — a .. —
English	— 10 00 a 16 50
Am., No. 2 to 10 pr yd	— 19 a .. 27
DYES, Indigo, per lb	— 40 a 1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 50 a —
Illinois and Missouri	4 50 a 4 62½
St. Louis City	4 62 a 4 75
FEATHERS, per lb	— 40 a .. 45
FISH, Cod, per box	1 25 a —
Mackerel, No. 1, per bbl	11 50 a 14 00
—— No. 2	10 00 a 13 00
—— No. 3	8 50 a 10 50
Herring, per box	— 35 a .. 55
FRUIT, Prunes, per lb	— 12 a .. 15
Raisins M R, per box	2 00 a 2 12½
Lemons	2 00 a 2 50
Currants, Zante	— — a .. —
Almonds, soft shell	— — a .. —
—— hard shell	— — a .. —
FURS, raccoon, per skin	— 5 a .. 25
GRAIN, Wheat, per bushel	— 70 a .. 1 20
Oats	— 45 a .. 46
Corn, in ear, per bbl	— — a .. —
—— shelled, per bushel	— 45 a .. 60
Beans, per bbl

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

From the Methodist Protestant.

GETHSEMANE.

"And there appeared an angel unto him from heaven, strengthening him." St. Luke, xxii: 43.

Night in the holy city; day had passed
Its purple glory down the western sky,
Leaving no tracery of its regal state
On roof or gilded dome. But fair and pure
As a young vestal at the altar standing,
In trembling beauty rose night's gentle queen;
To light the orient heaven with silvery ray
Bathing in luster court, and marble pave,
And flinging sparkles to the distant sea.
The languid zephyrs in their cooling wings
Brought perfumes rifled from the lily's bell,
And balmy breath of Sharon's blushing rose.
Life's surging tide had ceased, and traffic's din
Was lulled to silence in the deepening calm.
The bearded Rabbi low on beaded knee
In reverence prayed to Israel's chosen God,
And blindly looking to the future still
Watched for the coming of their promised King.
The dark-eyed Jewish maid the gems unbound
That clasped the ripples of her shining hair—
To rest day-weary on her silken couch
And welcome love's elysium of dreams.
While fitful sounds from dulcimer and harp
Through gorgeous tapestry of Syrian dye
Breathed o'er her peaceful sleep.

But through the gloom
Where dusky shadows sweep the polished pave
With muffled footfalls, see a silent group
Pass on their weary way. And he their Lord
With dust-worn mantle gathered to his breast;
And drooping brow that rests not of its pain—
Through royal Judah treads her crownless King!
No purple stole—no scepter decked with gems—
No praising steeds in glittering array—
No hannered hosts to music's surging swell
Wave their proud plumes in one tumultuous sea;
But meek and lowly ones his steps attend,
And gather wisdom from each uttered word.
Proud Israel's sons with scornful flashing eye—
With mock and gibe accost their peaceful way,
And heap revilings on his sinless head—
But love divine the God-like face illumes,
And blessings echo to the mattered curse.

On through the eastern gateway Kedron's stream
Soothes the wild fever of their yearning thirst—
To the dark grove the clustered olives shade,
Behold! He goeth up at eve to pray.
Wearied and sad his followers sit apart
And bear their temples to the cooling dew—
Till sleep, sweet sleep, their heavy eyelids press.
Nature's unsought repose. No eager throng
Intrudes its presence as he kneeleth there,
Claiming the virtue of his ministry
Humanity's dire sufferings to heal—
Through the past day on many a helpless form
His holy hands in tenderness were laid,
The Great Physician potent all to cure!
But now alone within the shadowy gloom
A world's Redeemer supplicates in prayer!
No human eye in pity or in scorn
Looks on the mortal woes that wrings his brow,
Wreathing its snow with crimson drops of blood.
A fainting tremor chills the nerveless limbs,
Prostrate he falls upon the trampled sod—
And from the quivering lips escapes a cry,
"Not as I will, but as thou wilt, oh God!
Father thy will be done!"

Softly they sleep,
The loved disciples weary of their watch—
No sound despairing breaks their peaceful rest.
But he—the Father hears the speechless moan,
And swift his angels lift the prostrate head,
Soothe the wan brow and fan it with their wings.
Justice hath claimed a mighty sacrifice,
And lo! the debt is paid!

Baltimore, January, 1858. C. G. D.

LIGHTS AND SHADES.

BY MRS. HEMANS.

The gloomiest day hath gleams of light,
The darkest wave hath bright foam near it,
And twinkles through the cloudiest night
Some solitary star to cheer it.

The gloomiest soul is not all gloom,
The saddest heart is not all sadness,
And sweetly o'er the darkest doom,
There shines some lingering beam of gladness.

Despair is never quite despair;
Nor life nor death the future closes;
And round the shadowy brow of Care,
Will hope and Fancy twine their roses.

"Speak gently, it is better far,
To rule by love than fear.
Speak gently, let not harsh words mar
The good we might do here."

OBITUARIES.

DIED—On the 18, January, 1858, in Perry county, Ala., CLARA ANN, youngest daughter of Dr. Samuel and Martha Wilkinson, formerly of Clark county, Ala. Her early advantages were good. From a child she had known the scriptures, and was trained up under the influences of the family altar. Her father was for a number of years a faithful and successful local minister of the M. E. Church, South, who understood well the doctrines of his Bible and appreciated highly its teachings. These he brought to bear on his children in their education and government, and the result was as might have been expected: all are now members of the Church of Christ.

None felt these influences more than Clara Ana; for, previous to her conversion, they threw around her the restraining fear of God and prevented her from indulging in the extravagances of the day, although she had ample means to have done so.

In the fall of 1854, at a protracted meeting, she earnestly sought the forgiveness of her sins until she obtained pardon and the witness of the Holy Spirit; and from that time to the day of her death, she seemed to walk with God. Although young and by nature timid and retiring, yet in her christian course she was firm and decided.—The prosperity of the Church interested her much. The house of God and its ordinances were her delight. The Bible was the field of her meditations; but her pilgrimage was soon to end. God saw it best, in his wisdom, to take her to himself, in her youth; but before he did so, she was made perfect through suffering. A lingering disease invaded the mortal system, and for a while she gradually faded beneath its withering and chilly influence, until about three months before her death, when her suffering became intense and agonizing. Yet she bore it without a murmur or complaint.

The writer of this visited her once during her sickness, and found her calm and resigned. She mildly regretted the neglected visits of her pastor. O! that ministers would only remember how much comfort their visits afford the afflicted and dying of their charge.

Sister Clara Ann, although young, regretted her not having been more active in cause of religion and in doing good to those around her. She seemed to shrink at the pain and anguish of the final struggle; but as to the future all appeared clear. The physician, who was a pious man, the day before her death asked her if she was ready to go. She answered, "Yes, perfectly resigned to the will of God." She then bid her sister and surrounding friends farewell, requesting them to live the Christian's life.—When the final struggle came, God afforded dying grace; and as eats manner's evening sun, without a cloud or dimming mist, so calmly passed away Clara Ann to her heavenly home. Our loss is her infinite gain. W. H.

When one sin is admitted it is generally found that it has a companion waiting at the door and the former will work hard to gain admission for the latter.

CHILDREN'S COLUMN.

Edited by Mary.

CAIRO, Egypt, Jan. 20, 1858.

MY DEAR DAVID: I wnnder whether your fireside is as pleasant as it was last winter when we sat around it reading those interesting books! I have often seen things and places which have remluded me of the subjects and characters which interested us then. I hope you are getting on well with your classical studies and that you begin to feel all the inspiration of true intelligence. Man is nothing without knowledge, let him go where he will. The more I travel abroad—the more I see, the more I feel convinced of the importance of intellectual cultivation. It is a potent passport everywhere, and gives access to the best society. Iguorance is marked, abroad, and no amount of wealth will give an ignorant man a position among the wise and learned. I hope you will always recognise the importance of education. If you had only completed your college course, how much I should like to have had your company on this tour! You would see strange things and a stranger people in Egypt. We are now surrounded by a turbaned race of Turks and Arabs. Yesterday some Arabs brought a large flatheaded snake to our door, and set it down in the middle of a ring with some dancing monkeys. The monkies were dressed like men and performed various tricks, while a tambourine was playing to charm the serpent. The sceae was repulsive to me, so I only glanced at the hideous spectacle.

Oh! I wish you could see these great trains of camels with their enormous loads; you would look with astonishmeat: They bear all the burdens of Egypt upon their patient backs. Coal, plank, hay, large stones—every article of commerce is transported by them. Their heads have a submissive, sheepish look and it is really wonderful to see them go down on their knees and let an Arab monat and then rise.

The donkeys too are important animals; for all the Egyptians, as well as the strangers, ride on them. I like them much, and have gone out with our party in all their excursions upon these little creatnres. We see the most nwkward and graceless figures, sometimes. A tall Turk looks so funny mounted upon a doakey, with his feet almost touching the grounnd. The ladies of the harems ride them too, and when mounted, with their black silk veils fillod ont with the wind, they resemble enormous bats with their wings spread, more than human beings. The Turkish ladies all ride astride the saddle. I hope your sisters have learned to ride well on horseback during the past summer. Tell them they must not indulge in sedeatary habits; if they do, they will have no strength of constitntion. I have met many young English girls who ride elegantly, and I think it is a useful accomplishment. You ought to ride frequently with Laura and Clara. I think the English know how to educate girls better than aay other people in the world. Those two English ladies, whose acquaintance I formed in Naples, are here with us in Egypt. They have been very kind to me and introduced me into the Rev. Leider's family, where they are staying. We also made the acquaintance of our former American consul. He wears the shawl and the fez, and has acquired the native brouze complexion. He speaks four or five languages. He speaks pretty good English and is very pleasant and sprightly. Mrs. Leider, says he was one of the most efficient consuls we have ever had. To my surprise I found he was acquainted with the late Mr. Dean, an Episcopal clergyman from Clinton, La., and spoke very highly of him. I had forgotten that Mr. Dean came here when he spent the winter in Europe for his health. Our present consul is living at Alexandria.

Mrs. L. has very kindly asked me to dispense with all ceremony in visiting her house, where, beside my English friends, I find other charms and excellences. Oh, David, it is *such* a house as you never saw. It is filled with Egyptian curiosities, and the servants are Arabs and speak their own language which is full of poetry. Here, they do not say "good morning," but when one lady calls on another, she says, in Arabic, "What is this I see? The room is full of light." I hope I shall get to see a harem, and I am inclined to think I shall. The wind is now blowing very hard from the desert, and the people say it will continue for three days.

We are going to Heliopolis, (you must look on the map for these places,) which was the seat of science where Plato studied thirteen years under the priest. There is not much to be seen except an obelisk half buried in the sand.

Yesterday we walked down to the Nile, which resembles the Mississippi river in color. My amiable friends, accompanied by another English lady who resides here, have just called on me. We have also had the company of a gentleman—a warm-hearted Irish friend, who has traveled with us over since we left Florence. They are all so kind that I begin to feel a sort of relationship to them. They have been traveling two years, and after spending next winter in Spain, they are coming to the United States. I tell them they must visit me. One said, "Oh, what will Mrs. Merrick say if we all do come," but I tell them to have no fear of that. I do not know what I shall do when I lose these intelligent and amiable companions.

There are a great many Americans up the Nile now, though some have just returned.—Among them a family from Boston. One lady, seventy years old, went to the top of the Pyramids, carried by Arabs. The ascent is too dangerous for me. I shall not presume to make the attempt, though I shall see them and go inside the great pyramid of Geesch.

We passed a mud village, the most wretched place for mortals to live in that ever was seen. The houses looked like caves dug in the earth, not much better than a pigpen. The tops of these miserable dens are covered with straw or corn shucks, when covered at all. The goats and chickens seem to be equal with the family, for they all eat together. There are tents in the market place, where we see crowds of these degraded people. They *sit* along the sides of the streets, they *sit* in their bazaars to sell goods. In fact *sitting*, with the addition of their pipe, makes up the apparent existence of the Turks.

We have been out to visit the engine house. The overseer, who is an Englishman, told me that the young Egyptians are to be kept in order solely by beating. I could well believe him, for I saw our hotel keeper beat a servant this morning before my door, almost in my very presence. They are much more degraded than our negroes and have lower habits.

We met a lady this evening veiled and splendidly dressed with lilac colored satin trowsers, under a rich embroidered silk; but we only saw her eyes, which were very bright.

I do wonder why some one of my friends have not written to me lately: your mother's letter, received at Malta, was the last intelligence I have had. I hope she has recovered from that chill and fever and likes New Orleans better. It is a perfect paradise, compared to many of the European cities.

Tell the girls they must not idle away their precious time, but make a business of study. You are highly blest in your parents, and it would be unpardonable if you did not set your mark high and become a scholar and a man.

S. B. THOMAS.

"DO HE EAT FLOWERS?"

A correspondent relates that, one morning the past spring, a bobolink came and sang in a field near his house. His little four-year-old daughter was much delighted, and asked, "What makes he sing so sweet, mother? *Do he eat flowers?*"

PROFESSIONAL.

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.
Office (for the present) 120 Third street, near City Hotel.
References—Hon. J. E. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett, Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally—St. Louis. Oglesby & McAnaly, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6 2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law since that country twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Sores, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Surpe of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it annecessary to say more, as he has living witnesses from Maine to Oregon. may9 1y

COMMISSION MERCHANTS.

LEONARD FASH. P. E. LAURANS.
LEONARD FASH & Co.,
COMMISSION MERCHANTS,
45 POYDRAS STREET,
Oct 24. *NEW ORLEANS*

PILCHER, GOODRICH & CO.,
COTTON AND SUGAR FACTORS and Commission Merchants, No. 47 Carondelet, corner Union street, New Orleans. jy11-1y

JOHN F WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 110 Common street, New Orleans. my2-1y

A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 94 Gravier street New Orleans. au21y

W. A. BROADWELL. M. U. PAYNE.
Broadwell & Payne.
COMMISSION MERCHANTS, No. 40 Union street, New Orleans
jy21 1y

J. C. PAYNE. J. P. HARRISON.
G. W. HUNTINGTON. WM B. DAMERON
Payne & Harrison.
COMMISSION MERCHANTS, No. 51 Union street, New Orleans
dec7-1y

R. L. WALKER, New Orleans. ROBT. C. HUTCHINSON Caddo Parish, La.
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 57 Carondelet street, New Orleans. jo28

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 79 St. Charles street, New Orleans. jy5-1y

THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the chrism.
Five to eight bottles will cure the worst cases of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANIFS, humbug nor ha's about it selling some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
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☞ References can be furnished if desired. mh21-1y

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The Southwestern Bible Society
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BIBLES AND TESTAMENTS,
published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.
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No. 197 Camp street, New Orleans, La., in the Bible House,
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jy11 MILES OWEN.

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WE WOULD INVITE the attention of city and country purchasers to our large and most complete stock of HOUSEHOLD FURNITURE, Embracing every variety in ROSE WOOD, MAHOGANY WALNUT, OAK and imitation woods together with MIRRORS of all sizes; MOSS, HAIR and SPRING MATTRASSES, FEATHERS and HAIR CLOTH.
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We are both practical mechanics and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
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ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kind of Toilet Soaps and Perfumeries. feb1 3

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Foreman for American Harnden's and Wells, Fargo & Co's Express.
Gentlemen:—I had a negro man worth $1200 who took cold from a bad hurt, and was useless for over one year; I had used everything I could hear of without benefit, until I tried the Mustang Liniment. It has perfectly cured him, and I can now take the above price for him. Respectfully yours JAMES DOURANCE.
Every Planter, Teamster and Family should have this invaluable article. Sold by all respectable dealers everywhere.
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The vacancies will be filled by competent persons.

RATES OF TUITION PER SESSION.

Primary and Academic Department	$15 00
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Music on Piano Forte, Harp or Guitar	25 00
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Incidental Expenses	2 00
Fee for Examination and Diploma	5 00

No extra charge for Latin and Greek.
Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish his own towels and bed linen, distinctly marked with his own name.
Payment of tuition to be made at the close of each session, and when not so paid right per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from the bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a protracted continuance at the time, or where an unavoidable Providence necessarily requires a removal. ☜
Books, Stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron and the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 16th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 3-7 Secretary Board Trustees.

HOMER COLLEGE.
THE Trustees of this prosperous institution take pleasure in announcing that its Spring Session will begin the 6th of February, and continue ten weeks.
It is now pleasantly established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15. Academic Department, $20. Collegiate Department, $25. Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in case of continued sickness for one month, by order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMPSON, Secretary. jan 23-1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY, the 6th of October, 1856.
FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SEALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. M., Professor of the Greek Language.
C. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLCOTT, B. B., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:

In Preparatory Department	$21 50
In College Department	30 00

Marticulation fee on entering College Department, $5.
Board can be obtained at the Steward's Hall or in private families, at prices varying from $10 to fifteen dollars per month.
This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough christian or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education recommend, this institution to the consideration of every parent. The French language is taught by Parisians, and taught possibly more elaborately than any where else, except of a native Frenchmen family. This is a regular Boarding School of the highest order. Besides Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. R. M. Lowe, of the firm of Lowe, Bellgarde & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. W. EVERETT. d19 1y.

FELICIANA FEMALE INSTITUTE,
JACKSON, La.
PRINCIPAL.....REV. WILLIAM McALLEN, M. D.
THE First Term will commence on Monday, the 15th of March next. The course of instruction will be extensive and thorough. None but well qualified Assistants will be employed in the various Departments. The Religious training of the youth will be an object of primary importance. The Bible will be a text book, but all sectarianism will be scrupulously avoided. The discipline will be strict, but mild and parental. Spelling, Reading and Composition, so much neglected in many schools, will receive particular attention. The Principal, having graduated in a European University and having been engaged in teaching nearly eighteen years, (fifteen in Clinton in Kentucky and this,) she can, therefore, confidently hope to prove herself worthy of public confidence. The charges and conditions will be the same as formerly made here by Rev. B. Jones, whose property, so admirably adapted to educational purposes, the Principal has purchased. The first term will necessarily consist of only four and a half months, but the expenses—payable in advance—will be accordingly.
REFERENCES—The President and Professors of Centenary College, Jackson, and Rev. H. N. McTyeire, New Orleans. Feb 20-2t

E. J. HART & CO.,
Wholesale Grocers, Druggists, and Commission Merchants;
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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 8. WHOLE NUMBER 371.

NEW ORLEANS, SATURDAY MARCH 27, 1858.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

For the N. O. Christian Advocate.

HYMN OF PRAISE.

How great! how wise! how good!
Is God in all his ways;
He casseth wind and flood,
To utter forth his praise.

He giveth man and beast,
Their meat in season due;
Oh God! from great to least
Thy gifts are ever new.

Who would not praise thy name,
Thou great and gracious God!
For thou art good the same,
Beneath thy smile or rod.

Oh! shout, ye saints, his praise,
Let earth and heaven sing;
And one eternal triumph raise,
To our eternal King.

Covington, La. G. T. V.

AUTOBIOGRAPHY

OF THE REV. WILLIAM STEVENSON.

[CONTINUED FROM OUR LAST.]

Having now obtained mercy of the Lord, I had a great desire for the salvation of my relations and neighbors, and whenever an opportunity offered I endeavored to admonish them to flee the wrath to come; and when I through fear or neglect, failed, I always felt guilty before God. I did not attempt to speak in public; but families or individuals I often tried to persuade to seek the Lord, and I thought I saw some good fruits, which encouraged me to go in that way. I now saw it my duty to join some branch of the Church of God, but knew not what to do. There was a Presbyterian, a Baptist, and a Methodist Church all near me; but to choose was the all absorbing point. I was raised among the Baptists; my parents and many relations were Baptists; I liked the name and the mode of baptism best, and wished to please my relations, if I could please God in doing so. I was a little acquainted with the Methodists, and as far as I could judge I liked their liberal doctrines, their general spirit, and above all the life of religion I saw many of them had attained unto. I loved all the Lord's people, but so it was that I did love and fellowship those the most that I believed loved and worshiped God in the most spiritual manner; and I really thought the Methodist people in general the most zealous, loving followers of Christ. But I was in a strait what to do. I said, on my knees, "O Lord I am a child and thou art my father; do thou direct my steps in this thing and unite me to thy people where I may receive and do the most good." I went to hear all and to converse with all for several weeks; but still knew not the will of the Lord. The Baptists had a two days meeting, where the door was to be opened, members received and baptised. I went prepared to join if the Lord opened any way, by filling my soul with his love and uniting my heart with that people. That day the preacher sang, prayed and preached, and I tried to pray and give my heart to God, to guide me according to his own will. The door was opened for experience. I drew near while two gave in and were received on old experiences. I sought the Lord for his love to be shed abroad in my heart as it had been in times past and I would join; but my poor heart grew harder and harder, so I stepped out of the house and felt better. I concluded to wait on the Lord, knowing and believing his choice would be best for me. We went to the water where baptism was administered, and a door opened again for me; but I could not join, not having the spirit of union and love. I returned home in company with an aged Baptist member, who chided me for quenching the Spirit in refusing to join. I told him all my heart meekly, and my reasons for not joining that day. We talked on doctrine, and he called me a Methodist. I said if I was, God had made me one, for I knew very little about the people. Another asked me for my experience, and I gave it to him honestly. He said it was very good as far as it went; but it was too short. You, said he, have only received forgiveness for all past and present sins.

Now, said he, when I received the pardon of my sins, God forgave all past, present and to come; all that I ever was to commit was forgiven. I said there was a difference in our experiences: mine was—"Go in peace and sin no more." I thought if Christ forgives all sins to come, the Pope is right and follows his Master, for he will give a passport to heaven to a man if he will come to his terms; and if Christ forgives all sins to come, the Pope is but a follower of Christ in doing as his Master does: *both are indulgent.*

I endeavored, as I had received Christ Jesus, so to walk in him; but still had desires to unite with God's people in some Church. I went again to hear the Methodists. I felt well under preaching; class meeting came on and I arose to go out. One took me by the hand, saying, you are welcome to stay in the class room with us. I said if it was no intrusion I should be glad to do so. He said sit down. I did so. While the examination was going on, the power of God was present to heal the wounds I had received from some who contend more about unprofitable doctrine than against sin. My soul was fed that day among the people called Methodists, and my heart was truly united to them. The preacher then opened the door to receive members, making a few observations on the rules in the Discipline. I felt the Spirit of the Lord uniting my heart to the people of that class, and I arose to my feet and said, I would be thankful if they would receive me into the Church, as God had united my heart with theirs. That beloved man, Samuel Parker, was present and we rejoiced together in heavenly places in Christ Jesus. Afterward he became an eminent and useful preacher; but has long since gone to his reward. I was received on trial I think about two months after my conversion, and have reason to bless God that I ever found a place in the Methodist Church. O that I had been a member of that Church twenty years sooner. But thanks be to God that I am what I am and where I am. Glory to God, for his unspeakable goodness to me. I know and remember the time when I began to love him; but I hope I never shall end loving and praising his great and excellent name. O my soul, praise him!

When I returned home I told my wife that I joined the Methodist Church that day. She said she was sorry that she had not been there, so that she might have joined with me; but she would shortly have an opportunity to join, when she did a few weeks after. She joined as a seeker, which was a great comfort to me. I was happy among a people who lived in love, and met every Sabbath, either to hear preaching or pray, and speak to each other about the welfare of their souls. I was somewhat troubled in mind about baptism by immersion—by my mind being biased in my raising in favor of that mode—after conversion. I sought light on the subject by carefully reading God's word, with prayer. I found in doing so that John the Baptist was Christ's forerunner, and water baptism was administered by him before the Holy Spirit was given. Christ did not go before John to prepare the way before him by converting the soul and baptising with the Holy Ghost, but John went before Christ and baptised with water. Christ came after John and baptised with the Holy Ghost and with fire. I was surprised that I had been so much in the dark in reading the 3d. of Mathew, for I had viewed John following Christ, with the water to finish the work; but if we patronize John we must go as forerunners of Christ, preach and baptise with water and let Christ follow and finish the work, baptising with the Spirit. These things produced a change in my mind; and why, thought I, reject infants when Christ received them and declared them to be subjects of his kingdom. In this he was a prophet, like Moses, who was commanded of God to bring them into the Church at eight days old. God is the same, his Church is the same, and we are only branches, grafted into the original root that is holy. The root bears us and not we the root. Infants were natural branches of old, and must be yet, for Christ saith, "Of such is the kingdom of God, and let them come and forbid them not." John the Baptist, our Lord's forerunner, and Christ himself were members of the visible Church at eight days old. These are examples to us that we may follow the same; but Christ being baptised at thirty years of age, was not to make him a member of the visible Church on earth, but to fulfil the righteousness of the law of which, in the sight of men, he was ordained to be a high priest and took on him an endless priesthood after the order of Melchisidec, to make an atonement for us by the shedding of his own blood; and as he is the propitiation for the sins of the whole world, all men, women and children ought to be and were appointed to be baptised in his name with water, as a seal of the promise to them and to their children. And as Jesus Christ is that prophet, like unto Moses, all the world should submit to be baptised unto him as the Israelites were unto Moses. After thinking seriously on these things and duly considering the nature of water baptism, I became perfectly satisfied that baptism was the setting the subject apart for God, and the sooner the better; and if done by a regular ordained minister of the Church of Christ and in the gospel form it was valid. I felt my conscience perfectly at ease on that subject ever after; and on reading God's holy word I saw that it was my duty to leave these things behind and to go on unto perfection, not laying again the foundation from dead works.

For the N. O. Christian Advocate.

IMPRESSIONS OF A VISIT.

It is customary for travelers to write their "Impressions," and have them printed. I have no travels in Asia, and Africa, no "European Impressions" to jot down. But I imagine there are many wonderful things to be thought, felt and seen on a journey from our little inland town to your great "Crescent City"—especially by one who has not been on steamboat or car for fourteen years.

The clear blue sky that bounds our vision—the rising and setting sun are beautiful mysteries; and would excite the liveliest impressions, did not their constant recurrence render us unmindful of their beauty and sublimity and the lessons that they teach. So "the river," "the boat," "the city" are very hum-drum, common place affairs to those who see them every week. There was a feeling of sad wonder in my soul as I sat on the guards of the "Capitol", and listened to the weird and ominous sounds of her machinery and watched the waters recede from her prow, and the waves run out from her keel and lash the shore. So thought I, the boat of our life is, propelled on the river of time. The influence that our actions have are like these waves: it goes out, and out, till it lashes the shore of eternity. What a wonderful thing is a steamboat! Like some mighty giant in its death throes, with a paper house on his back freighted with precious gems, she pants, and groans, and shrieks, and roars over the treacherous waters. Indeed, it seemed to me like riding over a dangerous river on a cruel fire dragon. I felt a sort of sorrowful disgust of all steamboats just then; for, only a few days before, the "General Grossman" had been blown up, and on board of her was one very dear to me and my children—Kirk Musel a talented young man, who bade fair to bless his friends and the world. His mother and I were friends in early youth. I taught him the rudiments of knowledge some 13 years ago, and felt a sort of motherly interest in his success. I never read more beautiful letters than those he was in the habit of writing to his little sisters and brother; they were unsurpassed by any compositions of the kind that I ever read—quite equal, in my opinion, to the letters written by S. S. Prentiss to his brother and sisters. Few young men are so rarely gifted as he was. But the ruthless might of *steam*, mocking the puny power of man, laughing at bars and bolts, struck down this promising boy. I felt like hating all steamboats. Ah, Kirk! how many hopes your father and friends had freighted on *you;* but your bark went down at early dawn. The grave holds your dust in its silent hall. "Alas for love, if thou wert all, and naught beyond, oh earth!"

When our boat got in, the guns were firing to celebrate the day which gave a Washington to America. One resolution I made, and will record; I will *not* travel on a boat on Sabbath again, if I can make any reasonable arrangements to avoid it. Sunday don't stay on board of the boats. I attended preaching at Carondelet Street Church, February 28th—heard a plain, forcible, gospel sermon about "the strait gate and the narrow way." The Church is very fine, for a Methodist Church (I mean the building.) I believe it is customary for some country Methodists to go about after certain popular preachers in the city. I was asked why I did not go to Dr. P's. Church, and told that I ought to have gone, as he was such a good preacher. I answered, I went to my own Church of course; that I had no doubt that Mr. P. was a good gospel preacher, but that *our* preacher at Carondelet Street Church was just as good. One thing "impressed" me queerly—calling up people to join the Church with ONOAN music. It "impressed" me as being *rather different* from ancient usage: for instance, when the doors of the Church used to be opened by the singing of "Am I a soldier of the cross," or "People of the living God," by a choir, composed of all the congregation. On the whole, I prefer ancient usage. Old folks do generally, you know.

One thing I speculated on a good deal while in your city: that was the power and habit of ignoring the very existence of every one, except those whom one *chooses to know.* This state of things I suppose grows out of the fact of being thrown with strangers in cars, omnibusses, and boats. With this habit, it must require a great deal of *humanity* to enable one to remember that all the parts of this stream of people are portions of the great humanity—that they have minds, hearts, souls to be cared for. I should think that the minister of Christ must find it hard to remember what Ritchie says, that "Every human heart you meet is trembling with passion, or bursting with desire. On every tongue there is some tale of joy or woe. That by mysterious ties I am connected with what is finite and human." The tendency in cities seems to be, to make persons but parts of a great moving panorama, not living, feeling people. In good society in the city it is considered out of place to introduce any two persons who may meet in your parlor, unless an introduction is requested. These city people miss some annoyances by this custom; but they miss making some pleasant, profitable acquaintances. While in your city I was thrown in company with a nice, pretty looking young married woman, at the house of a friend. She treated me for all the world like I had been a lamp-stand. She talked and laughed with the ladies of the house and the baby, and seemed perfectly unconscious of my existence. You may be sure I did not like such a state of things. And if the lady did not look at me, I made her my *study* for five minutes. Now, if any of us country folks had met this lady in our little town, we would have asked her, When she arrived, had she gotten over her fatigue, and how she liked our town? I felt sorry, "you know," for the lady; to think how much she missed in not making the acquaintance of your "valued correspondent."

One comfortable looking, middle aged gentleman addressed a lady friend of mine in the cars, without an introduction, very politely asked her a question about some cuttings of flowers. Yet I judge he was some warm-hearted countryman who was ignorant of city manners. Now, Mr. Editor, don't you think that the habit of being with people every day, and seeing them as though you saw them not, has a tendency to make persons cold hearted toward all except those whom they *choose* to care for? But I am giving you my "Impressions," and have no license to ask you yours. I met *plenty* of warm-hearted, hospitable people in New Orleans; yet they were all, except three persons, from the country, who had not lived in a city long enough to become so—encrusted with forms.

What would be thought of a minister in your city who would do as Felix Neff did—step up to a man and put his hand on his shoulder and say, "Friend, how is it with your soul now?" What would be thought of a *Christian,* who had to wait half an hour at a railroad station, and should employ his moments in speaking a word for Christ to a stranger waiting in his company; no, not in his company, but breathing the same air for the time being? Whenever I travel I will be apt to give you my impressions of matters. Enough for the present.

MARY.

March 19.

Friendship has the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother.

For the N. O. Christian Advocate.

OLD FASHIONED.

East Feam, March 10, 1858.

Ma. Editor: We have in use among us, as preachers, a great many hackneyed sayings and "text-words." These words figure largely, sometimes, even in our prayers. Many of them, too, are very *falsely* applied. For example, take the well-worn phrase—"Old Fashioned"—a real philological *packhorse,* made to carry a share of every commodity brought to market "these times!" Why, sir, we can hardly have an account of a revival, prayer, or class meeting, or even of a conversion, without seeing this classic Pegasus (less the wings) harnessed ("armed and equipped") as convenience and eronkology may suggest. Hence we have glowing notices, of "old fashioned" prayer meetings and class meetings, "old fashioned"—revivals, "old fashioned" conversions; and even in obituary notices we have "old fashioned" Christians! As if there could be an old fashioned prayer meeting or class meeting, or an old fashioned conversion, an old fashioned Christian! I have seen and worn old fashioned shoes, pants, vests, coats, hats, etc. I have seen and used old fashioned carts, buggies and wagons; have seen an old fashioned tar kiln; but I never saw an old fashioned conversion, nor an old fashioned christian or revival. Why, sir, we had as well say an old fashioned river or tide flow, old fashioned sunrise or sunset, old fashioned spring or summer, fall or winter.

A true conversion, a real revival, a good prayer meeting, class meeting, or sermon, a faithful, triumphant christian never can be old fashioned—*never!* And 'tis a *libel* upon all "means of grace" or their legitimate results to call them *old fashioned.* So thinks

PINE KNOT.

THE AMERICAN BIBLE SOCIETY.

The more the matter is stirred the less we are reconciled to the action of 28th January, by which the Society receded from its revised standard edition. We do not like the recession itself and we do not like the way it was done. The *Presbyterian* (Phila.) gives a report, from which we extract:

An adjourned meeting of the Board of Managers of the American Bible Society was held at the Bible House, New York City, February 18th.

Hon. Luther Bradish presided. Dr. Krebs moved that the resignations of the six gentlemen of the Committee on Versions, who resigned their places at the last meeting of the Board, be taken from the table. This motion having been carried, the same gentleman moved the acceptance of the resignations. He believed in the entire sincerity of those members of the Committee who offered them. Respect for them and for ourselves demands that we act upon their statements. They declare themselves unable, with a good conscience, to carry out the late action of this Board. The whole matter of our recent standard edition of the Scriptures is now settled by that action. No one expects a motion of reconsideration; we must act promptly, and proceed to the appointment of such a Committee on Versions as will prepare for us the future standard edition.

Dr. McElane (the collator) was not prepared to vote for accepting these resignations without some effort by the Board to have unanimity. The gentleman then proceeded to read, as a substitute several resolutions, which he intimated would, at the proper time, if meeting a favorable reception, be proposed by him:

Whereas, Very serious doubts are entertained by many of the friends of the American Bible Society as to the authority of the Board of Managers to change or set aside its late standard edition of the Bible, inasmuch as it has received the formal sanction of the Society, and consequently has been published for years; and since such a change as is contemplated in the action of the 28th of January involves considerable expense, and may be countermanded by the Society at its anniversary meeting in May next, therefore,

Resolved, 1. That the question of altering or laying aside such standard edition be referred by the Board to the Society for its consideration and determination, at its next annual meeting.

Resolved, 2. That in the meantime the Board publish, as for six years past it has been accustomed to do, both the old and the revised editions, leaving it optional with auxiliaries and individuals to order whichever they may wish.

Resolved, 3. That those members of the Committee on Versions, who tendered their resignations at the last meeting of the Board, be requested to withdraw the same, and consent to act in the service of the Board.

Resolved, 4. That the following notice be published for four weeks preceding the next annual meeting of the Society, viz: "As objections have been made by some of the friends and patrons of the American Bible Society to the recent standard edition of the Scriptures it publishes, the Board of Mangers have referred the whole subject to the consideration of the Society at its next annual meeting, to be held on the 13th of May next. Life members, and all who pay three dollars annually are members, and entitled to vote in all meetings of this Society."

Mr. Chairman, if harmony is desired, the acceptance of these resignations will not produce it. The breach will widen and increase. Loving this Society as I do, I feel assured that if we adopt these resignations we shall increase, instead of putting out this flame.

During the discussion Dr. Dyer said:

Public sentiment has been broadly claimed upon this floor to be in opposition to our late standard Bible; and, to my utter amazement, I have received several letters, from those claimed as holding such sentiments, disapproving the recent action of this Board, and expressing the opinion that the labor of your Committee on Versions has produced the most perfect Bible the world has ever seen. One is from a gentleman, quoted by the other side as favoring their opinions, a gentleman of the highest position in the Church. And I have yet to meet a layman, active in promoting our cause, who does not entirely disapprove of the action of our Board. A little delay may save to us the services of these valuable men upon our Committee on Versions, and I am perfectly sure, that if we accept their resignations, we inflict a wound, which, as a gentleman has well said, time will not heal. In the beginning, I joined in the hue and cry, as it has been termed, against the Committee on Versions, but it was without the examination. I thought, is this right, before I inquire, thus to take such a stand? Such a careful inquiry resulted in an entire change of views. I have examined the matter with considerable care; and, sir, just as far as our people examine into this, they will come to the same conclusions. If we pass our action, we shall take precisely the course that the enemies of the Bible Society in the Episcopal Church desire. A standard of their own will be erected, and our friends will go off.

Dr. Spring took pretty strong ground:

Permit me to say, Mr. Chairman, that the Bible Society has no power over this question at all by its charter. The Bible Society might vote unanimously upon it, yet no action could result if the Board opposed it. By the Constitution the Society has this power—if they dislike your acts they can remove, every three years, a portion of the Board, and elect new members.

Dr. Bagnam (Secretary) wished to correct the erroneous statement that the whole Annual Report was adopted by the Society at any annual meeting. All that we ever lay before the Society, is an abstract not more than ten minutes long. For a long time past, I have seen two parties growing up with widely differing views. One party takes the old English Bible as a basis. They find this in the authorized version of England as to text, marginal readings, contents and headings of chapters. The British and Foreign Bible Society do not dare to use any other accessories—they would not, they could not. Coming then to ours: the idea of the founders of our Society was to make our editions identical with theirs. In the Constitution they do not say "authorized version," but "version in common use." By this, they intended the same Bible as was known in the phrases then common, as "King James' Bible as used in this country." "The Bibles commonly used in New England," etc. And those who wish the old Bible mean, not the text alone, but the whole accessories. This Bible is known to the whole English speaking race. Three-quarters, if not eight-tenths of the community want that Bible. There is something analogous to this in Europe. In Germany, for more than one hundred years, many have wanted others than the common version of the Scriptures in use there. But the great majority of the common people say, we want Luther's version, we will have no other. This is like the language of a large part of our public.

Another party say we hold to the old version; but we consider the headings, contents, and marginal readings as no part of it. We want a Bible different from that used by the whole race.

Now, our only hope of stability is by publishing the old Bible unchanged.

After some further discussion, the question being taking upon accepting the resignations of the six members of the Committee on Versions, it was carried by a large majority.

Dr. Krebs then proposed the appointment of a Committee to nominate successors to those gentlemen whose resignations had been accepted; and, upon motion, the Chairman and the other Vice-Presidents presiding at this meeting, were appointed such Committee.

At a subsequent stage of the proceedings a letter from Dr. Tyng was read, in which he offered his resignation as a member of the Board's Committee on Anniversaries; assigning as his reason, that he can not co-operate with the Board in the line of policy which they have seen fit to adopt.

Another vacancy having previously occurred by the resignation, on account of other pressing duties, of Dr. Alexander, a vote by ballot resulted in the election of Dr. Potts and the Rev. Mr. Schefelfen of Newton, Long Island.

The *Independent* (N. Y.) presents a historic summary:

In 1847 the Committee of Versions were directed to have a Standard Edition of the Bible in English, of King James' version, prepared for the Society; which should be made as perfect as possible, be cleansed of all typographical errors, and be the model to which all future editions of the Society should be conformed. They entered upon the work in 1848; and prosecuted it diligently and carefully thereafter, with the aid of a most attentive and industrious collator, till the spring of 1851, when their work was completed. They then reported, in form and fully, to the Board of Managers, in what condition they had found the previous editions of the Society, what they had done to these to make them more accurate as copies of the version, on what principles they had done this, and how nearly to perfection they felt themselves to have brought their work. They had not been appointed, and they had not tried, to make A NEW VERSION, of any clause, or phrase, or word; but simply to make the best and most perfect EDITION possible of that old, useful, and venerated Version which always has been and always must be circulated by the Society, at least until its Constitution shall be changed. And with this in view they made their Report. The accessories to the version—including particularly the Headings of columns, and the Contents of Chapters—they had tried to amend, and to bring more exactly into conformity with the text of the Scriptures, and with the Constitution of the Society itself. In this they did only what previous editors had frequently done, and what they supposed no one could object to. The "version" itself—*i. e.* the Translated Text of the Scriptures—they meant to leave only improved and perfected in the manner of its Imprint.

The character of the Committee—embracing, as it did, Dr. Spring as chairman; with Dr. Turner, the venerable professor of Sacred Literature in the Episcopal Theological Seminary in this city; Dr. Robinson, of the Union Theological Seminary; Dr. J. McClintock, of the Methodist Church; Dr. Cock, of the Society of Friends, one of the Senior Vice-Presidents of the Society; Dr. Vermilye, of the Reformed Dutch Church; and Dr. Storrs, of the Congregational—was a sufficient guaranty that nothing rash or reckless could be done by it, nothing adverse to the Constitution, or to the interests of the Society; and that the aim of the Committee would be, as it was, simply and purely to make the best Edition possible of the English Bible, IN KING JAMES' VERSION, for the use of the Society. And nothing was done by this Committee without *entire unanimity,* at least so far as the principles and rules involved were concerned. Some of the minor details of correction etc. did not of course come before every member of the Committee; as all were not always present at the meetings. But nothing of any importance was done which had not been approved, either in itself or in the rule which governed it, by ALL the members of the Committee, from the oldest to the youngest. ALL gave their final endorsement to the edition thus prepared, and then adopted unanimously by the Board, as the best edition which they could make of "the Holy Scriptures in English, according to the version in common use."

For six years after their Report was made, was published by the Board, and was profusely distributed in all parts of the land, no criticism was heard on it. For six years after these editions were published, and while they had been sent, literally by millions, into all parts of the country, no objection was made to them. The very individuals, some of them at least, and the auxiliary bodies, who have lately objected to these editions, had been using them all this time without suspicion, without dissent, without discovering any smallest taint of danger or defect in them; and we know of instances in which persons who have been greatly excited of late by the rumors so industriously set afloat that the American Bible Society was trying to introduce a "new version of the Scriptures" have had for years past, and have used habitually, and have greatly valued, the very copies of the Scriptures against which such a violent clamor has been raised.

Rev. Mr. Coxe, a small high churchman, a year or two ago raised the first objection. He published a pamphlet, objecting to the removal of what he called the "archaisms" of the old edition, and broadly hinted that *the* Church only had a right to order a new edition! It was treated lightly—Mr. Coxe's production was coming from a man of no weight and from a wing of that Church that never had been friendly to the society. But at the General Assembly of the Old School Presbyterian Church, in May of last year, the Rev. R. J. Breckenridge—then, as often before, the virtual leader of the Assembly—took occasion to denounce "the new Bible," as he chose to call it. As was feared, he succeeded in arraying that Church against the movement; and they, having *sixteen* out of the thirty-six managers of the Board, have raised such a clamor and noise and confusion, as to make recession appear a necessary peace measure.

The protest of the Committee of Versions against this course—although the members of that committee had served the Board from ten to twenty years apiece, at great sacrifice to themselves, through mere love of the cause, and though their protest was entirely temperate and decorous in its terms—is refused a place on the minutes of the Board; and the committee, are driven in self-respect to resign their places, Dr. Spring alone yielding to the now prevalent influence, and retaining his commission; Dr. Tyng, who has been an early and able friend of the society, says in the *Protestant Churchman:*

"The beast is now openly made on all sides, that the first gun in this iniquitous assault upon the Bible Society was fired by the Rev. Arthur Cleveland Cox, a gentleman who prides himself in the attainment of a High Church hostility to the principles on which the Bible Society was founded. It appeared in him a mere act of hostility to the cause itself. Its result has proved how true is the proverb that "one sinner destroyeth much good." He may now well boast himself in the amount of evil of which he ploads to have been the original inventor. But it is with equal force of truth asserted by his main supporter in his own High Church clique, that all his efforts would have been powerless, had not the Old School Presbyterians come forward in a united determination to sustain the assault which he had made.

"This union of forces is now the boast of the day. The High Church hostility of a few Episcopalians, who have always opposed the Bible Society, and the sectarian love of power of the Old School Presbyterians, who were determined to control it, have combined to overthrow the settled action of the Board of Managers, which had been for six years consummated, for the same number of years seen and known, and never objected to, which had been unanimously and deliberately adopted and approved by this Board on repeated occasions, and in repeated shapes, and which every member of the Board probably believed in his own conscience to be right, for certainly no one of them ever asserted in the Board the contrary."

The *Independent* avers that voters from Jersey City, Elizabethtown and adjacent places were mustered in, on 28th January to carry the case.

It is well, in all unions with other denominations, to fix *constitutionally* the proportion of members of each, in the management. That Board certainly ought to be revised and must be, before the confidence of all the Churches can be restored. Can not polls be opened, in the various auxiliary societies throughout the land, for taking the sense of the entire constituency of the American Bible Society on this subject? Its importance deserves it.

SECRET OF TALKING SUCCESS.

Some preachers might learn something profitable from the following. Says one: I asked Sir James Scarlett what was the secret of his pre-eminent success as an advocate. He replied that he took care to press home the one principal point of the case, without paying much regard to the others. He also said that he knew the secret of being short. "I find," said he, "that when I exceed half an hour, I am always doing mischief to my client; if I drive into the head of the jury unimportant matter, I drive out matter more important that I had previously lodged there."

KEEN REPROOF.

Dr. Harris, a former President of Columbia College, was in the habit of criticising, briefly, the compositions of the senior class. One day, a candidate for Baccalaureate honors, read a remarkably beautiful essay to which his classmates listened with rapt attention. So did the President. When the young man had finished, and the momentary hum of applause in the room had ceased and all were anxiously waiting to hear the criticism of the President, the old gentleman, in his blandest tones, said, "He who steals his goods, can always undersell the fair trader. Let us hear the next."

POLITENESS.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed that if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel.

TRUE RICHES.—My riches are my opportunities to do good, and those illuminations of my mind which furnish me for it.—*Mather.*

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MARCH 27, 1858.

ARE THEY COMING?

Who? The five new subscribers from each agent of the Advocate, and the old ones "kept up," so that by May our list shall reach 7000—good and true. They are coming and staying, cheeringly. But some, who voted at Conference, are not acting. The ease with which others have succeeded, upon an effort, induces us to believe it can be done.

The Advocate is now printed on a larger and finer sheet than any previous volume. It is well printed and worthier of patronage than ever.

Send on your contingent.

DAILY PRAYER MEETINGS.—During the week, daily prayer meetings have been held and well and seriously attended by business men, in Carondelet Street Methodist Church. The hour for meeting is 8 o'clock—adjournment, 9. Merchants and clerks thus are able to attend the meeting and reach their offices in time for the opening of business.

We understand that the Presbyterian Church on Lafayette Square was opened for afternoon prayer meeting, on Friday.

Also, on Wednesday, daily prayer meetings were opened, from 12 to 1 o'clock, in the hall of the Young Men's Christian Association, over the Bible House, 191 Camp street. All are invited, and we invoke a general attendance on these special means of grace.

CENTENARY COLLEGE.—President Miller called upon us this week. We were pleased to see him bearing up well under his arduous duties. The center building—the finest in the state, consecrated to Minerva—is finished, from corner stone to dome. Finished! Now let its friends step forward with funds to pay up the last debt. Those who have subscribed, and on the faith of whose promised aid this fine structure has been completed, should be ready when called upon to meet their obligations. There are about 170 students in the college. At the late commencement of the law and medical departments of the University, we heard it stated on good authority that over forty of the graduates were formerly students of Centenary. Her alumni have taken three out of four valedictories.

HON. J. F. DOWDELL, of Alabama, has obliged us with a copy of his remarks on the "Kansas Issue" in Congress, March 10.

REV. DR. MCALLEN, it will be seen by the advertisement, has removed to Jackson, La., and taken charge of the institute there for educating young ladies. It is an excellent opportunity offered to those whose daughters and wards have not received an accomplished and christian education. The moral and intellectual are highly combined in the teacher and, we doubt not will be, in the course of instruction.

LAW CARDS.—Those who have business with gentlemen of the legal profession, are commended to advertising columns under the head "professional." For convenience, they are scattered about, better suiting those who want their "cases" attended to.

W. Pinckney Hill, Esq., lately came from Texas, with a fine and well earned reputation, to the Crescent City. We are glad he has driven down his stake here. J. W. Tucker, Esq., of St. Louis, has deposited in our office a list of the best references, besides published ones. Those who want counsel in North Louisiana—will find in the card of J. C. Beall, Esq., what they require. Our friends, Fuqua & Kilburn, in East Feliciana, fill the bill at that point. We heard the "Clinton bar" highly complimented, on their appearance before the Supreme Court a few weeks ago. "They understand *briefs*," said one of the judges.

REMOVING THE PUBLISHING HOUSE.—We think it not expedient for the good of the Church and that special interest to open our columns on this subject. This is an answer to those who have written on it and about it. The rub has been gone through and let us give Nashville a fair and full trial. We would suggest, however, to those who regard it an open question, that the localities intending to make proposals, put them in a solid, plain, business-like shape, so that there can be no mistake, in May.

THE LOUISIANA COURIER.—Most of the secular papers have noticed the revival influence overspreading the land in a manner that gives pleasing assurance of the moral tone of our national press. The *Louisiana Courier* of this city is an exception. The leading editorials in that paper, on this subject, have been so shockingly scurrilous and blasphemous as to lead to the inquiry among those who read them, Who is it that writes? A few days back, while reviling theological Students, "under the patronage of sewing societies," the *Courier* utters this sentence:

"It may be perfectly convincing to old ladies at a prayer-meeting to tell them that the Holy Ghost poured out His spirit under the ministration of Whitfield; but why then more than before or since?"

Extracts from the N. Y. *Tribune* and other sheets of that type, throwing ridicule upon the subject, are spun out, interspersed with comments, of which the above is characteristic.

REV. W. C. ROSE, a member of the Memphis Conference, and Presiding Elder of the Memphis District, died Thursday, 11th inst. He was a christian minister of zeal and power and eminently high-toned in spirit.

INCORPORATED.—Among the acts of the Louisiana Legislature, (which adjourned last week,) signed by the Governor, we find the following:

"No. 92. An act to incorporate the Pierce & Paine College at Pleasant Hill, Desoto parish."

DEATH OF AN EMINENT THEOLOGIAN.—Nathaniel W. Taylor, D.D., Professor of Didactic Theology in Yale College, died March 10th.

DIVINE INFLUENCE NEEDED.

This is the one thing needful, in all hearts, in all Churches, in all communities.

Like unto a man who has laid the timbers and built up his mill, fixed the wheels and dug the channels; then waits for the stream of power to be turned on it: So are the people of this day. They have built Churches, organized benevolent Societies, established Presses and Schools, arranged an extensive machinery of alms and missions. Of human contrivance there is much—too much to be useless and too little if we are to depend on it. What is now wanted, every where and indispensably, is divine influence.

Religions organizations are still and dead; an array of skeletons, an army of drybones.—God alone can make beath to enter into them and they shall *live*. His Spirit can convert these agencies and symbols of good into instruments of working his glory.

For the encouragement of his people we have recorded what God is doing elsewhere, for salvation. True revivals are not sectional. The earth is the Lord's. For all, Jesus died. There is no North, no South, no East, no West, in the range of divine influence. "Thus saith the Lord, Come from the four winds, O breath, and breathe upon these slain, that they may live."

We may not, can not make the plea of merit, now or at any time. But let the Church, in prayer and penitence, fall into a state of gracious receptivity. A cloud of mercy hangs o'er the land: prepare the empty vessels—vessels of mercy—that they may be filled. Jesus of Nazareth passeth by.

CAUSES OF MAIL ERRORS.

Agents or subscribers ordering the paper or requesting changes, should be particular to give the names of post offices. After frequent warnings, here is a specimen of letters sometimes received:

THE STATE OF LOUISIANA,
Parish of Calcasieu.

MR. EDITOR: I have just reached my field of labor, and you will oblige me by forwarding to this place the Advocate. Yours, &c.,
ROBERT T. P******.

Where is "my field of labor"?—The minutes, upon consulting and searching them for half an hour, might show. But where is "this place"? There is no internal evidence in the letter. Looking for the envelop, which had been torn off and thrown into a willow basket with dozens of others, we find a blurred post office stamp, utterly illegible.

Very soon the brother may write us a scolding letter, wondering why his paper does'nt come.

TWO NAMES AND ONE PERSON.

Here is another difficulty, arising from not specifying that the subscriber paid for is O. S. or N. S. Or, a lady's paper may be going in her own name, as Mr. Mary Jones. An agent sends forward the money as from Mrs. John Jones. We continue Mrs. Mary Jones' paper, of course, and enter Mrs. John Jones. By-and-by it turns out that Mr. John Jones is the lady's husband. See here:

U. T——, March 13.

* * * Mrs. R. A. E. is wife of Dr. J. E., and I wrote in his name instead of hers. They are now receiving two copies of the paper.—Stop the one to Dr. J. E. and transfer amount I sent you to the credit of Mrs. R. A. E.

By observing the rules frequently laid down, our correspondents will save themselves and us from falling into many errors, annoying and costly. It is hard to keep accurately, yet we endeavor to do it, many individual accounts.

A NOVELTY—ROTATION.

We dislike tricks, stimulants and claptraps, to get the gospel a hearing. They degrade the subject, ignore its intrinsic importance, and make additional and increasingly eccentric applications necessary. But we have never known a Unitarian Church put to better use than one in Boston has served the past winter. It pricked the dull ears of the people and quickened formalism into life. By this plan, one minister from each Protestant denomination in the city preached a sermon in Mr. Winkley's chapel in Pitts street, on the question—"What must I do to be saved?"—The discourses excited much interest.

The same clergyman has introduced another series of discourses in his church on the questions, Why am I a Baptist? Why am I a Methodist? etc.

The pews and aisles, erewhile deserted, are filled to the utmost. One man, who came to the window a little late, offered ten dollars for a seat and did'nt get it. Representative men from various denominations and who can trust their cause to a statement and argument, came forward and gave a reason for the hope that is in them.

EXEMPLARY.—Dr. Summers gets off the following good thing: "At a missionary meeting held some years since during the session of the Alabama Conference in Auburn, Col. Thorington stated that he was making all the members of his family, white and black, life-members of the parent missionary society. An excellent brother, John H. Miller, arose and stated his determination to imitate the example of Brother T. We expressed the hope that he might have 'his quiver full' of candidates for the honor. Since then we have had the pleasure of handing over to the Treasurer several twenty dollar notes on Brother Miller's account. The mail has just brought us another, to make the eleventh child, Emma Corilla Miller, a life-member. When children are trained up in the Church and for the Church, we rejoice to hear it said, 'Still they come.'"

READ GOOD BOOKS.—There are so many, you can make your choice. Inferior books are to be rejected in an age and time when we are courted by whole libraries, and when no man's life is long enough to compass even those which are good and great and famous. No man can do his friend or child a more real service than to snatch out of his hand the book that relaxes and effeminates him, lest he destroy his solids and make his fibre flaccid by the slops and hashes of a catchpenny press.

LETTER FROM BISHOP ANDREW.

GREAT HARVEST AND FEW LABORERS—LACK OF NATIVE PREACHERS—WHY SO FEW ARE RAISED UP—ATTENTION OF PARENTS—EDUCATIONAL SCHEMES—SOME ADVICE—THE WESTMINSTER.

MR. EDITOR: I have been thinking for several weeks that I would tax you with some of my scribbling, but have hitherto held back. But after reading your last issue I resolved to speak a little. Let me just say how deeply I feel interested in the movements of the Church in Louisiana. You cultivate a most interesting field, whose fruitful and ample territory invites a large number of laborers, who love God's glory above their chief joy—men whose controlling principle of action is deep and ardent love for God and souls. Your territory demands a large annual increase of laborers, much larger than you have yet realized. Why is it that so few laborers are raised up to cultivate the interesting fields at your own doors? You have good men and true among you, and many young men are annually converted among you. Why is it that so few consecrate themselves to God's service in the work of the ministry? Is the Church clear in this matter? Have the older preachers directed the attention of the sons of the Church to this great field of effort? Has the call to the ministry formed the subject of full and free conversation with the young men? Very many of this class are lost to the ministry and the Church because no faithful and judicious friend has taken them by the hand, conversed freely with them, gained their confidence by patient kindness, and thus led them on, step by step, to the discovery of duty and the resolution to perform it.

But it sometimes happens that the parents of such young men give no encouragement to their sons, in reference to this matter. I have myself been astonished to hear some very good Methodist parents demuring to this call of God to their sons. They have spent a great deal of money on the education of that boy: he is talented, well educated, and a brilliant future awaits him in professional life—a judgeship, a governorship, senatorship, or a foreign mission, and a chance even for the white house itself: and is all this to be given up for the unpromising and unpaying field of Methodist itineracy? Alas for us! And is it then regarded so small an honor to be an ambassador for the King of kings!

I have touched this subject because I deem it one of vast importance to the prosperity of the Church. I rejoice to see the large increase of preachers in your Conference, and hope that men may never be wanting to transfer to your help; but after all, the permanent prosperity of the work must depend mainly on the preachers raised up among yourselves.

I congratulate the Conference upon the wide diffusion of the educational spirit among your people, as evidenced by the rapidly increasing demand for literary institutions under the control of the Conference.

I hail this as a favorable indication, and am persuaded that if these institutions are properly manned and properly managed they will tend largely to the improvement of your ministry, both in number and efficiency. And let me say to those friends whose zeal and liberality have brought these institutions into being, don't slack your zeal and let them die on your hands or starve them into a lingering and inefficient existence. It is fairly presumable that you felt yourselves able to carry out your plans or you would not have started them. Don't expect the Conference to build up the institution, and say we have done our share and will do no more. This is both silly and niggardly: the Conference has no money to give. It can furnish an agent, but it has no power to compel or insure the success of that agency.

I have known some cases where the people of a certain village, actuated by two grand motives—the desire to diffuse christian literature and to build up the fortunes of the locality—have been very zealous for the establishment of *a college*. Straightway a subscription is raised and about one-fourth of the money is *subscribed* which will be necessary; a memorial is drafted and the institution is offered to the Annual Conference, with the assurance that there will be no lack of friends in the surrounding country, and an efficient agent is asked to aid them in the undertaking. The offer is accepted; the agent is granted and goes to work; expenses in buildings are contracted for on the faith of what the agent is *expected to raise*. Meanwhile the agent goes forth to his work, when lo! it is ascertained that the people fifty miles from the spot are either not so flush of cash or so willing to give as had been anticipated; and where thousands had been expected, hundreds, and fifties, and twenty-fives, and tens only are forthcoming. The people talk about too many subscriptions, about academies and churches to build, and certain embryo colleges in their *own* bounds; and at the close of the year, when the agent's salary and expenses are deducted the balance will hardly pay the interest on the debt incurred for fine buildings. And now what? I leave this question to be answered by events.

The truth is, our people are frequently so smitten with the name *college*, that they act without duly considering the subject in all its bearings. Very few have any adequate conception of the amount necessary to build up a college. They suppose that $50,000 or $100,000 will be amply sufficient. Be assured, friends, fifties and hundreds, unless they are very enormous, won't build any thing worth calling a college.

It would be wise in any community, if they can't afford to put three 000's to the right hand of the figures 1 or 2, and that in a respectable number of instances, to be content to call it an *academy* or *high school*, which can be sustained at a much less cost and possibly with equal usefulness. But if you must have a college, why square yourselves to the work with a purpose to make the thing worthy of the name, although it should hinder you from adding to your property as much by several thousands as you might otherwise do. I have no doubt indeed that the college would in the end be the best investment, but can you trust God for the interest?

Now I have not written this because I have any suspicion that our Louisiana friends have acted so imprudently. On the contrary, I must judge, from your editorial notices and comments, that they are wide awake and have gone into the work aware of its importance, and resolved to carry it out. Perhaps a little stirring up will do no harm. I wish them God-speed in their enterprize and an abundant harvest of good as the result of their liberality and labor.

And now, Mr. Editor, I must give you a word of congratulation. I discover in your editorial of last week that you have at last reached the point and resolved to cut the acquaintance of the Westminster Review. Allow me to say, that I have often wondered how it was possible that you and all our other editors have continued to publish the notice of this miserable infidel thing, not only without a strong note of condemnation, but with at least a sort of tacit recommendation. I have long regarded it as one of the most dangerous publications issued from the press in this country. The fact that many of its articles are written with marked ability and elegance, and that its contributors are of large liberality in politics, renders it but the more dangerous, especially to the intelligent and reading young men of the country; and not a few of them have read it because of announcements in our religious periodicals and its tacit recommendation by them.

I read that periodical for several years, and if there was one number in which there was not an attack on christianity, either open or covert, I don't remember it. I endured this for a few years till at last I stopped taking it, lest, being found in my library, it might injure some one whose faith was not so well established as mine. I have frequently, both in private and in public, warned against it, and am heartily glad you have spoken out. Our editors should lift a warning voice against infidelity in all its aspects; for be assured the country is sufficiently cursed with the home bred article, without encouraging its importation. If a rumseller was to send you a long advertisement of choice liquors you would refuse *instanter* to publish it; and yet that would be comparatively harmless alongside a work whose grand aim is to undermine and unsettle the foundations of our Christian faith and hope.

'Tis time I closed this rambling talk.

JAMES O. ANDREW.

Summerfield, Ala., March 8, 1858.

LETTER FROM CHINA.

SHANGHAI, Dec. 18, 1857.

DEAR BROTHER MCTYEIRE: You can form but little idea how much by surprise your box of most excellent books came to us. And a most agreeable one it was, for such a *treat* I have not had since coming to China. I had not even an intimation that the box was on the way. We thank you many *many* times and shall some day tell you how we appreciate such kindness in stronger terms than we can possibly express in words.* And the "Post Oak Circuit" how well it filled up that "little corner" of the box. As it came in just an hour since we have not read it, but hope, (when the day shall close and night comes on, when all is quiet and our letters ready for the mail which leaves to-morrow,) to have a *feast*. How much we were all longing for that book which has not only passed through the hands of all our dear brethren in the South, but its fame had extended to the flowery land. It is the only copy in all China. Several persons have already spoken to me for a reading. When it has gone the rounds among all the Missionaries, and all have had a reading I will then give you some items.

By the same ship I received quite a number of the New Orleans Advocates, for which I am much obliged. I had, for some time past, given up all hope of getting any more numbers of your excellent paper, and had frequently expressed myself so to many of my friends; but when I was not aware of it, they came unexpectedly and a double portion.

Did our friends know there was so much security in sending things by ship to China, half around the world, they would send us more frequently from our own native land, a *land of plenty*. And I hope you will give them some light on the subject. The books all came safe without being injured, except the "Post Oak Circuit," the [illegible] of which was soiled a little, but not [illegible]ding.

Our mission families at this time are all in good health. All is quiet at Shanghai. No news of interest politically, but religiously God is blessing the work and His inspired word is having its desired effect on the hearts of a heathen people. On the 15th day of this month, a general attack was to be made upon Canton by the English; and by this mail, which is daily expected in, we will hear the result. We need fear nothing at Shanghai as far as to its being general. We wish our brethren to know, that we are all safe here and going on with our regular work.

I baptized two young men on the 6th of this month, and in two more Sabbaths, if God wills, I baptize another young man. Many of our people, and good people too, think God will not bless the work in China. What better proof of His willingness do we wish than we have had? O, we want more faith in God and less trust in ourselves. Then the work shall prosper. But I am afraid, our people too often feel a spirit of indifference about it, as though they were not identified with the work of God in China as much as in any part of the world.

If they could only see how much this poor, dying heathen need the help of every Christian, they would come over and help us or aid in sending such help with a cheerful heart.

But a brighter day is coming for China and no mortal can prevent it: praise be to God. If our Church desires not to share part of the

*The "box", referred to was a box of books ordered at the New Orleans Depository by a friend—Mr. Kilpatrick, for the Missionary, amounting to about $80. It was a substantial and, as it turns out, a very acceptable present. Why are not such tokens oftener sent to make by surprise" those who labor among a strange people—at once increasing their resources for doing good and assuring them that they are remembered at home?—ED.

glory and to have her voice in telling upon the destiny of this people, other Churches will, and God will bless them.

But I have no reason to believe the Church, as a body, desires to take away her influence from the heathen. That there are some who do cannot be doubted.

December 19.—I have read a part of "Post Oak Circuit." Let me say to the preacher on Post Oak Circuit, if he or that good old English brother wants any Chinese skulls in which to make their collections, I can send them any number, for we almost walk upon human bones in China.

I want you to try and see if any of your friends will send me out a little money every year for the purpose of printing tracts, etc., say fifty dollars. I have some tracts on hand and can not print them without means.

J. W. LAMBUTH.

METHODIST PRESS.

The great revival furnishes many of our exchanges with delightful matter to record. Not only awakenings but conversions are by the thousand. The *Western Christian Advocate* published at Cincinnati, of March 10th, contains two columns of brief notices of the revivals in Ohio, Illinois and Indiana. These are from forty-two preachers of the Methodist Episcopal Church, and they report that within the last three months, there have been *four thousand three hundred and eighty-four conversions*. The lowest number in any charge was thirty; the highest, seven hundred and fifty. These, it will be remembered, are in one denomination. How great, then, must be the aggregate of all the churches?

The *Richmond Advocate* does not approve of making state lines Conference boundaries—thinks it is a departure from the principles and spirit of the fathers, that bodes no good to the Church:

It may help State pride, and promote sectional Methodism; but by the success it meets, and to the extent of its influence, it will destroy the connexional unity of Methodism: that destroyed, congregational Methodism takes its place; and then Methodism wanes; its forces expire, and its fruits other Churches gather.

The Northern Methodist Church has moved favorably for congregational singing, by putting forth a Tune Hymn-Book. In three months 20,000 copies were disposed of. A writer in the *Northern Advocate* says:

The new Tune Hymn-Book, published by Carlton and Porter, seems to meet with universal favor. It is certainly a book for the times, and will do much, it is reasonable to expect, toward reviving congregational singing in the Methodist Church. Many persons seem to think it of very little consequence whether few or many do the singing of a congregation. My own opinion is, that *any* congregation in which a choir is permitted to perform alone will become formal, and lifeless and lukewarm. In other words, I think it *a duty to praise the Lord*, by singing.

The *Southern Advocate* proposes a plan for engaging the Conferences, by depositories owned and controlled locally, in distributing our literature and bringing it to the people. The papers as well as depositories are to be given over to the Conferences. The General Conference might have *one* newspaper, and the S. S. Visitor, and the monthly and quarterly periodicals; might print books at low rates for the whole Church; and after this is done, let the responsibility of the bringing the people in contact with our literature rest with the annual Conferences:

We are, therefore, for changing our policy, and of assigning to the general church that work which it requires our united energies to perform—the publication of a general literature, and the furnishing it to the several conferences, at a mere nominal advance on net cost. Let the Conferences, taking the books at these cheap rates, make provision for furnishing the people with them, pay the expense from the profits—and if they choose to make more than enough for this, and can do it, appropriate the surplus to their own uses. * * No agent whatever his genius could be responsible for as many depositories scattered over the land, as the conferences need. They ought not to look to the general church to establish them, *but should do this work for themselves;* and that they may do it, let the General Conference publish for them, but give them all the profits on the publications. They can then establish agencies in each Conference, or two or three contiguous conferences uniting, may establish a regular Depository, and conduct it as they see fit.

The tract organization, as at present clumsily constructed, and professional colporteurs are to be superceded:

As to the distribution of our literature, we believe that, in destitute sections, this is missionary work—and that it should be so considered by the church, and made part of our missionary operations. Where the people are in such circumstances as to do without aid from without, we would propose that the quarterly conference authorize a collection in every church, early in the year, which may be placed in the hands of the preachers as a capital to invest in books for the circuit.

* * * * If the preacher will not do the work, perhaps a colporteur may be found by the quarterly conference, who would do it; and if they cannot find one, a Tract Society could hardly find him. So, in any view we take of it, it strikes us that this system is better than our Tract organization—for it seems as likely to be successful, and it is wholly inexpensive. Every dollar would be used in buying books. It might be tried at once by any preacher and conference, where books are needed. It might take some time to introduce the plan generally—but if tried and found useful, it would creep into the Church in the course of time. If the conferences owned the Depositories, and wished to push their sales, they could do much towards bringing the plan into general operation.

THE AMERICAN BIBLE SOCIETY.—The article on first page was in type a fortnight ago, but a press of other matter precluded its publication. Since, we learn that at the meeting of the Board of Managers the places of the six retiring members of the Committee of Versions were nominally supplied by the election of Drs. Turner, McClintock, Bethune, H. B. Smith, McLeod, and Professor Goodrich, to fill the vacancies. How many of these will accept the appointment, we do not yet know.

The Board needs revision—that is plain. The fact has transpired that of a Board of Management of 36 members, the O. S. Presbyterians have 16 and the Methodists only 4! The Episcopalians 3! Dr. Tyng, referring to the receding action and the way it was effected, says:

"It is but a gradual realizing of what we have heard as the early assertion of Bishop Hobart, that "the Bible Society would become at last the mere tool of the General Assembly."

We shall keep this fact before the public until it ceases to be a fact.

NEW ENGLAND CORRESPONDENCE.

CONCORD, N. H., March, 1858.

THE REVIVAL.

MR. EDITOR: The revivals of religion are becoming more interesting and also more numerous. The good and cheering news is borne to our ears from every quarter. Nearly all the churches of New England are blessed with pentecostal seasons. New England is in a religious blaze. In the large cities the merchants, who are unable to attend the prayer meetings that are held at the churches, hold prayer meeting daily in their counting rooms. Persons who have never been known to attend the sanctuary of the Lord, even upon the Sabbath, are now regularly attending the daily prayer meetings. Truly the Lord is at work. It is said, that in the Trenton District, N. J., eleven hundred persons have been converted and have united themselves with the Methodist Church, beside thousands who have joined other churches. But would you believe that there are religious papers that oppose these meetings! The Episcopal, (high church,) Romanist and Unitarian organs are abusive of them, even to scurrility.

The religious meetings in New York and Boston are becoming more and more interesting. In New York bullies and rowdies have been found at the altar weeping like children, and earnestly beseeching prayer. Some of the most noted characters have been converted, and have left their old associates, and bid fair to become good, useful, and pious men. They did not smile themselves into the belief that their sins were forgiven, and that they were made "heirs of God and joint heirs with Christ Jesus;" but they drank "the wormwood and the gall" of penitential regret.

The "outpouring of the Spirit of the Lord" is not confined to one particular Church or denomination, but is universal; pervading all the evangelical Churches. You can not even pick up a secular paper without finding in it a glowing account of a prayer meeting held at a certain church, where some noted pugilist was converted, and several of his companions at the altar under deep and heartfelt conviction.

In Boston the same scenes are becoming very prevalent in the true Christian Churches. By true Christian Churches, I intend those that acknowledge the divinity of our Savior, and hold orthodox views concerning the atonement. It is found necessary to restrain newspaper reporters from the prayer meetings—the tendency to abuse having become evident. May the good work of the Lord spread throughout the entire length and breadth of this nation—the nation which seems to be peculiarly blessed of God. The N. Y. *Commercial Advertiser*, 15th March, says: "The great awakenings or revivals, as they are called by some writers, continue to be the leading topic of the day, and so far as our information goes, have lost none of their general interest. They are spoken of in the private circle, in the business mart, in the omnibus and the railway car, and are the one absorbing topic of conversation. We repeat the remark we made a day or two since, that never during the life time of the present generation, was a religious movement less open to ridicule, or less liable to exception of any kind."

BISHOP SIMPSON.

Bishop Simpson has returned from his foreign tour. He arrived in the Europa, a week since. His health is not much better than when he left home. It is to be hoped that he will soon recover. He is one of the first preachers of the day. He ranks next to our own beloved "itinerant" Bishop, G. F. Pierce.

THE GREAT VISITOR

The steamship Leviathan, will arrive in Portland, Me., in the coming June. There will be a great rush to see it, as it is the wonder of the age. They are building a hotel in Portland especially to accommodate those who will come there to see it. It will be a sight that will pay one to see.

LADIES IN DEMAND, OUT WEST.

There seems to be a great demand for marriageable young women "out West," and the people in that section of the country, especially the young men, are beginning to call lustily upon females "to come over and help them." New England is able to supply the demand; for here there are five women to one man. This can be accounted for by the fact, that the young men, especially the energetic young men, emigrate either South or West as soon as they become of age, while their sisters remain at home to take care of their parents. There is a prejudice, South, against the Yankee young ladies, but this should not be, for they are industrious, intelligent, and know well how to apply their hands to work; which can be proved by mentioning the thousand female operatives in the schools and mills of New England. The mills are principally worked by females. You can find very few idle young ladies here—very few who are not in some manner aiding instead of burdening their parents. I honor them for it; but I do not wish to convey the impression that they are better than our Southern girls. But, to the demand for marriageable young women "out West: a Yankee in that section of the country seems to think that there is a great demand for them; for in writing home to his father, he says: "Suppose you get our girls some new teeth, and send them out."

SPIRITUALISM.

Passing down street to-day, I saw posted up a large and flaming handbill which read as follows: "The Spirit of Daniel Webster will address the citizens at the City Hall." So I thought I would go and witness the scene. I went. When the time appointed for the "Spirit of Webster" to make its appearance, the medium, who was a speaking medium, arose, crossed his hands, shut his eyes, and sneezed like a chicken when it has the gapes. Then he was thrown into the trance, as he calls it, and the "Spirit of Webster" addressed the meeting through him. The speech was on "Bleeding Kansas," and also about the people making themselves "blood hounds to catch the panting fugitive, and to return him to the cruel and heartless slaveholder." He closed by advising

those present, and asked those present to rm their friends and kindred, to vote for the publicans, if they wished happiness in this future world. There was a large audi- e present to hear him, and most of them spiritualists. After he closed his followers rded around him to aid him, if the "spirit" not taken his departure; when he remarked em that "the spirit of Webster, in speak- through him, injured him more than the it of any other man or woman with whom er had to do—that Webster's spirit came killing him." And his followers did really ve every word of it, and will cast their for the Republican candidates. So much spiritualism. What think you of it?

W. G.

Marriages.

rried—On the 11th inst., by the Rev. J. C. Miller, E. Y. GONLAY, of East Feliciana, and Miss SALLIE ERET, of East Baton Rouge.

Printer's fee received, via: a new subscriber.

the 18th ult., by Rev. Bishop Paine, Dr. D. A. Den- of South Carolina, and Miss CELESTE STRONG, of Moa- county.

Special Notices.

INFORMATION WANTED

erning John Hayes, son of Hiram Hayes, of Clarke ty, Ga. John Hayes was born in said county, and is t 65 years old. He removed from Campbell county, to Mississippi about 12 years since, and a rumor has ed his friends in Georgia that he has since moved to nsas. I have in my possession his interest in the es- of Hiram Hayes, his father. If he is not living I ld be glad to know if he has left any wife or children. preachers in the Western Conferences, or any body will confer a favor by forwarding me any reliable rmation concerning him or his heirs. My address is er, Terrel county, Ga. WM. HAYES.

BOOKS FOR SALE AT THE DEPOSITORY, 112 CAMP STREET.

e have just received from the Agents, at Nashville, e invoice of Books, including, in addition to all the lications of the Church, South, the following:

enson's Commentaries · Clark's do., in sheep and calf. ; Defense of Our Fathers; Butler's Analogy; Anec- e for Fireside, Ministry and Young; Baker on Disci- e; Bible Index, by Barr; Checks to Antinominianism; Fletcher; Fletcher's Works; Sketches and Incidents, Stevens; Coles' Concordance; Covel's Dictionary; ference Minutes from 1773 to 1851; Power on Uni- alism; Mosheim's Church History; Chain of Sacred nders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; estions on Genesis—120 dozen Longking's Questions; sets Longking's Notes.

All at Nashville prices.

FIRST ROUND QUARTERLY MEETINGS

Opelousas District, Louisiana Conference.

Alexandria station, April	10–11
New Iberia station, April	17–18
Franklin circuit, at Franklin, April	24–25
Vermillion circuit, May	1–2
Opelousas, at Opelousas, May	8–9
Lacasieu, at Tokechoses, May	15–16
Washington, May	22–23
Evergreen, at Evergreen, May	29–30
Forth Rapides, at Hudson's Creek, June	5–6
Carrisonburg, at Fuany Lonis, Juno	12–13
Columbia, at Columbia, June	19–20

The preachers in charge of the Vermillion and Wash- ton circuits will please select suitable places for hold- their quarterly meetings and notify me at Alexandria, , which will be my postoffice after the 1st of April.

A. B. FLY, P. E.

DAILY CHRISTIAN ADVOCATE.

The nadersigned propose to issue, during the approach- General Conference at Nashville, a Daily Journal, in ich the proceedings of the body will be published.

Those who desire to subscribe will larnish their names mediately; or, they may give to the delegates their mes and the cash.

Terms: ONE DOLLAR.

No paper will be forwarded without the cash in advance.

The first number will the issued on Monday, the 3d of y.

STEVENSON & OWEN, Agents.

HOME CIRCLE.

This very attractive and deservedly popular periodical published monthly by Stevenson & Owen, Ag'ts, Nash- lle, Tenn., L. D. Huston, D. D., Editor, at $2 per an- m, *strictly in advance*. Each number contains 64 pages yal octavo, embellished with one or more beautiful el-plate engravings. The matter is mainly original, d of the most important and interesting character.

To ministers of the gospel, and all others who may be isposed to act as agents in procuring subscribers, a dis- ount of 20 per cent. will be allowed on the subscription rice.

As the patronage of this admirable issue has not yet een sufficient to meet the cost of its publication, it is herefore respectfully proposed that a *prompt, energetic, nd continuous effort* be made in all the Conferences to in- rease the list of its patrons to at least *twelve thousand!*— Come brethrea, you have but to submit the claims of the Circle" to the Church and her friends, and this desirable bject will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st,, a large supply of Long- king's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calcu- lations in this Almanac are adapted to the States and Ter- ritories within the bounds of the M. E. Church, South.— Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pa- ges, price five cents retail.

STEVENSON & OWEN, Agents.

BY TELEGRAPH.

CONGRESSIONAL.

Washington, March 23.—*Senate*—Mr. Douglas made an Anti-Lecompton speech.

Mr. Toombs commented quite severely thereupon.

Mr. Stuart deprecated the use of epithets instead of arguments, and accorded Mr. Toomba the laurels for his proficiency in the former.

Kansas Bill up.—Mr. Crittenden moved a substitute for the submissiqu of the Lecompton Constitution to the people of Kansas.

Several personal explanations ensued. After which the vote was takea and the substitute was lost by 34 to 24.

The bill as amended to admit Kanaas with the Lecomptou Constitution then passed. Yeas 38—aays 25.

ACTION AND REACTION.—Orsini's shells were manufactured in England to destroy the French Emperor. They were actually thrown at him; yet, wouderful to relate, they took effect upon Lord Palmerston and the English ministry.— Thus fortune continues to smile upon the ne- phew of "my uncle," while a whole English cabinet is knocked down by the concussion.— Let Lord Palmerston's successor keep a sharp watch upon the manufacture of torpedoes in England hereafter, or his term of office may be summarily ended without a moment's warning.

Local Intelligence.

The chief event of the week was the com- mencement exercises of the Medical and Law Departments of the University of Louisiana on Tuesday, 23d inst., at Lyceum Hall. The hall was crowded with interesting spectators, a large proportion of them being ladies. The Professors of the two faculties, with Mayor Waterman and other distinguished guests, occupied the stage, whilst Lehmann's band had a central position in the gallery.

The exercises consisted of the conferring of the degree of Doctor of Medicine upon sixty- eight students, by Prof. Hunt, Dean of the Medical Faculty; the conferring of the degree of Bachelor of Laws upon thirty-six students by Prof. McCaleb, Dean of the Law Faculty, accompanied with an address; an address to the graduates of the Medical Department, by Prof. Josiah C. Nott; a valedictory address to the Law Class, by B. Magruder, L. L. B.; and a valedictory address to the Medical Department, by C. M. Dougherty, M. D. The addresses were all attentively listened to; those of Messrs. Magruder and Dougherty, of the graduates, being especially applauded by the audience. The music was finely given, and added its full share to the pleasures of the occasion. Dr. Nott announced his retirement from the University. The people of Mobile claim him and he cannot resist. The Doctor's address in its matter was rich and its literature fine; but we expected, from his reputation and looks, a better speaker. He begun by addressing the gentlemen of the University of *Alabama*. Medical science was the chief elevator of the race. It and its collaterals had done more for civilization than all other agencies. The state of medical science among a people was, and ever had been, the measure of their civilization. The lawyers, on the platform, smiled. We append a list of the graduates:

Doctors of Medicine.—Isaac J. Newton, Chs. M. Dougherty, John P. Barbot, Wm. R. Sherrard, Edward P. Ruby, Alexander G. Lane, Robert E. Hill, David M. Perkins, Wm. B. Harrison, Wm. F. Shino, Wm. Baker, John R. Brown, G. T. Deuson, James H. Low, Alexander P. Brown, Thaddens B. Collier, Wm. A. Griffin, Edward L. Hamilton, Oliver Hoff, Jammes N. Beck, Samuel W. Campbell, Julins T. Kercl, D. Hardeman Robertson, Henry W. Morgan, Oscur L. Cook, James R. Stewart, James Goode, Theophilus Harrison, Elijah Thigpen, Issac R. Whittaker, Isaac A. Shelby, Hy. F. Mullen, Auguste Capdevielle, Fabins H. Reader, Marcus C. Edwards, Robt. W. Foster, George W. Kendrick, Wm. P. Andrews, John Coburn, Napoleon L. Guice, Lemidas Shackelford, Dunklin Pierce, Jarvis M. McCary, Aug. J. Cummack, Thomas O. Hynes, Jesse M. Pace, Wm. R. McCreight, James Carroll, Robt. D. Whyte, Wm. McPherson, Jus. B. Davis, Wm. B. Field, Thos. S. Moore, Andrew F. McLain, Willis T. Penny, Benson M. Lockwood, Henry J. Nott, James R. Percy, Eli W. Needham, Saml. Shy, Wm. D. Simmons, Peter F. Filzgerald, Samuel G. Compton, Robert B Payne, Robt. A. C. Felton, John Taylor, Saml. J. Youngblood, Edward Cuanor.

Bachelors of Laws.—L. L. Armant, J. S. Billia, J. H. Brigham, R. E. Chaney, T. W. Compton, W. E. Gibson, Alfred Grima, J. P. Harris, P. C. James, J. H. Kenaurd, G. Leche, J. G. Lothrop, C. N. Morse, Thomas Overton, R. L. Preston, J. C. Stafford, J. H. Strother, W. W. Wall, M. S. Bartlette, R. C. Bond, J. H. Brownlee, T. P. Clinton, F. Freret, Jno. B. Grayson, jr., Lyman Harding, Carleton Hunt, E. L. Jewell, W. H. Knight, Louis Leveque, B. D. Magruder, H. B Murphy, C. P. Pilcher, W. G. Richardson, W. L. Richardson, M. Valentine, jr., W. G. Wily.

TEXAS NEWS.

We have dates from Galveston to the 20th instant.

The papers mention fine spring rains, and flattering prospects in Western Texas. The San Antonio Herald learns from M. E. B. Thomas, of Atascosa, that most of his neigh- bors have corn up several inches high, with fine stands. He reports the people in the highest spirits, all confident of a bountiful crop year the present season. This is the universal spirit among the population of Western Texas.

Goliad is said to be improving rapidly; but the grasshoppers are hatching out in millions, and are said to cover all the prairies west to the Nueces. As yet they have done very little damage. The Express says:

Several fine droves of horses have arrived from Mexico, meeting no accidents, and the spring trade has opened briskly; about six hundred changed hands at from 18 to 25 dollars. Of riding ponies we notice an unusual number, and very fine ones, from $35 to $100.

No sales of mules, but several fine droves have arrived, held at $45 to $50.

There is great demand for beef, both for driving and shipping. Beef is in fine order; ruling rates $15, choice herds $16.

The Intelligencer says freights by wagon from Lavaca have been reduced from $5 to $1 75 per hundred, which will bring flour down to $9 per bbl.

A wagon load of Sarsaparilla root, gathered on Brushy, was brought to this city for sale the other day.

We notice that our merchants are sending off large quantities of hides and peltries to New York.

Corn is selling at $2 50 per bushel, and flour at $14 per barrel.

Large quantities of venison have been brought to Austin the past winter.

LATER FROM MEXICO.

The steamship Tennessee arrived Weducsday from Vera Cruz, bringing files of papers from that city to the 21st inst.

MARTIAL LAW.

The city of Vera Cruz has been placed under martial law. This is probably owing to the hostile movements now going on throughout the state.

THE WAR IN VERA CRUZ.

If we are to believe the Progreso, a Liberlist paper, the Reactionary forces have not made any headway, and Zuloagu has as little chance as ever of securing the adhesion of the state.

THE WAR IN THE INTERIOR.

We have nothing decisive from the interior. The rumors which reach us are conflicting, and in some instances unintelligible.

A FILIBUSTER EXPEDITION.

The Progreso learns from New Orleans that General Walker is fitting out an expedition to invade Northern Mexico, with the view of establishing the Sierra Madre Republic.

The Legislature of Virginia has passed a liberal bill incorporating the Atlantic Steam Ferry Company. This is the company which controls the steam line between Norfolk and France.

STEAM WIT.—At a recent railway festival in Cleveland in honor of Mr. John Durand, the following striking sentiment was given: *Our Mothers*—The only faithful *tenders* who never misplaced a *switch*.

CHANGE OF BRITISH MINISTRY.

The late change in the British Ministry is not without interest, afar off. It shows that the cordial feeling of English people toward the French, and especially the parvenu Napoleon, is not deep. Palmerston the strong, has been cast down by them, because he compromised the national honor: was not plucky enough. We admire that in the English.

He was endeavoring to get a law passed to detect and punish citizens, who had been engaged in conspiracies abroad—in obedience to Napoleon's demand. His conspiracy-to-murder bill did not go. It was killed and he, politically, with it. Inglorious fall.

The French minister, Count Walewski had asked, in his dispatch, whether it was right in England to shelter assassins who had placed themselves without the pale of humanity?

To this impudent note, no suitably indignant answer had been made—no answer at all. If no answer was returned it was an admission, by silence, that, with eyes open, they sheltered assassins and favored their designs.

In the British House of Commons on the 19th Feb., Lord Palmerston, in moving the second reading of the Conspiracy-to-murder bill, described its character at length, and repelled the notion that it was an alien bill, although he admitted that it had arisen out of the late attack in Paris.

Mr. Gibson moved, by way of amendment—

"That this House hears with much concern that it is alleged that recent attempts upon the life of the Emperor of the French had been devised in England, and expresses its detestation of such guilty enterprise; that this House is ready at all times to assist in remedying any defects in the criminal law which, after due investigation, are proved to exist; yet it cannot but regret that her Majesty's Government, previously to inviting the House to amend the law of conspiracy at the present time, had not felt it to be their duty to make reply to the important dispatch received from the French Government, dated Paris, January 20, 1858, and which has been laid before Parliament.

Spirited speeches were made in favor of the amendment by Mr. Gibson, Sir Robert Peel, Mr. Gladstone, Mr. D'Israeli and others, while the course of Government was sustained by Mr. Haiacs, Sir George Grey, Lord Palmerston and others.

The gist of the whole debate is told in these few words, though the same speaker happily alludes to Palmerston's habit of domineering over small potoatoes and bowing to big ones, in the following paragraph:

"He once read of some aristocratic person suggesting the assassination of the King of Naples. If the King of Naples had complained to the noble lord, would he not have offered him some friendly advice in reply? [Cheers and laughter.] He would probably have told him that the best way to avoid assassination was by governing his people better. The right honorable gentleman then referred to the dispatch of the Earl of Clarendon to the English Embassador at Naples, suggesting that for the peace and security of Europe the King of Naples should alter his domestic policy. This dispatch was directed to be read to the King of Naples, and his Majesty's reply was, that he could not alter his domestic policy at the request of a foreign power. [Great cheering.]"

Upon a division, there were for Mr. Gibson's amendment 234
For the second reading of the bill 215

Majority against the Government 19

The result was greeted with loud cheering by the opposition.

The Daily News accounts for the majority by stating that contempt for the pusillanimity that could permit M. Walewski's first dispatch to remain unanswered, all the more naturally sought and found vent in the recent discussion and vote. It adds that "the discussion last night may not be quite equivalent to a vote of want of confidence, but it certainly is a vote of censure, and that is not much more flattering to the Cabinet."

It is said that on yielding up the seals of office to the Queen, Palmerston did not do what is always expected of a retiring premier—give Her Majesty the benefit of his advice in forming a new government. He expected to be recalled. But Her Majesty sent for Earl Derby, who patched up a cabinet.

Parliament was in session on the 1st instant. The House of Commons, after the transaction of some formalities, adjourned to the 12th inst.

In the House of Lords, the Earl of Derby read his Inaugural Ministerial Speech, giving an insight into his intended policy. After stating the grounds upon which he had undertaken office, and the difficulties which beset him, he glanced at the state of the army with reference to the Indian war, and said there was yet a most respectable numerical force remaining with the United Kingdom. He had no doubt that the exertions of Sir Colin Campbell, and of the troops under his command, would lead to a successful result, and when the mutiny was fully suppressed, it would be the duty of the Government to undertake the task of pacifying and tranquilizing the Empire. He then referred to the Chinese war, and expressed his satisfaction, notwithstanding he condemned the cause of the war, at the success which had attended the British arms.

He added, now that Canton had fallen, it would be the duty of the Government to make, with the least possible delay, a safe and honorable peace, so that the commerce between the country and China might be re-established.—He then adverted to the relations of the Government with France, and urged the necessity of remaining on friendly terms. He insisted on the importance to France and Europe of the Emperor's life, and indignantly denounced the atrocious attempt to assassinate him.

He made great allowance for the indignation displayed by the French people; nevertheless, he did not believe that the address from the French Colonels gave a true representation of the feeling of the French army. From what he knew of the Emperor, he felt satisfied that it was his sincere wish to keep on terms of amity with England.

The Foreign Secretary (Lord Malmesbury) was preparing a reply to Count Walewski's dispatch, which he believed would satisfy the public feeling; and there was nothing, which would prevent the Government from proceeding with the Conspiracy bill, although further action would depend on the reply from France to Lord Malmesbury's dispatch.

With regard to the policy of the Government, it was impossible, having been called to office suddenly, and not at the commencement of the session, to bring forward any programme.

On the subject of the government of India, he thought the time not opportune for any change, but in deference to the vote of the House of Commons, he was prepared to yield, and a modified bill, as suggested by Lord Ellenborough, would be presented.

In regard to Parliamentary reform his own opinion was that no alteration was required, but he nevertheless thought that some modification and amendment might be made to suit the convenience and wants of the people. All he could promise, however, was that during the recess the Government would earnestly direct their efforts to the preparation of a bill, which would be introduced at the next session.

In conclusion, he expressed the hope that when he retired from office, whether the period for which he held it was long or short, he would not be found to have left the country in a worse position than he found it.

The papers are occupied in criticising Lord Derby's speech.

The Times says it was all anticipated, and that so long as he does exactly what Lord Palmerston would have done, had he not forfeited his place by that one omission, he may be tolerated, but the moment he shows a will and game of his own, it is easy to see the result.

The Morning Post urges that Lord Derby not only takes the position but the policy and the measures and sentiments of Palmerston, as an heir takes an inheritance.

OPPOSITE METHODS.

Two weeks since we published in the Advocate for consideration the business principles of the London Tract Society, in contrast to those of the American, as furnished by a correspondent of the *Independent*. We have now from the same source an account of the contrasted results of the two systems, which is as follows:

In 1856, the London Society produced and circulated thirty-one and a half millions of its publications, at a cost, *all* its expenses reckoned, of about $365,000;—while the American Society produced a little over sixteen and a quarter millions, at a cost of $263,993, and circulated them at an additional expense of $139,166;—$403,159 in all, for a little more than *half* the result which cost in London only $365,000. The personal labors of the colporteurs, it is true, are not to be forgotten, but after crediting as much as possible to that department, it still remains obvious that we paid for our tracts, not far from double their cost on the London plan. The reports for 1857, are almost duplicates of those for 1856, in this respect.

The difference this makes in the disposal of the benevolent incomes of the two institutions, is equally striking. The London Society received in donations, for 1856, about $45,000, and from this source and a small surplus of profit on its sales, was enabled to distribute gratuitously to the amount of $50,797. The American Society received in the same year $158,435, but was able to distribute gratuitously but $71,000. In the year 1857, the result was very similar.

The London writer justly remarks, that if the London Society were to abandon their system and adopt that of the American Society, and to their own manufacturing and distributing by colporteurs "the results would be the same here as they now are with you."—It is not the men who manage, but it is the plan of operation, that causes the great difference.

LITERARY INTELLIGENCE.

It is stated that two more volumes of Lord Macaulay's "History of England," bringing the work down to the region of Queen Anne, will soon be completed and published. It is probable that the voluminous author, in attempting to bring his history to a period within "the memory of men now living," will never be able to afford to the present Queen of England the pleasure of seeing her portrait, drawn as the first historical painter in England could draw it.

Seven of Mrs. Fanny Kemble Butler's recent "Shakspearean Readings," in New York city, netted the fine sum of $6000. This is what may properly be termed "profitable reading." It is known that Milton received only about twenty-five dollars for "Paradise Lost," and probably Shakspeare did not realize for writing all his plays as much in solid money as this lady has earned in reading half a dozen of them.

We observe that the inquiry is raised, "Who was John Fleetwood, D.D., author of a 'Life of Christ?'" It has been hinted that this was merely a *nom de plume*. Darling, in his Cyclopedia Bibliographia, says that it "was probably an assumed name, in which opinion, having searched in vain for some trace of him through ten biographical and general cyclopedias, including the new *Britannica*, and Rose's great work, I am disposed to concur." The query then arises, Who was the author of 'Fleetwood's Life of Christ?'

NEW ORLEANS, JACKSON AND GREAT NORTHERN RAILROAD.—A bill was passed at the late of the session of the Legislature just adjourned, modifying the mode of electing Directors. By the provisions of this act the States of Mississippi and Louisiana are placed in the same position as private stockholders, each State being authorized to vote upon the number of shares held by them respectively, on the same conditions as are prescribed for individual stockholders. The Governors of the two above mentioned States are to cast the votes of their respective States either in person or by proxy. This franchise is to continue until these two States, shall through their Legislatures, provide for the appointment of each three directors.

The bill has to be submitted to a meeting of stockholders to be held on the 10th prox., when, if it shall be approved by three-fourths in value of the stock subscribed, it is to have the force of law. It will be seen from the provisions of this bill, that the State of Mississippi, whenever the Legislature is so disposed, is placed upon an equal footing with Louisiana, notwithstanding the great disparity in amount of stock held by them respectively.

THE NEW BRITISH MINISTRY.—It is stated that Mr. Dallas, our Minister to London, in his dispatches to our Government expresses the opinion that the new ministry of England will be more favorable and conciliatory to the United States, than the old one. He is also of opinion that it will not, according to present appearances, remain long in power.

NEW ADVERTISEMENTS.

Dr. Hostetter's Celebrated Stomach Bitters have proved such a certain cure for all diseases of the Stomach, that no one for a moment questions its efficiency in the most dreadful and alarming cases. For many years we have watched its steady progress in public estimation, and its beneficent effects as a cure for all complaints arising from the stomach, of a morbid nature, and we are free to say that it can be relied upon as a certain relief and remedy. Its proprietor has made the above preparation after years of careful study and sifting, and is now reaping the reward claimed by this valuable specific, and which he so richly merits. It is the only preparation of the kind that is reliable in all cases, and it therefore demands the attention of the afflicted.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 68 Front streets, Pittsburg. mar 27–4t

GREAT MORTALITY AMONG CHILDREN.—The papers teem with perturbations upon the amazing mortality among children; but they fail to indicate the true cause, the presence of worms in the stomach and intestines. At least half the fatal diseases to which childhood is subject are attributable to worms. This was the opinion of Abernethy and Sir Astley Cooper. What mother, then, would risk the consequences of this terrible disorder, when a few doses of *Winer's Canadian Vermifuge* will always sweep away the vermin and the causes by which they are imbedded, leaving the system in a healthy condition and secure against a return of the complaint?

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this.

For sale by

J. WRIGHT & CO., 161 Chartres st.

ENGRAVINGS.

BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate paper, the India proof copies being faced with fine India paper, delicately flesh tinted.

Price of plain copies ..... $1 50 | India proof copies $2 00
Colored Copies ..... 3 00 Nov 14

INFORMATION WANTED of John S. Carsier, who left Georgetown, N. Y., seven years ago. Any one will confer a great favor upon his sister by giving any information of him since it is time.

Address the office. mar 6

COMMERCIAL.

The New Orleans *Price Current*, of the 24th, says:

On Saturday the Arabia's advices, three days later than those previously to hand, were before the public, confirming the account of the fall in the Liverpool Cotton market, reported by the North American, though this advance was stated to have been subsequently lost, the market closing at 7¾ for Middling Orleans. The week's sales were confined to 36,000 bales, and the whole stock in port was only 181,000 bales, of which 84,000 were American; being the lowest amount for 20 years or more. Breadstuffs closed dull, with the exception of Indian Corn, which had slightly advanced, and Consols quoted at 96¾ @ 96¾ for money and account.

These advices caused a dull feeling here and the sales of the day barely reached 3000 bales, at irregular and somewhat easier prices. On Monday there was more inquiry, but the offers in many instances were below the views of holders and the sales only reached the moderate amount of 6500 bales, prices, though still irregular, exhibiting no very marked change. Yesterday the demand was more active and general, and resulted in sales of fully 20,000 bales; making a total for the three days of 29,500 bales, and the market closed with more firmness generally, outside figures prevailing for most grades, while the rates were especially full for clean Middlings and upward, desirable for staples, &c.

COTTON—Arrived since 19th instant, of Louisiana and Mississippi 23,275 bales, Tennessee and North Alabama 10,307, Arkansas 2648, Mobile 869, Florida 594, Texas 84; together 38,277 bales. Cleared since the same date, 41,471 bales. Stock in presses and on shipboard not cleared on the 23d inst. 427,577 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,274,474 bales, against 1,316,428 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 230,389 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a decrease in Great Britain of 11,422 bales, to France of 41,909, and to other foreign ports of 68,202 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	10¾ @ 11
Ordinary	8 @ 8¾	Good Middling	11¼ @ 11¾
Good Ordinary	9¼ @ 9¾	Middling Fair	12 @ 12¼
Low Middling	10⅛ @ 10¾	Fair	nominal

SUGAR—LOUISIANA.—The business on the Levee has been somewhat interfered with by unfavorable weather, and the transactions of the last three days have scarcely reached 2500 hhds; leaving a considerable stock in first hands, with prices in favor of purchasers, though for the present we retain previous quotations.

Inferior and Refining	3 @ 4
Common to Good Common	4¼ @ 5¼
Fair to Fully Fair	6⅛ @ 6⅝
Prime	7 @ 7
Choice	7¼ @ 7¼
Centrifugal and Clarified	6¼ @ 10

MOLASSES—The receipts have been more ample, with a demand which has fallen short of absorbing the supplies, the sales of the three days being about 5000 bbls, and we quote: Inferior and Fermenting to Good 24@27, Prime to Choice 28@29, in barrels; half barrels 31@33c per gallon. Arrived since 19th 6265—cleared 410 bbls.

MONETARY AND FINANCIAL.

Wednesday Evening, March 24.

The tenor of the money market to-day indicated stagnancy and dullness. Some small amounts of good paper were placed at 10 per cent. The range of the market still continues at 10@11 to 12 per cent. The calls or offerings in banks were very moderate. It is reasonable to infer from this that the greater part of short dated paper is already absorbed, as the offerings for discount to-day in some of the banks did not exceed fifty thousand dollars.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	152@153
Louisiana State Bank	151@152
Canal Bank	120@124
Citizens' Bank	none for sale
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	@100
Union Bank	95@ 96
Bank of New Orleans	99@100
Southern Bank	500
Crescent City Bank	00@ 01
Bank of America	90@ —
Bank of James Robb	par
Gas Light Company, 100 paid	124@125
Carrollton Railroad	nominal
Pontchartrain Railroad	70@ 71
Southern Pacific Railroad	nominal
Opelousas Railroad	6@ 6¼
Jackson Railroad, 25 paid	7¼@ —
City Consolidated Bonds	83@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₰ cent Bonds	72@ 75

SACURRENT BANK NOTES.

Missouri	1 @3 ₰ cent discount
Indiana State Bank	1 @1¼ ₰ cent discount
Ohio	2 @3 ₰ cent discount
Other Banks Ohio and Indiana	2½@3 ₰ cent discount
Kentucky	1 @1½ ₰ cent discount
Illinois	3 @5 ₰ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @5 ₰ cent discount
Georgia and South Carolina	1 @2½ ₰ cent discount
North Carolina	3 @1 ₰ cent discount
Virginia	2 @3 ₰ cent discount
Alabama State	3 @4 ₰ cent discount
Texas	1 @2½ ₰ cent discount
Tennessee	2 @3 ₰ cent discount
Mobile	1 @1½ ₰ cent discount
Tennessee Free Banks	8 @10 ₰ cent discount
Central Bank, Montgomery	2½@5 ₰ cent discount
Commercial Bank, Selma	5 @7 ₰ cent discount
Northern Bank, Huntsville	8 @10 ₰ cent discount
Northern Bank Mississippi	4 @5 0 ₰ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	¾ acre—$1 00
Land Warrants, 80 acres	¾ acre—80c
Land Warrants, 120 acres	¾ acre—75c
Land Warrants, 160 acres	¾ acre—85c

DOCTOR HOOFLAND'S CELEBRATED GERMAN BITTERS.

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LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,

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mar 27–1mop

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	— 11 a .. 14
East India	— 13½ a .. 15½
BALE ROPE, Kentucky, per lb	— 6½ a .. 8½
Northern	— .. a ..
BEESWAX, yellow, per lb	— 25 a .. 27
BRICKS, Lake, per thousand	10 00 a 12 00
English, Fire	32 00 a 36 00
BRAN, per 100 lbs	— 62 a .. 65
COFFEE, Rio, per lb	— 10½ a .. 12
Havana, good, pr g'n	— 12½ a .. 13
—— interior to middling	— .. a ..
Java	— 19 a .. 20
Laguayra	— 11½ a .. 11¾
CANDLES, Sperm, per lb	— 45 a .. ..
Tallow	— .. a .. ..
Adamantine	— 20 a .. 22
Star	— 18 a .. 21
CORN MEAL, per bbl	— .. a .. ..
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¼ to ⅝	— 5 a .. 8
—— Sheetings, 4-4 to 6-4	— 8 a .. 12
Bleached Shirtings, ¼ to ⅝	— 4½ a .. 10½
—— Sheetings, 4-4	— 9 a .. 15
Brown Lowell Osnaburgs	— 11½ a .. 13½
—— Virginia ditto, ¼ to 4-4	— 12 a .. 15
Ticklngs, ¼ to 4-4	— 9 a .. 18
Stripes and Checks	— 8½ a .. 16
Denims	— 7½ a .. 16
Cottonades	— 12½ a .. 25
Satinets	— 25 a .. 75
Calico Prints	— 5 a .. 15
Duck, Russia, per bolt	— .. a .. ..
English	10 00 a 16 50
Am. No. 2 to 10 pr yd	— 19 a .. 27
DYES, Indigo, per lb	— 40 a .. 1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 37½ a 4 50
Illinois and Missouri	4 40 a 4 50
St. Louis City	4 50 a 4 60
FEATHERS, per lb	— 40 a .. 45
FISH, Cod, per box	1 .. a .. ..
Mackerel, No. 1, per bbl	11 50 a 14 00
—— No. 2	10 00 a 13 00
—— No. 3	8 50 a 10 50
Herring, per box	— 35 a .. 55
FRUIT, Prunes, per lb	— 12 a .. 15
Raisins M R, per box	2 50 a .. ..
Lemons	2 50 a .. ..
Currants, Zante	— 12 a .. 12½
Almonds, soft shell	— 18 a .. 21
—— hard shell	— .. a .. ..
FURS, raccoon, per skin	— 5 a .. 25
GRAIN, Wheat, per bushel	— 90 a 1 25
Oats	— 40 a .. 43
Corn, in ear, per bbl	— 55 a .. ..
—— shelled, per bushel	— 40 a .. 58
Beans, per bbl	4 00 a 5 50
GUNPOWDER, common,

POETRY.

For the N. O. Christian Advocate.

MEMORIES.

BY MILLER H. WHITE.

It surely was another life, it seems so long ago;
For never since the days of yore has been my lot to meet,
Such brilliant eyes and warm, young lips of merry music
flow,
Such woods and streams and lovely flowers, as then my
steps did greet.

There was a wild and haunted swell in the murmur of the
breeze
Hidden within the painted shells that decked the mossy
dells,
A fairy sound in the hum of bees on the swelling upland
leas,
A witching beauty in the dress that the nameless flowers
wore.

Two sisters fair with graceful feet roved over the wilds
with me;
When the day in morning robe attired looked over the
mountain tips;
When the jubilous sun threw his pearls on the green because that dewfully,
The early dew of the modest flowers, had stolen the kisses
from his lips.

The young grass wore a fresher green where our steps
elastic drew,
And the pure, wild rose within the glen blushed with a
deeper dye,
Because the bloom on Mary's cheek eclipsed its sunny hue,
And a wealth of beauty brightly slept in the dew of her
soft, dark eye.

'Twas there a secret, powerful spell on my youthful heart
was laid;
And fancy wove imagings those dryad haunts among,
And culled the rarest flowers that peeped up from the
greenwood glade
To crown with nature's choicest gifts the spirit of my song.

And though a cruel tide of care has rolled above those
hours,
And swept away spring visions fair that buoyed my spirits then;
When backward through the long, long past I wander
through the flowers,
Within my soul I feel I am a fresh young child again.

Thank God that though the mists of time obscure the
mortal view,
The visions fair love pencilled there can never, never die;
Still bloom the April flowers within this heart to nature
true,
And clouds of molten gold float on its memory's sunny sky.

And the last shall wake in another life to the light of an
endless day,
Like the meek, fair flowers that burst in spring from their
winter frosted shrouds;
When vernal showers have wept themselves in joyful
floods away,
And the bow of promise spins the sky o'er a pile of gilded
clouds.

These never-fading flowers shall bloom in a stormless summer clime,
And hearts all withered now shall then to newborn rapture beat,
And cymbals harp with death shall ope in the light of that
balmy clime
Where the blessed saints in glory sit at the dear Redeemer's feet.

Opelousas, La.

OBITUARIES.

REV. J. M. WATERS.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Nay, verily. For nothing could have been farther from our *thoughts* than the sudden death of our beloved brother, Rev. J. HOLLAND WATERS, on the 22d, Feb., 1858. Cut down in his 35th year in the midst of health and usefulness, we can but exclaim: "How unsearchable are His judgments, and His ways past finding out."

Bro. Waters had just returned from Conference, and prepared to remove with his family to his new charge.—While awaiting a steamer to embark, he was taken suddenly ill and died in less than two days. On Saturday he was occupied writing letters to his friends and correspondents, and completing his preparations for removal. At night he retired earlier than usual with a pain in the temple. The pain increased—a stupor supervened—and Monday morning about sun rise, he slept with Jesus. He leaves a disconsolate widow to mourn his loss, to whom he had been wedded just one short year, to the hour, when we laid him in his cold and silent tomb. But "thanks be to God, who giveth us the victory through our Lord Jesus Christ," we mourn not as those who have no hope. For we verily believe that our loss is his gain. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors, and their works do follow them." Bro. Waters was a man of deep and fervent piety, strong faith—"always abounding in the work of the Lord." He was not a man to *say*, and do not; but by his pious walk and godly conversation, he has said to us, as well by example as by precept, follow me as I follow Christ: while his sudden and unexpected death, warns us, "Be ye also ready," "for ye know neither the day nor the hour wherein the Son of man cometh." On whom has his mantle fallen? The Louisiana Conference has lost one of its most efficient members—one whose place cannot easily be supplied. A holy man—a faithful pastor—a tender companion, and an affectionate brother. Many even who knew him but recently will mourn his loss; for none knew him, but to love him. But why should we mourn? Jesus loved him, and has taken him to himself. May we be so faithful as to meet him at the Savior's feet.

J. W. C.

Died—In Lawrence county, Mi., 11th of March, 1858, MARGARET BURDAN, wife of James Strickland, in the 42d year of her age. She was brought up under the benign influences of religion; her father, the Rev. Wm. Wall, being a minister of the gospel in the Baptist Church.—During a protracted meeting held in Monticello in 1842, by the Rev. Mr. Daily, of the Mississippi Conference, she was brought to a deep sense of her condition as a sinner, and of the absolute need of the direct and personal application of the atoning blood of the Lord Jesus Christ. She sought and obtained mercy through faith in that blood. Her church relation at this time became a matter of deep and serious concern. The ties of kindred, early teachings and impressions all indicated that she should seek church fellowship away from that where her erring feet had been turned to the paths of holiness and peace. But upon this she wisely concluded to make the word of "the Lord the man of her counsel." And after a patient reading of the New Testament Scriptures in reference to Methodist doctrine and economy, her words were, "I find more scripture in their favor than on the other side;" and upon these grounds she became a Methodist. And right here another question presented itself, which she determined to solve in the same way, namely: the manner of her baptism; and the conclusion arrived at was, that pouring is the scriptural mode, and she was baptized accordingly.

Of our dear departed sister, it may emphatically be said, she was a Bible Christian, and an eminent saint of the Lord. For the past fourteen years her health has been poor and much of the time she was confined to her room; but the Bible has been her constant companion and well has she profited by its companionship. The Nashville Christian Advocate and Rome Circle have also paid her their weekly visits from the commencement of their publication. The sun of her christianity shone with increasing brightness, and shed a heavenly luster all along her pathway; built was at the setting hour—at the evening horizon—amidst the clouds of human weakness, natural attachments and ruffled powers of darkness, that his light and splendor broke forth and shone with the most unearthly brightness. There were but few that witnessed her death, that had ever seen the like before. For weeks the Lord developed her faculties upon the very verge of life's shore, as a witness of his power and grace to bless and save. It would transcend the limits proper to this notice to write her dying sayings, her blessings and counsels to her husband and children, her messages to friends and relations far away. We briefly sketch one scene. When she felt her end was near and we all supposed her to be dying, she remarked to the preacher, "What a lovely morning; I have long desired, if it is the Lord's will, to die on a pretty day. When I am dying you must sing for me, 'On Jordan's stormy banks I stand,' and when I am dead, preach my funeral from the text, 'These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb'"—Rev. xiv, 7. The servants were called in, one by one, to receive her counsel, blessing, and last farewell, and so of her children. The youngest, a dear, sweet little boy, was held up and pressed to the emaciated and dying lips of his fond mother; and as the father held him in his arms, she feebly uttered, "Raise that child for God." There was a power in her words and a heavenliness in her dying chamber that subdued and melted the hearts of all that visited her in her last hours.

It has been justly remarked of the Methodists, "They die well." Of our sister, we say she died gloriously.

J. W. WELLBORN.

North Carolina Advocate please copy.

Died—January 1, 1858, of pneumonia, in Taladega county, Ala., CHARLES WESLEY, son of Robert N. and Harriet M. Matson, aged 2 months and 17 days. We shall naturally feel much concerned when we look at our losses; but if we consider how little we deserve what is left our murmurs will be converted into thankfulness. Blessed are the dead who die in the Lord. It pleased the Lord to give us two children and it has pleased him to take them away from us in their infancy. But we feel assured that God has taken them to that celestial city where they will rest forevermore.

"Sink down ye separating hills,
Let sin and death remove;
'Tis love that drives my chariot wheels,
And death must yield to love."

R. N. M.

The Southern Christian Advocate, please copy.

CHILDREN'S COLUMN.

Edited by Mary.

TRUE HEARTS AT SUNDAY SCHOOL.

Air—"FEW DAYS."

At Sunday school you're sure to find
True hearts, true hearts;
Our teachers all are good and kind,
We love them well.
They teach the youth that gather here,
True hearts, true hearts.
The right to love, the wrong to fear,
We love them well.

Chorus—They seek for our salvation,
True hearts, true hearts,
And fight sin's usurpation,
We love them well.
And we love the bell's sweet ringing,
Ding dong, ding dong;
And we love the cheerful singing
At Sunday school.

Our school contains a friendly band,
True hearts, true hearts,
We're brothers here, all hand in hand,
We love right well.
Our hearts are knit in bonds of love,
True hearts, true hearts,
As on we march to worlds above
We love right well.

Chorus—They seek for our salvation, etc.

With song and shout, o'er hill and plain,
True hearts, true hearts,
We will the Sunday school malatala,
We love it well.
From East and West, from South and North,
True hearts, true hearts,
Let every child and youth come forth,
To Sunday school.

Chorus—They seek for our salvation, etc.

KEEPING CHILDREN STILL.

"He who checks a child with terror,
Stops its play, or stills its song,
Not alone commits an error,
But inflicts a moral wrong."

We cannot help feeling the truth which is expressed in the lines quoted above, much-abused lines though they are, and could wish them printed in capitals, and pasted on the walls of some houses that we know of. Not that we would not have children checked when it is needful, and with enough of sternness, too, to secure obedience, but what we would most especially plead for is the children's right and privilege of "*making a noise*,"—boys most especially. It is their necessity, like air, exercise, food, and we do not believe any boy is healthily developed who does not make a noise.

Witness the child of two years, who with no other children for company, and no excitement but his own animal spirits, screams for the sake of hearing his own voice, rides upon a stick for a horse, and cannot run without shouting, and is more delighted in "pounding" a woodeu chair with his wooden dog or horse, than in any other use which he can make of it. If any one doubts these instances let him give a penny whistle to the nearest urchin, and while he defends his own ears with cotton, see the delight of the amateur musician. The author of the "Star Papers" has said truthfully, as well as humorously, that "the twenty-fifth hour of the day is the only one in which people are willing that children should make a noise," and we are very sure he sympathizes with the repressed little ones. "What," exclaims Miss Nancy Nervestrings, "are children to be our masters and mistresses in this, as they are in everything else, and we to be completely at their mercy? They have their own way in everything else already." Don't be alarmed, aunt Nancy, we would have a little of the superfluous liberty granted the children to be curtailed, and the balance added to the privilege of making a noise.—Of course where there is sickness, or where quiet is necessary for conversation, children should be taught to give up their own will for others' benefit; but under ordinary circumstances, is it too much to ask that grown people give up a little of *their* selfish love of ease for the *children's* healthful, animating enjoyment? In the nursery, the shed, the yard, the attic, the play-room, let the children scream, run, jump, drum, whistle, or belabor an empty barrel with a stick, if that happens to be the acme of diversion.

Oh! how many times we have wished it were in our power to remove the restraints which bind our city school-children during their brief recess, in which they file out in prim order without a word being spoken, and after inhaling a breath of air file back *as* orderly to their seats. Oh! for the privilege of taking off the restraints and removing the barriers, and letting them scamper, shout, and frolic for fifteen minutes in the exuberance of mirth, like the happy children of a country-school. Then rosy cheeks, and beaming eyes, and agile figures would take the places of the pale complexions, the lack-luster eyes, and feeble forms that now mope at home and pine at school.

"But it would never be tolerated!" It would disturb the neighbors!" Indeed, aunt Nancy, it is too true that "it would not be tolerated;" but suppose these same "neighbors" could be induced to bear a little discomfort for fifteen minutes, twice in a day, (if these merry voices of liberated little prisoners are really a discomfort,) and take their compensation in witnessing the joy that would be produced. We would fain hope "the neighbors," for the sake of their own little ones, were not Gorgons, who would transform the vociferating juveniles to stone.

"I declare," says Mrs. Fretful, (aunt Nancy's sister,) "I do wish our Johnny would amuse himself like little Willy Stillman. You would never know that child was in the house." He draws, and cuts paper, and strings beads, and amuses himself all day with his sister in little, quiet, girlish ways; but Johnny cannot play ten minutes without screaming, hammering, and all manner of deafening noises." Poor Mrs. Fretful! does she not foresee that when the two boys become men, the quiet Willie will drift the way the tide of circumstance sets, while the more demonstrative John, of hammer notoriety, will knock down obstacles like a man, and carve his way to fortune?

Make the children quiet when there is a moral or physical necessity for it, and "check" them with severity if "moral suasion" will not be heeded, but sometimes—yes, very often, give up your own selfish preference, and let them give vent to their instinctive exuberance of noisy mirth. It will charm away discontent, forestall teazing and indigestion, and the money you save on the doctor's bills you can appropriate to the purchase of playthings. These noisy spontaneous exercises are Nature's method of invigorating and developing the lungs and figures of her children. Nature never invented for them the dancing or fencing school, or gymnasium, or ever let them find half the delight in the gayest party that ever taxed the caterer's skill or papa's purse, that a group of schoolboys or girls will find for themselves in one hour in the woods or on the seabeach, dressed according to the place, and unrestrained with regard to the blessed privilege of "making a noise." H. W.

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References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 28 1y

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References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. I. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally, St. Louis; Ogilsby & Macalay, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6 2m

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No. 13 Camp st., New Orleans.

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Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. cdec12

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Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
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Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANIFS, human nor ha's about it selling some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I knew the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been coutiu for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
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No Extra charge for Latin and Greek.
Board, including bedding, washing and fuel, can be procured in the College or in private families at $12 50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.
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Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from the rates, except at the option of the Faculty.
☞ The rules will not be departed from unless in case of sickness of a month's continuance at one time, or where an unavoidable Providence necessarily requires a removal.
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Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.

THE Trustees of this prosperous institution take pleasure in announcing that the Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15. Academic Department, $20. Collegiate Department, $25; Modern Languages, each $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 23 1y

Centenary College, of Louisiana,

THE next term of this institution will open on MONDAY the 6th of October, 1856.
FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. Wm. H. SCALES, M. A., Professor of Mathematics.
A. B. DURCOMB, A. B., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLOWAY, B. H., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department.....5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. B. N. McTyeire, No. 112 Camp street, New Orleans, JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.

THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.

THE latter half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. B. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas parish; E. Miller, Esq., and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d19-1y

**FELICI

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 9. WHOLE NUMBER 373. | NEW ORLEANS, SATURDAY APRIL 3, 1858. | $2 00 A YEAR, IN ADVANCE. OFFICE—113 CAMP ST.

AUTOBIOGRAPHY

OF THE REV. WILLIAM STEVENSON.

[CONTINUED FROM OUR LAST.]

I had a great desire for the salvation of my fellow men everywhere, and often spoke to them, as individuals or families, when an opportunity offered; persuading them to seek after the true religion of Christ, which was love. I had no thought of standing up before a congregation to preach, as I had no gifts. I believed God could make apostles and preachers out of Hermea or even plowmen, and that he could choose the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; that no flesh should glory in his presence, and that it might appear that the wisdom and power of the gospel of Christ was of God. We now had four promising children, and offered them all up to God in baptism. Rev. John Sale baptized them in the name of the Father and the Son and the Holy Ghost, putting this great name in their foreheads according to God's word: "And his name shall be in their foreheads"—(Rev. 22: 4;) "sealed in their foreheads"—(Rev. 7: 3.) Two of them now are with their Savior in a better world. Glory to God for the promise which is to us and to our children, of a right to his church on earth and then in heaven. Forbid them not, ye good, mistaken disciples, for of such is the kingdom of God. Hearing of the great work of God, in Cumberland, West Tennessee, and land being good, cheap and plenty, I visited that country in the same fall. I liked it well, found many happy Christians, good societies, and my soul was refreshed among them. I prepared and removed by land 200 miles, and settled in a large, living society of Methodists, 40 miles above Nashville. We gave our letters to brother Lambuth, the preacher in charge of the Nashville circuit. We felt happy in being thus highly favored of God. Our meetings were regular and powerful—many embracing religion and uniting in love at preaching, prayer, class meeting and love feast. Here I had pleasure of seeing and also of hearing Bishop Whatcoat, and Bishop Ashury; also, Wm. McKendree, the Presiding Elder; also, John Magee, an old and useful preacher; shortly after, John Page and Thomas Wilkinson, men of God, all uniting at camp meetings and circuit preaching. Wherever they met, the great power of God attended their ministry, in the conversion of souls and in building up believers; all which added much to our own comfort and advancement in the knowledge of our Lord and Savior Jesus Christ. Yet, strange to tell, many, even professors in the Church, lived like the foolish virgins, having no oil in their vessels. They could tell a fine experience then in their first love; but alas for them, they had a name to live, while dead. I saw the danger of losing my first love and of living in lukewarm state. I therefore felt determined, by the assistance of divine grace, to seek a clean heart which I desired above all things; for I was often troubled and tempted, especially after being very happy, that I had deceived myself and was not what I felt. I was troubled with evil thoughts, which I hated; but thought they must proceed from the heart; therefore, my heart was not right before God. This gave me much pain until I could again receive the witness that the Lord was mine. I had a great desire to obtain the abiding witness which St. John speaks of, so that I might doubt no more.

About this time, I heard William McKendree preach a sermon that relieved me very much. His text was, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." He reasoned well on his text, showing that Christ himself was tempted, yet without sin, and so were his true followers. Christ *thought* of sin when tempted, but rejected it, and was sinless: so we, when tempted as he was, might remain unspotted by rejecting the temptation. He said the devil was a spirit, and could act upon our spirits contrary to our wills; as matter acted on matter, so spirit on spirit, both to lead to unlawful deeds; but no sin is committed without the consent of the will. So he that endured the temptation, as Christ did in the wilderness, opposing the enemy with the sword of the Spirit, did not sin. The temptation was of the devil; to resist was to endure and of grace, and a righteous act. He proved all by quotations from the word of God, making out clearly every point in hand, so that fools could not err. He was a workman indeed, saying a great deal in a few words; so that the mind never grew weary under his preaching. His sermons always appeared too short, although as long as many others. This sermon gave me much strength, afterwards, in time of temptation, knowing how to resist and endure; but yet I had a hungering and thirsting for the abiding witness, that I might doubt no more, and that the love of God might remain in my soul, every moment, to the destruction of all sin—a sanctification of my soul, body and spirit.

About one year after my conversion, I was in class meeting and was called upon by the leader to pray. While praying on our knees, I thought of a woman who was expected to die, and did die that day. I earnestly entreated God on her behalf, that he would sanctify her soul before it left the body. And I felt assured that God would save her from all sin, and take her soul to heaven, and at the same time I had the witness that God, for Christ sake, had given me a clean heart and that I should doubt no more. At the same moment, I felt such a blessing as I had never felt before. It was indeed unspeakably glorious. At the same time the whole room seemed to be filled with the glory of God, and it was an uncommon time of rejoicing.

I felt a desire to tell my brethren what God had done for me. He had given me the witness of a clean heart, and that I should doubt no more of the soundness of my conversion. I did tell them that I should doubt no more of the soundness and reality of my conversion to God; but when I was about to tell them that God then had saved me from all sin, by his free Spirit, sanctifying my soul, a thought struck me that they would not believe me, and that it would appear like boasting; and if my life after should not accord with my profession, it would be a reproach to the good cause. I refrained and I believe, in some degree, lest the blessing which God gave me; but as far as I confessed, that is that I could not doubt the genuineness and truth of my conversion at first and the comforts and blessings of the Holy Spirit, that it was of God, and no deception, so it has been ever since; now forty-one years. I have not doubted of my conversion, nor the first visitations of his Spirit. I am assured it is of God. As I received and confessed before men, so he has preserved me from those afflicting doubts ever since; but as I did not confess him in my sanctification from all sin, I have not always had that abiding witness. God is good and very merciful, and has not cast me off, but gives me peace with him through our Lord Jesus Christ.

After receiving the above unspeakable blessing, I was greatly strengthened to go on to do the will of the Lord as far as I thought he had called me to speak or labor for him among my fellow men. About a year after my removal to Cumberland, I was appointed class leader by brother Page, the preacher in charge. I thought myself too young in the faith and not qualified for the place; but I submitted, believing I ought to obey the authorities in the Church of God. I had reasons to believe that God was with me in our class and prayer meetings, where we had good times, and souls were converted as well as under preaching. We had two circuit preachers, appointed that year, and then it was too large and laborious. A third was employed by the Elder, and now we had preaching every two weeks by the circuit preachers, John Page, Thomas Wilkinson, and Jesse Walker, employed by the Elder. Times were good this year in the Nashville circuit, and in the circuits adjoining. The Cumberland Presbyterians were all alive in the work in many places, preaching and communing together. All was love. I began to be deeply convicted about preaching and was advised by some of my brethren and the preachers to take license; but I felt fearful of running before called. As a class leader I had the privilege to exhort, which I did; but my mind led me out after the salvation of all men. I had no rest, thought I was not qualified to preach, and that it was perhaps a temptation of the wicked one; this gave me great distress of mind. I was inwardly urged to try, and then I should know if it was of the Lord or not. I waited for a door to be opened that I might try and know whether God had called me, so that my mind might be at peace; for I was troubled by day with thoughts on the subject and by night with dreams. I went to a night meeting; but the preacher did not come, and there was no one to speak to the people. One came to me and said, "You must speak to the people." Now, thought I, the way is opened and I have said in my heart if the Lord opens the way I will try to preach and if the Lord owns me I shall know and obey. I went forward, sang and prayed and with trembling took a text—"Come, for all things are now ready." I endeavored to introduce, explain and apply the text, feeling much better and more liberty than expected, and the Lord was pleased to send his Holy Spirit among the people, and I rejoiced, with many others who praised God aloud. I went home happy in God my Savior. Shortly after, my way was opened on the Sabbath, where a large congregation met to hear the Rev. John Magee; he did not come. Some of my brethren pressed me to preach, as there was no other chance for the people. I consented, believing that God had again opened my way. I spoke on the parable of the great Supper in the Gospel by St. Luke, 14th chap. 16th including the 24th verse. That day I felt great liberty and had reason to hope good was done. After this I was licensed by the Quarterly Conference, and have continued ever since, trying to preach Jesus and him crucified, wherever my lot has been cast.

AMERICAN METHODIST MISSION IN GERMANY.

In seven years (from 1850) the Methodist German Mission has grown into a church comprising 788 members, with seven local preachers. Missionary collections for the year, $405 60. Officers and teachers in Sunday-schools 109. Sunday scholars 1125. The *Christian Advocate* says of this Mission: In estimating the actual result of the Mission, it must be remembered that emigration brings away many of our members from Germany to America every year; the number of conversions has been probably twice or three times that of the present number of members returned. The prospects of our work in Germany were never better than now. One of its most promising features is the fact that *native* laborers are rising up in the bosom of the infant church. In no mission that has to get its laborers constantly from abroad can we get a permanent foothold. Some of the best and most useful missionaries now in our German work are the fruit of the Mission itself; and the statements made at the Bremen Conference of 1857, with respect to their zeal and devotion, were very interesting.

A NICE DISH.—Very few, perhaps, are aware that wheat, when cleaned well from chaff, dirt, etc., and boiled until entirely soft, will make a very edible dish. A little sweetening, with a small addition of cream, renders it exceedingly palatable. Try it.

For the N. O. Christian Advocate.

A SUCCESSFUL EXPERIMENT.

A few years ago I was put in charge of a mountain circuit, comprising twenty-six appointments, to be filled in four weeks. This was a heavy work for a young and inexperienced preacher. I had, therefore, to put forth my best endeavors to keep up with the work. Still there were times when I felt like doing something more, and this is the peg upon which I hang my tale.

I had been around the circuit three times, and had stopped twice with a poor family; yet I must say poverty never dwelt in a tidier home. This became a favorite stopping place, and resulted in a very intimate and pleasant acquaintance with each member of the family. Nor less pleasantly acquainted was I with a painted cup and saucer, the one containing sugar the other a little butter, two rarities as I found out in that country. My friends soon learned that I neither liked coffee unsweetened nor sweetened with molasses, and hence their considerateness. God bless them, they were poorly able to provide the necessaries, and yet like a favorite and spoiled child I was indulged in luxuries.

There were three occasional visitors of this family with whom I likewise became acquainted; they were the chiefs of the rod, the rule, and the reed—the school master, the squire and the singing master; and a more formidable trio, perhaps, a poor Methodist parson never encountered; for though not religious, yet they were "hard shells" in sentiment and belief.

The neighborhood stood in awe of these men, who could never be united only against Methodism. They were each as obstinate and loquacious in dogmatism as in ignorance; and next to the squire in importance was the man of the reed. He had the young people under his thumb; his singing was the occasion of their meeting together, and his airs at such time were as self-conceited as a "Scotch Reviewer." Reader, pray to be delivered from ever coming in conflict with a singing master in primitive settlements. I happened to this misfortune, and had the three united against me.

Of course all hope of usefulness was at an end; and even in the family of my friends a violent struggle was going on between their respect and fear of these men and their affection for their preacher. Their simplicity exposed them to undue influence in my absence, and being much concerned, I hit upon the expedient of furnishing my friends the New Orleans Christian Advocate. Never was experiment more successful. It was nearly four weeks after I had ordered the Advocate before I reached the home of my friends on my "round." I was warmly welcomed as usual and noticed a mysterious air of intelligence and superiority throughout the household. By each member of the family was related to me a succinct history of the appearance of the Advocate, and that every article had been read and every advertisement as matters of surprising information. The paper was well worn, though cautiously handled. This was the regular evening recreation; the eldest children alternating with the old people in reading and the young ones keeping quiet seats, hearing. Many were the explanations I had to give about the paper, or some article in it that struck their fancy more than usual, during which many an amusing scene took place, which required all my self-control and skill to manage.

Often I was interrupted by strangest expressions of surprise during a description of the process of printing: one would exclaim, "Did you ever hear tell of the like in all your born days." The old man's favorite expression was, "Do hush." I never had the satisfaction of witnessing more rapid, steady and substantial progress in piety and information. This success led me to repeat the experiment in nine other cases, which resulted in the conviction that I could not spend twenty dollars annually more appropriately than in furnishing a religious paper to the poor. My antagonists soon "gave in" to the superior information of my old friend and family, whose love of the Church increased with his information.

Up to this time the country had appeared lonesome and dreary, and my heart would sink as often as my horse's head was turned in the direction of the mountains. Often I would dismount and kneel beside the wading path to gather in prayer a little courage and hope, while "Charlie" employed himself feeding. I could not see what was to be gained by going into those shadowy places to preach to a few simple-hearted people, who were already good enough to die; but I had unwittingly hung up lights in those dim valleys which shed a soft radiance upon my heart as often as I entered them, and gave an original beauty and freshness to the whole country. I experienced a growing feeling of identity with God's poor. I had my reward; for my full heart would send up thankful tears to my eyes into which the well-read paper would look down from the wall and seem to say, I "advocate" your plan.

Before leaving the circuit I received pay for every paper I had ordered on my account. They *read* the paper, and therefore they *paid* for it. My old friend, on learning from me the cause of the paper coming to him pronounced a blessing for me I shall cherish to my grave, and said he never would have thought of subscribing for a paper, as he never thought himself able; but now, neither himself or family could do without it, and they found it easy money to raise.

He has since died and gone to heaven, where, doubtless, his glowing heart acknowledges the many comforts, warnings, counsels and encouragement of which the Advocate was the minister. This is not a new way to do good, but a cheap way, and he that most blesses in this way finds himself in the end most blessed.

Brother, light these candles all around your circuit. They burn beautifully.

WILLIAM.

LETTERS FROM ABROAD.

CAIRO, Egypt, Jan., 1858.

This city burst upon our sight with perfect astonishment—the impression so new, so singular, so picturesque and interesting that every object had a peculiar fascination. The pyramids at a distance—the range of barren hills toward the desert—the lofty palm—the Arab huts in the suburbs—the mosque and the minaret—the long train of camels laden with the treasures of Egypt—the crowd of Arabs, Turks, Egyptians, Nubians, Albanians and Assyrians, in their varied costumes, was a sight so imposing, so wild and strange as to bewilder the senses. But as we left the depot and passed along through the market place or public streets and saw still larger groups seated upon the ground, some with their camels kneeling beside them, with their veiled women and children, the scene was more striking and oriental. Perhaps the people come down to bring spices and balm; for they appear to have stalls for fruits and sugar cane and variety of their own production in heaps by their side.

We took lodgings at Shepherd's Hotel, a central position opposite a garden or park, which forms a fine promenade, lined with the acacia, which forms a magnificent shade of evergreen. The avenues of this garden radiate from an open circular place and spread out in every direction, leaving spaces between for the cultivation of flowers, which adds much to their beauty. The mimosa grows with luxuriance, but the wide spreading acacia, with its pendant boughs of dense foliage, renders these walks almost impervious to the sun's rays.—Little bamboo arbors are scattered along under these trees, where the Turk sits, sells fruit, smokes, and plays chess or some of their own games. Our hotel is very large with a garden in the court filled with rich and beautiful flowering trees and shrubs, orange, citron and tropical plants. We have the scarlet leaf plant, whose beauty consists in its leaf, and not in the flower. It has a gay and brilliant appearance among the evergreen trees.

We have made the acquaintance of Rev. Mr. Leider, an Episcopal clergyman, and attended service at his Church; also Mr. Martin, the Presbyterian missionary from America.—Mr. Leider is a particular friend of Dr. Olin, of whom Mrs. L. spoke in the highest terms. Mrs. L. has a school of girls of the Coptic Church under her charge. These kind people have shown us every attention that a stranger could desire, making their house free of access to us at all times. And it is delightful and instructive to be there, for their rooms are literary museums, filled with choice antiquities as well as books. They have resided here 31 years, and are able to give that kind of information to strangers which is the most needed. Dr. K. made inquiries relative to his success among the natives and was answered with great simplicity and satisfaction. But Mohammedism is all around us, and the spell of fanaticism can only be broken by God. It is a religion too agreeable to the senses to be easily discarded.

We have visited two mosks: the first was Sultan Hassan's admired for its architectural beauty of design. His tomb was the central dome. We had to put on sandals to enter the mosk. There were stains of blood on the pavement, where 75 Memlooks were slain while at prayer who were defected in a plot upon his life. The new mosk of Mohammed Ali, at the citated, was very beautiful. Its minarets and dome appear to advantage from such an elevated position. The walls inside are lined with pure alabaster and it is ornamented with gold. There are one thousand glass lamps suspended in circular form around the building, to be lighted on the feast of Rammedian. A long line of worshipers were at their devotions as we entered, bowing their faces to the floor and uttering some prayers. Their simplicity touched our hearts, and we felt sad at the thought of error which enthrals the human mind and holds it captive by its power. In one corner is the tomb of Mohammed Ali, enclosed in a room of gilded net work, through which we looked and saw his monument draped with crimson cashmere: the windows with green and gold.—From the citadel we had a splendid view of the city and the valley of the Nile, with the pyramids in the distance. The spot was pointed out to us where Emin Bey escaped over a wall with his horse, and was the only one saved in that dreadful massacre of the Memlooks—a circumstance well known in their history. We passed through the Pasha's gardens into his palace and had a view of all his rooms. They were richly furnished, but not in such fine taste as that at Alexandria. He has others more splendid than this we were told. From the palace we went round to Joseph's well, dug out of solid rock by the ancient Egyptians, 260 feet deep. The bottom is reached by a winding way, which we attempted to accomplish; but it was too steep for comfort, and after going part of the way were glad to return.

BAZAARS.

One of the greatest curiosities of Egypt are its bazaars, which form the principal trading streets of Cairo. All nations appear to be represented. There are quarters for the English, Spanish, French, Turks, Arabs, Egyptians, Greeks, Armenians and Nubians. Almost all the human races seem to cluster here in crowds, for the bazaars are filled with people: in some places we found it difficult to get through them. All kinds of goods and produce, fruits and vegetables are in these shops—clothing, from the velvet cloak embroidered with gold to the yellow slipper and scarlet fez—everything is found here. The veiled ladies with their slaves are also seen here, exhibiting their pink silk dresses and embroidered trowsers, over all which the ugly black veil is thrown, with a slit cut across for the eyes and a gold chain suspended between them over the nose so they can peep out and look at others and not be seen themselves; but we do get a glimpse of their large, black eyes sometimes and their complexion, which is not very fair. The slaves are veiled in white cotton.

We have been to visit the tombs of the Caliphs outside the gate of the city and to ascend the hill which borders the desert to get a view of the plain. The tombs look like small mosks, except the minaret, and some of them are used as places of worship. The domes are gracefully designed, but built of soft sand stone, which is crumbling away.—The scene was perfectly picturesque, notwithstanding the barren, sandy place, with not a spire of grass, green herb, or tree to relieve the arid spot. We ascended the bleak hill of rock and sand, as barren as the plain below; but from the top had one of the most commanding views of the city with a portion of the Nile and its great valley, the pyramids and sandy desert, as it is possible to enjoy. O, what a prospect met our eyes! Unlike any thing we had ever seen. It was sublime from its vastness; though comparatively a plain, yet its effect upon the mind was like that of the ocean. The impression can not be effaced.—The mind expanded with the scene, and spread abroad its viewless wings to grasp the whole and repose in the sweet contemplation of Him who has spread the world over empty space and hung it upon nothing. The sandy desert seemed to stretch out like infinity with unmeasurable length, blending with the horizon in the distance, with clouds of sand floating in the atmosphere like a gentle mist. We could see the railway stations, like little white specks in the distance; for the road is completed within an hour and a half to Suez. The winds blew from the desert with great violence, and we could not long survey this grand prospect, which filled all the capacities of the soul with the most sublime emotions. We felt that we were in Egypt, the very cradle of genius and the foundation of the world of philosophy and letters—the birth place of Moses and the scenes where his miracles were wrought—in the land of the Pharaohs—the country, too, to which Joseph and Mary fled with the child Jesus; and where so many scriptural events transpired, that their associations and reflections filled the soul to overflowing, even to a gush of tears.

DEATH OF A GREEK BISHOP.

Yesterday a patriarch died, and to-day we went out to witness the funeral procession with the thousands gathered in the streets; but we saw a great many lights among the Arabs stealing the wax candles from the officers, who bear them along lighted to the tomb. The sword and the bayonet were raised to quiet the mob. At length the grand procession was seen advancing in great splendor. A large car, drawn by six black horses, upon which the corpse, in a recumbent position, was borne under a canopy, dressed in his robes of state, with a golden mitre upon his head, elevated upon cushions so high that we could see him distinctly with his long, flowing beard, as if asleep; a bishop behind as if supporting the head, dressed in his Greek costume shining with gold; other priests in clerical robes, at his side, and before the car were many more, with long robes of different colors and badges of mourning, chanting as they went, bearing ornamental glass lamps with lights in them. Two bands of music, of a military character, were in the procession. It was a strange and repulsive sight. We were told that the corpse was carried to the Greek church and seated in a chair as if alive, that the priests advanced and kissed his hand, after which a sermon was preached and his virtues enlogized. After the services his embroidered robes were removed, leaving him clad in white satin. The people were then privileged to advance and kiss his foot, or robe, or any other part of his garments. He was then conveyed to the tomb below, placed upright in a chair, to remain in that position undisturbed in the solitude of death until another bishop dies, when the crypt is opened for his reception in the same manner. They are thus seated around the vault until decomposition changes their attitude in mouldering away. It is twelve years since one has been interred in this dreadful charnel house.

We have been down to the Nile to see some of our American friends start in one of their little boats up to the Cataracts and Thebes—Mr. and Mrs. Coleman, from Savannah, Ga.—They were well fixed for a sail of two months, with sixteen Arabs to take charge of their boat and a dragoman as captain, a company of nineteen with themselves. We saw the names of A. H. Preston, from Louisiana, and W. C. P., from South Carolina, with other Americans, on the books here as already on their way up this river. Dr. K. is trying to get off, but Mrs. K. and myself will go in company with some friends by the way of Alexandria and Jaffa to Jerusalem. The Dr. will go through the desert after he returns, to Mount Sinai and thence to Palestine. We expect to be in Paris again in April. We shall remain here some weeks, and visit the environs and all places of interest accessible. The atmosphere is cool, but the sky perfectly clear and transparent; the sunsets magnificent, much like those in Louisiana in our best winter seasons. We look out upon them and think of our friends there with whom we enjoyed those brilliant scenes of departing days and moonlight evenings. The crescent moon is now wading in a sea of gold and crimson, which throws a warm flush over the rich and singular landscape where the lofty palm and spreading acacia bend in stately magnificence.

COPTIC CHURCH.

We have visited one of these edifices, very ancient in style and singular in architectural design. The different departments are separated by a net work of wood like bamboo cane, and the pulpit placed in a high position surrounded by the same filagree work. The building is of stone, the roof with rafters all bare. A few pictures hung around the walls, one of the flight of Joseph and Mary into Egypt was the most choice among them, for it has a tradition attached to the place of its imitation. We were led down into the baptistry, an underground room, with an arched ceiling and granite columns of curious workmanship. Large fountains were there for baptismal purposes. It was a dark, dreary place, which we viewed by the light of candles, but interesting as associated with the early Christians.

On our return we saw a fine company of Egyptian youths, dressed in a dark blue oriental costume. They were attached to a French school. We passed beautiful groves of palm and valleys rich with verdure, where the sugar cane was seen waving in rich luxuriance. The Pasha has factories for grinding, but wood is so scarce in Egypt that coal only is used at a great expense for boiling. The cane is sold in the market places for eating, of which the natives seem very fond.

GARDENS NEAR MOHAMMED ALI'S PALACE.

Celebrated for their oriental beauty, these gardens are the finest we have yet seen in the East, and kept in the best order. They are four miles from the city upon the banks of the Nile. The avenue by which they are reached is shaded all the way by the tall and wide-spreading acacia, which forms a perfect arch of rich and dense foliage, so thick that you have a perspective in the distance like the colonades of a temple. This avenue forms one of the most delightful drives of the city. The walks of the garden radiate from the center to different parts, and are bordered with flowering shrubs and trees, where little arbors of trellis work form retreats from the sun in cool, refreshing shades, so delightful in warm climates. The variety of flowers was not great. The large flowering shrub with scarlet blossoms was very beautiful. The sweet rose bloomed in perfection and sent forth its fragrance upon the balmy air. Some of the walks were lined with orange and lemon trees loaded with fruit. The mandarine, the most delicious flavored we have tasted in the East. In an open space in the center of the garden is an immense marble basin filled with water four feet deep. This fountain is surrounded by a marble balustrade, its columns and mouldings brought from Carrara. We walked around the building under a beautiful corridor with marble kiosks projecting into the water, with finely cushioned seats for repose. All the windows around the building were ornamented with stained glass of different colors, but only in half diamonds upon the outside. At each of the four corners were rooms furnished in magnificent style, where the Turkish and European blended in harmony.—Tall glass lamps of splendid designs were placed all around the corridor 8 or 10 feet high. The hedges are finely kept and the walks shaded with the acacia and other evergreens of luxuriant growth. The apricot and peach were in bloom.

We have had at this hotel a large company of the British from India—officers with their wives and children—on their way to England; also, Lord Lieutenant Ashburnam, commander of the British army in China. They were all weary with fatigue crossing the desert. And now our hotel is full again with others on their way to India.

Dr. K. has given out going up the Nile.—Will go through the desert and meet us in Jerusalem.

S. B. THOMAS.

THE REVIVAL.

The great turning of the public mind to religion forms so marked an event in our present times that even secular papers are noticing it. For the most part, too, their notices are not scoffing or disrespectful, but tentative, serious, and suggestive. They seem to say, "There is need enough among us for a revival of religion, heaven knows—pray God only that it be *real* and of the right kind."

They say, We hope it will do some good to men in a political and business capacity—that it will make them honest, and true, and upright, and magnanimous. "No revival has ever done anything for Wall street yet," says one—"we hope *this* may." * * * So speaks the outside world as she looks gravely, sadly, not scoffingly, on the spectacle of thronging churches and opening prayer-meetings—and her demand is just.

There is something in a right name. The term, "revival" seems by general consent to have been adopted into our language as expressive of these seasons; but we should much prefer a term formerly much employed among certain religious denominations—"reformation." Instead of the *great revival of* 1858, we should be happy to read the *great reformation of* 1858.

Many worldly people, and some very Christian people, have a prejudice against anything like periodicity in religious impulse. They dislike revivals. Why should the Divine One, who is always love, say they, be considered as operating impulsively and periodically on the human soul, sometimes shining and sometimes withdrawing? It is urged furthermore, that the expectation of such seasons becomes in the end a motive for sloth and inaction and a neglect of an even and constant culture of the religious nature.

All this may have some truth in it; but, nevertheless, it is a fact that religious impulses, have always come over the world in waves.—To begin with the day of Pentecost, in which three thousand were converted in one day, we find all along the line of the history of the Church that there were seasons when religious impulses were more than usually fervent, and religious labors successful.

There were revivals under the preaching of Augustine and Chrysostom; and the great force of the Reformation was not merely political or intellectual, but it was the deep upheaving of the religious element, bringing all other reforms in its train. The *Reformation was a revival of religion.* The revivals in England under the Wesleys and Whitfield inaugurated a new era there, which is felt to-day in the power of the dissenting element and the improved state of things in the Established Church. The preaching of the Wesleys, the Fletchers, and of Whitfield, to the colliers and cottars of England, was the first movement of the general religious instruction of the masses, and led the way to the multiplied labors of that kind with which England now abounds. It is a noticeable fact in all these cases, that they were followed by political and moral reforms;—the work proved itself divine by its beneficent results. This is a fair test. "He that is of God, doeth the works of God;" and by this test should every so-called revival be judged. Revivals which make men better, and bless society, have been and may be realities. * * * * * * *

We believe in no raptures, in no ecstacies, in no experiences that do not bring the soul into communion with Him who declared He came to set at liberty them that are bound and bruised. Revivals of religion have not been confined to Christian countries. Old heathenism had them. Popish Rome has them. Modern heathenism has them. One and all of these have had turns of unusual fervor in their way. One and all have had their trances, illuminations, and mysterious ecstacies. But those only are Christian revivals which make men like Christ; or, if they do not make them like Him, at least set them on the road of trying to be like Him. We say, therefore, to our friends, that the period of a great religious impulse has come; that there will be revivals all over the land, either false or true—either of a Christian or a heathen type; and by their fruits shall ye know them. We are glad to hear that some of the most effective revival preachers confine their attention very much to preaching to the church. We are glad to hear that. It is quite necessary that those who profess to be the exponents of religion before the community, should have some deeper and higher ideas of what religion is. * * * * * * * *

And let the solemn question go out to every Christian, to every parent, "Do you want your neighbors, friends, and children converted into such Christians as you have been?" If not, is there not a deeper conversion necessary for you?—*New York Independent.*

RULE FOR CLEAR WRITING.

Depend in the least possible degree upon *punctuation* to define your meaning. It is said that acts of the British Parliament are required to be engrossed entirely without punctuation, so that to effect the legislator's purpose, they must be so expressed that no ambiguity can be introduced into them by the manner in which they are read—so exactly framed, in short, that they can be read in only one way. It is a great tribute to the perspicuity and simplicity of most ancient writings, especially the Holy Scriptures, that their sense can in almost all cases be unerringly read, although marks of punctuation were wholly unknown when they were written. How many modern writings would be intelligible, if all their punctuation were obliterated? No doubt the absence of this help did much to constrain ancient writers to directness and simplicity in the construction of their sentences, as the reliance upon it has tempted moderns into complexity.

A JEW D'ESPRIT.—A very pretty girl said to Leigh Hunt, "I am very *sad, you see.*" He replied, "Oh, no, you belong to the other Jewish sect; you are very *fair, I see!*"

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, APRIL 3, 1858.

THE DOUBLE MOVEMENT.

What do you mean, says one, by "they are coming and staying, cheeringly," in the last Advocate?

We mean that if our list is to reach 1000 by May, we must keep all we have and get more. The O. S's. must stay: the N. S's. come.

But it is no favor to keep on a subscriber who don't, won't, or can't pay. It is a favor to be informed promptly of all such and be purged of them. We want a list, solid, living and solvent: not of deadheads. Verily, from the responses that come in, we believe, if May were two months off, we should fully reach the figure. A little *faster*, friends. May is not quite *one* month off.

PREACHERS AND AGENTS AND FRIENDS, try the "Experiment" on first page.

POSTS.—The Commercial column of the Advocate and Price Current, are carefully made up. To this has been added the Stock Market, Monetary, and Land Warrants. These alone, render the Advocate valuable to the country gentleman.

EXPENSES OF DELEGATES.—This is about the time the Alabama, Mississippi and Louisiana Conferences appointed for a collection in the churches, to defray the traveling expenses of their general conference delegations. Of course it will be attended to.

H. K. W. MUSE.—In another column are published resolutions, adopted by the class of '59, in Nassau Hall, Princeton, N. J., on the occasion of the death of this young man. He was on his passage up the Mississippi, returning to college, when, by the explosion of the steamer Col. Crossman, he was fatally injured, but lived long enough for his father, Rev. W. H. Muse, of Clinton, La., to reach him and witness his christian death. Of his character and position learn from the resolutions. Similar ones have been received from the Caliosophic Society.

A member of the Alabama Conference is in Nashville bringing through the press "Theophilus, or the Trial of Faith." The book is in narrative style, and intended to show up "Theodosia" and other volumes in that range professing less but abounding in equal fiction. A correspondent, who has read the manuscript, pronounces it just the thing. He will speak for himself next week.

CALIFORNIA.—The steamer Webster arrived Monday, bringing files of California papers to 5th March. No news of importance. Our friend and brother, Genella, a San Francisco merchant, brought us, with the last number of that beautiful and sprightly sheet the *Pacific Methodist*, the greetings of the editor, and of the P. E. of the district, Rev. O. Fisher. Their private letters speak of what we hope will soon become public—an effort to build a church in San Francisco. There ought to be one there: our brethren have none—not the smallest conventicle in that emporium of the golden land. This ought not so to be. If anything of the kind presses upon us more than another, it is for the M. E. Church, South, to have a suitable chapel in San Francisco and another in Shanghai.

PLACE OF MEETING.—The House of Representatives before the adjournment of the Legislature of Tennessee, unsolicited, tendered their spacious and elegant Hall to the use of the members of the General Conference of the Methodist Episcopal Church, South, to convene in Nashville on the first of May.

REV. STURGES SHERMAN died at the residence of J. J. Bryan, of Bossier parish, La., 11th day of March, 1858, in the seventy-sixth year of his age. After a day's journey of over forty miles, (the last seventeen on horseback) he fell at the gate of his daughter's residence, stricken down by apoplexy. Though repeatedly urged by friends on the road to stop and spend the night, he declined, stating his anxiety to reach his destination. He retained his senses for more than an hour after he was taken into the house, but suffered great agony, after which he never awoke. Long since he chose for his epitaph—

"A sinner saved by grace."

DEATH OF DR. COOK.—Our foreign news brings us the mournful intelligence that the Rev. Dr. Cook died at Lausanne, Switzerland, on 21st of February. He was the first president of the French Wesleyan Conference, and has had a zealous and successful ministerial course of more than forty-one years.

AUBURN, ALA.—We are sincerely glad to record, (says the Auburn Gazette, 25th ult.,) that there is progressing at the M. E. Church, this place, a meeting of thrilling interest. The preacher in charge, Rev. C. D. Oliver, is indefatigable in his labors, and has manifested a disinterested zeal worthy of the 'old reformers.' We commend him for it. His mission is not only sacred to our heart, but is the highest this side the estate of seraphhood. Heaven bless his efforts, and give to all our people the peaceable fruits of charity and unfeigned christianity! Let no man speak lightly of religion! Elder Bice and Rev. John W. Laney, have also been present and helping.

SOCIETIES.—It is not always an evidence of abounding grace, but rather the reverse, that many societies are proposed. Formalism is fruitful of schemes and agencies. It expects much of them. Anything but individual personal effort. Perhaps, says one, there is no other thing which human nature so gladly resigns to the hands of hired servants, as religious duty. There is no other service for which the world or the worldly man can afford, in view of pecuniary profit, to pay so liberally, in cash, as that of "working out salvation," whether for self or others.

UNIVERSALISTS AND UNITARIANS.

MR. CLAPP READ OUT.

After a prevalent custom of the politicians—reading certain members out of the party—the *Universalist Herald*, of Notasulga, Ala., reads Dr. Clapp out. Dr. C. has been regarded the Coryphæus of Universalists, in these parts, for a generation. We are rather alarmed, than otherwise, to find that there is a complexion of that sect for which the Doctor is not deep-dyed enough. Says the *Herald:*

"This gentleman has long been known as an able advocate of a world's salvation, and we had supposed from the caresses he has received from many Universalist editors, that his sympathies were with us. It seems, however, we were 'reckoning without our host.'"

It is then stated that, in Louisville, Ky., where he now is, Dr. C. attends the Unitarian Church, instead of giving his countenance and influence to "the feeble Universalist society there, which has long been struggling for a healthy existence:"

"This looking one way, and paddling another, is not what we admire, by upwards of considerable. We like a positive man. It may be deemed presumption in us, thus to speak of 'dignities,' but we are determined not to ignore the coquetry of Dr. C., which he has too long been playing with Unitarians and Universalists. 'He that gathereth not with us' *'scratcheth a board.'"*

Whether the last quoted words were a misprint or intentionally put for "scattereth abroad," we divine not; but they gave us a hearty laugh which sobered off into serious reflections. If Universalism be true, that is about as severe a sentence as it has for heretics or the highest class of sinners: "scratching a board." If a man commits any crime, and can only escape the clutches of the sheriff, he is scratching a board. If he breaks both tables of the law—though hewn by Moses and inscribed by the finger of God—it is nothing: he only scratches a board.

The "Universalist Society" has well been described as an insurance company of high premiums but no risks.

We will tell the little Notasulga organ a thing:—The name, creed, society and practice of Universalism are under *par;* and that not for its morality, but immorality. It is a tree that quickly yields fruit, and by its fruit men know and shun it. To entertain, it as a theory, a speculation, is not safe—so inevitably does it work bad results. Those even who lean to its doctrines prefer a profession and worship under another name. Was it not in a county near where the sheet we quote from is published that, while the famous Shehaus was preaching Universalism, a drunkard staggered in, heard and hiccupped, and finally broke the order of meeting by crying out, "Go it, Sehnel prove it up clear; for if you sin't right I'm a goner."

Now, Dr. Clapp sees the character and fruits of gross, out-and-out Universalism. He is a high-bred gentleman—a cultivated scholar—a philanthropist—and wishes well to society; and whatever his abberations of creed, he does not relish such company. It is a pleasing illusion, at least, to have a few thin leaves of creed between himself and the Universalists. If he "paddles" that way, he does'nt like to "look" that way. And paddling that way we think he is—for Unitarianism, somehow, always ends in Universalism. The former has a literature, high, dry and elegant, humanitarian and classical: this must always make it respectable. But Universalism is without even that buoyancy and sinks to the bottom, like a stone. Its literature is as vulgar as its morals.

In this connexion, we introduce some remarks from the *Examiner*, suggesting the essential doctrinal errors of Universalism, which are often disguised:

"Universalists are accustomed to represent the distinction between themselves and evangelical Christians, as simply a belief, on the one hand that all, and on the other that only a part of mankind will be saved. A favorite term of contrast with them is *Unirersalist* and *Partialist*. This manner of speaking is insidious. Its purpose, which it admirably serves with multitudes who are not professed or conscious Universalists, is to convey an impression that there is nothing in this difference of opinion, vital to the salvation of the soul. The impression is sedulously kept up, that the only peculiarity of a *good* Universalist's piety, is that he exercises the faith and love of the gospel, without the impulse of fear. If this were indeed all, a Universalist's religion (if practicable) would have an actual advantage. But the essential belief involved in acceptance of the doctrine of future punishment, is not that the soul is in danger, (though that is an important practical motive) but *that God is infinitely just, and that sin is irretrievably damning.*—The man who does not believe these things, cannot possibly receive Christ, nor see any sense in receiving him. He who supposes that God either will or *can* connive at sin by letting it go unpunished, has yet to know both conviction and repentance. And likewise he who supposes that a mere atonement can operate externally, and by itself, to cleanse the soul of the guilty and justify the sinner, has yet to know what sin is, by conviction, and cannot possibly care to approach Christ for a salvation of which he feels no present need, and yet which he cannot miss in the end. In short, it seems next to impossible, if not altogether inconceivable, that a man should become truly convinced of sin, truly repent, and truly embrace Christ as his Savior, without feeling in his inmost soul that to have neglected these, or substituted any superficial and spurious exercises under the same names, must have consigned him to irretrievable perdition."

Universalism stands, not in magnifying God's mercy, but disparaging his holiness and justice: not in a high estimate of the atonement, but in a low one of sin. Thus, it feels no need of a divine Savior, and accepts Christ as a man only. Unitarianism, having no sacrifice of *infinite* merit for the sinner to plead, is driven to make the least of his sin.

It is a significant fact that both are opposed to capital punishment. A mawkish sentimentalism pervades their theories of government, human and divine.

So it is, that starting from different points, Universalism and Unitarianism finally are one. Confluent heresies, they run into each other.

They both are Christless systems, and that is not a trifling fault of systems professing to be Christian.

Let God's law be magnified. Sin is exceeding sinful; but Jesus is a great Savior. God can be just and justify the sinner in Christ.

THE COURIER ON REVIVALS.

When a secular journal, of the position and influence of the *Louisiana Courier*, leaves its vocation and attempts to create contempt and a principled opposition to those religious movements accepted by evangelical Christians, as "Revivals," it is our duty to remonstrate; and if it will not mend, to awaken and direct to it a proper public sentiment.

This is one of the purposes for which the Church has established a press—to defend itself and its mode of operations against such flippant scurrilities as the Conrier has been flinging out, for several weeks. The Christian Advocate does not meddle with politics; and it distinctly says to the Courier, "You must keep in line."

Our contemporary devotes half a column (25th ult.) to the "severe diatribe" of the Advocate of 27th, under the head of "Uncharitable," and disclaims "irreverent" intention in the manner it has dealt with revivals. Let us quote from the Courier, March 10:

Certain it is that a religious bubbub of no common stripe is now going on in the North, and especially in the great metropolis. The preachers, usually limited to one day in the week, now do a smashing business for the whole seven. Hundreds of meeting-houses heretofore closed during six-sevenths of the time are now in full and constant blast. Theatres have ceased to be fashionable; concerts don't pay, balls are hollow mockeries, and instead of going to evening parties to cram with sweetmeats and champagne, the fair daughters of Gotham visit praying parties or range themselves on the anxious seat to drink in and devour the flow of pulpit eloquence and the droppings of pulpit manna. A thousand hoarse parsons perseveringly twang the Gospel and drum on their forty dollar Bibles day and night. Crinoline is contracted and jewelry is dull but the good work goes bravely on. The prospect now is that, by the time another political campaign comes on, the Black Republican parsons will have congregations to argue Abolition politics before, twice as large as they were in 1856.

Again, March 16:

But it seems that the army of parsons are not satisfied with capturing and "lamming" the Commander-in-Chief. A large and respectable corps of them is stationed around his prostrate form, who apply cold pokers, snowballs and chunks of ice to the great lover of hot things with commendable perseverance. But this praiseworthy duty has not interrupted the general current of revival proceedings.

The editorial of 21st speaks of "the so-called revival under Whitfield" and thinks "It may be perfectly convincing to old ladies at a prayer-meeting to tell them that the Holy Ghost poured out His spirit under the ministration of Whitfield."

It has scoffed at the *general* subject of revivals, as they might prevail anywhere and even as they did in Whitfield's time; though the Courier (Mar. 28,) would be understood as confining its strictures to "the Yankees."

The animus of the following extract cannot be mistaken, and is a fair specimen:

He [the devil] rejoices in hypocrites and laughs when men go home from revival meetings to cheat their neighbors. He is a great promoter of sects and schisms and teaches men to forget real piety while running after names and squabbling about doctrine. He loves religious controversies and is never so much tickled as when one sect makes war upon another. He likes to hear pious words from lying lips but mourns when a good deed is done or a kind word is spoken. He laughs in his sleeve when sentimental young ladies and weak-minded youths are wheedled into the supposition that they have got religion, seeing them no better sisters, brothers, daughters or sons, no more kind, no more charitable, no more forbearing, no less vain, no less vicious, only a great deal more hypocritical than before. He likes those excitements which induce people to adopt the forms of piety; for he knows that their efforts to preserve the show after the evanescent feeling has died away will add them to the catalogue of hypocrites, who are the Devil's especial pets.

Admires religion, if all religion was not hypocrisy! Objects to "forms of piety;" for, of course, they must be hollow and—hypocritical. Certain people seem unable to conceive of any thing earnest and hearty in religious demonstration. It is all hypocrisy—that thing which they make a single virtue of hating. The religious reform in the land, which has been treated with deference by the American press, as a body, is accounted for on a favorite theory more than once enunciated, viz: It is a trick "in prospect of having full congregations to which Black Republican pulpit-hangers can preach Abolitionism in 1860."

Here, again, appears the incapacity of rising above the idea of plot and intrigue even in holy things. *Procul, O profani, este.*

It is with reluctance we quote thus its own columns against a journal of such position.—Doubtless it has mightily pleased the rabble and all scoffers and infidels, to whose tastes these lengthy leaders have catered. It is now a fact, not merely claimed by the Church, but commanding the attention and confession of the world, that some mighty influence is abroad answering prayer and attending the ministry of divine truth, turning by a common sympathy the simultaneous attention of multitudes throughout the length and breadth of the land anxiously to the condition and hopes of their souls. The manifest effects of this influence are such as to authenticate its source to be none other than the Spirit of God.

This is a Christian country. The surroundings of the Courier may make it oblivious of the fact, but it is also a Protestant country.—Perhaps it took its cue from *Freeman's Journal*, N. York—Archbishop Hughes' organ; or from Archbishop Blanc's, the *Catholic Standard* of this city. Says the former:

"It requires neither high nor rare talent to ridicule these excitements, in general and in detail. They will be evanescent in their results. They are marked by ignorance, fanaticism, execrable taste, and absence of the proprieties of life. Reason and intellect are not called into exercise in the "converts." No basis is given upon which to construct a better mode of life. When the temporary excitement of these meetings has passed, their subjects will seek a substitute for the sensible stimulants of the prayer meetings, in dissipation, or in other forms of delusion."

Methodists, Baptists and Presbyterians and many Episcopalians believe in revivals; they pray for them—they rejoice in them. The Methodists alone in Louisiana number over 8000 members and the others a large membership. The *Courier* has been mainly built up and sustained by public revenues. More than once it has been a suppliant, not unsuccessfully, for public printing. Journals, like men, have habits of dependence and favor-asking. It is well, therefore, to note these things down and bear them in mind. Newspaper publishers, who live by the favor of the public, may find it to their interest to offer no violence to the religious sentiment of the people.

METHODIST PRESS.

Rev. J. B. Payne communicates to the *Southern Advocate* on frequent communion; he dwells on the propriety and the *neglect* of it. We fear that what he says of the Methodist Church, is too true of all; they commune too seldom. For this cause many disciples are weak and sickly, and many sleep. Perhaps our Book Editor—and he will pardon the suggestion—could not put forth a more well-timed and useful little volume than might be made up from Dr. Mason's remarks on "Frequent Communion"—(to be found in first volume of his published works.)

The regular administration of the Lord's Supper is made an integral part of christianity, both by teachings of the Scriptures, and the custom of the primitive church; and is incorporated in our articles of religion, as an essential part of our christianity. The communion of the body and blood of Christ is an open confession of faith. It brings the mind in contact with the crucified Savior, and is a renewal of covenant obligations, necessary to the nature and perpetuation of a pure christianity. A champion infidel once said, after a long and labored effort to break down christianity, "we can never succeed, unless we abolish the Sabbath and the sacraments."

This writer says that "from twenty-five years of regular itinerant life, which has covered almost an entire State, my opinion is, that taking the whole ground, there is not more than one sacrament in two years as an average. I have found some churches which have not had one in five years—"

Many of our people never commune at all, particularly in the country churches, where there have been but few sacraments, and they entirely irregular. The result of this is, that the piety of such people is light, wavering, and doubtful.

Having grown up without making this an essential, integral part of their christianity, they seem not to see the defect, not to feel the evil. And as a natural result they become fearful to enter upon this strange practice in religion. They have not been trained and exhorted to the duty. Its nature and obligations have not been regularly presented to them. Is it strange they should be inconsistent under such circumstances?

I have but seldom found any arrangements made in country churches for the sacrament. I found Bibles and hymn books, and pulpits, and sometimes altars, but no sacramental *service*, no sacramental wine—not a figure, (outside of a town or city) with very few exceptions, to show that sacraments had any place in the churches and religion of our people.

The *Independent*, remarking on the great revivals, succeeding the great panic, thinks "it is fortunate that the late pecuniary disasters are not subsiding into the degradation of unsanctified poverty, but are becoming avenues to wisdom, and to true imperishable riches."

One of the features of the same is the part—the lead, taken by lay members. No stirring evangelists have preceded them. Prayer meetings and experience meetings have been mightily in vogue. Alluding to the Flying Artillery and the Band of Praying Brothers, the *Buffalo Advocate* says:

It may be that this novel movement, with its warlike cognomen, is a Providential inauguration of a new feature of Church aggressiveness. If so, God speed the moral warriors in their fight of faith. The plan is one of the most taking which we have read of for a long time; and, especially, in times of revival, we see nothing objectionable to the movement. There is strength in a united effort; and when the union is one of faith and knowledge, and urged on by a quenchless desire for the salvation of men, it is not improbable that an invaluable service might be rendered to the Church. There is none too much zeal manifested by Christians generally, in meeting the responsibilities of their calling, and we have less to fear from over-wrought exertions, than we have from the, masterly inactivity which, as a general thing, prevails in the Church.

The *N. Y. Christian Advocate* presents a plan for saving thousands of members to the Church, and, verily, we believe it would:

It consists of a book of printed certificates, with blanks to be filled out, nearly in the usual form. There are two certificates on the page; one for the removing member to take, as usual, the other to be sent by the pastor, to the pastor of the Church whither the removing member designs to go. The latter certificate has blanks to specify briefly some particulars respecting the member—whether he was a leader, steward, trustee, the number of his family, etc. The special feature of the plan is the last form of certificate. Thousands, perhaps we may say tens of thousands, of members have been lost from our Church by not giving in their certificates when they have removed to new localities, and by not being known there, as Methodists, by our preachers and people. The certificate, or notification sent from pastor to pastor, would remedy the evil almost universally. Any Methodist family, on moving into a new place, would thus be expected, usually before their arrival, by the preacher or his official assistants; the plan would secure them an immediate recognition and Christian acquaintance. It is, in fine, an exceedingly happy idea; and we hope this mention of it will lead to a demand on our Book Agents for the publication of books of these blank certificates. We should add that the certificates are so arranged on the page as to leave, when cut off, a *margin* which bears a record of the case, and thus a Church book of transfers is kept on hand.

P. N., an *incog.* of the *Nashville Advocate*, gives interesting Northern correspondence. Evidently, he has occasional peeps behind the curtain. We are not surprised at this movement indicated. Only let our next General Conference pass and the succeeding one of the Church, North, will have the initistive of an important step and *take it* too:

It is rumored, and generally believed, that Dr. Jesse T. Peck, who is at present pastor of the Green Street Church in this city, has been solicited by the Bishops to go out as a kind of missionary general to California. A correspondent of the Zion's Herald seems to indicate that this movement looks toward the election of the Doctor as a kind of diocesan Bishop of the Pacific. Personally we would have no objection to such an appointment, for we do not believe a man can be found more loyal to the Church or one who takes a deeper interest in her welfare, nor, indeed, one who would be willing to make greater sacrifices for the promotion of those interests; but we doubt very much the propriety of breaking in any way upon the itinerant General Superintendency. Our Bishops are the life-blood of the great itinerant system, and should circulate freely and uninterruptedly from one extreme to the other of our work. We are aware of the difficulties connected with the yearly visits of our Bishops to the Pacific, and Africa, and Germany; and we know of no way in which this difficulty can be obviated better than by the organization of these Conferences into separate independencies, with correspondences and occasionally a quadrennial delegations, to each respectively and reciprocally. We cannot possibly conceive of any evil resulting from such an arrangement, but much good. It was right and proper that the parent Church should sustain these missions and organize them into Conferences at the proper time; but when they have reached their majority, and are abundantly able to support and govern themselves, they should, for their own sakes and the sake of the great cause in general, be thrown upon their own resources, and left free to develop those resources and work out their future as to them may seem most in accordance with the genius of their institutions and the will of God.

The *Texas Advocate*, giving the members of the Revision Committee of the American Bible Society, pertinently asks:

"Why should there be five of the Presbyterian family, and but one from the Methodist side? The Southern Methodist Church, and the Protestant Methodists, have no showing, either in this Committee, or in any other. And it has always been so, in all these societies."

The *St. Louis Advocate*, 25th ult., brings grateful news:

For more than two months a most glorious revival has been in the Methodist Churches of this city. So deep and general a religious interest has never before been known. The Presbyterian and Baptist Churches have also shared largely in this time of refreshing from the presence of the Lord. The extra meetings have been suspended at all the Methodist Churches, except the First Church; not, however, because the interest has ceased, but because the arduous and unremitting labors of more than two months have so exhausted the physical energies of both preachers and members, that a season of relaxation was imperiously demanded. "The Spirit" was willing to go forward in the toil, but "the flesh" was too weak to obey its behests. The aggregate number of conversions have not yet been definitely announced, but they are largely over three hundred; and the churches are all in a blaze.

Our contemporary, remarking on the objections raised to the modes of the gracious work, after some people's notions of order, says:

But if we cannot have a revival just as we would prefer it, in all its aspects and circumstances, we rejoice to see it with all its apparent imperfections. We say *apparent*, because after all there may be, in the estimation of the Head of the Church, no imperfection at all. The God of wisdom is the God of *grace*, and as the heavens are higher than the earth, so are his ways and thoughts above ours. That his thoughts of "order" sometimes differ immensely from ours, we have the most convincing proofs before us every day. We lay out our gardens in squares, raise our mounds with pyramidal symmetry, and plant our trees in straight rows. *That is our conception of order.* He throws up huge, irregular mountains, digs out deep, ill-proportioned ravines, and scatters the seeds of vegetation over the field of the world, without any regard to squares and rows.—*That is his conception of order.*

For the N. O. Christian Advocate.

A SHORT SERMON.

SUBJECT: FINANCE.

TEXT: "The laborer is worthy of his hire."—Luke 10:7.

MY RESPECTED HEARERS: These words, which I have read as the basis of some reflections which I wish to submit to your consideration, are a part of our Lord's address to the "seventy," whom he commissioned and "sent" "into every city and place whither he himself would come."

The text seems to have been uttered as a vindication of the right of the ministers to the unembarrassed participation and enjoyment of the hospitalities tendered them; "For so hath the Lord ordained, that they which preach the gospel should live of the gospel."

It is here affirmed by the highest authority, that the "laborer is worthy of his hire." Webster, one of the most eminent of English lexicographers, defines "hire" to mean "wages; the reward or recompense paid for personal service." He also defines "tithe" (the word used in relation to the support of ministers or priests among the Jews) to mean, "to *tax* to the amount of a tenth." Webster defines the word "give" thus: "to bestow; to confer; to transfer the title or property of, a thing to another person without an equivalent or compensation."

You will perceive, my hearers, that the point at which I am now aiming is to show the meaning of the word *hire*, as distinguished from the word *give*; and, adopting the definition of our great lexicographer, we find them to be very different things. Now, I am inclined to think that the distinction here made out has not been attended to, when the words have been used in relation to the support of ministers. Now, it is said that "they that give to the poor lend to the Lord;" for the poor can make us no return. The Lord becomes thus surety, and pledges his infinite resources to repay us with large interest; for he says, "Inasmuch as ye did it to the least of these my little ones, ye did it unto me." But such is not the language used in relation to the support of those who give themselves wholly to the work of the ministry; but square out, up and down—"the laborer is worthy of his hire"—"the recompense paid for personal service." There is nothing intimated here about giving to the poor or lending to the Lord; but, as it is said in Timothy 5:18, "The laborer is worthy of his reward."

We have sometimes heard it said in prayer, "Give thy ministers souls for their hire." Now, if by this is meant any thing more than the conversion of souls as seals and proofs of their ministry, the prayer is a simple absurdity.—The conversion of souls is God's work, and to God belongs the glory. To speak of souls in the sense of hire, as a means of support, is too absurd to bear discussion.

The reason, my hearers, why I am dwelling upon and urging the meaning of the word *hire*, as given by Webster, is this, viz.: The misapprehension of this matter has been one of the grand difficulties in the way of the support of our preachers, and why so many valuable men have had to locate to make their bread and pay debts contracted in supporting themselves while in the regular work of the ministry. The people have felt that the support of the ministry was a mere matter of *gift* and entirely optionary, and not a matter of *debt*, and as just and morally binding as any other financial obligation. Here has been the difficulty. Hence people have been saying they had *given* so much to support the preacher; or, that they could not give any thing this year; that they owed *debts* to the *merchant*, the *physician*, or the *mechanic*, and that they must be *just* before they were *generous*.

Now, this is putting the ministry on the list of charities with the pauper, the blind, and the heathen. But, my hearers, you have no right to do this: God says, "the laborer is worthy of his hire"—he has rendered service, and has a legal and honorable right to his wages.

So let us not hear you any more saying you *give* your pastor so much: when you pay him, do not say how generous you have been. You do not insult the honorable sensibilities of your blacksmith or your shoemaker, after he has rendered faithful service, by saying that you *give* him so and so, and that you are generous in paying him a fair price for his work. Then do not talk about the money you pay your pastor for his toil, as though it were a gift.

But, says one, "Ministers do not preach for money." Very true: no sensible man would set out upon so hopeless an enterprise. But while "the love of Christ constrains" the minister to persuade and warn men, God has made it the duty of those to whom he preaches to see to it that he is comfortably supported. I have never known a minister to claim or desire more.

I am glad that God has made this debt a moral one, and that the institutions of our country make it a debt of honor; but it is, therefore, not less a debt, and not less binding upon those who owe it.

Having submitted these reflections, I will not, at this time, further tax your patience or trespass upon your time. With good wishes I dismiss you.

CLERICUS.

For the N. O. Christian Advocate.

BISHOPS IN THE SOUTHWEST.

MR. EDITOR: Suppose the preachers in charge of a large circuit lived on the edge or the outside of it.

Our general superintendents (bishops) all live this way, to the field of the Methodist Episcopal Church, South.

You had an editorial a while back, on "official hurrying." Dear sir, if the bishops ever hurry it is to the East—the East.

The West, the great, growing West, where Episcopal superintendence and presence and aid most are wanted, is favored with flying visits only.

Draw, latitudinally, the well known yellow fever line—high up as you can—and no Methodist Bishop resides south of it.

Draw a line, longitudinally or slantingly, through Versailles, Ky., Nashville, Tenn., Aberdeen, Mi., Summerfield, Ala., and Sparta, Ga., and no Methodist Bishop resides west of it.

Four-fifths of the territory of our Church, to say nothing of California, is without Episcopal residence. The advantages of it, I need not now argue; they are many and great and most needed in new Conferences.

In the Mississippi Valley, which drains thirty-six thousand miles of navigable streams, we have not a Bishop.

In the vast regions beyond the Mississippi, none.

Memphis, which, geographically, is nearer our center than any other distinguished point, tried to draw one; made a strong pull. But Georgia (and Georgia was sensible,) would'nt give him up.

The tour of the western conferences from Missouri to Texas, is a sort of Episcopal exile.

The South and West can not import bishops. What then? The South and West must make bishops. Yours, etc.,

ONE OF THE BRETHREN.

P. S.—I guess your position. Should like to know what the St. Louis, Memphis and Texas Christian Advocates think on this subject. Speak out, brethren.

O. O. T. B.

YOUNG AMERICA AT SCHOOL.

We understand from the *Chambers Tribune* (Chambers county, Ala.,) that a fatal occurrence took place in that county, near Berlin, on the 15th ult., in which Mr. Brawner, a school teacher in that neighborhood, was fatally stabbed. It appears that Brawner undertook to chastise one of his pupils, a lad named Collins, about twelve years old, when the latter drew a knife and inflicted a wound upon Brawner which caused his death in a short time. After he was stabbed, he pursued the lad for a short distance, but his strength soon gave out, and he fell dead. We understand that Collins has made his escape, and up to the present time we have not heard that he has been arrested.

Of a piece with the above is this:

"INSUBORDINATION:—Columbia, S. C., March 27.—Two hundred college students have been suspended till October for insubordination."

The insubordination of youth, to parents, to teachers and to elders is one of the signs of the times. The rod, whose virtues are extolled by Solomon, has unfortunately gone out of fashion at home and at school. Among all the schemes of session, it cannot be superseded.

In one of our public schools (Fourth District) a lad was being subjected to its wholesome discipline. He rebelled, ran home with a grievous tale, and his *wise* father returned with him, to browbeat the faithful teacher. "Sir," said the parent, "I don't allow this boy to be whipped, even at home." "The more need it should be done here," the superintendent replied, and Young America was put through a course of sprouts.

THE WEDGE.

The two Conferences into which the old Baltimore Conference was divided twelve months ago, have jointly resolved on the publication of a weekly paper, bearing the name of Baltimore Christian Advocate. It will issue from the city of Baltimore. Dr. Thomas E. Bond, son of the old editor, was elected to bring out a specimen number of the paper, to be used in procuring subscribers, and it is highly probable he will be selected as its editor when regularly issued. The projectors of the paper seek the co-operation of the Philadelphia, New Jersey, and Western Virginia (Northern) Conferences in this movement; and have appointed a committee of ministers to visit these Conferences for the purpose of engaging them in the support of the enterprise.

PREACHERS, ATTENTION!

We have just received and will hereafter keep a good supply of all the various Church Register Books, needed on circuits and stations. They have been got up "by authority," and will sell at Nashville prices. Now please send at once and supply your circuits, and then keep the names of your members and probationers properly registered; also the baptisms and marriages, that all things connected with your work may be done "decently and in order."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

...rist—On the 14th January, at the residence of Mrs. ...ah Hopkood, by Rev. Edwin Phillips, R. D. FOSTER, ... and Miss MARY E. HOPKOOD, all of Desoto parish, La. ...e groom being a subscriber, paid the "printer's fee" ...ntributing $2 and having his mother-in-law's name ...ed on the list of Advocate takers.]

...the 11th February, by Jesse H. Chaney, Dr. HART... H. HARRIS and Miss. INDIANA PERLAN.

...the 11th ult., in Dayton, by Rev. Dr. T. M. Jennings, WILLIS P. KING and Miss VIRGINIA GREEN, all of Mu..., Ala.

...the 18th ult., at the residence of Col. Toomer, the ...father, Capt. JOSEPH A. FAYNE, of Hancock county ...and Miss REBECCA A. TOOMER, of St. Tammany par...

...the same day, at the residence of Mr. Jos. Roberts, ...v. E. A. Flowers, Mr. ANSEL W. P. ROBERTS and ...MARY C. DICKINSON, all of Louisiana.

...the 17th ult., at the residence of the bride's father, ...kin county, MI., by Rev. R. A. Sibley, Mr. COUNCIL ...RNHAM and Miss MARGARET A. CHOSNEY.

...Printer's fee (N. S.) acknowledged.

Special Notices.

INFORMATION WANTED

...rning JOHN HAYES, son of HIRAM HAYES, of Clarke ..., Ga. JOHN HAYES was born in said county, and is ...65 years old. He removed from Campbell county, ... Mississippi about 12 years since, and a rumor has ...ed his friends in Georgia that he has since moved to ...sas. I have in my possession his interest in the es... ...of HIRAM HAYES, his father. If he is not living I ...be glad to know if he has left any wife or children. ...spectfully, in the Western Conferences, or any body ...will confer a favor by forwarding me any reliable ...rmation concerning him or his heirs. My address is ...r. Terrel county, Ga. WM. HAYES.

BOOKS FOR SALE AT THE DEPOSITORY, 112 CAMP STREET.

...e have just received from the Agents, at Nashville, ...e invoice of Books, including, in addition to all the ...lications of the Church, South, the following:

...enson's Commentaries; Clark's do., in sheep and calf, ...; Defense of Our Fathers; Butler's Analogy; Anec... for Fireside, Ministry and Young; Baker on Disci...; Bible Index, by Barr; Checks to Antinomianism, ...Fletcher; Fletcher's Works; Sketches and Incidents, ...Stevens; Coles' Concordance; Covel's Dictionary; ...ference Minutes from 1773 to 1851; Power on Uni...alism; Mosheim's Church History; Chain of Sacred ...aders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; ...estions on Genesis—120 dozen Longking's Questions; ...ds Longking's Notes.

All at Nashville prices.

JUST RECEIVED AND FOR SALE

...the Depository, 112 Camp st., a large supply of Long...'s Notes and Questions, Nos. 1, 2, 3, and 4.

...lso, 2000 Southern Methodist Almanacs. We append ...publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calcu...ons in this Almanac are adapted to the States and Ter...ries within the bounds of the M. E. Church, South.—...ides the usual astronomical matter, this work contains ...Statistics of the Methodist Churches throughout the ...rld; statistics of religious denominations in the United ...tes; poetry, &c.; to which is appended a Descriptive ...alogue of the Publications of the Southern Methodist ...blishing House. It is a handsome pamphlet of 96 pa... ...price five cents retail.

STEVENSON & OWEN, Agents.

DAILY CHRISTIAN ADVOCATE.

...The undersigned propose to issue, during the approach... General Conference at Nashville, a Daily Journal, in ...ch the proceedings of the body will be published.

...Those who desire to subscribe will furnish their names ...mediately: or, they may give to the delegates their ...nes and the cash.

...Terms: ONE DOLLAR.

...No paper will be forwarded without the cash in advance. ...The first number will the issued on Monday, the 3d of ...y.

STEVENSON & OWEN, Agents.

HOME CIRCLE.

...This very attractive and deservedly popular periodical ...published monthly by Stevenson & Owen, Ag'ts, Nash... ...Tenn., L. D. Huston, D. D., Editor, at $2 per an... ...*strictly in advance.* Each number contains 64 pages ...yal octavo, embellished with one or more beautiful ...el-plate engravings. The matter is mainly original, ...d of the most important and interesting character. ...To ministers of the gospel, and all others who may be ...posed to act as agents in procuring subscribers, a dis... ...nt of 20 per cent. will be allowed on the subscription ...ice.

...As the patronage of this admirable issue has not yet ...en sufficient to meet the cost of its publication, it is ...erefore respectfully proposed that a *prompt, energetic, ...d continuous effort* be made in all the Conferences to in...ase the list of its patrons to at least *twelve thousand!*—...me brethren, you have but to submit the claims of the ...Circle" to the Church and her friends, and this desirable ...ject will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

Mails for Central America, Pacific Slope.

The Post-Office Department has called the attention of the public to the arrangement made in January, 1857, for dispatching a regular monthly mail to the following ports in Central America, on the Pacific slope:

San Jose de Guatemala, La Union, Acajulta, Sealejo, San Jnan del Snr, and Pinta Arenas, seaports on the Pacific slope of Central America. This mail is made up and despatched by the New York and New Orleans Post-Offices, by the California mail steamers of the 5th of each month, and is forwarded from Panama, (N. G.) to destination by the steamship Columbus, belonging to the Panama Railroad Company.

Letters may also be sent by this mail to the following inland towns in Central America:

Esquiutla, La Antigua, Guatemala, Quesaltenango, and other places in Guatemala on the Pacific slope of the Republic; San Miguel, San Vicente, Cojultepeque, Sonsonate, San Salvador, and other places in San Salvador on the Pacific slope; Amapala (Isla do Tigre) and Comuyagna, in Honduras; Chinandega, Leon, Managua, Massaya, Virgin Bay, Rivas, Granada, etc., in Nicaragua; San Jose de Costa Rica, Cartaga, Alajuela, Heredia, Esparsa, San Mateo, Atenas, etc., in Costa Rica.

It is necessary in all cases that the United States postage be prepaid, which is ten cents on a single letter, when the distance is under 2500 miles, and twenty cents when the distance is greater than that.

BUYING "OLD MASTERS."

—The following extract from a private letter lately received by Palmer, the sculptor, from a distinguished ex-Governor, now in Rome, contains a suggestive commentary on those numerous art-bargains, in which the purchaser as well as the picture is "sold:" "I have not the rage for what are called and sold for 'Old Masters.' There was cases before the courts here a short time since, of a gentleman who had purchased an authenticated and certified original painting, with a celebrated name, for £800, ($4000.) He subsequently learned that the original was in a certain gallery or palace, and that he had only a copy. He sued the person from whom he purchased it, and on the trial the painter who made his copy was a witness, and swore that he made it and received only $30 for it from the merchant who sold it to the plaintiff! Such cases are not uncommon. The imitating of old paintings is a trade, quite as much as an art here."

For the N. O. Christian Advocate.

MINUTES

Of the Mississippi Conference of the M. E. C. S., held in Brandon, Mi., Nov., 1857, as published by the Committe.

This document is sent out as a correct copy from the journals of the Conference, endorsed by the committee; and the preachers are called upon to send money to pay for its publication.

It is said to be "the beginning of a work of vast importance to the Church."

To make it this it should have been a correct work. This it is *not*. There are several errors in it—such as will prevent those in coming years from obtaining a correct history of the Conference. And to prevent confusion, I shall number them as I proceed:

1. In the list of those "received on trial" the names of Jacob P. Briggs and Thomas W. Hines are omitted; and J. P. Briggs' name is put among those absent on the first call of the roll.

2. In the list of those "re-admitted" the name of Willis H. Germany is omitted, and that of B. B. Whittington, who was transfered from the Ouachita Conference is placed in that list.

3. In the list of those "superannuated" the names of P. Cooper, John J. E. Byrd and B. J. Woodward are omitted, and J. R. Lambuth inserted twice.

4. In that of "supernumeraries" the names of John H. Massey, J. W. Adams and T. M. Ward are omitted.

5. In that of "locations" W. B. Johnson and G. J. Mortimer are omitted.

5. The reports of the secretary and treasurer of the Missionary Society are strange and incorrect. There are some strange things in the secretary's report: instance that "We have lost our constitution"!!! O, My!

The treasurer's report fails to give the correct amount by *several hundred dollars*. Instance Yazoo Circuit, Sharon District, Greensboro Mission, Sharon Circuit and Okitibbeha Mission. There may be several others; of these I know.

By such erroneous reports, our preachers are charged by some with retaining the money. I hope the treasurer will keep his figures more correct next time. This will save feeling, suspicion and much explanation. In 1855 the writer collected $178 for a Church in China for brother Lambuth, but has never been able to have it acknowledged in the report of the conference treasurer or general treasurer's report; and has been asked several times, what went with the money? I have had to refer to the treasurer's receipt, and state I gave written instruction for its course.

6. The committee memorializing General Conference on ministerial education are made to say, "That the General Conference of the Methodist Episcopal Church, *South*, in 1846 recognized a plan for Biblical Institutes, which had, in some measure, been introduced into the Church, by private enterprize or Annual Conference." If this had been the case, why memorialize the General Conference on that subject?

7. The report of the committee on education is *ignored*; and a report of the president of Centenary College, addressed to the president and members of the Conference, is all that we have on education. Why not publish the reports from the trustees of Sharon Female College and from other institutions also?

The committee on education mentioned the condition of several colleges and schools, and recommended Centenary College, Sharon Female College, Madison College at Sharon, the school at Port Gibson under President B. Jones, Mount Hermon, at Clinton, Miss., under under President Rice, Masonic Southern Female Institute under President Capers, etc.; but all except Centenary are kept out of the minutes. Why this?

8. In the obitnary of Lewis Garrett it is said he appears in 1840 as a superannuated preacher in the Mississippi Conference. It should be 1847.

"Unseasonable length" should be *unreasonable* length.

There are other defects; but for the present we desist.

We hope the next time the committee will be more particular.

A MEMBER.

For the N. O. Christian Advocate.

PROPOSITION FOR A NEW CONFERENCE.

There is a petition being circulated in several parts of the Mississippi Conference, requesting the General Conference to divide the Mississippi Conference by a line running east and west, that shall be agreed upon by a majority of our delegates representing us in said General Conference.

In connection with this, it seems to me that a Conference might be formed with about the following boundaries, viz:

The New Orleans Conference shall begin at the mouth of the Mississippi river, and run up said river to the northern line of Adams county, Mi., thence due east to Tombigby, thence down said river and the Alabama river to the Gulf of Mexico, thence around the coast to the place of beginning.

The Mississippi Conference then to extend north of its present boundaries one or two tier of counties, would make a very compact Conference, especially if her eastern boundary went to the Bigby river, which is very much desired by preachers and many members of the Church in said boundaries.

Within this Conference, as thus proposed, there would be about fifteen towns, where Conference could be supported well, and where the people are anxious to have Conference to meet.

NELSON,
Mississippi Conference.

FOUNDER OF THE TUSKEGEE, ALA.

We find in the Tuskegee *Republican*, the following account of the founder of that beautiful town, which is the seat of two of the best Female Colleges in East Alabama. The *Republican* says: "Col. Woodward, in a letter written to the Montgomery *Mail*, dated Winn's Parish, La., December 9, 1857, says: 'I often wish myself back in Alabama, and have as often regretted leaving Tuskegee. I was the founder of Tuskegee. I settled the place for the county site, or place for the court house, in 1833. I built the first house on that ridge though James Dent built the first house on the court-house square, after the lots were laid off. The day I made the selection, there was a great ball-play with the Tuskegees, Chunnenuggees, Chehaws and Tallassees.'"

"ANOTHER VETERAN GONE."—An old African negro named Cæsar, fell into the river a day or two since and was drowned. Cæsar, was a relic of by-gone days. He belonged to nobody in particular, and went pretty much where he pleased. He is said to have been at least *one hundred and twenty years old!* Mr. Onesphore Bernard, Sr., one of our oldest fellow-citizens, and who is fully reliable—himself some 70 years of age—says he remembers when a boy, that Cæsar was too old and infirm then to perform plantation labor. Cæsar was, without doubt, our oldest inhabitant.

Wat Baton Rouge Sugar Planter.

Local Intelligence.

N. O. SCHOOL OF MEDICINE.—At Lyceum Hall, 31st ult., a fine audience of ladies and gentlemen were present to witness the conferring of degrees upon thirty-three young gentlemen graduates of the New Orleans School of Medicine, and the accompanying ceremonies of the occasion. Hoffner's band had been engaged and stationed in the gallery to sweeten the intervals with music. The members of the Faculty, with their Dean, Dr. Fenner, and a number of distinguished, guests occupied the stage.

Award of prizes: a silver goblet to Sandford Perry, for his excellence in chemistry, and a silver goblet to M. Gralle, for his excellence in obstetrics—the prizes having been put up by Drs. Brickell and Crawcour, and the presentation made by Dr. Brickell.

Valedictory addresses by J. E. Keator, M. D., of the Graduates.

It will be seen that not only Louisiana, but nearly all the Southern States, as well as Cuba and California, are represented in the list:

List of Graduates.—S. L. Singleterry, Wm. Sandell, M. P. Quinn, E. P. Stubblefield, J. E. Keator, Sandford Perry, J. M. Scaife, A. A. Carruth, John Chandler, Louisiana; Thomas Haughey, W. P. Smith, J. W. Fitzpatrick, John T. Jenkins, Alabama; E. T. Gazley, Wm. S. Rodgers, Texas; S. Wallace, Arkansas; Joseph F. Glass, Georgia; George W. Pearce, Chas. L. Evans, W. C. Hicks, Mark Andrews, Dan'l. W. Wilkinson, N. R. Payne, J. W. Tottenham, Mississippi; A. J. Thompson, Wm. R. Capehart, North California; Richard S. Boyd, Thos. K. Powell, J. F. Allen, W. A. Stanley, Tennessee; Phillip J. Gibort, M. Gralle, Cuba; S. G. Sanders, California.

Such a deluge of rain as fell on the city Tuesday morning has not been equalled in our knowledge. The steps of the horse cars, we are informed, were under water at 9 o'clock A. M., and the steam cars made a noise like a double engined steamboat starting on a race up the Mississippi.

NORMAL SCHOOL IN THE FIRST DISTRICT.—A normal school will be organized this week in connection with the high schools of the First District. Candidates for admission must be at least sixteen years of age and possessed of qualifications and desires to become teachers. Credentials should be sent without delay to Mr. Wm. O. Rogers, 24 City Hall.

THE OURANG OUTANG QUESTION.

What next? We are constantly startled by announcements of new resources for the South. Here is one for the country at large. The *N. O. Bulletin*, 29th ult., is responsible for it. The Bulletin is a very grave and sedate paper and seldom jokes. Perhaps this is to offset the news about the opening of the African slave trade, very rife just now. Long ago we used to hear it said that monkeys *could* talk if they would, but were afraid white men would set them to work! The following is to be taken *cum grano salis*:

"Our readers know that in Borneo and Sumatra, Malacca, and the adjacent isles there is a quadrumanous animal known as the ourang-outang. This animal is so called because he so strikingly resembles man, and is wild. Now, it appears that a Frenchman by the name of Lumiertete in the year 1849 was shipwrecked on a wild and unfrequented coast of Borneo, and was compelled to make his way across a portion of the country to a sea port. In doing so, he went directly through a *settlement*, if we may use the term, of these animals. He saved nothing from shipwreck, it seems, except his clothes, a few biscuit, some dried meat and a little *salt*.

"Well, when he came in sight of the ourang-outangs he naturally enough started to flee for his life. In doing so, he spilt his salt, and instantly these creatures became so completely tame that he could do any thing with them he chose. The idea struck him that this circumstance might be turned to account. He concluded that these creatures might be domesticated and become of service to man. Some three years afterwards he found himself in New York and communicated his discovery, under an injunction of secrecy, to a number of gentlemen with a proposition to form a company for the purpose of going to Borneo for a ship load of ourangoutangs with a view to introduce them into the Southern States. This was in 1852. He was treated of course at first as a visionary; but he persevered and about two years ago he succeeded in enlisting the aid of a number of persons who determined to try the experiment. From what he saw, Mons. Lumierteto believed that the ourang-outangs, though unable to walk in an absolutely erect position, could plow and perform almost any other work usually performed by slaves, so closely do they resemble the human species. An association accordingly was formed under the title of the 'Borneo and Texas Ourang-outang Company,' as Mons. Lumierteto believed that Texas from its latitude and climate would be the proper place to debark the animals and make the experiment. The ship *Lightning*, Captain Feeler, was soon after dispatched, having Mons. Lumierteto on board, to Borneo. The men found no difficulty by sprinkling salt about on logs in securing a large number of the animals. So fond were they of this article and such an effect did it have upon them that they required very little of anything else to live upon. Suffice it to say that the *Lightning* has just landed in Texas her cargo, and the experiments *already made* go to show that beyond a doubt ourangoutangs can plow, dig ditches, haul wagons, pick cotton, and, in a word, do almost anything now done by slaves. Salt keeps them as docile as lambs, and they learn with surprising rapidity, appearing to comprehend signs as readily as slaves do the language to which they are accustomed. The ourang-outang is the *Phytheus Satyrus*, a quadrumanous mammal, and omniverous, though, as we said before, salt with a little other food, such as cereals, seems to supply all his wants.

"We forbear to comment upon the revolution which this remarkable discovery and scheme are destined to effect in the industrial resources of the South. We dare not trust our pen; the theme is too exciting, the prospects too sublime and wonderful for us to say more about them at this time. The developements of the scheme will be watched with intense interest and the ourangoutang question will become one before which all others will pale their ineffectual fires."

The Southern Literary Organ and Review is the title of a new monthly, edited by Prof. B. H. Capers, and published at Memphis, Tenn.—The specimen number for April is to be issued the last of this month.

HUMBLE USEFULNESS.—If the world seems not the better for us, it might be worse without us. *Cutler.*

RELIGIOUS MEETINGS.

The religious feeling which pervades Northern communities seems at length to have obtained a foothold in Charleston, and there are at present four prayer-meetings held daily in different portions of our city.

The prayer meeting under the direction of the Young Men's Christian Association, at the corner of Wentworth and King streets, was well attended yesterday morning, and the audience deeply interested in the services.

The first of a series of prayer meetings at the Circular Church was held at five o'clock in the afternoon, and was largely attended.—Nearly all the Protestant denominations were represented by their Ministers.

In the evening, Cumberland street Church was filled by a large and apparently deeply interested audience, and before the close of the services the altar was crowned with mourners. These meetings at Cumberland, under the direction of Rev. James Stacy, have been in progress for a fortnight, and have gradually deepened in feeling and interest.

Charleston S. C. Mercury March 23.

BISHOP KAVANAUGH.

This Reverend gentleman, who has so eloquently and fervently preached "Christ and him crucified" in our city for several weeks past we are pained to learn, will leave for his far off home in a day or two, having preached his farewell sermon to a large and deeply interested audience on Monday evening. This faithful servant of God has planted many good seed in this community, which we trust will prove as the good seed, sown in good ground, bringing forth some thirty, some sixty and some an hundred fold. He has formed many warm attachments here which we hope may induce him to repeat his visit whenever he finds leisure from his arduous official and ministerial labors. We are particularly pleased to learn that our generous citizens made up and presented the Bishop with a purse of the "material aid" sufficiently large to defray all expenses contracted in visiting our city. May he long live and his "shadow never grow less."

Columbus (Ga.) Times, March 23.

General Intelligence.

SAILING OF THE ATLANTIC TELEGRAPH STEAMER.—The United States steam frigate Niagara has sailed from New York for England, to resume the attempt to lay the electric telegraph cable across the Atlantic. The Post says:

The Niagara is the largest ship in the world, (except the Leviathan, just launched at London,) but her movements, as she passed among the vessels in the river and through the ice, were as easy and quick and graceful as those of our river steamers. She is to take one-half the cable on board, and an English ship, (probably the Agamemnon,) will take the other half. The two ships will then proceed to mid-ocean, where they will unite two ends of the cable, and then one steaming for England and the other for America, will occupy but half the time in laying the whole which would be required in the attempt to commence at the English coast and proceed continuously to this. The chances of fair weather during the process will thus be doubled. The time occupied, after the vessels part from the starting point, will, if no accident occurs, be about seven to eight days in reaching the two shores. The Niagara will probably return to this country in August.

Her muster roll embraces 401 men, all told. Her compliment on the previous trip was 500 men, but experience demonstrated that such a number could not be comfortably accommodated in consequence of the great space required for the telegraph cable. The marine force consists of 50 men, and about an equal number belong to the engineer department. The remainder, including officers, are picked sailors.

THE GRAND TURK, or speaking more correctly his deputy, Admiral Muhammed Pasha, arrived in Washington on the 16th ult. He had not been at Willard's Hotel twenty minutes before his room was broken open, his trunks ransacked, and their contents strewn about, and his carpet bag cut fairly in two. Two thousand dollars in gold, and a crown set with gems, worth as much more, were undiscovered by the thieves.

On one occasion, while holding a kind of levee, (perhaps in New York, for such an incident as is related would be very natural in that meridian,) a lady was admiring an elegant Cashmere shawl worn by the Admiral. He gallantly took it from his shoulders and laid it upon her own to witness its effect, or perhaps momentarily to gratify her vanity. The shawl was a magnificent one, costing $4000 or $5000. Imagine the surprise of the Admiral, when she blushingly courtesied to him, and moved gracefully off with the coveted shawl as—*a present!*

REVIVAL IN A PRINTING OFFICE.—Prayer meetings have held held daily at one of the larger printing offices in this city since the 6th of March with increasing interest. At the commencement of the meeting there were but four or five converts, with but very few participants, and now the number ranges as high as twelve or fourteen. The interest manifested at these meetings is very great. One of the recent converts says: "What are we to expect when printing offices are converted into religious chapels? It is, as far as my knowledge extends, unprecedented in the history of any country, and will no doubt, astonish many a reader." As the meetings are held between the hours of 12 and 1 o'clock, some of the men go without their dinner for the sake of attending them.—*N. Y. Tribune.*

A NOVEL PLACE TO CARRY A WATCH.—Dr. Livingstone, the renowned African traveler, in recounting his difficulties with wet, soaking rains, and crossing streams, says: "The armpit was the only place for carrying the watch, for there it was preserved from rains above and waters below."

DOCTORS.—Within a few days the number of diplomas granted by the medical schools of Philadelphia is twelve hundred and ninety-eight. *Five hundred and seventy-one* of the recipients were from the South.

NEW ADVERTISEMENTS.

GEORGE H. VINTEN,

PRINTERS'-WAREHOUSE,

68 Camp street, next door to Picayune office, New Orleans.

PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Robt. Hoe & Co's Cressets, and James Conner & Sons' Types.

Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER.

Constantly on hand and for sale Printing Paper of the following sizes.

21 inches by 28	23½ inches by 31	24 inches by 38	26 inches by 40
22 inches by 32	24 inches by 36	26 inches by 37	28 inches by 42
32 inches by 44	36 inches by 48

AND OTHERS SIZES TO ARRIVE.

Also, Double Medium Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c.

mar 20 1y GEORGE H. VINTEN.

TIRRELL & HERSEY,

BOOTS and SHOES,

BROGANS and HATS,

BY THE PACKAGE OR DOZEN.

PLANTERS and MERCHANTS are requested to call and examine their stock before purchasing elsewhere, as they engage to sell at as low prices as any house in the South.

Nearly opposite the Arcade Hotel, 38 Magazine street, New Orleans.

mar 27 tsep

ENGRAVINGS.

BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate paper, the India proof copies being faced with fine India paper, delicately flesh tinted.

Price of plain copies.....$1 50 | India proof copies.....$2 00
Colored Copies..... 4 00. Nov. 14.

COMMERCIAL.

The New-Orleans *Price Current*, of the 31st, says:

The week opened with a good demand for Cotton at very full prices generally, though in most other commodities the transactions have been on a moderate scale and the rates for Sugar and Molasses have yielded slightly.—In the various articles of Western Produce the movements have not been to much extent; though for Indian Corn there has continued to be a good export demand.

Yesterday, by the arrival of the steamer City of Baltimore at New York, advices from Liverpool to the 17th were received, being four days later than those previously to hand. They report a dull Cotton market at Liverpool, with a further decline of an 8d in all qualities. Manchester advices were unfavorable, Breadstuffs and Provisions were still dull and Consols had slightly improved, being quoted at 96⅛@96¼.

Our last report (Saturday) closed upon a very unsettled market, consequent upon the receipt of the Niagara's advices, reporting a decline of a 16d at Liverpool. On Monday the demand was quite active and general, resulting in sales of fully 16,000 bales, and generally at rates somewhat more in favor of sellers. Yesterday a severe storm of rain and wind precluded all operations during the greater portion of the forenoon, but subsequently the storm moderated and some business was in progress when the decline of an 8d in the Liverpool market was reported. The sales, however, (a portion after the news) reached about 7500; making a total for the past three days of 34,000 bales. With respect to prices, they yielded but slightly and temporarily, under the Niagara's decline at the close of last week, and since then, with a moderate supply on sale, easier rates of freight and better rates of exchange, an advance of about ⅛ cent has been realized in the Good Ordinary to Middling grades, which advance was still maintained in the few sales that took place after receipt of the City of Baltimore's advices.

COTTON Arrived since 26th instant, of Louisiana and Mississippi 13,682 bales, Tennessee and North Alabama 9,147, Arkansas 2,770, Mobile 905, Florida ——, Texas 562; together 27,066 bales. Cleared since the same date, 26,003 bales. Stock in presses and on shipboard not cleared on the 30th inst. 420,332 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,320,313 bales, against 1,345,365 bales to same date last year; and the decrease to the receipts at all the ports, up to the latest dates, as compared with last year is 188,808 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a increase to Great Britain of 6,914 bales, and a decrease to France of 45,831 bales, and to other foreign ports of 81,263 bales.

The *Crescent* of the 1st inst., says:

The Cotton market opened yesterday with an active demand and some 3580 bales were sold at full prices, when operations were stopped by the receipt of the Prain's advices, reporting a large decline at Liverpool, leaving the market unsettled and our quotations entirely nominal:

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	11¼ @ 11¾
Ordinary	8 @ 9	Good Middling	12 @ 12¼
Good Ordinary	9⅞ @ 10⅛	Middling Fair	12¼ @ —
Low Middling	10⅜ @ 11	Fair	nominal.

SUGAR—There was a good demand with sales of 2000 hhds at easy prices, Fair to Fully ranging at 6@6¼c ₱ lb.

Also, 300 hhds Cistern Bottoms at 2¼@3c ₱ lb.

Inferior and Refining	3 @ 4
Common to Good Common	4¼ @ 5¼
Fair to Fully Fair	6 @ 6¾
Prime	6¾ @ 7
Choice	7¼ @ 7¾
Centrifugal and Clarified	6 @ 9

MOLASSES—Some 1500 bbls were sold at 22@24c for Fermenting, and 26@27 for Prime and Choice, with 750 half bbls at 26@30 ₱ gallon according to quality.

MONETARY AND FINANCIAL.

Wednesday Evening, March 31.

The Money market was rather active to-day. Long paper was in good demand, and sundry transactions are reported at 10@10½ ₱ cent. for A 1 and prime signatures. The banks, finding partially the supply of short paper giving out, are more willing to take signatures maturing in the fall, and under a wholesome competition the rates for this description will soon recede to 8@9 cent. and probably lower.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid		152@153
Louisiana State Bank		151@152
Canal Bank		120@121
Citizens' Bank		none for sale.
Citizens' Bank-Mortgage Stock		premium asked
Mechanics' and Traders' Bank		—@100
Union Bank	100	95@ 96
Bank of New Orleans	100	99@100
Southern Bank	500	500
Crescent City Bank		90@ 91
Bank of America		90@ —
Bank of James Robb		par
Gas Light Company, 100 paid		124@125
Carrollton Railroad	75	nominal
Pontchartrain Railroad	100	70@ 71
Southern Pacific Railroad	25	nominal
Opelousas Railroad		6@ 6¼
Jackson Railroad, 25 paid		7¾@ 8
City Consolidated Bonds		85@ 85
City Bonds for Railroads		74@ 75
State Bonds		no sales.
Louisiana Manufacturing Company		par
Jackson Railroad 8 ₱ cent. Bonds		72@ 75

SPECIE.

American Gold	par @ — ₱ cent discount
Californin Gold	$17 00 @ 17 50 ₱ oz
American Silver, old issue	2 @ 2½ ₱ cent prem
American Silver, new issue	1 @ 1½ ₱ ct discount
Mexican Dollars	4 @ 4½ ₱ cent prem
Five Franc pieces	₱ — @ — cents
Twenty Franc pieces	$3 75 @ 3 80
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$15 30 @ 16 60
Patriot Doubloons	$15 50 @ 15 75
United States Treasury Notes	½ @ ¾ ₱ ct discount

PRESIDENT BANK NOTES.

Missouri	1 @ 3 ₱ cent discount
Indiana State Bank	1 @ 2½ ₱ cent discount
Ohio	2 @ 3 ₱ cent discount
Other Banks, Ohio and Indiana	2½@5 ₱ cent discount
Kentucky	1 @ 2½ ₱ cent discount
Illinois	3 @ 5 ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @ 5 ₱ cent discount
Georgia and South Carolina	1 @ 2½ ₱ cent discount
North Carolina	3 @ 4 ₱ cent discount
Virginia	2 @ 3 ₱ cent discount
Alabama State	3 @ 5 ₱ cent discount
Texas	1 @ 2½ ₱ cent discount
Tennessee	2 @ 3 ₱ cent discount
Mobile	1 @ 1¼ ₱ cent discount
Tennessee Free Banks	8 @ 10 ₱ cent discount
Central Bank, Montgomery	2½@5 ₱ cent discount
Commercial Bank, Selma	5 @ 7 ₱ cent discount
Northern Bank, Huntsville	8 @ 10 ₱ cent discount
Northern Bank Mississippi	40@50 ₱ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₱ acre—$1 00
Land Warrants, 80 acres	₱ acre—80c
Land Warrants, 120 acres	₱ acre—75c
Land Warrants, 160 acres	₱ acre—85c

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BACON, Kentucky, per yd	— 13½ @ .. 14
East India	— 13½ @ .. 14
BALE ROPE, Kentucky, per lb	— 6½ @ .. 8½
Northern	— — @ .. —
BEESWAX, yellow, per lb	— 25 @ .. 27
BRICKS, Lake, per thousand	10 00 @ 12 00
English, Fire	32 00 @ 36 00
BRAN, per 100 lbs	— 60 @ .. 70
COFFEE, Rio, per lb	— 10½ @ .. 11
Havana, good, pr g'a	— 12½ @ .. 13
—— inferior to middling	— — @ .. —
Java	— 19 @ .. 20
Laguayra	— 11½ @ .. 11¾
CANDLES, Sperm, per lb	— 45 @ .. —
Tallow	— — @ .. —
Adamantine	— 20 @ .. 22
Star	— 18 @ .. 21
CORN MEAL, per bbl	— — @ .. —
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¼ to ⅝	— 5 @ .. 8
—— Sheetings, 4-4 to 6-4	— 8 @ .. 12
Bleached Shirtings, ¼ to ⅝	— 4½ @ .. 10½
—— Sheetings, 4-4	— 9 @ .. 13
Brown Lowell Osnaburgs	— 11½ @ .. 13½
—— Virginia ditto, ¼ to 4-4	— 12 @ .. 15
Ticklngs, ¼ to 4-4	— 9 @ .. 18
Stripes and Checks	— 8½ @ .. 16
Itenims	— 7½ @ .. 16
Cottonades	— 12½ @ .. 25
Satinets	— 25 @ .. 75
Cullen Prints	— 5 @ .. 15
DUCK, Russia, per bolt	— — @ .. —
English	10 00 @ 16 50
Am. No. 2 to 10 pr yd	— 19 @ .. 27
DYES, Indigo, per lb	— 40 @ 1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 37½ @ 4 45
Illinois and Missouri	4 40 @ 4 50
St. Louis City	4 50 @ —
FEATHERS, per lb	— 40 @ .. 45
FISH, Cod, per box	1 @ .. —
Mackarel, No. 1, per bbl	11 50 @ 14 00
—— No. 2	10 00 @ 12 00
—— No. 3	8 50 @ 10 50
Herring, per box	— 35 @ .. 55
FRUIT, Prunes, per lb	— 12 @ .. 15
Raisins MR, per box	2 50 @ .. —
Lemons	3 50 @ .. —
Currants, Zante	— 12 @ .. 12½
Almonds, soft shell	— 18 @ .. 21
—— hard shell	— — @ .. —
FURS, raccoon, per skin	— 5 @ .. 25
GRAIN, Wheat, per bushel	— 90 @ 1 25
Oats	— 40 @ .. 43
Corn, in ear, per bbl	— 55 @ .. —
—— shelled, per bushel	— 60 @ .. 60
Beans, per bbl	4 00 @ 5 50
GUNPOWDER, common, per keg	4 00 @ .. —
Sporting	7 00 @ .. —
GLASS, per box of 50 feet.	
American, 8 x 10	1 80 @ 1 90
—— 10 x 12	1 90 @ 2 10
—— 12 x 18	2 80 @ 2 90
HAY, per ton	20 00 @ 22 50
HIDES, W. I. & Mex. flint, per lb	— 16 @ .. 17
Dry salted Mexican	— — @ .. —
Wet salted, heavy	— 6 @ .. 6½
Dry, country	— 12 @ .. 14
Kip and Calf	— 6 @ .. 6½
IRON, pig, per ton	35 00 @ .. —
Country bar, per lb	— 4½ @ .. 5
English, per ton	70 00 @ 80 00
Swedes, assorted	112 00 @ 134 00
Hoop, per lb	— 4½ @ .. 7½
Sheet	— 4½ @ .. 7
Nail Rods	— 6½ @ .. 8
Castings, American	— — @ .. 8½
LUMBER, yard prices:	
Boards, pine, white, per M ft	25 00 @ 60 00
—— —— yellow	15 00 @ 20 00
—— Cypress	25 00 @ 40 00
Staves, p. c., per 1200	40 00 @ 50 00
—— white oak hhd. o	50 00 @ 80 00
—— French butts	40 00 @ 70 00
—— white oak headlag	1 00 @ —
LEAD, pig, per 100 lbs	— 7½ @ 7 50
Bar, per lb	— — @ .. 8
Sheet	— — @ .. 8½
LIME, Western, per bbl	1 — @ .. —
Thomaston	1 20 @ 1 50
MOLASSES, in the city, per gal	— 23 @ .. 29
On plantation	— 23 @ .. —
MUSS, rough, per lb	— 1½ @ .. 4
NAILS, 4d to 20d, per lb	— 4 @ .. 4½
PROVISIONS, per bbl	
Beef, Mess, Northern	— — @ .. —
—— " Western	— 14 @ 16 50
—— " " half bbl	— 9 @

COURT.

death's relentless hand withered them all and bade her leave her kind companion, her three little children, her widowing parents devoted sisters, and an innumerable circle of friends to mourn the untimely departure of one so promising. How dark and inexplicable would be the dispensations of Providence without the truths of revelation to interpret them; and unfathomable as are the wise, but merciful designs of our heavenly Father, how consolatory to be assured that not only his own glory, but the good of those who put their trust in him is especially consummated. What else but this blessed assurance could solve the otherwise enigma of the loss we now record. What else but this could in a great degree relieve the poignant grief of surviving friends and impart comfort to that stricken husband, who has been called to drink the most bitter cup of domestic affliction, and to mourn, under the most affecting circumstances the orphanage of youthful children, and a motherless infant.

I visited her several times before her death, and conversed freely concerning her prospects beyond the scenes of time. I always found her entirely composed and sometimes very happy. She expressed a willingness—yes, rather an anxiety to depart and be with her Lord. She is gone but our loss is her eternal gain. May God sanctify this sad bereavement to the good of her family; and whilst around her dying couch they beheld the saint's triumph over her last foe, may it ever through life constrain the prayer from them all—Let me die the death of the righteous, and let my last end be like his."

J. B. B.

Carrollton, March. 19, 1858.

RESOLUTIONS.

Resolutions adopted by the class of '59, on the occasion of the death of Henry Kinna Wurtz Muse, of Louisiana.

Whereas, it has pleased an All-wise God, whose thoughts are not as our thoughts and whose ways are not as our ways, to remove from earth our classmate Henry Kirke White Muse, of Louisiana, therefore,

Resolved, That by his death we have lost one whose place cannot be supplied—one who, as a member of the class, was always true to its interests and good name, and one who brought to its aid in every necessity a clear head, a ready hand and an earnest heart—one who as a friend was affectionate, self-sacrificing and kind, and through every test faithful—one who as a man was without a peer in greatness of soul. His aspirations were of the noblest cast, meanness was his scorn. Gifted with talents that made him conspicuous among his associates, with qualities that made him eminently loved, his head was inferior only to his heart, his heart too great for the littleness of common humanity. One of whom the world was not worthy.

Resolved, That while by his death his class has lost an invaluable member, his associates an unwavering friend and the world a noble man, yet do we find consolation in the firm belief that the All-wise who has taken from the world one so eminently qualified for usefulness, must have nobler work for him above, which makes the change no loss to him, and in the hope that though he has been separated from his fellow students *here* to be co-worker with that innumerable company of angels, we, by emulating his virtues may yet be prepared to be with him *there* fellow-students of those mysteries which only they can learn who stand around the throne.

Resolved, That his most endearing monument is our memories, his epitaph is engraven on our hearts, yet that we deem it fitting as a manifestation of our love and esteem, and we do hereby resolve to erect a monument to his memory.

Resolved, That with the family so sadly bereaved we deeply sympathize, and for consolation would humbly point them to that God whom he reverenced.

Resolved, That his class wear the usual badge of mourning for ninety days.

Resolved, That a copy of these resolutions be sent to the afflicted family of our late class-mate.

Princeton, N. J., March 20, 1858.

OBITUARIES.

CHILDREN'S COLUMN.

Edited by Mary.

"PLEASE GOD, LET LILLY LIVE."

BY MRS. SIGOURNEY.

The west had shut its gate of gold
Upon the parted sun,
And through each window's curt'ning fold,
Lamps glimmered one by one;
And many a babe had gone to rest,
And many a mother's breast,
Still lulled its darling care,
When in a nursery's quiet round,
With fond affection circled round,
I heard an infant prayer.

Yes, there it knelt—its cherub face
Upraised with earnest air;
And well devotion's heaven-born grace
Became a brow so fair;
But seldom at our Father's throne
Such blest and happy child is known
So painfully to strive;
For long, with tearful ardor fraught,
That supplicating lip besought,
"Please God, let Lilly live."

And still the imploring voice did flow
That little couch beside,
As if for "poor sick Lilly's" woe
It could not be denied;
Even when the balm of slumber stole
With soothing influence o'er the soul,
Like moonlight o'er the stream,
The murmuring tone, the sobbing strife,
The broken plea for Lilly's life,
Mixed with the infant dream.

So Lilly lived—but not where time
Is measured out by woes;
Not where cold winter chills the clime,
Or canker eats the rose;
And she who for that darling friend
In agonizing love did bend,
To pour the simple prayer,
Safe from the pang, the groan, the dart
That wounds the mourning parent's heart,
Lives with her Lilly there.

BOASTING.

Anna Strong was a sad little boaster.—Though she meant to speak the truth, she was so vain and thoughtless, that no one could believe her.

She always wanted a long lesson. She would say, "I can learn it all; it is not too hard for me;" though when her class was called out to recite, she was very often sent back to her seat to study.

If anything was to be done at home or at school, Anna would always say, "*I* know how; please let me do it," even if it was a thing she could not do at all.

Miss Eaton was Anna's teacher. One day she wished some one to point to the name of the cities on the large map, so that all the girls in the class might know where to find them.

"O, let me do it," said Anna; "*I* know how as well as can be."

"Yes, you may do it," said Miss Eaton; but Anna could not point to a single name that her teacher called.

"You are like a silly little pigeon I used to hear about when I was a little girl," said her teacher.

A bright-eyed little girl, raising her right hand, said, "O, please tell us about the pigeon."

"The story," replied Miss Eaton, "is, that when the pigeon first came into the world, all the other birds came and offered to teach her how to build a nest.

"The cat-bird showed her its nest, all made of sticks and bark; and the sparrows showed her theirs, which were woven with moss and hair. But the pigeon, walking about in a very vain way, and turning her head from side to side, said, '*I* know how! *I* know how to build my nest as well as the best of you!'

"Then the black-bird showed his nest, which was fastened to some reeds, and swung over the water; and the turtle-dove said her was easier to build than all, for it was quite flat, and made only of sticks laid together. But the pigeon turned her pretty head as before, and said, '*I* know how!'

"At last the birds left her. Then the pigeon found that she did not know how at all; and she went without a nest, until man took pity on her, and built a pigeon-house, and put some hay into it.

"Now, children, though the story of the pigeon is only a fable, and not true, yet you may learn from it a very useful lesson.

"Little boys and girls, who are vain boasters, are laughed at by others, and only deceive themselves. Like the silly pigeon, they say, 'I know how!' but they often find to their sorrow, when it is too late, that they do not.

THE PET CAT.

Many a little girl has a cat for a pet. A cat is a nice pet, and soon learns to love its mistress. It will rub itself against her dress, lick her hands, climb on her shoulder, rub its face against hers, and go to sleep in her lap.

Some people say that cats love only their homes, and do not care for those that feed them. Others say this is not so, and, indeed, I have heard many stories of the love of the cat for its master or mistress. One dear kitty, whose mistress died, went to the room, sat in the empty chair, and walked over the toilet mewing and crying pitifully. A day or two afterward the poor creature was found stretched out dead on the grave of her mistress.

PROFESSIONAL.

J. O. FUQUA, J. B. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison; Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 126 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally—St. Louis. Ogilvie, Macauly, Broadwell & Payne, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6 2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-6m

A CARD.
DR. S. GILBERT, Sr.,

HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.

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Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

JOSEPH C. BEALL,

ATTORNEY and Counsellor at law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than 18 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.

☞ References can be furnished if desired. mh21-1y

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Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has its start. There are no IFS nor ANDS, humor is humor, be it about it sitting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, worm-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very angular feelings, but you must not be alarmed; they always disappear in from four days to a week—There is never a bad result from it, on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

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jy11

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J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 23-1y

Centenary College, of Louisiana.

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Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep20

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REFERENCES.—Hon. President and Professors of Centenary College, Jackson; and Rev. H. N. McTyeire, New Orleans. Feb 20 2t

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AUTOBIOGRAPHY

OF THE REV. WILLIAM STEVENSON.

[CONTINUED FROM OUR LAST.]

Some months before I received license to preach, my wife was converted to God ut a night meeting, where the society met to prny together. She went on to meetlag with a brother and sister Anderson, at my request, and I remained at home to take care of the children. When she started I said, be suro to get religion before yon return. After they went on I went to secret prayer, and while praying for my wife that her soul might be converted, I had strong faith that she would return home happy in God. It was clear moonlight, and I was engaged in a little work, which I could see to do by moonlight. While at work I felt assured in my mind that God would convert my wife that night. I think my confidence was about as strong as that she would live to come home. The meeting contlaued late; I waited in great confidence until I heard them coming. I went nn the road to meet them and rejoice with my wife, which was even so. The moment she saw me, she broke out afresh, giving glory to God for what he had done for her soul. This was a happy time with us both. Now we were of one heart and mind in spiritual things as well temporal.

Not long after, our eldest daughter Elizabeth was brought to the knowledge of God, being only nine years of age. This was at a night meeting at my own house; all were satisfied, saint and sinner, that God had wrought a powerful change on the soul of the little girl. Her experience and language, while declaring what God had done for her, was convincing. She lived in the Church through life, married and died in great peace. Glory to God for all these blessings. I followed farming, worked diligently to supply my little family. My wife and children were all industrious, and all went on well. We had three meetings every week and sometimes four, one on the Sabbath and two or three at nights. There was a great excitement, many convictions and conversions, which was a means of bringing the people together to these meetings; for even the thoughtless would go to see new things and be caught in the gospel net. Some would come to laugh at others for their weakness, and they themselves be taken suddenly by the power of God, and thrown down, and lie almost lifeless for hours; then awake praying for mercy, and after a while arise praising God and exhorting all aroaad them who had not turned to God, to turn and live; and, perhaps, in a few minutes after their own conversion, join in prayer for mourners, surprising all who heard them, for they prayed like old, experienced people or preachers. God put a new language into their mouths, never spoken by them before. Every mouth of opposition was stopped. Children of seven or eight years old told of the wonderful works of God. The old told how a man can be born again when he is old. All this I have seen. Young, proud gentlemen and fashionable ladies would fall in the dust, cry to God for mercy, come through, and speak aloud with a boldness and language unknown to themselves before. This great work began, I think in 1800, to be very general, yet it had been experienced among the Methodist people from the time of their first preaching in Tennessee and Kentucky. It had never produced such a great reformation and general excitement until the year 1800. In the fall of the same year I witnessed at the camp meetings and the other meetings, such things as I had never seen before; but I had read of like or similar work in Europe and in America. Men of sound thinking and morals always acknowledged that the people were greatly reformed and made better under these extraordinary visitations, and every good man prayed, "O Lord, as it does so much good, send us more and more of it until the whole earth is filled with the knowledge of thy truth." But some of the mole-eyed opposers spoke evil of these things, and finding tares among the wheat, were for pulling up the wheat, because an enemy had sown tares in it. They were for clean work, cutting down young corn because there was some grass and weeds among it. Such men know little, reason badly, and do much harm. Very few of this class were made subjects of the work of grace in this revival. One of them is wiser than seven men who can render a reason. Perhaps some even of these may find mercy, as we are commanded to pray for all men.

A blooming, daring, full-faced young woman, Mrs———, came to one of our camp meetings, saying on the way, When I get there and they begin to shout and cry glory to God I will shout glory to the devil and see how they will like that. She came; the work began in the meeting house; she arose and stood on one of the seats to do what she had promised; but her mouth was stopped and she fell all along on the floor, lay some time like a dead person, after which she cried out, "I am damned, I am damned; hell is my portion; there is no mercy for me. I am gone, eternally gone, hell is my portion." Christians prayed for her; but she still affirmed there was no mercy. She remained in this state about twenty-four hours, in despair affirming there was no mercy for her, until her case really appeared hopeless. At last she began to pray for mercy, and God in great mercy spoke peace to her soul. This case had a salutary effect on many. I witnessed her conversion, saw her sometime after happy in God, and I hope she will prove faithful to him who brought her from the jaws of hell.

I saw a young man at this place, who had been very wicked: he was struck with a power which jerked him with great force. He commenced a kind of dance, looking and talking hopelessly, saying, I have often danced to please myself but now God makes no dance against my will. After some time he fell and was carried off by his friends. Many cases of the same kind occurred, no person being able to tell us why it was so, not even those who were exercised so strangely. All they could say was, they believed God had sent it on them for their good. Some were so opposed to the exercise that they would not go where it was, and some of them took it at home. The professors and non-professors had it frequently. It was not in consequence of new doctrine or excitement in the preaching of the gospel. I saw no difference in the present and former manner or doctrines, in the preachers or preaching; and all I can say about it is, I never felt it myself, but I believe God sent it on some for good. I felt resigned and said, thy will of the Lord be done.

There were some things among the people at times which appeared miraculous. Once we met at the house of brother Baker, who was confined to his bed by the epidemic or influenza; his case appeared to be dangerous. A prayer meeting was agreed upon, and while prayer was made for him that God would heal and raise him up again, he arose from his bed, praised God, saying the Lord had healed him and he was perfectly well. We continued sometime with him that night and left him as he said well and said afterward that he felt that affliction no more.

Another case: An old man, sixty years of age, was taken with the fever. Medicine failed; he and his family despaired of his recovering and sent for me to come and pray for him. I did so in the morning. He asked me to preach there that night, and the appointment was circulated and the house filled at early candlelight. I read, sung and prayed; then read the text: "It is appointed unto men once to die, and after this the judgment." I spoke of the certainty of death and judgment. I then pointed out the preparation for both, and while offering the atonement made by the blood and all-sufficient sacrifice of Christ, he began to praise God aloud in his bed. His friends and children gathered around him. I ceased to speak; as the house was filled with the praise of God. After a little time I went to the bedside; he reached out his hand to me saying, God has cured both my soul and body and I am now well and happy, and it was even so. His body was healed and his soul converted, all by believing in the Lord Jesus Christ. What was this? By what power was the man healed? All was done in an instant, the beholders being witnesses. The above is true, call it what you please. O God, I will praise thee—amen. This man's name was Williamson. At another time I met a congregation of people, who had assembled for preaching and praying where a young woman was lying and expected to die. Being somewhat of a stranger, the preacher, brother Copeland, who lived in the settlement, pressed me to preach. I thought I would take the same text—"It is appointed unto man once to die," etc; and while preaching the Lord was powerfully present and the young woman proclaimed aloud that God for Christ's sake had forgiven all her sins and healed her afflicted body. And brother Copeland told me afterwards that she was raised up from that hour and made whole. Jesus Christ is the same, yesterday, to-day and forever. All things are possible to him that believeth; but without faith it is impossible to please God. Many did not believe in those things, and spoke against those who do, calling them fanatics, etc.; and yet they visit the sick and pray for them that God may heal and raise them up again. What do they mean?

At another time a brother in Christ was brought to the door of death to all appearance; medical aid failed; he was deeply impressed that God would heal him if he would use the scriptural means pointed out by St. James. Accordingly he proceeded to obey in sending for such as the word of God designated. When we came where he was he told us for what purpose he had sent for us. I said, if thou canst believe, all things are possible to him that believeth. He said he did believe. We united in prayer for his recovery and he was strengthened in time of prayer to believe, and from that hour his pains and fever left him. He was very low and weak, but soon recovered health and strength, and professed to be made whole through faith in the Lord Jesus Christ, afterward testifying that Christ had yet power on earth to heal; and why not if the promises have not failed? O, said a good brother to me, such things bring scandal on the Church when known in the world. What will the world say about us? I do not believe in miracles in these days. Said I, You preach in all your sermons, Only believe in the Lord Jesus Christ and thou shalt be saved; you now, this moment, thou shalt receive the forgiveness of all thy sins and have peace with God. If we believe not in miracles, why preach them in public in the pulpit, and then deny them in the world? The cure of a bodily disease is great, but that of the soul much greater; if we receive not little things, how can we expect the greater. If running with the footmen weary us, how shall we contend with horsemen; and if we receive not earthly things, how shall we believe the heavenly? But according to thy faith so be it unto thee. We speak that we do know, and testify that we have seen. The prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. These promises are yea and amen to him that believeth.

Again: it may be that God sees as man seeth not; it may not be his will to heal or answer our prayers in that thing or case then; but after the man has suffered awhile. The prayer of faith may be answered some time after; therefore we should be resigned and say "Thy will be done." It is said by some it cannot be proved that any are cured or converted in answer to prayer, that might not have been without prayer. But this is saying too much; for God has said, The prayer of a righteous man availeth much, and they that ask to them it shall be given, and he that believeth not God hath made *him* a *liar*. It is a damning sin to say that God is not true and will not do what *he* has promised us. O beware of this great sin laying the blame on *Him* and excusing ourselves. God cannot lie. Our faith may fail; but *his* promises can not fail him that believeth. Then let us repent for our unbelief and say, "Lord increase our faith."

For the N. O. Christian Advocate.

PULPIT THEMES.

The Bible is a pandect of duty. It is the oracle that counsels man on his pilgrimage, that utters prophetic glory to the righteous and mouitions of warning to the wicked. It is a history that runs parallel with the grand eras of humanity, and which by prophecy autedates the epochs of the mystic future. It carries with it in its triumphal march down the succession of centuries the authority of God, and the attatus of *his* divine energy. Preserved by his providence in the past, it challenges all the revolutions of the future. No book has such themes to inspire human genius with as the Bible. It has been the inspiration of historians for centuries to equal the inimitable record of the Pentateuch. No lyre ever trembled beneath poesy so grand, stirring and pathetic as is recorded in the psalms of David, and no epic of antiquity equals the vaticinations of Isaiah. No philosophy nearly approximates to the teachings of Christ in his Olivet sermon. No logician ever pushed his processes to nobler conclusions than the apostle Paul. No human genius ever lifted a curtain behind which were such glories as John in his apocalyptic visions. In the Bible is spiritual and intellectual food suited to a great variety of appetites. The lover of annals will not find anywhere a history more faultless than the five books of Moses. This carries him back to ages so distant that the foot of tradition even falters in the dimness of early ages. Grecian mythology could speak obscurely of a Hesperides and its golden apples—of the fall of the Titans, and opening of Pandora's box; but this temple of historic truth dates its corner-stone with the birth of creation itself. The poet-fancy can ask for no richer strains than the sweet bard of Israel sings in his experimental, doctrinal, and prophetic psalmody. On the pages of none of the philosophers of the illustrious ages of Augustus, Alcibiades, and Pericles can the lover of wisdom read such ennobling precepts as are recorded by the evangelists, as they fell fresh from the lips of Christ. More highly favored was the Olivet audience when they listened at Christ's baccalaureate on the day of the world's graduation in philosophy, than ever were the students of the porch, and groves of sacred academies with such hoary preceptors as Aristotle, Socrates and Plato. With this great book, radiant in each syllable with heavenly light, the ministry of the word are entrusted. They are the stewards of the mysteries of God—far more honorable their ministry than the priesthood of Delphian oracles, and Dodonean oaks—far more sacred the trust than vestal fires to the virgin priestess. What then is the minister to preach? "Go preach my gospel," answers Christ. And is this enough for these heaven-commissioned proclaimers? Yes, it is the embodiment of all virtuous human thought. It is prophecy, sacrifice, type, projecting their shadows around the cross of Christ. Nature and Revelation are a unit, and to the minister belongs the whole range of intellectual pursuit. There can be no discrepancy between God's natural and moral world; for he who marshaled stars in order, laid the foundation of universes, regulated the laws of gravitation, and marked out the track of comet-flight, was the same as *He* who, fire-girt, delivered the law to Moses on Sinai, and who stamped with bloody seal salvation "finished" on the rolling mount of Calvary. But scientific, philosophical, and metaphysical truth will not convert the world unless it is leavened with Christ, as the only name given under heaven whereby men can be saved.—Philosophy did very well for Aristotle and Plato, science for Newton and Keplar, mechanics for Watt and Fulton; but nothing will do exclusively for a minister of the Church but the gospel of Christ. It may be well for him to know the delusions taught in the Koran, the Vedas of the Hindoos, the Zendavesta of the Persians, the myths of Rabbinical writers, the fables of mythology, the philosophy of the ancients, the pretensions of modern spiritualism, and the revelations of Swedenborg and Joe Smith; but the Bible must be the man of his counsel, the great text book of his profession. Let him know the horrors of Indian Suttees, the butchery of the Thugs, and the martyr-fires of Smithfield; but let him know more of the glories of Calvary's tragedy and the merits of its crucified victim. If the infidel ascends to the stars to make astronomy a witness against the Bible, let him mount to the heavens too, and, like the eloquent Chalmers, make every burning world declare the glory of God. If the skeptic rends the rock and enters the deep arcanum of nature to make its hidden mysteries witnesses against the truth, let him go there too, and, like Hugh Miller, make every rock testify to the divinity of his holy religion. Let him cull the choicest flowers of rhetoric, he can never weave too brilliant a garland for the brow of Christianity. Let him construct the graceful syllogism, he can never out-argue Paul. Let all that science, philosophy, poetry, genius, and eloquence can do for the minister be done—for never were themes so grand committed to man as he weekly carries with him into the sacred desk—but oh, if Christ be not in all, how tame, how spiritless, how unprofitable his ministrations to immortal souls! Christ then should be the grand center of pulpit themes, around which all else must revolve as satellites. The cross of Christ must be the central idea of every sermon, to which every thought should gravitate. Let no minister say, that the age demands rationalistic speculations, sublimated thoughts, scientific expositions and philosophical theories; for high as moralists and religious men have soared they have given us but a meager analysis of man and but a dim glimpse of his Creator. The Bible is replete with the most elevated subjects, and the world grows more and more impatient to hear them expounded. The convicted sinner will never get tired of hearing, "It is a faithful saying that Christ Jesus came into the world to save sinners." The battle-scarred Christian soldier will never weary of hearing of the golden crown and the victor's palm. The Christian pilgrim is consoled when he hears of the "city that hath foundations," within the sacred enclosures of which "there remaineth a rest for the people of God." Men may hear *too much* rhetoric, philosophy, and science from the pulpit; they may hear too much wrangling and bitter controversy; they may hear too much of creeds, formulas, politics and ordinances; but about Jesus and *Him* crucified they can never hear enough. When a minister gets tired preaching the cross of Christ he had better leave the pulpit. When the people get tired hearing about Christ, they had better examine themselves to see whether they be in the faith. "God forbid that I should glory save in the cross of Christ."

H. A. M. HENDERSON.

Newbern, Ala., March 25, 1858.

For the N. O. Christian Advocate.

NON-SECTARIAN METHODIST SCHOOLS.

Bro. McTyeire: I was much pleased with the communication under this heading from our worthy Bishop Andrew, in the Advocate of the 20th March.

I would not presume to enlarge upon this subject after the exhibitions of such a head, heart, and pen as Bishop Andrew's; but I may offer some thoughts collateral at least, which may have some bearing upon the subject of our Methodist schools.

1st. I believe it right to have it understood that religion, as the Methodists believe it to be from the Bible, is taught in our Methodist schools, academies, and colleges—not a narrow, selfish, self-righteous, Pharisaic religion, but a broad, catholic religion, which tolerates other evangelical religious denominations, and which ever utters the Publican's prayer, "God be merciful to me a sinner."

2d. I believe our people, *the Methodists*, should be urged, through the press and pulpit, to patronise our own institutions of learning, and not patronise those, Pharisaic, exclusive, self-righteous institutions in which their children are ever under par.

I need not elaborate the first proposition; all pious Methodists as much desire a true, correct, pious development of the moral and religious, as the mental endowments.

And I ask simply this question: Where will you find religion developed in our country? Will you go to the Presbyterian, Baptist, Episcopalian, or Catholic institutions of learning? Or will you go to those of the Methodist, where they have their constant revivals? I leave every intelligent reader to answer the inquiry.

Under my second head I may say more. It is much to be regretted that our wealthier Methodists seek too much to place their sons and daughters in the fashionable institutions and into fashionable society, rather than in such institutions as shall best promote morality, religion, and fill useful stations in life. Hence we so frequently find them sending their children (more particularly their daughters) to fashionable schools. These, you know, are not Methodist schools, for they have none such, and we may hope never will have. Are our Methodists aware of the estimation in which their sons and daughters are held in these fashionable schools? A majority of the pupils in these institutions are taught from early childhood to believe that Methodists, or Methodism is a reproach—that it is only the common, the low and the vulgar who are Methodists. We know whereof we affirm. This sentiment may be heard from an adjoining apartment, or reported by some personal friend: "What! Miss A. a Methodist? impossible; her father is rich and stands high; it cannot be." And constantly, by direct and indirect remarks, is the religion of this Methodist pupil and its parents berated, and "*the Church, our Church*, is the only Church, and the aristocracy, the wealthy, and the elite are its votaries." This is not ideal but real, and has been learned as the sad experience of too many.

Shall we concede the point that we have not as good schools as other denominations? No, verily. We have institutions of learning, and not a few, equal in scholarship to any in the land; and we think we hazard nothing in the opinion that more attention is probably given in our Methodist institutions of learning to make thorough the scholarship, and less attempt at superficity and show than are to be found in any thing like the same ratio in the institutions of learning of other Christian denominations.

There is more of caste and aristocracy in the institutions of learning in this country than many are aware of. This spirit is hurtful to good citizenship; it is hurtful to religion and all the best interests of our country; and when incalculated in youth, is apt to mark all after life. Other denominations may patronise our institutions of learning with more propriety than we can patronize theirs; and why? We teach the necessity of a new birth and true and vital piety, and at the same time give the right hand of fellowship to all evangelical Christians of every denomination. Here we speak merely in a religious point of view. Not so with others, especially the Baptists, Episcopalians, and Catholics (the latter however, we do not class evangelical, but mention them because they too are sometimes patronised by Methodists.) The Baptists will not take the eucharist with the most pious of the land, unless they are immersed; and so they will teach Methodist as well as Baptist children. The Episcopalians do not admit the validity of any Church but their own, claiming to be in the succession, and they alone are right and all others wrong. This they teach Methodist children as well as their own. The Catholic, as a society, is one of exclusiveness in religion, having no sympathy or concord with Christians of the orthodox Churches whatever; believing in the purity and holiness of the Pope, and a part of whose religion is an eternal hatred and warfare upon Christianity. This they teach Methodist children as well as Catholic.

I, therefore, conclude that it is better for our children, our church, our country, and our God to patronise our own schools, those that are *our schools indeed*, where the fashions, dancing, &c., are not the highest considerations; but where all the graces of body, mind, soul, and spirit are taught in their highest beauty and perfection.

We hope our preachers and editors will emulate the example of Bishop Andrew, and constantly urge our people to duty in the premises.

March 21, 1858. ALABAMA.

OURSELVES AND OUR SAVIOR.

O, did we but know ourselves and our Savior! We are poor, but he is rich—we are dead, but he is life—we are sin, but he is righteousness—we are misery, but he is mercy, we are lost, but he is salvation. If we are willing, he never was otherwise. He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost, all who come unto him.

The word of God must not hang, like a jewel only in the ear, but it must be cabineted and locked up in the heart as its safest repository.

Culverwell.

The sun is like God, sending abroad life, beauty and happiness; and the stars like human souls, for all their glory comes from the sun.

For the N. O. Christian Advocate.

THE FIRST LIGHT.

Williamsburg, La., March 14.

Mr. Editor: In the Christian Advocate for March 6, there is an article headed "First Light" signed "W," in which the writer endeavors to prove that the six days of creation were "days of four-and-twenty hours duration," in opposition to some previous writer who maintained that they were "years, or centuries, or even thousands of years." Now, will you allow me, through the medium of your excellent paper, to ask "W" What is it that governs *our* day of four-and-twenty hours? Is it not the revolution of the earth round her axis? Is it not her turning to and from the sun? But the earth itself was not even formed till the *third* day. How then could there have been any revolution? For, the *two* first days there was nought but "light, "shimmering, dancing, gleaming and sparkling upon a wide, chaotic waste of waters, till the Spirit of God moved upon the vast abyss and made it pregnant. Then the third day the earth, in obedience to the divine command, upheaved her maternal bosom, Venus-like, from the watery waste and blushed into verdant beauty under the smile of Omnipotence. Still there was *no* sun to turn to or from. That's "First Light" beamed in all its pristine loveliness on a sunless world, coloring with its rainbow hues the many-tinted greens of "grass, herb, and fruit-tree." What was that "Light?" Of what was it composed? Was it a blending of the primitive colors into one grand harmonious whole and magnificent diapason of shade? I know not. I only know that He who called into being pronounced it "good."

The *fourth* day arose, and "God said, let there be lights in the firmament of the heaven (for what?) to divide the day from the night; and let them be for signs, and for seasons, and *for days* and years." The great Creator evidently then intended the "sun to rule the day and the lesser light to rule the night." But where was the meter for the twenty-four hours before the sun had an existence, or at least before it held its present situation with regard to our earth? What measured duration for the first three days? Surely not the sun. Glorious orb, though he be, even a Gheber must acknowledge he was powerless *then*: not one dancing sunbeam glinted across the new-born grass, herb or tree, or made the pale pearly dewdrop crimson at its own beauty, till the *fourth* day. Scripture tells us that "One day with the Lord is as a thousand years, and a thousand years as *one* day." And the prophet Daniel in chapter ix, 25th, 26th, 27th verses, uses the word "weeks" frequently, though we know that *term* did not mean a period of seven days, but "weeks of years," each *day* symbolising a *year*. And might not Moses have used the word "day" with similar latitude?

As there was no earth to turn on its axis, no sun to turn to and from for the first three days, it certainly appears reasonable to conclude that the "evening and the morning" could not have meant a definite period of four-and-twenty hours. "W" asks, "What reason or necessity could there have been for such a great length of days and nights? Could not God have accomplished this work in a short as well as a long time?" Most certainly the Omnipotent could, had He so willed, have called this world into being in the twinkling of an eye. And allow me to ask "W" Why He took six whole days to do what He might have accomplished in a moment?

We only know that it is God's sovereign will and pleasure to work by means; and what we finite creatures ought to do in contemplating the works of the Infinite is, humbly to bow our heads and say, "Even so, Father, for so it seemeth good in thy sight;" and "where we can't unriddle, learn to trust."

J. C. R.

For the N. O. Christian Advocate.

ANOTHER WORK ON BAPTISM.

Messrs. Stevenson & Owen have in press a new work on the subject of baptism, entitled "Theophilus Walton, or the Majesty of Truth; being a reply to Theodosia Ernest," by a member of the Alabama Conference.

I have had the opportunity of an extended examination of the manuscript of this work, and I believe it a valuable addition to our large stock of works upon this well worn subject. It is a thorough, searching, and learned work, bringing forward more facts not in the possession of the many, than one would have anticipated upon so hackneyed a subject as that of baptism. The author emphatically carries the war into Africa, by the use of weapons which Baptists are so fond of using in discussions. He shows by the testimony of leading Baptist historians and writers that many of their favorite hobbies and positions are utterly destitute of foundation.

The preposterous claim of an unbroken succession of immersions and of the antiquity of the Baptist Church are effectually disposed of, upon testimony that will be found impartial. In doing this, the author shows clearly how little reliance can be placed upon the statements of zealous immersionist partizans upon the simplest questions of historic fact. The author of "Theodosia," if he has ordinary sensibility, must feel himself a dishonored man; and that his personal reputation, to say nothing of his literary character, will need repairing. One can hardly forbear pity even for an opponent, whose ignorance or fraud is laid bare so unmercifully. The reader will conclude, we judge, that he would have done better to have kept to the work of cleaning teeth than he has in this attempt to free immersionism from its difficulties.

Some of the favorite canons of criticism and interpretation adopted by Carson, Gale, etc., and used by "Theodosia," are taken up and carried to their results, and their utter fallacy and absurdity shown. The author has taken nothing on trust where the original sources of information were within reach, and he has spared neither labor nor expense to procure them.—The disciples of Mr. Carson, and the admirers of "Theodosia," will find some of his translations and proof-texts placed in a disadvantageous light—and now and then, a little party fraud pointed out.

We recommend to our brethren, wherever "Theodosia" has been circulated, to put this work in the hands of the community. We predict it will produce a *calm*.

J. H.

Nashville, March 25.

PULPIT PRONUNCIATION.

The Presbyterian *Banner and Advocate* says: "The good old possessive pronoun, my, is losing its distinctive enunciation, being changed into the objective mo, or, worse still, into a short mi and made to rob the word which follows it, of a letter. Thus, we have 'mis-oul,' 'min-eart,' 'null-ove,' 'nig-od,' instead of my soul, my heart, my love, my God."

One man's misconduct may lead a host into a snare; beware how you follow man: "The prudent man looketh well to his going."

For the N. O. Christian Advocate.

YOUNG PREACHERS IN CHARGE.

Mr. Editor: Permit me, for the first time, to speak a word through your paper against an evil as I conceive, of which I have felt the effects, that of putting young men in charge of work before they are ordained. I do not intend to question the wisdom of the Conference, nor of the Bishop; but I think it an oversight—one which prevents us from doing what is required of us.

1st. We can not solemnize the rites of matrimony, which is sometimes very necessary.

2d. We can not administer the Lord's supper. In case the Presiding Elder should not come to quarterly meeting it is a complete failure, which often causes complaints to arise in the society.

3d. We can not receive a member into the Church, because the Discipline says no member shall be received into full connection until he or she be baptised, and we cannot administer that ordinance. If a member be on his death bed and wishes to be baptised, we must send 40 or 50 miles for the P. Elder or the preacher of another circuit; and before they can reach the place the poor soul likely is ushered into eternity without receiving that ordinance which Jesus Christ hath said those to whom we preach must receive.

4th. It has a great tendency to impair our usefulness. The continual cry is, "Our preacher is not ordained: I cannot see what the Conference means by sending us preachers that are not ordained."

By this means the young man learns that his labor is not appreciated. He feels like David did when he fled from Saul and left his sword at home—he has nothing to fight with; or as Samson, shorn of his locks, he becomes weak, and very soon he finds the Philistines upon him; and very often it is the case he is taken captive. Then, if he does nothing, as might be expected, the people are down on him, and the Conference is down on him. Likely the next conference year he is sent to the swamp, and the next locates; so away goes the most brilliant intellect that we have into obscurity just by exposing it to the frost while it was young.

Many of my young brethren who see this article will respond amen; for many of them have felt the smart of it.

M. D. FLY.

HOSPITAL FOR SLAVES.

Dr. Sam. Mitchell, of Lake Boliver, Mississippi, in a letter to the Vicksburg Whig of the 10th, suggests to planters the propriety of erecting hospitals on their plantations for their sick negroes. The subject is worthy of consideration by all large slaveholders. Dr. M. gives many reasons why such should be provided, and the character of the buildings. We will quote his language:

Some of the reasons for building hospitals are: First, a negro can be made more comfortable; second, when convalescent, can have a regulated diet, &c.; third, the physician has a much better opportunity to succeed; fourth, can have a practiced and disciplined nurse; fifth, when two or more are sick, saves time and trouble to the physician, and he knows where to find them; sixth, no cases are dismissed until cured, hence chronic cases are avoided; seventh, chronic cases can be more successfully treated; eighth, the ministers can visit them without visiting every filthy cabin, &c. In fact, all the reasons in favor of these, and their usefulness is universally admitted. Like everything else in this new country, it requires only to get them in the spirit of a thing, and they will build hospitals worthy the name.

With regard to the plan of a hospital, not much need be said; there should be from three to six rooms, according to the number of negroes. Four rooms are necessary, one for negro men, one for women and children, one for nurse, one small one for medicines, &c. They should be arranged so as to be perfectly ventilated, or made almost air tight, the rooms should be large and very high, the most important is management of them, &c. A good and trusty nurse. The hospital should be well paled in and gates under lock and key. No communication with any outside negroes should be allowed unless by special permission.

STOP MY PAPER—TIMES TOO HARD.

The *American Presbyterian* thus treats this complaint:

"I like your paper very much, but I must stop my subscription: times are too awful hard," writes a subscriber to us; and there is nothing left for us but to obey the order of the good man. His paper is stopped.

But as we do not wish the notion to be a popular one, let us look at it for a moment.

What has he saved? Two dollars and, with the postage, twenty-six cents, just about what he would give for a boot, (not a pair,) a hook, a hat, (not a good one either,) or a few pounds of butter.

What has he lost? His religious paper for a year. Its fifty-two visits, its instructive correspondence, its hints and encouragements, its columns of news from the Old World, its reports of the progress of Christianity abroad, of its trials and difficulties, its records of revivals at home, its stimulating appeals, its notices of the movements and controversies of the day, and its narratives for the family circle. The missionary societies to which he contributes will hold their anniversaries and render their reports, but he will not hear them. Great religious movements in China or India may thrill the Christian world, but they will not reach him. The Churches of other towns or States will be revived, but the news will not awaken him. "The times are too hard," and to save the price of that *one boot*, he has lost it all.—His family, too, will miss the weekly visits of their paper; but the times, the times are too hard. We are sorry for it.

Newspaper Honesty.—The editors of the Rochester (New York) Democrat, state that during the twnty years that that paper has been published, there has accumulated as indebtedness on its books in subscriptions of $50,000:

This sum is, in itself, a sufficient fortune for any reasonable man. And the statement shows how little honesty is considered necessary by men in their intercourse with newspaper proprietors, as though to cheat a printer were not as great a crime as to cheat a shoemaker, or a grocer, or a haberdasher.

This office has some thirty thousand dollars owing to it, and owing too mainly by men who can pay what they owe without missing it. If one desires to know who are the most honest men in the State or city, let him get a peep at his newspaper accounts.—*Albany Tribune.*

Keep your temper in disputes. The cool hammer fashions the red-hot iron to any shape needed.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

[illegible] us so per annum in advance.

NEW ORLEANS:

SATURDAY, APRIL 30, 1859.

We beg to remind the preachers again of the resolution of the Conference to take up collections [illegible] the expenses of the delegates to the approaching General Conference. The amount should be in the hands of the nearest delegate to you, by the 20th of April.

The Widow's Mite.—A letter, inclosing a twenty dollar bill, dated April 8, but without any pointer to its writer or the location from which it emanates, has been addressed to and received by the editor. The donor says: "I leave it to your judgment how to dispose of it, among the many claims of charity and benevolence." It is sent "armed by faith and winged by prayer."

If the writer will peruse the forthcoming annual report of the Missionary Society, the destination given it will be seen.

Missionary Bible Society.—The M. E. Church is said to contribute one-fourth of the funds of this [illegible] society, but to have only one-[illegible] of its management.

Growth of the Tennessee Baptist.—The Methodists have for a long time kept this man and his paper before the public—helped him to notoriety and it to a large subscription list. Despite his known bad qualities and temper, the opposition of our Church gave him sympathy and strength in his own. Methodists having, at last, hit upon the sound policy of letting the *Tennessee Baptist* alone, Baptist papers are after the editor and his sheet. The *Southern Baptist*, [illegible] speaks of "the Inquisitor"—"the virus of his spirit." "The bubble is bursting; the noisy humbug has nearly collapsed."

The desperate condition of Mr. Graves and his partisan[illegible] excites our compassion. We have never beheld a set of men in a more forlorn and distressing extremity. When a few months since we took a just occasion to denounce the impudent pretensions of the Inquisitor, we did not hope so soon to see the denomination marshalled against him and thundering its indignation in his astounded ears."

Rev. Liberian Bishop.—An African correspondent of the *Baltimore American* says: "The Liberia Conference, which has just adjourned, elected Rev. Francis Burns as their bishop. It was a judicious election, as Mr. Burns has been superintendent of the Methodist mission in Liberia for a long time, and no one is better acquainted than he with the condition and wants of the people. He expects to visit the United States during the ensuing summer, for the purpose of being ordained."

Wesleyan College, S. C.—The catalogue for 1858 is before us. Rev. H. A. C. Walker, President of Board of Trustees. Faculty—Rev. W. M. Wightman, D. D., D. Duncan, A. M., Rev. W. Smith, D. D., J. H. Carlisle, A. M., W. Dupree, A. M. Two classes in the history of this institution, have been graduated. The present Senior Class numbers 18, the Junior 16, the Sophomore 18, the Freshman 14. R. W. Boyd, A. M., is principal of the Preparatory Department, which is well patronised.

No college in the South, whether state or denominational, can show an abler faculty.—Social surroundings and outside educating influences, like those of Spartanburg, S. C., are no small advantage to students. The State University, at Columbia, will ultimately pale before Wofford in extent of patronage and influence, as already it does in the scholarship imparted and the order maintained. Those two, planted in generous soil, are a test of great principles. They are looked to, from without the limits of the state, with growing interest.

Death of Rev. B. Hodges.—By the *Mississippi Baptist* we are informed of the death of this eminent minister of that Church. He died on the 19th ult. in Richland, Mi., at the residence of Col. C. Coates, of typhoid pneumonia, after several days' illness.

Masonic.—The Tuskegee, (Ala.,) Democrat, 1st inst., has this announcement:

"The Rev. Mr. Cotton will preach a Sermon to the Gentlemen only, of Tuskegee, on Thursday night, 6th inst."

A VALUABLE ADJUNCT.

We have received the first numbers of a very neat little sheet bearing the title "Centenary Casket," and published by the Associated Principals of the Male and Female Institutes in [illegible]field, Ala. The editorial management is confided to Miss Louise D. Ellis, aided by the members of the Senior Class of the Female College. They have had a manuscript semi-monthly at Centenary for some years.

Also the first number (date March 15) of the "Messenger and Port Folio," published by the young ladies of the Columbus (Mi.) Female Institute and edited by Misses Helen Cozart, Mary O. Harris and M. Tabb.

School girls are naturally averse to attempts at original composition. Every teacher knows how difficult and yet how important it is to get [illegible] interested in this exercise. The expedients which succeed so well with the smaller [illegible] fall with those who are able to write [illegible] fluency.

[illegible] periodicals are valuable adjuncts to a [illegible] practical education, and show a spirit of [illegible] enterprise in that high line of effort, [illegible] to be commended. They may be expensive, [illegible] music lessons and lessons in drawing, embroidery, etc.

New Orleans and Jackson Railroad.—The [illegible] passed over, for the first time, the entire [illegible] Orleans to Jackson, Mi., on 31st [illegible].

A [illegible] collect is now going on, in the Board of Directors, whether the road shall stop [illegible]ton, Mi., or be continued. A special committee, appointed on the subject, submitted majority and minority reports on 6th inst. The former for immediate extension, the latter for stopping at the present terminus for awhile. The Board meets to-day to decide.

ANGELS REJOICING OVER MEN.

These higher and sinless beings, elder children of our Father in heaven, are revealed in the scriptures, taking a deep interest in human salvation. In announcements, messages, rescues and ministerings, they frequently cross the path of redemption. They are always eager spectators of the unrolling panorama, desiring to look into these things. To them, in the history of His Church, God is making known glorious things of His holiness, and love, and mercy, and justice, and wisdom, and power.

It is consistent, when Jesus tells that there is joy among the angels, when *one sinner repenteth*.

Their pure and large spiritual perceptions have gauged the capacities and capabilities of an immortal soul, the depth of perdition, the height of bliss and the long duration.

They, dwelling in His presence, have somewhat of that spirit of love in which the scheme of redemption originated and is carried on.—Therefore, they joy in its achievements, in like manner, though in greater measure, with good men.

Perhaps their direct ministry is involved and they have a personal interest in success—adding stars to their crowns—gathering gems from earth. They grudge the neglect of so great salvation.

Empires rise and fall; but these are of small concern in their eyes compared to the feeblest member of Christ's spiritual body. Earth has been baptised in Jesus' blood: it is the theater of great grace, displayed in conformity with a law holy, just and good, in saving rebels.

Repentance! Not that pause of a sinner, startled by some providence or entering word, and then keeps on his way. Many so repent. It is unavailing. But the repentance angels rejoice at is the turning and returning—the act suited to the conviction—the setting forward to the Father's house.

Note.—Angels put great stress on "a desire to flee the wrath to come," instantly and properly manifested. The imminency as well as dreadfulness of the danger appears to them as men do not perceive it, and we know that sympathy is excited by human peril in proportion to its ascertained imminence. The sinner's steps take hold on hell. His feet are sliding now! He is lost! No! the heart begins to melt! Angels see it! The tear of penitence starts—he shall escape—he saved! Angels rejoice.

RELIGIOUS MEETINGS.

STATE OF CITY CHURCHES.

There has been a series of religious meetings for a fortnight past in several of the city churches.

We presume a strict computation would show that every place of meeting—from chapel to cathedral—was full on last Sunday. Being Easter Sunday, the Roman Catholics, Lutherans and Episcopalians made it a high day and holy. Jesus and the resurrection were the themes of nearly every pulpit.

The prayer meetings held on week days at the Room of Young Men's Christian Association, from 12 to 1 P. M., have been seasons of grace.

The daily morning prayer meetings, in the Methodist Church, (Carondelet street) from 8 to 9 A. M., have been well attended by our business men and others. The ministers and members of other denominations have there been much united. Some conversions have been reported.

At the Presbyterian Church, on Lafayette Square, 5 o'clock evening prayer meetings have been held with interest; also religious services of a very profitable character at the Prytanea street Church.

Judging from outward appearances, the cause of evangelical Christianity was never in so prosperous a condition in the Crescent City, as now. The several denominations are well supplied with churches—have large congregations and flourishing Sabbath schools, and their pulpits are supplied with acceptable and able pastors. A great door and effectual is open, but there are many adversaries.

TWO FLINGS.

The *Picayune* of Sunday morning (April 4) publishes a sermon by the Unitarian (or Universalist) minister of this city. The Picayune is an *organ*. We hope the people of this country will find it out, and that in circulating it they are promoting the Unitarian or Universalist creed. This passage of the sermon points unmistakeably:

"Would to God that a revival might sweep over this community; not a revival of men's prayers and loud church psalmody, but a revival of reform and love, that should burst from every temple of the living God, and from the beastliness and ruin that grows more inveterate and hopeless with each careless hour, snatch the immortal forms that lie there sickened and corrupt."

"Not a revival of men's prayers!" Why not? Gentlemen of that cloth are in the habit of insinuating, without the courage to say it directly, that as soon as people begin to pray they become hypocritical, cant-ish, and neglect mercy, justice and charity. Why this distrust and discouragement of men's prayers? They are dependent and sinful, and have need to pray. When they confess their sins and draw nigh to God in prayer, "a revival of reform and love" follows. Only upon such antecedents does true reform follow. Wherefore, then, these sinister flings and invidious suggestions? Jesus continued all night in prayer to God. Of Saul it was said, as a sign of thorough reform and the beginning of a new and earnest life—"Behold, he prayeth." Christians are exhorted to pray everywhere—without ceasing—always. Daniel prayed three and David seven times a day, accompanied doubtless with loud psalmody. It would be honest and more noble, to come out, squarely against the Bible. By doing so at once and boldly, the Picayune and its preachers would confer a service on christianity.

The *Courier*, (April 4) has this characteristic editorial. We make no comment.

"We are about to stand a revival. As we stood the crisis gallantly, we trust we may endure every other difficulty.

"There is much efficacy in prayer. Not those stereotyped ones muttered by the proud and genteel, or those ungrammatical ones groaned forth by itinerant preachers, but in those that come from a pure and sincere heart. Let us have a revival on genuine anti-humbug principles."

Our readers will have set down the Courier, before this, as a low flung sheet. As for the Picayune, it had been observing an awkward propriety for some time, but last week began its old tricks again by publishing a letter from one Belle Brittain, that scandalized even this community. A travelling scribbler (quiet by the way and a favorite correspondent) on a steamer, finds nothing in the cabin to read but the Bible, and falls to criticising that licentiously. Moses was the *son* of Pharaoh's daughter—That's how she came to find him so easy—she put him in the ark! The creation of Adam and Eve, according to the holy scriptures, is set down as a fiction to quiet the curiosity of a vulgar and superstitious age.

We mean that Christian people shall be informed of some of the adversaries evangelical religion has to contend with here, and such as admit those papers into their families, or sustain them, may know what they do thereby.

"THE UNIVERSITY OF THE SOUTH."

MILK SICKNESS.

A convention of seven bishops, seven presbyters, and six laymen, of the Protestant Episcopal Church, met last May in Montgomery, Ala., and located their proposed university on Sewanee Mountain. Several places were candidates—Benlomond, Sewanee and Lookout—of the Mountains: Atlanta, Huntsville and Cleveland—of the table lands. The *popular* majority was for the table lands; but by Episcopal influence the Mountains carried it, and Sewanee was selected.

A writer in the *Columbus* (Ga.) *Inquirer* signing himself "Churchman," shows that there is death in the pot. The location, he thinks, is unsatisfactory; more—that it will ruin this stupendous enterprise.

Typhoid fever and chills prevail there. Every high place is not a healthy place and this turns out most unhealthy of all. The features of the place, correspond exactly to the signs which Lord Bacon notices as indicating sickly localities: these are *high bluffs with fresh water oozing from them*. This is one of the most striking features of the Sewanee Mountain. "Eyes of water," abound on the margin of the mountain. Many of these are running springs, while others are capable of being made so. They are indicated by soft wet depressions in which water-plants grow.

But that is a trifle. A disease was mentioned before the convention by Mr. Barnsy, a scientific gentleman, as pertaining to Sewanee, so new, that the bishops and clergy gave it little heed. It is the milk sickness. Says this "Churchman:"

"Death lurks in every blossom; certain, secret death, in its most terrific form, rankles in the fattest portions of its soil. Yes! where the earth is carpeted and shaded with luxuriant vegetation, where the invitation to man and to beast is most enticing, there it is. A distinguished scientific member of the Board of Trustees, pronounced its plague, '*Milk Sickness*,' to be '*telluric*.' It was clearly proved before the Convention in Montgomery, that this fearful disease not only exists on the Mountain, but that it abounds there to such an alarming extent, that the terrified people of the county actually petitioned the Legislature at its last session for relief. This disease was so new to most of the members of the Convention, that they were entirely at a loss how to treat it: since the adjournment of that body; its character and effects have become a subject of general inquiry."

Doctors have written on it and we present some of the symptoms and effects. It sometimes is called "The Trembles." The disease first occurs among the cattle, and the first symptom is the appearance of weakness in the limbs of the animal, which continues until they stagger, emaciate and die. It is called the "milk disease," because if any one eats of the milk from the cow that is affected with the disease, or the butter made from the milk of such a cow, or the beef of a creature so diseased, the person will soon be sick with the same sickness; the individual becomes weak, and trembles, followed by incessant vomiting, prostration and death. As they say *he dies like the cholera*. It would seem that the cattle get the disease from some poisonous plant, and that through them it is communicated to the human system. When they have the least suspicious that any of the stock are becoming affected with it, they start them off upon the run, and if they show weakness, they are satisfied that it is upon them, and govern themselves accordingly.

"In man," says Dr. Dunglison, "the disease is generally believed to be induced by using, as diet, the flesh or milk of animals infected with it;" and it is affirmed by Dr. Graff, that "butter and cheese, manufactured from the milk of a diseased animal, are the most concentrated forms of the poison, although they may possess no appearance, smell, or taste, which distinguish them from the healthy article." "The cream," says Dr. Graff, "ordinarily sufficient to be added to the coffee drank at a single meal, is said to have induced an attack."

This writer thinks it unfortunate that "The Trustees of the greatest School that has ever been projected in our country have made choice of the most deadly locality, of a notorious infected district as the site of their great institution—and this at a moment when the panic-stricken inhabitants were lifting up their hands and imploring relief. Surely in the face of these facts, it is not too much to say that if the University be put on Sewanee, it will be dead, before it can discern vitality enough to be said ever to have lived."

Verily, every elevation is not safe. The bishops, following their *high*-church instincts, led the convention disastrously, to the mountains. The *low*-church men, in that as in some other questions, were wiser.

We hope there is time and opportunity to reconsider the location, without injuring the prospects of the University.

N.B.—This is not the "Southern University" located by the Alabama Conference, in Greensboro,' Ala.

God denies a Christian nothing, but with a design to give him something better.

METHODIST PRESS.

The *North Carolina Advocate* calls to duty—let the Church hear. [If you want Sabbath School books, they are to be had at the depository, 112 Camp street.]

In most of our circuits, owing to our uncomfortable churches and inclement season, the Sabbath Schools are often left to languish and die, during winter. Thus the work of reviving them has to be an annual effort. The season is at hand to revive them. We entreat our preachers and people to embrace the earliest opportunity to set them agoing. Sabbath Schools properly conducted are the hope of the church. We know the difficulties and the prejudices in the way of success, but they must be overcome. Inefficiency is often pleaded as a bar to making an effort, but still the thing must be done. God, the Church, our country and our duty to the rising race, demand it at our hands. Better call the children together every Sabbath, if nothing else be secured but their participation in the songs and prayers and the reading of the Holy Scriptures.

The editor of the *Chicago Advocate* attended the Missionary Anniversary in Washington—he says the Corresponding Secretary made one of his ablest addresses and that he speaks and preaches more effectively now than he did five or six years ago. His youth is renewed—he has more of his early *vim*—more of his youthful fire. The contributions made during the anniversary were a large increase upon last year. He thus describes him, in a mood:

"There is this peculiarity about Dr. Durbin's sermons and addresses: when in his successful moods he seems not to see his audience—not to look into the "upturned sea of faces" before him—but to be looking upon a filing cavalcade of facts, doctrines, and appeals. That intensely excited eye don't see you—don't see that excited throng—don't see that crowded gallery—it sees a panorama moving, scene after scene, as the mighty canvas sweeps along, and there he stands, looking upon it so intently that his strained eyeballs seem ready to start from their sockets, and nothing but that picture can be describe—nothing but that scene—nothing else *now*; by-and-by another one will stand out, then he will describe it, but there will be no blending. This seems to have been the mode of prophetic teaching—"Write the *vision*," was the order. The seer saw the picture, and *copied it*, though as he did so, he often longed to "search what or what manner of times the spirit which was in him did signify."

A correspondent of one of our Southern papers, speaking of ministerial dignity, says: "A preacher ought to be civil to every body, but he is not called on to sit on pine boxes in front of the village grocery store, and talk politics and smoke five-cent apiece cigars. Nor ought he to be too familiar with his brethren, calling to them in the street, Bill, Bob, Tom, Jack, or any thing of the kind."

We hope that correspondent drew a fancy sketch. Certain it is, one does not fancy the sketch he has drawn.

The *Northern Advocate* thus calculates the possibilities of the work that is going on—the limits, if any there be, to salvation. Truly, there is no reason why a nation should not be born in a day:

But, how rapidly can conversions be multiplied? Just as fast as conviction, repentance, and faith, can be wrought in and exercised by the mind. The first step in the process is *conviction*, knowledge of sin; then, godly sorrow, which worketh *repentance*; then *faith* in our Lord Jesus Christ; then comes the doctrine, "he that believeth shall be *saved*." This was the old method. This is the Scriptural and rational method of conversion, conviction, repentance, faith, salvation. What a brief transition from death to life! From the beginning to the end, "the Spirit helpeth our infirmities." "God worketh in us to will and to do his good pleasure." But *regeneration* itself, is God's sole and peculiar work, as much as the first physical *creation* was." Faith terminates the human act, and Christ saves the believer. Glorious work! It is all of grace, boundless free grace!

Now, we as Methodists, never place the process of the work of salvation in any other order. This is our faith and practice, and only this. And we believe that God can save a million of souls as quickly and as easily as one, if they are all prepared for the great change. The question of *time* in the work of salvation from sin, relates simply to the work of the creature. Christ is now ready to save—always ready. He could forgive and renew a world of sinners as easily as he could save one, and his grace is equally competent to the one as to the other.

The *N. Y. Advocate* is determining the historical stand-point of Methodism: thinks if a studious heathen had sought to ascertain the nature of the Christian religion, immediately after the completion of its canonical records, and solely from those records, he would have been surprised by its contrast with nearly all prior and cotemporary religious systems, in its suggestion rather than prescription of ecclesiastical arrangements, its general abstinence from ritual forms, and its total abstinence from dogmatic definitions; rites and creeds, as aids to faith, being left discretionary, however necessary.

A true Christian Church is a collective or organic form of spiritual life; all its external institutions, whether in doctrinal symbols, or modes of worship or government, are valuable only as far as they can be means to this end. And therefore any new practical measures which may be rendered expedient, by the ever-varying conditions of human history, for the effectiveness of the Church in the personal regeneration of men, are admissible, being in harmony with the original purpose and simplicity of the Gospel, however they may contravene ecclesiastical precedents or traditions.

Methodism, breaking away from a traditional influence, was a return to this model:

It reversed, in fine, the usual policy of religious sects, who seek to sustain their spiritual life, by their orthodoxy; it has sustained its orthodoxy by devoting its chief care to its spiritual life and for more than a century has shown no serious outbreaks of heresy, notwithstanding the masses of untrained minds gathered into its pale, and the general lack of preparatory education among its clergy. No other modern religious body affords a parallel to it in this respect. Admitting the absolute necessity of Church economies, Methodism would not admit that they were in any particular form fundamental or even authoritative, but that the kind and degree of moral life possessed by any body of men claiming to be a Church, constituted the proof or refutation of that claim. It admitted the Scriptural example, but not a Scriptural injunction of two orders in the ministry; and adopted but one as expedient in its English Conference, while it provided both for America; it admitted the Scripture example of ordination by the imposition of hands, but waived it in England for the sake of peace with the National Church, and ordained its ministry simply with prayer and exhortation, until within a few years, when it was adopted not as necessary, but as appropriate. It pretended to no Episcopal form of organization in England, but provided one for America—a Presbyterian Episcopacy—Wesley, a Presbyter, ordaining a bishop, and thus practically denying High-Churchism. It founded a lay ministry of traveling preachers, local preachers, and exhorters. It adopted the band meeting, the class meeting, the ancient agape or love feast. It was, in fine, a system of vital doctrines and practical expedients—a breaking away from all old dead weights which had encumbered the march of the Reformation—a revival Church in its spirit, a missionary Church in its organization.

The *Nashville Advocate* characterizes as "ungenerous" an attack that has been made upon the Book Agents of the Southern Methodist Publishing House through the Nashville Union and American for submitting to the late Legislature of Tennessee a proposition to publish the Revised Code of the State Laws.

The *Southern Advocate* is overwhelmed with correspondences on the subject of lay co-operation, which has taken on the marked aspect of a discussion of lay representation. The editor draws upon Dr. Bond's writings of 1827, to show the agreement of his views in favor of a modified plan, with those advanced then and since by that acknowledged champion of "Old Methodism." He sums up:

In a word, we desire representatives of the membership in council, who shall become representatives of the conferences (the churches aggregated) in action—so that these lay-representatives would first act with the ministry for the people, and then for the ministry with the people.—We have no doubt this end could be attained; but what can be done, when progress stands trembling, lest, if we change *any thing*, we ruin *all*? Let us go on then in the old way until it loses its efficiency, as we fear our statistics will show it is now doing; and then, perhaps, a change will be asked for, by those who now oppose it.

For the N. O. Christian Advocate.

IMPROVING QUARTERLY CONFERENCES.

No one has failed to notice the little interest Quarterly Meeting Conferences usually excite. From five to ten, or fifteen is the number generally attending. I have been at some where only two official members were present. This is painful at least to the P. Elder and preacher in charge. Many of our people scarcely know what a Quarterly Meeting is, what business comes before it, and how it is disposed of.—There must be something wrong, either in the constitution or practical workings of these meetings. I see no reason why a Quarterly Conference should not excite as much interest among the people generally as a Baptist Association.

The question comes up, Can nothing be done to give prominence and interest to these bodies? I think so, without in the least infringing any of our landmarks. Our Quarterly Conferences are composed mostly of lay members, and the business, though important, is mostly financial. Why not increase the meager number of five, fifteen, or twenty, to forty, fifty, or sixty? Why not, beside the regular members, allow each Church to select from one to three delegates, according to number in communion, and send these to our Quarterly Meetings?

Again: each Church ought to have, beside the class leaders, a regular clerk, to keep a faithful record of all the proceedings of his Church; its organization, by what preachers served, its seasons of revival and declension, members admitted and received into full communion, baptisms, marriages, deaths, removals, expulsions, etc. In this way, a history of every Church would be preserved for future generations. By the operations of the present plan, no history of any particular Church is preserved. The yearly renewals of our class books soon fill them up, and then they are generally lost. I have found one church, where nothing remained, but the house, and a few divided, scattered sheep. No Church record of any thing, no class books, no class leader. By this negligence, we soon lose sight, except from memory, of our worthy fathers and mothers, who have lived and died in the Church. It certainly would be very pleasant, for the son, now occupying the place of his father, to refer to the class book, and there read his name as it stands connected with the history of his Church, through, perhaps, twenty, forty, or fifty years, and how at last he died in the triumph of a christian faith. I know this would be pleasing and edifying. Every Church, then, ought to pursue this plan. Let the clerk also be a member of the Quarterly Conference. In this way the numbers [illegible] this body would be more than doubled, [illegible] importance and interest would be given to the Quarterly Meeting, which it never can have under the present plan.

The body is too small. Little bodies, like little things, never excite much attention. The plan we suggest would have the advantage of throwing into the active business of the Church a great many of our male members, who are now in ignorance of our system. They would become acquainted, identified with, and interested in, all our operations. If you want a man to act, give him something to do. If you want him to give, show him your need. If you want him to work, show him what, when and how. I venture the assertion, if our people could become more identified with our Quarterly Meetings, a short time only would elapse before all our monetary demands would be fully met.—The preachers would be paid, the widows' and orphans' fund would meet all demands against it, and our Missionaries and Tract and Bible collections would be proportionally enlarged.—The people have the means and the will, if they only had knowledge of our real needs. Give them this knowledge, by a perfect identity with the operations of the Church, and the end is accomplished. Will the next General Conference at Nashville have an eye to this matter?

G. HAWKINS.

A new drama is being enacted in New York. Burton's theater, in Chambers street, opposite the Park, has been leased for the purpose of holding religious meetings. The first meeting was under the direction of the Rev. T. S. Cuyler. The Evening Post says of it:

The building was more that half filled by a devout audience, and the exercises, consisting of prayers, addresses, and the singing of hymns, were marked by unusual fervor. The contrast which the scenic decorations of the house, the footlights, boxes, and other indications of its former use, afforded to the purposes for which it was now employed was sufficiently striking to afford a fruitful theme to the speakers, several of whom spoke of the practicability and expediency of opening to members of the theatrical profession the way to salvation.

News from the Churches.

PLEASANT HILL, LA.

The pastor, Rev. S. H. Suratt, writes:

"In addition to what you have said, we would like to say a word or two about this liberal-hearted village.

"The church building spirit is as great as that for erecting a college. No sooner was the building of a church mentioned, than it was heartily concurred in. While the matter was talked about, a bystander remarked, that 'it was the first church enterprise he ever saw in which there was danger of having *too much* subscribed!' When you pay them another visit (which we hope will be soon) a fine church will be in course of erection."

Note.—We are glad to hear that our Pleasant Hill friends are thinking about a camp meeting, this year—one commodious and well enough provisioned to accommodate "forty miles round." This is well. Methodism began in a college: let their college begin in a camp meeting.—Ed.

VILLAGE CIRCUIT, Ala. Conf., March 22.

Your article headed "*Those Five*," is responded to by myself and my colleague. We send you ten new names, and what is still better, all these, except one, have been converted recently at a protracted meeting of five weeks held by us on this circuit at Pinegrove and Hunnicville. About thirty persons were converted at each place (over forty of these whites) all of whom joined the Church. Village circuit is a new appointment, embracing six little suburban *stations*, all close together and near Mobile. I think the arrangement was a very happy one indeed. A little starveling station of all places is the poorest and most undesirable. Where it can be done (as it has been here) join several of these together and we make a good appointment, a respectable one, one that is able to support itself. A poor little station, overshadowed as many of these have been by the city churches, with wealthy members living at the doors of the church and yet on Sabbath morning pass it by, is and ever will be an unenviable field of labor. Who does not like to belong to a church that can and will support its pastor—that can and will assist in the various enterprises of the Church? All like it, and this is one reason why these little stations have been passed around.

Again: our people like to say to the appointing power, Send us the man that can do the work and we will sustain him: it matters not what his circumstances may be—whether single or married. Then, when the preacher comes, to be able to say to him, Here is a *good parsonage* with every thing comfortable around. I believe that Village Circuit, though now in the formative state, will occupy this ground in less than a year.

The policy of making so many little "one horse stations" I verily believe is suicidal. But few of our young inexperienced men, to whom these works are almost invariably assigned, are capable of taking charge of a work. The many difficulties that too often exist in such works are caused from this very circumstance. Generally it requires, as every one knows, more tact and good hard sense to manage such work than it does larger and stronger appointments. Besides, many good circuits have been ruined by this policy.

I like the prestige of a name; I don't want the Alabama Conference divided partly on this account. What a name has this Conference! What power and what influence!

W. C. TURNER.

BAYOU PIERRE CIRCUIT, Miss. Conf., March 30.

We are having some of the most interesting prayer meetings in the neighborhood of Rehoboth Church, Bayou Pierre circuit, that I ever witnessed. I have received in the church at our prayer meeting many probationers. Our Baptist friends and brethren join us in these meetings and work like soldiers.

W. H. MULLINS.

BRUNSWICK, Ga., March 24.

My prospect for a good year's work is very good indeed. We have gathered a little fruit already in the shape of some 10 or 12 happy conversions.

D. B. LYNE.

GERMAN MISSION, Mobile, Ala., April 2.

We are at present surrounded with favorable indications. Revival influence seems to be spreading all over the city.

C. F. QUELLMALZ.

For the N. O. Christian Advocate.

WANTS OF THE SOUTH.

ORRVILLE, Ala., March 22.

MR. EDITOR: Rev. J. P. Perham has just completed a short course of lectures in our village, very much to the edification of our citizens. His subject was the "Wants of the South." His style of lecturing is clear, forcible, and highly instructive, abounding in anecdote and practical illustrations. We were informed, by Mr. P. that he, in connection with several other gentlemen, intend, within the next two years to canvass the whole state; the object of which is to awaken public sentiment to the importance of establishing a college for the education of young men in the arts and sciences pertaining to mechanics and manufacturing, and also to collect a sufficient endowment fund, that the poor may receive the benefits of the institution gratuitously, and thus be prepared for usefulness in any branch of mechanism or internal improvement they may choose to follow. Many of our citizens are much interested in the enterprise, and some promise "material aid" in carrying out the plan proposed by the lecturer. Upon the whole we must say, that no plan that we have ever heard proposed for the education of the poor and working classes has appeared to our mind so feasible and so promising of great and lasting benefit to the country. I am fully converted to the entire practicability of the plan, the details of which I will not give, as this will be done in due time by those lecturing upon the subject. There are thousands of men in Alabama that have long desired to do something for the improvement of our working classes and for the development of our vast capacities; but have not, hitherto, because no plain, common sense plan, the practicability of which could not be called in question, has been proposed. Go to hear Mr. P. when you have an opportunity, and we venture the opinion that you will not leave less inclined to lend a helping hand to promote this noble and philanthropic enterprise.

L. M. WILSON.

VALUABLE STOCK.—It is asserted that the stock on the Cunard line of European steamships is at over 200 per cent. premium. Very little of it is ever sold. A gentleman of Glasgow last summer offered £3000 for a share of £1000, but could not get it. With their first five ships they have built all their additional eight or nine ships, with the common earnings, without any assessments for additional capital.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

Married—On the 31st ult., by Rev. Mr. McRae, Mr. S. [illegible]ker and Miss Sarah Jane Hoomes, both of Jackson.

On the 25th, at the residence of E. Jones Harvey, Deer Creek, Mi., by the Rev. Mr. Wadsworth, Mr. J. R. Chrisman, of Louisiana, and Mrs. Nannie V. Gray, of Issaquena county, Mi.

On the 18th, at the residence of Mrs. Leanah Robertson, Deer Creek, Mi., by E. Jones Harvey, M. H. B., Col. William Rushing and Miss Mary Branford, both of Issaquena county.

On the 5th inst., at the residence of the bride's father, Livingston parish, La., by Rev. G. L. Crosby, Dr. J. Overstreet and Miss Eliza Virginia Strickland, daughter of Rev. E. R. Strickland.

Special Notices.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, the invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, 8; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antonomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Unleavened Jerusalem; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; Sets Longking's Notes.

☞ All at Nashville prices.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

Southern Methodist Almanac for 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

Stevenson & Owen, Agents.

DAILY CHRISTIAN ADVOCATE.

The undersigned propose to issue, during the approaching General Conference at Nashville, a Daily Journal, in which the proceedings of the body will be published.

Those who desire to subscribe will furnish their names immediately; or, they may give to the delegates their names and the cash.

Terms: One Dollar.

No paper will be forwarded without the cash in advance.

The first number will the issued on Monday, the 3d of May.

Stevenson & Owen, Agents.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

Stevenson & Owen, Ag'ts.

Local Intelligence.

The Park at Last.—We perceive that we are to have a *Park* which will be worthy of the name. The contract has been made for fencing it in and building a keeper's lodge. We refer to the Metairie Ridge Park, some two or three miles to the rear of the city, but which, now that the swamps are about to be drained, will ere long be in the very heart of New Orleans! Some of our readers may consider this a flight of fancy, a figuro of speech; but we were never more in earnest, and we ask the doubter to mark what we say, and remember it. The Metairie Ridge is now out of town, but New Orleans is upon the eve of an expansion that will send the waves of population bounding over it, and that will not stop till they meet the Lake shore. The alligators have had their day, and it is now our turn. They must move. Their beds are wanted, or soon will be, for smitheries, factories, fruiteries, gardens, residences, shops, stables, etc.—*Bulletin.*

RIVER AND BANKS.

The Mississippi above is rising and levees breaking. By telegraph we learn:

Vicksburg, April 5.—The levee has broken away at the State line between Louisiana and Arkansas.

Carolina Landing and Lake Providence are under water.

The water is running over Grand Lake and Eagle Bend.

At Napoleon it is at a stand.

The river has fallen two inches at Lake Providence, and is at a stand here.

The mayor has warned the city council, and the surveyor has been inspecting the levees from Carrollton to the lower city limits. A committee has been appointed to act.

We write on second story 112 Camp street, with the comfortable assurance of being on a level with the surface of the father of waters! The city levees would perhaps take six inches more. A vast volume of water must press down, from the upper regions, to fill up that.

Telegraph in Revivals.—The great religious excitement which has prevailed in the East for the last month is extending itself to the West. We hear of large numbers of accessions to many churches of different denominations in this city. At Cincinnati they are having morning prayer meetings, which are attended by immense congregations. And the telegraph is called into requisition to convey between the different cities the intelligence of the numbers which attend the meetings, and the dispatches are read during the service.

[*Louisville Journal*, 18th.

The only one Left.—It is now some thirty-five years since Edward Everett was a member of the House; yet, of the "three" hundred then in Congress with him, a single individual now occupies a seat at the capital—General Houston, then a Representative from Tennessee, now a Senator from Texas.

THE ATLANTIC TELEGRAPH.

From a long and interesting article in the London *Times* of the 11th ult., on this subject, we take the following extracts:

The general programme of the second, and, as we trust, final attempt to submerge this gigantic line of electrical communication between the New and Old Worlds, is, we believe, decided on, and all the preparations necessary to secure a successful plan of operations are rapidly advancing towards completion. Since our last notice of the progress of this great undertaking the machines at Glasse and Elliott's manufactory have been working night and day to complete the 400 additional miles of cable ordered before last Christmas, and intended to replace the 334 miles which were submerged and lost last autumn off Valentin. This additional length has now been completed. It is of precisely the same kind of cable as the rest, which we have already described—flexible, strong, small, and light; it has been tested and retested to insure its perfect insulation, and its completeness being thus definitely ascertained, the last miles of it were shipped last night on board the *Adonis* screw steamer for conveyance to Plymouth where it will arrive on Monday next. In the dockyard there, at Keyham the main bulk of the cable, to the length of 2200 miles, has been stowed away in gigantic coils during the winter, and a full staff of electricians, under the directions of Mr. Whitehouse, have been engaged in working messages throughout its entire length, and generally proving the electrical fitness of the cable to the fullest extent.

The results of these experiments, we are informed, has been in the highest degree satisfactory. Most of those acquainted with the first efforts which were made to send messages through the entire length of the cable know that the retarding influence, or whatever other names electricians may now choose to call it, which exists in a long conductor exercised a most serious influence upon the rapidity with which it was found possible to transmit words through the full extent of the wire. Constant experiments, joined with practical skill in working the wire daily, have enabled Mr. Whitehouse to overcome so much of this resistance that five words per minute can now be sent through the 2200 miles of cable at present at Keyham, and it is fully expected that before the time comes for its second submergement eight words will be transmitted with ease and certainty. To many of our readers unacquainted with the practical working of submarine lines, only eight words per minute may appear to be but a poor result, after all, though we can assure them that, if ever attained, it is such an improvement in the rate of transmission as not many ventured to anticipate who saw the cable worked for the first time last summer. At the same time such a result seems to show, with great clearness, that, though 480 words per hour through this line, if it is successfully laid down, might doubtless amply remunerate the company, it would still be almost as far as ever from accommodating the business messages between Europe and the New World. If, therefore, this line is submerged this summer, it will follow, as a matter of course, that three or four others must be laid as well, and there seems no reason why if one can be laid down there should not be as many telegraphs under the Atlantic as there are now under the channel.

The attempt to lay down the cable will be made this year at a much earlier period than on the last occasion. As soon as the coils, with all the necessary apparatus and appointments are stowed away on board the *Agamemnon* and *Niagara* (which will be about the beginning of May,) both vessels will leave for a short trip into deep water, when a number of experiments will be made with the paying out machinery; and to ascertain practically if any difficulties exist in the proposed plan for submerging the wire from the centre of the Atlantic. These experiments will be brought to an end in a few days, and any alterations which their results may suggest in the machinery or manner of paying out the wire having been adopted as soon as possible, the expedition will finally start about the beginning of next June. All the best authorities and most experienced seamen have been consulted on behalf of the company as to the state of the weather in the Atlantic in the month of June, and we believe the result of an immense mass of testimony goes to prove that there are some five or six consecutive days in that month during which a gale in the Atlantic was seldom or never known to occur. The expedition will leave these shores so as to arrive in the centre of the Atlantic at about the commencement of those halcyon days, and the object will be, of course, to get over the deep sea part of the undertaking before the weather changes. The line will be joined and laid from the centre of the ocean, the *Niagara* bringing her end to England and the *Agamemnon* conveying hers to America.—Communication by electric signal will, of course, if the wire holds, be kept up between the two vessels the whole way.

All these new arrangements and precautions are the result of the experience of last year's attempt; and, of course, all improvements conduce towards the chances of ultimate success. But it is no exaggeration to say that there is one portion of the apparatus upon the fitness and proper management of which the success or non-success of the whole plan must ultimately depend, and that is upon the paying-out machinery. That this machinery was bad last year, and that it was made still worse by the most absurd mismanagement, no one now denies; but we trust and believe that there is no chance of a repetition on this year of such blunders. How the new machinery is constructed we cannot at present say, further than a new self-acting brake has been devised, which is said to be perfect.

FRANCE AND ENGLAND.

Mr. D'Israeli announced the reception of a very satisfactory dispatch from France, and the termination of the misunderstanding between the two countries.

A lengthy pamphlet has been issued in Paris in regard to the refugee difficulty in England, appeals to the English Government, and the people not to be led away by false interpretations, and expresses the hope that the alliance will firmly stand the test it is now undergoing. It is regarded as a State paper.

The last of the series of dispatches arrived yesterday. Both Lord Malmesbury and Count Walewski, it is affirmed, have throughout shown great judgment and discretion.

FRANCE.

Orsini and Pierri were executed by the guillotine at Paris, at 7 o'clock on the morning of the 13th of March. The punishment of Rudio is commuted into penal servitude for life. Immense crowds assembled to witness the execution, the numbers, being estimated at from one to two hundred thousand persons; but they were kept at a distance from the scene by the military, who made an imposing display, as many as five thousand being on the spot. All passed off quietly. Both the prisoners met their doom with firmness, particularly Orsini, whose calmness never abandoned him for a moment. Pierri, on his way from the prison to the scaffold, sang the well known "*Mourir pour la Patrie*," and before his head was laid on the block he cried, "*Vive l'Italie*—Vive *la Republique*." Orsini's last cry was "*Vive la France.*"

De Rudio, it was stated, would be sent to London to give evidence against Dr. Bernard, who had been fully committed to take his trial in that city.

IMPORTANT FROM JAPAN.

The following details, in regard to the concessions lately obtained by the Dutch government from the Japanese—concessions, in the benefit of which other European nations, together with the United States, will have a share—show what the peaceful and friendly appeal of the United States, under the wise conduct of the late lamented Commodore Perry, has accomplished in Japan:

[Translated from a Paris paper for the Philadelphia Evening Bulletin.]

At the time when it was least expected, letters from the Japanese seas bring us curious details in regard to the liberal disposition manifested by the Japanese in reference to Europe.

The Commissioners sent by Holland to the temporal Emperor of Japan, immediately after the conclusion of the treaty with the United States, have succeeded in obtaining an acknowledgment, as a principle, that all the ports of Japan, without distinction, shall be successively opened to European commerce. Not only have the ratifications of the treaty of 1856 been exchanged at Nangasaki, but new articles of the highest importance have been added to it, by virtue of which the ports of Nangasaki and Hakadadi, to which the Dutch alone were admitted under very severe restrictions, will be henceforth open to all nations; the first to date from October 16th, 1857, and the second ten months later.

Until a regular tariff of duties on imports can be established, the Dutch will continue to pay 55 per cent. on the value of goods imported; this value being determined by public sales, or even by private sales, the good faith of which is undoubted. But as a compensation for this truly exorbitant rate of duties the Court of Accounts is bound to recover, without charge, all claims of the Dutch upon Japanese, and guarantees the payment of all goods bought by Japanese at public sales.

Purchases made by the Dutch will be paid in bank bills, issued by the Court of Accounts, which is bound to change them on presentation for Japanese coin.

An Exchange and Bazaar will be established at Hakodadi to facilitate transactions between the natives and Europeans. Professors of the Japanese language will be appointed by the authorities, with power to receive as pupils, without distinction, all foreigners who may wish to learn the language of the country.—The Dutch resident will be received by the chief of the government whenever he may have internal questions to discuss. The free exercise of their religion is granted to all, the Dutch and the practice of obliging them to trample on the cross of Christ is abolished forever. They will also be allowed to bring their wives and children with them to Japan.

The Japanese have, however, combined some restrictions with their generosity. Thus, it is strictly forbidden to export specie of any kind, or to sell arms or munitions of war to any other parties than the government. It is believed, however, that in regard to the first of these prohibitions, the Commissioners are not far from obtaining some concessions.

To conclude, we are happy to see that spontaneously abolishing the system of exclusion in which she has shut herself up, Japan herself makes such generous concessions to Holland now, since it shows a desire to extend them to all the nations of the earth.

CUBAN NEWS.

A Havana correspondent of the Delta, 24th ult., tells of a new (is it not an old?) plan of despotism to intrench itself in power. Mexico and Central America, long ago would have been republics, but that free government has been forestalled in some way:

"As you know, it is some time since the Government attempted to have the Cuban male educated by the Jesuits, in order from their very infancy to instil into their hearts a stupid fanaticism. However, not contented with this, it is now trying to have the Cuban girls also educated in this school; and with this view is establishing a convent.

"And in order that you may see the promptitude with which these Spaniards put in practice any design to embruticise the country, it will be enough to say that three nuns have arrived from New York, being those who are to conduct the institution in question. One of these nuns is the Senora Hardy, Superior of the Convent of the Sacred Heart, at that city, who, flattered by the offers made by the authorities of this country, has been induced to quit her situation there. Another is the Senora Cosmayor, a French widow, who was engaged in taking care of the girls in the Convent, and the third is a pretty girl from Venezuela, who became a saint because she was cruelly abandoned by the man who ought to have married her."

Extent and Population of Mexico.

The population of Mexico at the present time is nearly 8,000,000, and the extent of territory is about a million square miles. About one-sixth part of the population is of European extraction. Three parts of the population consists of the pure aboriginal Indian race; and the two remaining parts consist of a mixed race of European, Indian, and African blood.—The number, however, of the latter mixture is very small.

The State of Sonora, which it has been conjectured, the Mormons would next locate in, and which it is supposed may also, before many years, be annexed to the United States, contains 147,133 inhabitants, and about 120,000 square miles, being the largest State in extent of territory in Mexico. The territory of Lower California, which will also probably at no distant day be settled from the United States, has only a population of 12,000, and is about 75,000 square miles. The State of Chihuahua, which will soon be added to the territory of New Mexico, contains a population of 147,000, and about 100,000 square miles.

The annual revenue of Mexico is about $15,000,000, and the expenditures about $25,000,000. The national debt is $117,000,000, of which $62,000,000 is owed at home, and $55,000,000 abroad.

The Revival Continues.—The *N. Y. Commercial Advertiser*, 1st inst., devotes columns to details of religious intelligence. The prevailing concern deepens and has found its way into unwonted places:

"We find no diminution in the attendance at the several places opened daily, nor does the interest of those meetings decline.

"At one of our large restaurants, a gentleman had taken out a book to read while his dinner was preparing. On the arrival of the waiter, with the articles he had called for, he laid down his book; when the waiter said, "Is that a Bible, sir?" "No," was the reply, "do you want a Bible?" "Yes, sir, I should like to have one." The gentleman promised to bring him one the next day; he did so; asking the waiter whether he attended any of the daily prayer meetings. "No, Sir, we have not time, being engaged here from early morning until late in the evening—but at 10 o'clock we close, and then all the waiters have a prayer meeting in one of the rooms in this house, and we know that good has resulted."

General Intelligence.

Weather and Crops in North Louisiana.—The Claiborne Advocate says: During the past week, the weather has been bright, warm and pleasant. The peach trees are now in full bloom, and our prospect for a good fruit crop the present season, decidedly flattering.

We are pleased to learn that the wheat, rye, and oat crops of this parish never looked more promising and flourishing at this season of the year. They are confidently expected to yield an abundant harvest this season. The soil and the climate of old Claiborne is well adapted to the production of all the cereals.

A New Orleans Merchant.—The Union, Monroe county, (Va,) *Democrat*, in noticing the recent sale of Col. Preston's "Ilonma" plantation for $1,000,000, thus speaks of the purchaser:

Mr. Burnside is a member of the great dry goods house of J. Burnside & Co., and was formerly a merchant in this place. After his arrival in this country from Ireland, he was first employed by a man by the name of Robert Wiley, a merchant then in Fincastle, Va., as a "store boy." He honestly served his time in that capacity, and then came to Union to clerk for Col. Andrew Beirne, which he did for several years, and then became a partner in the concern, and made one of the most popular, enterprising and substantial merchants this country and community were ever blessed with. After the expiration of five years he went to New Orleans, where he and Colonel Beirne engaged as partners in a wholesale commercial establishment which has resulted in enabling him to purchase the most desirable and extensive property of the kind in the United States. So much for early tutoring, business tact, and untiring application to business.

Alabama and Tennessee River Railroad.—The Talledega Watchtower speaks encouragingly of the business and progress of the work on this road. The track is completed to Talassahatchie Creek, ninety-two miles from Selma.—The building of the bridge across the creek is in such a state of forwardness, that it will be completed in three or four weeks, and track laying resumed and continued until the one hundred mile station is reached, which is expected to be accomplished by 1st of June.—The business has so increased that two trains are run over the road each way daily, and scarcely suffice to do the business.

The University of Virginia.—We stated on Saturday last, upon the authority of a letter received in this city, from Charlottesville, that a serious epidemic, in the form of typhoid fever, had been raging for several weeks at the University of Virginia, proving fatal in several instances, and highly alarming to the students.

We now learn that another meeting of the Board of Visitors was held on Thursday last, at which it was determined to suspend all exercises in the institution for six weeks, in order to thoroughly cleanse and renovate the building, freeing it from whatever infection or causes that may have led to this epidemic. All the students have left for their homes or more healthful localities.—*Exchange.*

What is to Become of Mexico?—The London *Times* says: "There is not a statesman who would wish to see Great Britain hamper herself with an inch of Mexican ground. Let the United States, when they are finally prepared for it, enjoy all the advantages and responsibility of ownership, and our merchants at Liverpool and elsewhere will be quite content with the trade that may spring out of it. The capacity of the Mexican population for appreciating a constitutional rule is not so remarkable that we should volunteer to administer it."

Colleges.—By the annual statement just printed, it appears, that in 47 colleges of the land there are 8540 students, of whom 3082 are professors of religion—987 who intend to become ministers. According to the fullest report we have ever seen, there are 122 colleges in the United States, of which 113 are Protestant, and 9 are Roman Catholic. Of the Protestant Colleges, 16 are controlled by the Baptists, 13 by the Methodists, 8 by the Episcopalians, some 11 by the Congregationalists, 2 by the Unitarians and the remainder by the various branches of the Presbyterians. Of all the colleges, 15, or about one-eight of the whole, are situated in New England. The free States have 65 of the colleges, and the slave States 57.

NEW ADVERTISEMENTS.

C. W. Butt, Douglass Vass, Mobile. N. Orleans M. J. Smith, T. M. Foster, Jr.

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BY THE PACKAGE OR DOZEN.

Planters and Merchants are requested to call and examine their stock before purchasing elsewhere, as they engage to sell at as low prices as any house in the South.

Nearly opposite the Arcade Hotel, 38 Magazine street, New Orleans. mar 7-1m

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READ & HEDGES,
Plantation Drug Store.

Dealers in *Drugs and Medicines*, Paints, Oils, Brushes, Toilet Articles, Stationery, Patent Medicines, etc., No. 84 Common Street, between Camp and St. Charles streets.

Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS,
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys and all diseases arising from a disordered Liver or Stomach

Such as Constipation, Inward Piles, Fulness or Blood the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Flutterings at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

The proprietor, in calling the attention of the public to this preparation, does so with a feeling of confidence in its virtues and a satisfaction in the assurance for which it is recommended.

It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sale is unrivalled by any similar preparation extant. The testimony in its favor given by the most prominent and well known Physicians and individuals in all parts of the country is immense, and a careful perusal of the Almanac, published annually by the proprietor and to be had gratis of any of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.

Principal Office and Manufactory, No. 418 Arch street, Philadelphia, Pa.

IN FACT
DO YOU WANT SOMETHING TO STRENGTHEN YOU?
DO YOU WANT A GOOD APPETITE?
DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
DO YOU WANT TO FEEL WELL?
DO YOU WANT TO GET RID OF NERVOUSNESS?
DO YOU WANT ENERGY?
DO YOU WANT TO SLEEP WELL?
DO YOU WANT A BRISK AND VIGOROUS FEELING?

If you do, use Hoofland's German Bitters, prepared by Dr C. M Jackson, 418 Arch Street Philadelphia Pa., and sold by druggists and storekeepers throughout the United States, Canadas, West Indies and South America, at 75 cents per bottle.

For sale in New Orleans wholesale and retail by J. Wright, & Co 21, and 151 Chartres street general agents for the South

Negro Children in the South.—The army worm is not more destructive to southern crops than intestinal worms are to southern negro children. Thousands are swept off annually by the complaint which is not only directly fatal in many cases but even in its mildest forms is the parent of a variety of deadly diseases. Every planter, therefore, if only from the lives of self interest, should keep on hand a supply of *Worm's Canadian Vermifuge*, which inevitably destroys these disgusting creatures and the means in which they are generated. In fact, no family, North or South, should be without this safe, certain and speedy remedy

☞ Be particular and remember the name "Wright's Canadian Vermifuge." This is the only article that can be depended on. Remember this.

For sale by J. Wright & Co., 151 Chartres st

COMMERCIAL.

The New Orleans *Price Current*, of the 7th, says:

The week thus far has been characterized by a very fair degree of activity in nearly all of our leading staples.—The rates for Cotton have been maintained with remarkable firmness, considering the adverse tenor of recent European advices, and the later and more favorable accounts have thrown the advantage on the side of sellers. With moderate receipts both Sugar and Molasses have improved. In the various articles of Western Produce there is rather more activity and the rates generally are quite full.

At a late hour on Monday four days later European advices were received, brought to Portland, Me., by the steamer Indian, from Liverpool 24th ult. They report the Liverpool Cotton market to have recovered an ⅛d @ ¼d of the previous decline, with sales of the three days of 28,000 bales, but state that subsequently, on the arrival of the America from this country, the buoyancy was lost and the rates gave way again slightly at the close. Middling Orleans is quoted at 7¼ @ 7 3-16d against 7 1-16d by the previous steamer. Trade was more active at Manchester, Breadstuffs and Provisions had declined and Consols had advanced ¼ @ ⅜ cent., being quoted at 97⅞.

Our last report (Saturday) closed upon a very unsettled market, as buyers were contending for marked concessions, which holders generally resisted, and the contest was continued on Saturday, though with but slight if any advantage to purchasers, who took about 6500 bales. On Monday the inquiry was more active and general and sales were effected to the extent of about 12,500 bales, with a rather steadier firmer market. Our market opened yesterday with a good demand, and with advanced rates claimed, which were obtained to the extent of about an ⅛ @ ¼ cent to the Middling grades. The sales reached about 13,500 bales; making a total for the three days of 32,000 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	11¼ @ 11¾
Ordinary	8 @ 9	Good Middling	12 @ 12⅛
Good Ordinary	9¾ @ 10¼	Middling Fair	12½ @ —
Low Middling	10¾ @ 11	Fair	nominal

COTTON—Arrived since 2d instant, of Louisiana and Mississippi 14,538 bales, Tennessee and North Alabama 10,179, Arkansas 1,805, Mobile 462, Florida 8, Texas 1436; together 27,066 bales. Cleared since the same date, 31,155 bales. Stock in presses and on shipboard not cleared on the 6th inst. 425,118 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,361,643 bales, against 1,361,753 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 141,855 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is an increase to Great Britain of 42,116 bales, and a decrease to France of 48,208 bales, and to other foreign ports of 90,426 bales.

SUGAR—Louisiana—Since our last report, with moderate receipts, an improvement of about ⅛ cent has been realized in the Fully Fair to Choice qualities, which have attracted most of the demand. The Sales of the three days sum up about 3500 hhds., and we quote as follows:

Inferior and Refining	3 @ 4¼
Common to Good Common	4¼ @ 5¼
Fair to Fully Fair	6 @ 7
Prime	7 @ 7⅜
Choice	7⅜ @ 8⅛
Centrifugal and Clarified	6 @ 9½

Arrived since the 2d inst. 1911 hhds, 356 bbls and tcs. Cleared since same date 915 hhds and 706 bbls.

MOLASSES—The sales of the three days sum up about 4000 bbls, and we now quote for Inferior and Fermenting to Good 22 @ 26½, Prime to Choice 27 @ 28½, in barrels; half-barrels 30 @ 32½ ₱ gallon. Arrived since the 2d 4354 bbls—cleared 17 bbls.

MONETARY AND FINANCIAL.

Wednesday Evening, April 7.

There is a pretty free demand for paper, and we hear of several transactions in preferred names at 10 ₱ cent. A round amount was reported at even a fraction better for the seller. But there are also various sales of good paper at 10¾ @ 11 ₱ ct. The tendency of rates to-day appears to be more in favor of the borrower.

The letters by the Persia came through this morning. Those from Liverpool, speaking of the sudden decline of cotton, do not believe that the depression will be more than temporary. Indeed, the best informed express the opinion that the lowest point had been reached.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid			155 50
Louisiana State Bank			149 50
Canal Bank		122 @	—
Citizens' Bank		175 @	—
Citizens' Bank Mortgage Stock		premium asked	
Mechanics' and Traders' Bank		@	100
Union Bank	100	98 @	—
Bank of New Orleans	100	98 @	100
Southern Bank	500		500
Crescent City Bank		98 @	—
Bank of America		90 @	—
Bank of James Robb			par
Gas Light Company, 100 paid		125 @	—
Carrollton Railroad	15		nominal
Pontchartrain Railroad	100	68 @	70
Southern Pacific Railroad			nominal
Opelousas Railroad	25	6 @	6¼
Jackson Railroad, 25 paid		7½ @	8
City Consolidated Bonds		85 @	86
City Bonds for Railroads		74 @	75
State Bonds			no sales
Louisiana Manufacturing Company			par
Jackson Railroad 8 ₱ cent Bonds		72 @	75

SPECIE.

American Gold	par @	— ₱ cent discount	
California Gold	$17 00 @	17 50 ₱ oz	
American Silver, old issue	2 @	2¼ ₱ cent prem	
American Silver, new issue	1 @	1¼ ₱ cent discount	
Mexican Dollars	4 @	4¼ ₱ cent prem	
Five Franc pieces	90 @	— cents	
Twenty Franc pieces	$3 75 @	3 80	
Sovereigns	$4 80 @	4 85	
Ten Thaler pieces	$7 70 @	7 80	
Spanish Doubloons	$16 30 @	16 40	
Patriot Doubloons	$15 50 @	15 75	
United States Treasury Notes	¼ @	¼ ₱ cent discount	

UNCURRENT BANK NOTES.

Missouri	1 @	½ ₱ cent discount
Indiana State Bank	1 @	½ ₱ cent discount
Ohio	1 @	½ ₱ cent discount
Other Banks, Ohio and Indiana	½ @	½ ₱ cent discount
Kentucky	1 @	½ ₱ cent discount
Illinois	½ @	½ ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.		par
Mississippi Mutual Insurance Company		½ ₱ cent discount
Aberdeen	½ @	½ ₱ cent discount
Georgia and South Carolina	1 @	½ ₱ cent discount
North Carolina	½ @	½ ₱ cent discount
Virginia	½ @	½ ₱ cent discount
Alabama State	½ @	½ ₱ cent discount
Texas	½ @	½ ₱ cent discount
Tennessee	½ @	½ ₱ cent discount
Mobile	½ @	½ ₱ cent discount
Tennessee Free Banks	½ @	½ ₱ cent discount
Central Bank, Montgomery	1 @	½ ₱ cent discount
Commercial Bank, Selma	½ @	½ ₱ cent discount
North'n Bank, Huntsville	½ @	½ ₱ cent discount
Northern Bank Mississippi	½ @	½ ₱ cent discount
Commercial Bank of Manchester	½ @	½ ₱ cent discount

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres		31 00
Land Warrants, 80 acres		62 00
Land Warrants, 120 acres		93 00
Land Warrants, 160 acres		124 00

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PRINTER'S WAREHOUSE,
63 Camp street, New Orleans.

Presses, Types, Inks, Paper, Cards and all requisites of every description. Agent for the sale of Field Book and Mapping Inks.

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All Type taken in exchange for new at same per pound.

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Constantly on hand a full assortment of Printing Paper of the following sizes, viz:

21 inches by 25 | 23½ inches by 32 | 28 inches by 40
22 inches by 32 | 24 inches by 36 | 30 inches by 42

And Paper of every description made to order.

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ENGRAVINGS

Beautiful steel [illegible] executed in the highest style of the art, and at the lowest rates, by Jas. Conner, 11 Camp street. All orders executed with promptness, by 20 artists employed in the establishment. Also, all the latest improvements in the Union Printing Presses, Cases, Stands, Galleys, &c., &c., for sale at the lowest rates. Both cuts and presses can be seen at the office of the subscriber.

Price of plain copper [illegible]

Engraved Copper [illegible]

Dr. Boddie's Celebrated Stomach Bitters

[illegible] for a number of years, and [illegible] cause [illegible] for a moment question the [illegible] of these Bitters. [illegible] Bitters are now [illegible] by [illegible] the country, and [illegible] the [illegible] of [illegible] Bitters [illegible] the [illegible] of [illegible] Bitters [illegible] the [illegible] of [illegible] Bitters

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

IS IT NOT BEAUTIFUL?

Some two years ago while glancing over a spiritualist paper placed in our hands, amid a vast deal of transcendental, unintelligible stuff, we found the following lines, purporting to come from the spirit of Edgar A. Poe.—While we have no doubt the spirit of the gifted but ill-fated genius was otherwise employed, the lines are such as he would not have disdained to own. The fourth stanza is equal to anything in "Annabel Lee" or "The Raven." Who is the author?

The design of the poem seems to be to describe the deliverance of the poet from his remorse and despair, and his meeting with his lost "Lenore."

Shut out from the beautiful realms of the day,
In a region both gloomy and dire,
And right in the jaws of the terrible way
That leads to the kingdom of fire—
Down in the depths of the undermost world,
Ghost cast from the light of the day,
With a mountain of darkness high over me hurled,
My spirit despairingly lay.

Dustily I wandered forlorn and forsaken,
O'er dismal and night-shaded plains,
My soul with a tempest of passion was shaken,
And shrouded in torment like Cain's.

And then came an angel appareled in light,
With love in her luminous eyes;
And Hope, like a star arose on my sight,
As she pointed the way to the skies.

A chariot of lambs came down from above,
As I earnestly gazed on the sky,
And I heard a sweet whisper, in accents of love,
Shockingly dulling on high.

Then out of the darkness and torture and night,
The cloud of torrential woes——
Up into the beautiful kingdom of light,
Released by an angel, I rose.

And there with my lost, loving-hearted,
The angel whose name is Lenore,
I dwell, and we ne'er shall be parted,
The angel and I, nevermore!

RICH MEN.

Enough of censure; let my humble lays
Employ one moment in congenial praise.
Let other pens with pious ardor paint
The selfish virtues of the cloistered saint.
In lettered marble let the stranger read
Of him who, dying, did a worthy deed,
And left to charity the cherished store
Which, to his sorrow, he could hoard no more.
I eherish the noble man who gives
His generous dollars, while the donor lives;
Gives with a heart as liberal as the palms
That to the needy spread his bounteous alms;
Gives with a head whose yet unclouded light
To worthless objects points the giver's sight;
Gives with a hand still potent to enforce
His well-aimed bounty, and direct its course;
Such is the giver who must stand coafest
In giving glorious, and supremely blest!

[*John O. Saze.*

OBITUARIES.

Died—On the 24th ult., in New Orleans, sister ELIZABETH ALLEN, in the 27th year of her age. The deceased professed religion and joined the M. E. Church when quite young; but from inattention to the means of grace, lost sight of the favor of God and thereby became alienated from Him and his Church. During her last afflictions, (which lasted several months,) the writer was called upon to visit her, and found her much concerned on account of her unfitness to meet God. Her attention was at once directed to the subject of salvation by faith, and she soon obtained evidence of her acceptance in the beloved.—She continued in this happy state of mind until death released her from her severe afflictions. She bid adieu to her weeping friends, exhorting them to meet her in heaven, and calmly and peacefully slept the sleep of death.

"Let the prisoner is released,
Lighten'd of her fleshly load;
Where the weary are at rest,
She is gather'd into God!
Lo! the pain of life is past,
All her warfare now is o'er;
Death and hell behind are cast,
Grief and suffering are no more."

JAMES D. PARKER.

Nashville C. Advocate will please copy.

Father ALEXANDER MCDONALD, father of the late L. B. McDonald of the Alabama Conference, died near Columbiana, on the 18th March, of congestion of the lungs, after suffering for three hours. Father McDonald was in his 76th year; he was once a member of the Tennessee Conference; his end was peace. His children had all left the shores of time before him but one; he was emphatically a good man and a good preacher. He had labored faithfully for many years as a local preacher, and on the Sunday before his death filled his appointment punctually, as his footsteps were all filled. Quite cheerful, he attended to his affairs as usual till Thursday night. At the usual hour he led in family prayer, retired to his room, and in three hours after the family knew he was safe the spirit fled to a happier clime.

J. B. POWERS.

Nashville C. Advocate please copy.

Died—Near Annisgeville, Ala., on the 8th of Feb., 1858, EMMA CATHARINE, aged 5 years, 3 months and 24 days.—SAMUEL and GRACIAN LEWIS, on the 19th of Feb., the former aged 3 years, 1 month and 20 days, the latter 2 months and 13 days, and MARTHA M., on the 14th of Feb., aged 7 years, 1 month and 20 days, all children of Col. Samuel and Caroline W. Chamberlain. Oh the ravages of death! In the form of scarlet fever, he entered one of the loveliest, happiest families, and in the short space of six days consigned the lovely group of hopeful children to the silent tomb, leaving none to comfort the bereaved parents or shed a smile on the hearthstone. The two little girls were members of our Sunday School. Their minds had just commenced to expand under the genial influences of heavenly truth, and the acquisition of new ideas allured the affections of the fond parents. In these opening buds the parents' eye saw much to excite hope. But alas!

"Nipt by the wind's unkindly blast,
Parched by the sun's directer ray,
The unnecessary glories waste,
The short-lived beauties die away."

May the following sentiments cheer the hearts of the bereaved:

They are gone to the grave, but we will not deplore them,
For God was their ransom, their guardian and guide;
He gave them, he took them, and he will restore them,
And death has no sting, for the Savior has died!

WM. B. NEAL.

SAMMIE'S DREAM.

The *Wellspring* relates the dream of a little boy named Sammie. As his mother waked him one morning, he rubbed his eyes, looked round the room, and said:

"O, mother, why *did* you wake me up so soon? I was having a beautiful dream. I dreamed that I went up to heaven, and on the top of a high mount I saw father, and mother, and grandfather. Father didn't know me, and mother said to him,

"Why that's Sammie; don't you know our little Sammie?

"And I was just a-going to see God, when you waked me up."

What a beautiful dream! It showed what Sammie's waking thoughts were about, because we seldom or never dream of things which have not already been before the mind. Dear Sammie was drowned a year after he had this dream, so that he has now seen God, and is probably with him in peace and glory.

CHILDREN'S COLUMN.

Edited by Mary.

For the Children's Column.

A CHILD'S ENJOYMENTS.

BY SALLIE M. WHITE.

I love to watch the white, young lambs
On the green grass day by day;
To see their gambols by running stream
When golden spots of sunshine gleam
On the waves that murmur away.

I love to watch the little birds
In their nests in the willow grove;
When their hemispheres of straw swing out
In the truant breeze that flutters about,
And leaflets are green above.

I love in the brown shade to sit at noon,
And hear the musical flow
Adown the rocks of the water drops,
Till their singing melody softly stops
In the sheltered lake below.

I love to sit in the rustic porch
When the eve goes lightly by,
Rustling along the quiet eaves
The woodbine flowers and jessamine leaves
In wind-taught minstrelsy.

And Heaven to me is very near
When the red star in the west,
Looks through my window from its throne on high,
And drops a kiss on my closing eye
As I gently sink to rest.

A white-robed angel sits by my bed,
Watch over my slumbers to keep,
And whispers me sweet dreams happy with love,
While my youthful footsteps in fancy rove
Through the kingdom of innocent sleep.

Opelousas, La.

AMELIA, ARABELLA, AND GERTRUDE;

OR, PRIDE, VANITY, AND LOVE.

"Ma, I won't go to Sunday-school any more!" said a nicely-dressed miss to her mother as she entered the parlor on her return from an afternoon session of her Sunday school. There was a fire in the eyes and a flush on the face of the speaker which showed that evil feelings were busily at work in her heart.

"My daughter should not say *I won't* on a subject about which her parents must judge what is best for her," replied her mother with a quiet air.

"But come here, Amelia, tell me what is the matter at Sunday school?"

"Well, our superintendent has brought a lot of poor people's children into the school, and has seated them right behind our class," said Amelia, looking daggers at the babe thought of the thing she was describing; "and I won't submit to it. Do you think it's right, mother, to place those poor, uncouth-looking creatures so near to *me* and my friends?"

"Why not, Amelia?" asked the mother, smiling; "is there anything about them to hurt you? They appear to be clean in their persons, and if their dresses are cheap they are tidy. I really do not see what harm they can do you."

"But, mother, only think of it," rejoined Amelia; "isn't it ridiculous to see those poor children sitting so near a class of young ladies whose fathers are all so rich as ours are?"

"I think the most ridiculous thing about the matter is your *pride*, my child," said the lady. "You forget that in all that gives value to a child those poor girls are equal to you and your richly dressed class-mates. Are they not made in the image of God? Are not their souls immortal? Did not Jesus die for them? May they not rise as high in God's favor as rich men's children? Why, then, do you despise them? Your scorn is the growth of a proud heart, my child, and as I have no wish to see you cherish your pride, I shall still require you to go to Sunday school until you can give some better reason for staying away."

Amelia was crest-fallen. She pouted, held down her head, and retired to her chamber with a heart as miserable as pride could make it.

Now let me introduce you to another miss, belonging to the same class with Amelia. Her name is Arabella. She went home from Sunday school, and, standing before the splendid mirror which adorned her father's parlor, said to herself, "Well, I am pretty, I know I am.—The girls all say I have fine eyes. I heard George Mulford say my cheeks are of a beautiful color. Amelia says I have splendid teeth. What a contrast my face presents to the homely faces of that class in calico which our benevolent superintendent has picked up from Poverty Hollow. How stupid to put those poor creatures so near us. Well, never mind, I shall look all the prettier for being seen in contrast with such homeliness."

"Ha! ha! ha! Miss Beautiful! Caught you admiring your pug-nose in the glass again, have I? Ha! ha! ha!"

This ungracious rebuke came from Arabella's brother who was always teasing her about her nose, which, to do her justice, was the only homely feature in her otherwise pretty face.—His remark was like the sting of a wasp to the vain child, and giving him a look in which anger and scorn were pretty equally expressed, she went to her chamber, feeling about as miserable as her friend Amelia, for, you know, mortified vanity is almost as painful to endure as wounded pride.

But there was another miss in the class with Amelia and Arabella, named Gertrude, who shared in no such feelings. She was glad to see the poor girls from Poverty Hollow, and having noticed one of them looking very sad, she asked her where she lived, and promised to call upon her.

Gertrude went home from school feeling very happy. Heavenly love had found a nestling-place in her heart and made it warm with sweet emotion. Having got permission from her mother to visit Poverty Hollow, she set out on her holy mission. She found the girl with a sad look in a comfortless chamber, without a fire, and shivering for want of warmth and thick clothing. The poor child was crying for sorrow and pain. Gertrude said:

"Do not cry, little girl. You are cold, but I have brought you some money to buy coal."

Then taking out her purse Gertrude gave the child half a dollar. As she put it into her hands she felt how cold they were.

"Oh how cold your poor fingers are," she said, "but don't cry. I will try to make you happy." But the poor girl did cry more and more. Then Gertrude put her arm around her neck, kissed her forehead, and said:

"Don't cry. I will love you, and be your friend. Jesus loves you also much more than I can. And he too will be your friend if you ask him. So don't cry, little girl; but cheer up, and look for better days."

Then a ray of hope shone on the poor child's heart. The words of Gertrude also sunk into it warm as summer sunbeams, and that poor, forlorn girl tasted more pleasure from Gertrude's visit than she had known for months.

As for Gertrude, she went back to her richly-furnished home as happy as the smile of Jesus and a loving heart could make her. She had comforted a child of sorrow, and the love she had poured out on another flowed back in delicious streams of bliss upon her own soul.

Children, which of these girls do you like best? Amelia with her pride, Arabella with her vanity, or Gertrude with her love? *Gertrude.* That's right. If your prefereuce is sincere, you will turn pride and vanity from your hearts, and invite love in. Remember, the love you want is in the heart of Jesus.—Ask him to shed it abroad within you, and when his love goes in, vanity and pride will go out, for these naughty vices can't stay where heavenly love has its abode.

THE BOY THAT WOULDN'T GET MAD.

I once heard an interesting story about two little brothers. One of them was ten years old, and the other eight. The oldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a Christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed.—He thought his brother was no more a Christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for as his brother now appeared more sober than usual, and was more willing to go to meeting than before, he did not feel certain that he was not a Christian.

Now, how do you think this little boy, eight years old, undertook to find out whether his brother was really a Christian? Why, every time he could get a chance he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he would get mad, as he used to do. But his brother bore it all with meekness and good nature, without an angry word or look. This was different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse.—The youngest brother was sure that he could not do so; for he knew he would get mad, if anybody should treat him so unkindly. He soon became convinced that his brother was a Christian, and that he was not. He became very anxious about the salvation of his soul, and in a short time he too indulged the hope that God had pardoned his sins and given him a new heart.

PROFESSIONAL.

J. O. FUQUA. R. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nulle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y.

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 128 Third street, near City Hotel. *References*—Hon. J. D. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally—St. Louis. Oglesby & Mcanally, Rev. H. N. McTyeire, New Orleans. mar 6-2m

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

If practice as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

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☞ References can be furnished if desired. jan21-1y

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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

All applications for admission of pupils, &c., must be made to the President of the College, A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.

THE Trustees of this prosperous institution take pleasure in announcing that the Spring Session will begin the 9th of February, and continue twenty-one weeks.

It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana. Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.

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J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 23-1y

Centenary College, of Louisiana.

THE next term of this institution will open on MONDAY, the 6th of October, 1856.

FACULTY:
Rev. JOHN H. MILLER, M. A., President, and Professor of Mental and Moral Science.
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This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.

THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.

THE latter half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught probably more thoroughly than any where else, outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. G. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas parish; E. Miller, Esq., and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d19-1y

FELICIANA FEMALE INSTITUTE,
JACKSON, LA.

PRINCIPAL.....REV. WILLIAM McCALLEN, M. D.

THE First Term will commence on Monday, the 15th of March next. The course of instruction will be extensive and thorough. None but well qualified Assistants will be employed in the various Departments. The Religious training of the youth will be an object of primary importance. The Bible will be a text book, but all sectarianism will be scrupulously avoided. The discipline will be strict, but mild and parental. Spelling, Reading, and Compos

NEW ORLEANS CHRISTIAN ADVOCATE.

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$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

AUTOBIOGRAPHY

OF THE REV. WILLIAM STEVENSON.

[CONTINUED FROM OUR LAST.]

After living about nine years in Tennessee, I removed to Missouri and settled in the township of Belview, near the lead mines. Here was work for more preachers than were in the country, traveling or local. I found two eminent men of God who were traveling preachers in that country—Samuel Parker and David Young. The former a Presiding Elder, the latter a circuit preacher, having the charge of the circuit in which I settled. This was in 1807. I was happy to meet the two brethren, as I had been acquainted with them in former years. The work of God had begun and was going on in that country before I removed there; but I had visited that part and preached in the year before. Some of the preachers had been visiting them, a few times before; but little had been done. I was then a local preacher and had traveled one year on the Roaring river circuit in Tennessee, employed by the Presiding Elder, Rev. Wm. McKendree. I was an assistant preacher with brother Edge in care of the circuit. Being in a strange country, I determined to unite my little labors with the good brothers above named, and before the year was ended there was a good work in that part of the circuit, though we had to contend with opposition of various kinds. God owned his word and many were, I trust, soundly converted, under the preaching of a free and full salvation through faith in our Lord Jesus Christ, who tasted death for every man. Living societies were raised in the country, and one in the settlement of Belview where I lived, which was large and happy in love to God and each other, having the mind of Christ and fellowship with one another. Our camp meetings were fruitful; circuit preaching, prayer and class meetings were regular, and generally very lively, and the Church prospered. A few of our sheep were stolen, put under the water, went in and came out, no better in faith or practice; but lost their christian fellowship and union with those they once loved. I believe they lost much and gained nothing, except that they now were not like other men, nor even as those Methodists. O what a change cold water makes on some men's feelings! But love is the fulfilling of the law. The love of God and man is the *bond* of christian union; and by this shall all men know that ye are my disciples if ye have love one to another. By their fruits ye shall know them. What fruits? Love, joy, peace, long suffering, gentleness, meekness, temperance. Not water, not immersion, which often separates those which God had joined together in love. May God save his flock from *him* who cometh not but for to *steal* and to *kill* and to *destroy*. O when will Christians all rally round the standard of love and cease to judge and condemn ons another on those non-essential points on which God has given every man liberty to think for himself. Love will unite all against sin and for holiness. The Christian loves holiness, because it is of God. He hates sin, because it is of the devil. He that pleads for holiness pleads the cause of God. He that pleads for sin must be devil's advocate. All doctrines, rules, practices, or usages in the Church that tear asunder or keep apart those that love God and keep his commandments, are not of God.

True Christians all love one another, their peculiarities, by-rules, or a difference in opinions on points or doctrine not essential to salvation, notwithstanding. Nothing but a willful sin can exclude a brother from their communion. The laws of God are, Ye shall or ye shall not—thou shalt in any wise or thou shalt in no wise. Thus we see when we refuse to obey a plain command we sin; but there is no plain command at what time we shall take the Lord's supper, whether by night or day, whether leaning, sitting, standing or kneeling, how much bread or wine we may take; but all is left optionary with the communicants; so also it is with baptism. We have no plain command, whether we shall use much water or little. Whether it shall be performed by night or day, in the house or in the wilderness, or how deep we must go in or whether we must or must not go under, be poured upon, or sprinkled with clean water. As in the Lord's supper, so in baptism; as it is not the putting away the filth of the flesh, it is therefore left to the conscience of them that receive it, as each receives for himself.

Reader, have I wearied you by saying so much about love. You will bear with me when I tell you that it is eternal life to my soul. It is the soul of my soul, and the life of my life. Give me that and I am eternally happy. I can ask nor want no more, and no less will do me. God is love, and he that dwelleth in love dwelleth in God and God in him. O yes 'tis heaven to know my Savior.

The above doctrines, principles and feelings of my heart, have been the reason I now give for trying to preach the gospel of Christ my Redeemer. His yoke has been easy and his burden light to me. When traveling through rains, snows, high waters, swamps and canebreaks, I have found the promise true—"Lo I am with you to the end of the world." I lived six years in the settlement of Belview, now Washington county, Mo., in which time I saw a great and good work, from the fall of 1809 until I left that country. The work of God gradually increased and grew up more and more, under the faithful labors of the Lord's servants who traveled among us. They were men called of God. Of this I have no doubt, as their fruits were abundant and testified that they were called of God to preach. Many of their names are yet dear to me; but none more so than that holy man, Samuel Parker, who presided there several years. He was an able minister of the truth, as it is in Jesus. On every point he was plain, pointed, clear and powerful; his arguments were almost irresistible; all that heard him seemed deeply interested, finding nothing to say against the man, his address or doctrines. Even when he reproved, he had the approbation of all; he used the sharp two edged sword, but it was so tempered with kindness that every mouth was stopped. It is true, some said he was not much of a disciplinarian; but if I ever saw a man follow his blessed Lord and Master nearer in that one thing than brother Parker did, I do not know it. When I last parted with him I felt more than my tongue or pen can express, believing I should see him no more on earth; but my spirit was sustained by strong faith that we should shortly meet again and mingle our voices above as we had frequently done on earth. As brother Parker is now beyond the reach of flattery, there is no danger in speaking a little of his great worth. Brother J. Walker was appointed Presiding Elder after brother Parker, and the good work of the Lord prospered under his care and labor, he was a useful man, a self-denying, cross-bearing, persevering soldier of the kingdom, leaving wife and children, houses and lands for the Lord's cause, yet providing for his household. He pressed on me the duty of receiving deacon's orders, as I had been elected to that office some years before in Tennessee, but had felt difficult and backward to take upon me that responsibility; for I really thought a license to preach the gospel as high a stand as I was qualified to fill; but at his request I submitted with trembling and was ordained, Bishop Asbury and Bishop McKendree officiating. This was a solemn day to me. Lord, pardon thy unworthy servant wherein he has come short of filling the place and office assigned him on that day. After this I felt bound to take heed to my ways as a servant of the Church of God, to do all and every thing required in the word of God and our good discipline for the advancement of the Church which Christ the Lord had purchased with his own blood. And so it was, the Lord was my helper in providing plentifully for my wife and ten children, and at the same time enabling me to spend a large portion of my time in traveling with the elders and preachers to the camp meetings, quarterly meetings, and through the country, getting and trying to do good.

The great earthquake came on about the middle of December, 1811, about midnight, when the people generally were heavy with sleep. They were suddenly awaked, as if with the trump of God; for the earth reeled to and fro like a drunken man. Our houses seemed to jump and skip; the cattle and other beasts ran and roared; the fowls on the roost screamed and fell to the ground; the trees trembled, as with fear, clasping each other in the arms of their long branches as if trying to lean on each other for help. Women and children, arising from sleep, fled to affrighted husbands and fathers for safety, while an awful sound of a subterraneous thunder rumbled beneath the ground, seeming to warn the unbelievers that hell was moving from beneath to meet them at their coming. They cried aloud to God to have mercy on them, beseeching the Christians, whose hearts and confidence was stayed on God, to pray for them. Some ran, like the trembling jailor, falling on their knees crying out aloud, "Oh father, pray for me." This was an awful night. Some leaving their own houses and running to their neighbors, pale, with death-looks in their countenances, inquiring, "What is this that is coming upon us?" They saw no way of escape. The next morning was awful. One shock following another; the solid ground running in waves, resembling those on the face of the lake, in time of high winds. It really appeared as if the ground must be split and torn asunder by the dreadful convulsions that passed one after another; but God was with us, and I felt assured that we had a building eternal in the heavens that could not be shaken. That part of the country suffered but little when compared to that about New Madrid, where those shocks tore the earth asunder, changing the face of the country, raising lakes to dry land and timbered lands becoming wet and swamp lands, level beautiful prairies thrown into mounds and deep chasms. About this time it was easy to preach to the people; all seemed to be humbled and came together in crowds to hear what they must do to be saved. Many, I believe, were soundly converted while the earthquake influence lasted, which was, I think, for about three months, though not so severe as at first; only at times the shocks were felt. Afterward, when the danger seemed to be past, some forgot their promises and turned to their sins again.

After bro. Walker, bro. Samuel W. Thompson was appointed as Presiding Elder, and the good work of the Lord still prospered. What I mean by the good work of the Lord, was not merely taking in members, or as many changing his mind on notions about religion; but it was a spiritual change, wrought upon the hearts and souls of the people; so that they obtained the witness of sins forgiven through faith in our Lord Jesus Christ and the love of God shed abroad in their hearts by the Holy Spirit sent down from heaven. This witness was generally preceded by a deep conviction of sin and a cry for mercy to Him that was able to save. And frequently many would crowd to the altar, where prayer was made for them, and they would arise filled with love, joy, and peace giving glory to God for his mercy to them.

THE ALABAMA CONFERENCE

MUST NOT BE DIVIDED.

Mr. Editor: I find in the Advocate, 6th inst., an article over the signature of J. A. Spence, having this caption—"The Alabama Conference must be Divided."

Differing as I do, *in toto*, from our esteemed brother, I wish to examine his arguments consecutively.

The reasons he assigns in favor of dividing our Conference, may, for the sake of convenience and brevity, be condensed thus: 1st "It is impossible for the bishop and his advisers to duly consider the wants of 200 ministers and 1500 churches, in the time allotted for our Conference sessions." 2nd. "Important business is often entirely neglected, or driven through so hurriedly as to be altogether unsatisfactory—reports from important committees are passed through, under whip and spur—Conference societies press upon the heels of each other for time."

3d. "The extent of our territory."

4th. "Absence from pastoral duty, arising from distance to and from the seat of Conference.

5th. "The Conference is a burden to most places within its bounds."

The first reason assigned in favor of division has in it, I think, little or no force. I am unable to see why the bishop is not as liable to commit five errors in stationing forty men, as he is to commit twenty-five errors in stationing two hundred men, which is proportionately the tha same. The Wesleyan Conference, in England, station six hundred preachers, and these all meet in one body. Brother Jonathan can certainly do as well by two hundred men as cousin John can by six hundred.

The second reason brought forward by brother S., is the neglect of important Conference business, or the hurried manner in which it is pushed through. I propose to answer this by a few interrogatories. Would not the same items of business come before a small Conference that come before a large one? Would not the same committees be required to report?—Would not the same Conference societies exist? The only advantage that a small Conference has over a large one, in the way of saving time, that I am able to see, is in the examination of character, and, perhaps, the saving of a few speeches.

The next reason presented in favor of division is, the extent of our territory. This, including as it does, mountain and sea board, I regard as highly advantageous, as it presents us with a pleasing variety of climate, water, and scenery, to suit the various conditions of health, &c., among our preachers. Under this head, bro. S. speaks of the distance our brethren of East Florida will have to travel to reach Macon, the seat of our next Conference session. Of course he means West Florida, as no part of East Florida belongs to the Alabama Conference. He says, "Perhaps no state under the sun can furnish a greater extent of miserable roads than Alabama." We have to travel these roads three or four months of the year on our circuits, and, surely we should not complain at encountering them for three or four days, or even a week, in going to and from Conference. If Alabama has bad roads, she has, as an offset to these, the best rivers in the world.

Bro. S. next mentions "Absence from pastoral duty, arising from distance to and from the seat of Conference, as another reason for division." This will appear very small indeed, when we call to mind the fact, that the distance from one extreme of our territory to another can be made in a little more than a week, even on horseback.

The last reason assigned is, "The conference is a burden to most places within its bounds." To show that the writer is mistaken on this point, all that is necessary is a simple statement of the fact, that, for the last ten years our Conference has not held two sessions in the same place; and it is well known that we have a number of invitations each year, or rather petitions, each one asking for the next session in the town or village from which it comes.—These petitions are not merely complimentary, but come from people who really want the Conference among them, and who feel that they are both able and willing to provide for it.

Several reasons might be urged against the division of our Conference. Let us briefly glance at three or four. One almost insurmountable difficulty in the way is to determine upon the line of division. A very slight examination of a map of our territory is sufficient to convince most of us that any line that can be drawn across our boundaries will either give two Conferences, very awkward in form, or else, throw our navigable rivers and more desirable country on one side and our poor mountainous regions on the other. We should not overlook the fact, that there are societies connected with the Conference, some chartered by the Legislature of the state, having funds belonging in common to the entire body. It is true that these funds can be divided, but not without considerable inconvenience. We have also our institutions of learning, which we love and cherish, built up and held as the common property of the Conference.

Last, but not the least, we should not look with indifference upon the influence that our Conference, as it now stands, exerts upon the entire Church in all her interests. I feel confident, from conversations with both the ministry and laity of the church, that a large majority of both, are opposed to the division of our Conference, believing that she can best promote the interests of the Church and the glory of God as she now stands.

J. C. HUCKABEE.

"THOPHILUS, OR THE TRIAL OF FAITH,"

A new book, just gone to press, on the subject of Baptism, in answer to Theodosia Ernest.

This book is written in the narrative style of Theodosia, with the design of showing the inconsistencies and absurdities of the Baptist faith and practice, and also the sophistries contained in Theodosia Ernest. It is intended as an antidote to the poison of false reasoning contained in that work. It addresses itself particularly to that class of mind—searchers after truth—who would be attracted and influenced by the style of argument contained in Theodosia. It is written in a style to invite and command also the attention of classic scholars. The logic is peculiarly lucid and attractive; it has a rugged, piquant strength, ornamented at times with a graceful foliage of poetic beauty. By its firmly constructed argument, and its extensive classic research, it challenges the criticism of the choicest scholarship of the age on the subject of baptism. The author of the book is a theologian—a classic scholar of uncommon attainments—a man of large reading—a mind of far more than ordinary genius—and the fruits of wide extended research and study are manifest in the pages of his book—Theophilus, or the Trial of Faith.

The first section of the book consists of an examination of the "Bible Revision" by Baptist divines.

The second is a trial of the Baptist canons of criticism—by *reductio ad absurdum*.

The third is an examination of the classical use of *bapto* and *baptizo*.

The fourth, fifth and sixth sections treat of the baptism of Christ, scripture baptisms, and the history of the ordinance.

The seventh section—"When Greek meets Greek then comes the tug of war"— is a controversy on the mode of baptism, with a review of classical evidence showing the absurdity of the Baptist mode of verbal criticism, and turning their weapons against their own creed and practice and revealing the weakness of their foundation.

The eighth section treats of infant baptism.

The ninth on close communion, showing great inconsistences.

Theodosia Ernest is examined and criticised, the arguments of that book answered, its sophistries are exposed, its history corrected, at various points in Theophilus.

To those who are interested in the subject of baptism, and wish to read a book written in a luminous, attractive, argumentative style, showing the fruits of study gathered by an earnest mind of very high order, the book now in press at Nashville—"Theophilus, or the Trial of Faith," is warmly recommended.

M.

TO "A MEMBER," ON THE MINUTES, &c.

Dear Brother: You are a brave good "Member." The office of censor is usually so unpleasant to men of refined feelings that few have the disposition to assume it. Thank you sir. A little more of the oil of grace and less of vinegar would have given a finer polish, if I may suggest. The 13th chap. of 1 Cor. would much improve "*A Member's*" religious feelings when he exercises *his office*.

You characterize the Minutes wrong when you refer to them as "a copy of the journals." They nowhere purport to be such—were not so intended.

Has "A Member" the right to exercise the office of censor till it is certain the document has a public character?

The preachers can make it their own by paying for the publication. What have you done, my brother, to make it your property? It has cost the committee one hundred and fifty dollars, which is cheap. Eleven dollars and *fifty cents* of that the preachers have paid. Not a cent of that from you, brother Censor. The poverty of your logic is only equaled by that of your charity. "It is not the beginning of an important work," because it has errors! Then the first steam engine, rail car, telegraph and printing press were not the beginning of important works, nor any thing human.

The 1st, 2nd and 5th errors resulted from having to run over 42 pages of manuscript for a name, all in four evenings. Had it been in the power of brother Harris to assist, the errors would not have occurred. The 3d and 4th errors correct themselves. Errors in reports were copied from printed copies; the one harped on corrects itself to the intelligent reader. The report on education was never seen by me.

As to the strangeness of the report of the secretary of the missionary society it is matter of taste, and the secretary chooses to follow his own rather than bro. "M's." In regard to errors in said report, the secretary denies that *one* appears in it. He reasserts, "*the constitution of our society is lost.*"

We regret the thrust at our present and former treasurers. Not that they will suffer; their characters are above suspicion fortunately, and no doubt either of them would have explained any seeming inaccuracy in their reports, had "A Member" asked them. I only regret the effect of such insinuations among our lukewarm friends and positive enemies.

Thank you, my dear Member; get in a good humor and send us $5 to pay for the Minutes.

Very truly, yours, etc.,

W. P. BARTON.

WHAT IT TAKES TO FEED LONDON.

This vast metropolis eats an amount of food of which it is curious to realize the daily bringing in. The *tableau* is thus ingeniously drawn by a late writer:—"Let us imagine ourselves on the top of a tower, a mile high, in Hyde Park; we look off to the North, and we see a drove of cattle, seventy-two miles long, approaching the city; we look to the West, and we see a mass of bleating wool, twelve miles in length; again to the South, and we see a herd of swine coming toward us, whose driver is ten miles off; after these have arrived at their journey's end, a cloud approaches, which we find to be composed of turkeys, geese, chickens, and game of all sorts—and this extends over fifty-one acres. When we estimate the amount of fish consumed yearly, we find their numbers to be billions, and equal in bulk to the river Thames. And besides those articles of food, if all the hams, bacon, smoked beef, etc., were placed in a pile, they would form a pyramid, whose bases would be two hundred feet square, and twelve hundred and ninety-three feet high."

LETTERS FROM ABROAD.

Cairo, Egypt, Jan., 1858.

A RIDE TO HELIOPOLIS.

Donkey riding in this city is one of no small consideration. It is a trade with the Arabs, in which their wealth consists, and those who have the greatest number are richest in possessions. It is a most agreeable mode of conveyance to see sights and go about the city and its environs, which we could possibly have. Their motion is easy, and they are so well trained that they can nimble about amid the confusion of this bustling place, where the streets and bazaars are thronged with people, and the thoroughfares, where we meet droves of camels laden, enormous loads of timber, household furniture, boxes of goods, slabs of marble, and every sort of thing, which looks so formidable in these narrow streets that when the little creatures come in contact it seems almost impossible to get along without being thrown from the saddle; but with the skill of the donkey boys, who always go with them, we seldom meet with an accident. There are 30,000 of these animals kept in Cairo and its precincts. A few days ago it was well night evacuated of the choice ones by the arrival of the British troops, who called them to their aid in the desert going on to India. Our party secured a few to visit Heliopolis and ride through the land of Goshen, once occupied by the sons of Jacob, which is spread along near this ancient city, rich indeed in vegetation, "where thou sowest thy seed and waterest with thy foot as a garden of herbs." It is a beautiful country: in soil it resembles Louisiana along the coast, with rich green fields bordered with olives, grain already a foot high and very luxuriant, irrigated by the wells from which all the water is drawn by oxen and conveyed in the large skins for domestic uses, except what is carried away in large jars which their women support upon their heads. Here we see them at their wells, some filling their pitchers others their skins like those of ancient days, with the same oriental appearance peculiar to the East.

Our ride over the country connected with historic associations of the Bible, commencing with Genesis, Exodus, &c., so many thousand years ago and which wears a similar aspect, is intensely interesting. When we meet groups of Arabs in their oriental dress with their donkeys laden with sacks, the mind is transferred to the period when the sons of Jacob came into Egypt in the same way to buy corn when the famine was sore in the land, and we feel to live in bygone ages.

Heliopolis burst upon our sight, with a view of the obelisk which stands isolated and alone as the only conspicuous relic of antiquity to mark the site of that ancient city of the Temple of the Sun. Here the patriarch Jacob and his sons gazed upon its shaft with astonishment. It is one solid block of stone 60 feet high, standing upon a pedestal buried in the earth many feet, which has been removed so as to enable persons to walk around the shaft below. Wasps or a bee have almost buried the hieroglyphics in their own mud habitations all the way to the top and defaced its pictorial language; but there it stands a monument of past ages like a pharos of light between the old and new dispensations, amidst the fallen fanes, buried in the sands of the desert, alone in its solitary grandeur. An orangery and garden are near and some miserable Arab huts and a still more miserable group of wretched looking beings. The desert is seen upon one side as we ascended the hills composed of loose stones, sand and broken pottery, or relics of sunburt brick, which might have been ruins of ancient buildings, although no ruins like those around the environs of Rome and Naples are seen here. The materials for building are so slight they soon crumble away. We saw two large blocks of marble lying upon the ground, which might have adorned the palace of Cleopatra, which rose in oriental magnificence not far off. They were covered with hieroglyphics, one very plain and distinct. The temples or schools of science in which Moses was instructed in all the learning of the Egyptians—where Pythagoras, Plato and Eudoxus were taught, have no stone to mark the spot where they stood. From the hills above we had a view of the vast expanse of the desert and fertile valley over which the patriarch Abraham had led his camels and servants to escape the famine, and dwelt here with his beautiful wife Sarah, and which was once filled with these mysterious people so often referred to by the prophets, whose history is so little known and who have left behind them such monuments of antiquity and grandeur in its obelisks, pyramids, &c., as to throw into the shade those of all other nations in their durability and strength.

This was the famous city of On, where Joseph married Asceneth, the daughter of a priest, and ruled all the land of Egypt, rich in all the productions of the earth and elevated to the highest degree in its schools of philosophy and astronomy, imparting to the savans of Greece their knowledge to enlighten through the most polished nation upon earth by their superior intelligence.

JOSEPH AND MARY'S WELL.

Not far from this city is a well, which tradition has connected with the mother of our Lord, and not without some probability. It is a well of sweet water, on the great Roman highway leading into Assyria; and as the road is lined with wells in different positions to supply the wants of the people and irrigate the fields, this having the precedency over the rest it would be more likely, while coming into the country to escape the persecution of Herod and save the young child's life, they might have stopped at this well among the cool shades of the sycamore to refresh themselves in the heat of the day. The tree under which the superstitious say they sat is a curiosity indeed. Its trunk is broad, hollow and scaly, out of which branches seem to have sprung and died and others to shoot up from the roots, until its body has more the appearance of fragments of a board fence than a tree. The boughs spread out horizontally, forming a wide and expansive shade. It might be some centuries old. Whether this is the exact spot where the mother of our Lord rested or not, one thing is certain, their flight into Egypt, and it seems hallowed by the association. The prospect along the way is very beautiful. We passed through olive groves richly laden with fruit and fields of barley just shooting out into the ear. The palace with its splendid apartments and observatory, military station, tombs, mosques and minarets, with the citadel, the red mountain, the lofty palm and wide-spreading acacia and sycamore planted along the avenues leading into the city, fill out the landscape with a pleasing variety of oriental beauty finished by the long trains of camels with groups of Arabs, adding to the picturesque in every scene.

HOWLING DERVISHES.

We have been to see this curious sect, in their fanatical exercises—an exhibition of the most singular kind invented by mortals for the exorcism of their physical powers. We were led into a vestibule on reaching the place, a wide open space shaded by trees and surrounded by a wall with seats. We were favored with chairs, and after sitting for some time coffee, in little cups about the size of a wine glass, set in stands of metal, were brought us by one of the fraternity dressed in a calico robe with a sash around the waist and a tall red cap, with his hair flowing upon his shoulders. The Arabs were smoking around the room; some well dressed—old men in scarlet and white trowsers with long flowing robes and turbans. All varieties of dress were seen. They were smoking the chibouk—some with, long circular stems like the coils of a serpent, drew the exhilarating draught through water, which bubbled up as they inhaled the fascinating odor. All around the room the pipe was in full operation, reaching to the floor. We sat for half an hour when the company arose, and we were conducted through a long, narrow passage into a mosque, where a number were seated beneath a large dome in a circle upon the floor. Around the walls were hung rude instruments of music and a floating banner, with an Arabic motto. In the center of the wall was an arched recess, occupied by the priest as master of ceremonies, and before whom they all bowed as they came in, kissing the floor. A few advanced and kissed him.—After the circle of fifty was filled out a fine looking young Arab arose and began to chant, responded to by a few with a low guttural sound. His voice rose higher and higher and he became eloquent in his theme, and his enthusiasm kindled into rapture as he raised his hand and eyes to heaven. This was contained full half an hour, the charmed circle bowing their heads to the floor in response. When he caused the circle arose to their feet by an intimation of the priest, who went around and had their shawls and cloaks removed for other exercises. Soon two young men came in with tall drab colored hats, without any rim, trowsers, full skirts, and close vests. They stepped into the middle of the ring and began to spin round like tops, with arms extended and their skirts forming a circle. Music and beating of drums through all the ceremonies and the circle keeping time by bowing their heads almost to the floor, chanting in the meantime, and the priest going around as if giving encouragement.—Their notes became more wild and terrific as they proceeded, and their long hair floating upon their shoulders added to their wild, maniacal expression. They moved in harmony like trees bending beneath a gale of wind, the young men in the center still swimming round with their eyes shut. Their notes at length became louder, and their aspect hideous. Language can not do justice to such a frightful scene of fanaticism. It appeared as though their bodies must break—that the human frame was incapable of such contortions and overwrought exertions. The whirlers were relieved once by substitutes. At length the priest broke the spell and they stopped; except two, who still kept howing as if they had no power to cease. It was frightful beyond description. I felt the most painful emotions of pity; for it seemed as though the poor creatures were completely overpowered by fanaticism. One ran against the wall and struck his head with force enough to kill him, only he was caught by two others who held him back; but he still made efforts to beat his head against the wall. Overcome at last by his exertions he felt helpless upon the floor and lay like one dead. The other had already fallen, and we left them with their dishevelled hair floating over their brows and their delicate forms extended as if paralyzed by the hand of death. And this tragical farce is repeated every Friday—an exhibition no rational being could even wish to see but once. O! what gratitude we owe God for our birth and education in a christian land, and especially in our loved America, the "home of the free."

A RIDE TO THE PETRIFIED FOREST.

On the borders of the desert, about five miles from the city we found the petrified forest, as it is called, but which is nothing more than sand hills, strewn with fragments of petrified wood, which at first glance you would mistake for stones. These are of all sizes and shapes, scattered thickly about as if by some convulsion of nature out of their natural position, and forming one of the most singular phenomena in the world. Not a tree or shrub is growing near them; yet there they are showing by all the form of bark, knots, roots and stumps the vegetable kingdom to which they really belong, without mistake, but as solid as rocks of adamant. I gathered as many as I could bring to show the specimens of this wonderful forest.

The prospect on our return was most beautiful. Whole caravans of camels laden with the treasures of India, met the eye—Cairo in the distance, with the valley of the Nile—the Red Mountain on the borders of the desert, with its central rocks of lighter color, which reflected the sunbeams in the evening so brilliant that it reminded us of the fire in the bush which Moses saw. In the narrow opening between this and the sand hills are the tombs of the Caliphs, with the graceful mosque and minaret; and just as we reached them the most brilliant Egyptian sunset threw its golden hue over the dome, with a few fleecy clouds retaining its rays in relief perfectly dazzling, while the canopy of heaven blended its peculiar eastern azure of the desert with a sky so clear, so transparent, that we could look away into its inner depths without the shadow of a mist to intercept our view. The sky in the desert has a submarine blue, unlike any other we have seen.

S. B. THOMAS.

Dispensing with Agents.—It is stated upon what seems reliable authority, that the managers of the American Sunday School Union have determined upon a total abandonment of the collecting agency system as soon after the first of May as may be consistent with their obligations to those now in commission. The New York *Evangelist* has a lengthy article on this matter, and comes to the conclusion that, sooner or later, all our benevolent societies must take the same course, mainly on account of the large cost of such agencies.

Repentance.—True repentance consists in the heart being broken *for sin*, and broken *from sin*; some often repent—yet never reform; they resemble a man traveling in a dangerous path, who frequently starts, and stops, but never turns back.—*Thomson.*

When a man unites with the church, he should not come saying, "I am so holy that I think I must go in among the saints," but "O brethren, I find I am so weak and wicked that I cannot stand alone; so, if you can help me, open the door and let me enter."

A lie always needs a truth for a handle to it else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.

Men are willing to be thought sinful in supposition; but in special *case* they are disposed to praise themselves. They therefore confess their depravity and defend their conduct. They are wrong in general, but right in particular.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, APRIL 17, 1858.

The General Assembly of the (O. S.) Presbyterian Church will, next month, be in session in New Orleans. This is a large body; not local, but, as its name implies, *general* in its representation of that Church. Its deliberations will be graced by some of the best sanctified talent of the country. Our citizens will have the high privilege, social and religious. Their pulpits will enjoy the able, evangelical ministrations of these visiting brethren and their homes be blessed by their intercourse. Such visitors leave a blessing behind them—the feeling of an enlarged liberality and a savor of godliness. The thirteen Methodist churches of New Orleans will enable our congregations to enjoy a fair proportion of the benefit, while the private hospitalities of our friends and members will be proffered in the spirit of those who consider acceptance a favor.

Oriental Painting.—Our young friend, Robert Downer, who moves about on crutches, has presented us with a very neat specimen of his handiwork, in what is called "Oriental Painting." The scripture text, "Blessed are the pure in heart, for they shall see God," is printed in plain, tastefully colored letters, and enclosed in a neat gilt frame. A naked nail was convenient and it was hung over our desk, in full, momentary view, and for admonition. The art is cheap in its materials, simple in its practice and readily learned. It may also be beneficial to those who, though unfortunate in limb, would be independent in life. He teaches it for $5 at his office, 86 Carondelet street.

The Magnet is the title of a weekly paper lately enterprised in this city: the third number is before us—Denis Corcoran, editor and proprietor. It is dated as a Sunday morning paper, but we understand that it is put to press Saturday evening. The Magnet is a fine looking sheet, and rich in news and literary matter. The publisher pledges "a paper for the social circle—the family fireside; and while it will essay to attract everything to its pages calculated to improve the mind, to instruct and to amuse: it will repel from them with still greater force everything calculated to offend virtue or to injure."

Price $3. per annum.

CONCERTS OF SACRED MUSIC.

THE ORATORIO.

There be many that say, Who will shew us any good? The instinctive craving for enjoyment and the world's poverty of resource, are illustrated in the matter of concerts of sacred music. The papers of last Saturday morning trumpeted the forthcoming concert of the evening. It was to be the great event. At random, we clip from one of them:

"It is not probable that many of us will live to hear again that grand piece of sacred music, the Stabat Mater, given in full, by such a combination of talent as M'me Frezzolini, M'me Strakosch, Signors Peruzzi and Scola, and each of our home musicians as Professors Cripps, Le Blanc, and Brand, and the Academy of Music and the Philo Club. Some seats are yet to be had at Mr. Gabisch's on Canal street, and Mr. Werlein's on Camp street."

Friend Werlein sent us two tickets "for two." Liking sacred music and having heard that Rossini had pronounced Frezzolini the best living rendeser of his masterpiece, Stabat Mater, we went. Odd Fellow's Hall rarely presented such fullness—at $1 50 for secured seats.

A good while ago we were baited in to hear M'me Parodi sing, "I know that my Redeemer liveth," from the "Messiah" of Handel. M'me Strakosch repeated it, Saturday evening. We liked it no better. "Ave Maria," by Frezzolini—no better. The chorus of Stabat Mater was really deep and fine—performed by "our home musicians."

While the Stabat was under way—some of the vast crowd gaping with weariness, some with wonder and others affecting admiration, to get back their money's worth—we left in disgust. The press and public afterwards stated that it was the grandest performance of sacred music ever done in the crescent city.

The fact is, our ear has been spoiled. These Italian singers and artists cannot reach our conception, for we have, for several years, preached to the negroes. Let any of those people, who crowded Odd Fellows' Hall Saturday evening at $1 00 and $1 50 ahead, go with us to St. Paul's of a Sunday afternoon and we will give them better song, more soul stirring music, and charge them nothing—absolutely nothing! Seats free.

At St. Paul's the programme is simple. Perhaps a touch of hard names might help it out: say "Tenè Fons," (Come thou Fount, etc.,) p. 447. Tune pitched by Magnus Gulielmus (Big William—not to abbreviate further) and hymn carried by one thousand African voices, with three galleries thrown in. There is concert for you! Signor Peruzzi never led the like of it.

The "Quam Tedious"—(How tedious, etc.,) p. 441, raised by Meisinas Von Alexandrinus, (*alias*, Aleck,) with the same vocal accompaniment, would eclipse or rather drown out Strakosch, Frezzolini, Scola, Von La Hache, with all their combination.

Miss Bremer, when in this city, made St. Paul's colored church one of her special points of visit and observation, and wrote thereon the most readable chapter of her book of travels.

While Mr. Thackeray was lecturing, we invited him to go around and see and hear some things. He went and looked in *at the door*, upon a larger audience than any of his own. Was the author of Snobs too snobbish to go in? Was it too close a view of Africa for Mr. Jellaby? He fancied them rather at the distance of Boorioboolagha.

Second concerts are a sham, at Odd Fellow's Hall. While St. Paul's is open, we shall not throw away another hour, even on a free ticket, hearing Frezzolini and such like. Give us music that touches the heart as well as the ear.

"THE COMMON PEOPLE HEARD HIM GLADLY."

The holy evangelist, in these words, conveys a fine description of the preaching of Jesus. It is also the highest eulogy and a fit, authenticating sign of a divine mission. The "common people"—the masses—were his hearers; and however others were affected, they heard him gladly.

Wickliffe's version of the sentence of Matthew which is read, "The poor have the gospel preached to them" is—"Pore men ben taken to prechynge of the gospel."

The primitive translator might be supposed to have understood the text as meaning that one of the signs of the kingdom of the Messiah was, that such "poor men" as the twelve had been called to be its evangelists; as if the wonder was that gospel preachers had been taken from the poor.

Or another meaning might be drawn from the antique version: The poor were not only preached to—the preachers not only went to preach to the poor—but the poor were taken to hear the preaching. The poor sought to hear the gospel for themselves, or were led to it by those who had already heard. When John was preaching in the wilderness multitudes "went out to him." Great numbers "followed" Jesus from the whole regions round about him.

In any case, Jesus' audience were not fashionable or select; nor were those of his forerunner. And this was due, not to the times—for there was a fashionable class in Palestine eighteen hundred years ago, as different from "the common people," as now there is in England or America—but to the subject and manner of preaching.

"The common people"—that is the substratum on which social institutions rest. Whatever practice, or sentiment, or conviction begins there, works its way up. Whatever, of either, does not substantially rest thereon, is weak, superficial and ephemeral.

"The common people"—are not only the final, but fairest arbiters of the true and right. To them, truth and right may appeal for best human hearing. Correct general principles suit their case. For them there is no need of special legislation. They have no factitious interests to support, no exceptional privileges to maintain against reformation; no peculiar prejudices. What is good on the whole, is good for the common people. They are open to hear it, free to consider it.

It was meet that the God-man, humbling himself to our form and home, to teach the way and the life, should address mankind in their normal and massive character—should pass by the petty distinctions of caste and grade and title, things of human origin, and draw near to "the common people."

This divine Days-man, this Mediator from heaven, comes to save a world, and does not, therefore, accredit himself to Herod, or Pilate, or Cæsar, but to "the common people." And this, before the present advanced political notions prevailed of the worth and rights of the individuals who make up the masses.

If a scheme of redemption, originating in heaven and administered by a Divine Person, is to come down among men and touch ground, how could it be otherwise?

Critics sometimes speak disparagingly of the ministry that is followed by the crowd—the Church of the people, whose congregations, though large, are largely made up of "the common people;" whose free seats are seldom graced by the elite, fashionable leaders of society. Let that censure continue! Blessed is the Church and ministry entitled to it.

One has well said: "The literary, the philosophical, the rich, the political great men of that day, did not think much of Christ; but he had such a sweet way of carrying himself around Jerusalem, that whenever he went into a house to sit down and rest, all the vagabonds and wretches came round about him, as though he was their patron. They felt that 'somebody cares for me.'"

Ministers, don't get proud, shooting over the heads of the "common people" in your sermons or passing by them in your visitations. They were your Master's hearers.

Churchmen, don't get ambitious of rich and learned and titled congregations. The Church of a class can not be God's Church.

THE MEDIATOR.

No theoretic errors are so quickly felt and seriously, as those which inculcate wrong or inadequate views of Christ, in all his offices.—Though small the divergence from scripture truth may appear and glossed over with fine sayings, it soon and surely works out moral death. Whereas a good deal of other sort of theoretic error may consist with life and prosperity, where they hold the Head—Jesus Christ, in his true character.

A writer describing the religious deadness before the Wesleyan reformation, in England, draws a brief but faithful picture of the state of things:

"The present modish turn of religion looks as if we had no need of a Mediator, but that all our concerns with God were managed with him as an absolute God. The religion of nature makes up the darling topics of our age; and the religion of Jesus is valued only for the sake of that, and only so far as it carries on the light of nature, and is a bare improvement of that kind of light. All that is restrictively Christian, or that is peculiar to Christ (everything concerning him that has not its apparent foundation in natural light, or that goes beyond its principles) is waived, and banished, and despised."

Rev. Joseph Travis.—His numerous friends will be glad to learn that this aged servant of God still lives. He writes us, March 30: "I am glad to state that my dropsy is getting better and I am able to be out of bed occasionally. * * My own P. E. came and preached for me and administered the sacrament, many of my friends partaking with me, among whom was a goodly number of Presbyterians with their pastor, who aided in the service. We had a gracious season—a time of refreshing from the Lord."

METHODIST PRESS.

The *Pacific Methodist*, 10th ult., continues to hold a healthy and hopeful tone on the progress of the Church in California. There is no special news. The following, from the leader, shows that they have a sure foundation. It is a sentiment even more significant than statistics:

No intelligent believer in the Christian revelation can despair of the world's salvation. If that revelation be true, God is pledged to bring it to pass. One word which we know that He has spoken is sufficient to resolve every doubt, to silence every complaint. Were the moral condition of the world a thousand fold less hopeful than it is, the sincere believer would find no difficulty in expecting its ultimate deliverance, if he is assured God has promised it. Here is the sure foundation for our hopes: the promise of the Lord. Christianity is more powerful now than ever before; she possesses more wealth, numbers more votaries, and (as we believe) is doing more for the spread of her doctrines and beneficient influences than ever before. Yet our hopes are not based upon her wealth, nor upon her numbers, nor upon the wisdom of the plans she has devised and put into operation for the dissemmination of the Gospel; but upon the essential vitality, living power, and diffusive character of the Gospel itself.

The *Western Christian Advocate* answers the inquiry of a correspondent as to the character of the worship we should pay to Jesus Christ. The inquiry was substantially, whether, in our acts of worship, we should discriminate between the divine and human nature of our Lord, worshiping his divine nature only, or whether we should worship him in his compound character, as a being possessed both of divine and human nature:

The human and the divine nature are inseparably joined together in the person of the Lord Jesus. He will remain to all eternity what he was and is, "God manifested in the flesh." The only way in which finite man can hold intercourse with the infinite Spirit is through such a manifestation, and through this manifestation God reveals to us all we can know of his nature; so that he that has seen Christ has seen the Father. In the sense of an infinite, all-pervading Spirit, "no man hath seen God at any time"—this is impossible in the very nature of things. Whenever God at any time has revealed himself to men, it has been through some medium adapted to their finite capacity. The *Word* clothed himself with the appearance of a man when speaking to Abraham, even before he had *permanently* clothed himself in flesh to dwell among men. While it is true, therefore, that in the sense of a pure, infinite Spirit, no man has ever seen God, or ever can see him, it is also true that "the only-begotten Son, who is in the bosom of the Father, he hath declared him;" and we suppose that no period will ever come in the ages of eternity when men will see God only in the face of Jesus Christ. For although a time will come when his office of *intercessor* will cease, the time will never come when he will cease to be "God manifested in the flesh."

God in condescention to our capacity and our wants, not for the purpose of being better acquainted with us, but that we may become better acquainted with him, speaks to us through a human voice, looks upon our sorrows through human eyes, listens to our wants through human ears, manifests his love through human affection, shows us his compassionate kindness through human pity, and carries the lamp of life through the dark valley of death in a human hand.

The uncreated glory of the Father, his holiness and justice, which, if brought directly in contact with a fallen human spirit, would be a "consuming fire," when shining through the person of the Lord Jesus as our great atoning sacrifice, become a mild and heavenly radiance, which human eyes may look upon and live.

To love the Lord Jesus Christ, therefore, is to love God; to serve him is to serve God; to obey him is to obey God; to honor him is to honor God; to worship him is to worship God; and all access to God is through him. Hence our Lord himself declares, "No man cometh to the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?" John xiv, 6-10.

When we worship Jesus Christ, therefore, we worship God with a distinctness of apprehension, as to his individuality of being, which we could not have only through the doctrine of God manifested in the flesh; and this distinctness of conception is all important to any correct idea of accountability, or duty to love and obey.

Zion's Herald, remarking on a book lately published—"Lost Chapter of American Methodism"—says:

The German-Irish origin of the American Methodists is clearly shown—a fact which was first ascertained, we believe, in this paper—the Wesleyan emigrants being Palatines, or persons who had previously emigrated from Germany to Ireland, and thence to America—just as the Puritan Pilgrims emigrated from England to Germany and thence to New England.

Rev. J. S. R. Clarke, a member of the Virginia Conference, is contributing a series of papers to the *Richmond Christian Advocate* on the propriety of a larger infusion of the lay element into our secular-ecclesiastical affairs: thinks, for *their* good, the laity have not fellowship enough in the active and progressive or, "if you please, the aggressive movements of the Church:"

But it is necessary for our present purpose to state this truth, that the great and legitimate design of ecclesiastical government is *Christian fellowship in the spread of the gospel of the church*. There are three reasons for this design,—the benefit of self, the benefit of others, and the benefit of self in the benefit of others. And it must be observed that the greater the activity of the laity in such fellowship, without encroaching upon the scriptural prerogatives of the ministry, the greater the development of their Christian character is likely to be, as well as the more rapid the spread of the church, with all its benign agencies for good.

The *Christian Advocate*, of New York, thus describes the intellectual character of the late Bishop Waugh:

Without any unique trait of intellect which could give him the reputation of genius, he was a sound thinker, a dignified and, at times, a most powerful preacher; and if he possessed not that highest style of wisdom which originates great measures, or, by sagacious combinations, meets great emergencies, yet did he possess, in a degree seldom equalled, the more important wisdom called prudence; more important at least, in his own official responsibilities. We think we can say we never knew him excelled in this respect.

The *Texas Christian Advocate* indulges in pleasant and pious April morning reflections—the analogy of the season to that state when God shall make all things new:

The analogy is striking and beautiful between the renewing power of the spring season, and that general spiritual renewal which shall bring all nations under the gentle dominion of the "Prince of Peace."—When "they shall learn war no more;" when the sweet and beautiful charity of God shall be as prevalent and transforming in the souls, tempers, and manners of men, as the April sunshine now is in nature. When the "fruits of the Spirit" shall be as abundant and delightful to the spiritual appetites of man, as the fruits of the earth to his natural appetites.

But when the final restitution of all things shall come, and all our misery shall be exchanged for joy, and all deformity shall give way to harmony and beauty—when the winter season of the world shall give place to the dawn of the first spring morning of the resurrection—"this mortal shall put on immortality"—"there shall be no more curse"—"and God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away," O! cannot sorrow be endured for this night, when joy cometh in that morning!

The *St. Louis Advocate* takes this view of one of the benefits of itineracy to a preacher:

Besides this there is an actual and very great advantage to the preachers themselves in the constant travel and frequent exchange of work to which they are subjected. Motion prevents stagnation. Let a man remain for many years at the same village, preaching to the same little squad, under unvarying circumstances, he will become tired of the sound of his own voice, and every body else will be tired of it too. There will be nothing to inspire him, nothing to spring his mind to great exertion. Everything is monotonous and the man stagnates. With the latterant, on the contrary, every day the scene is changing. He encounters fresh incidents, comes in contact with strange men, and has intercourse with all varieties of intellects, so that if there is anything at all in the man it will be jostled out of him.

COME INTO COURT.

Pardon us, ye lawyers, for saying it—the law is a labyrinthal institution.

Under the head of Courts, the papers announce the result of a trial for divorce, in which the lady obtained a verdict; and this reminds us how we were called into court and got an insight.

One day, not long ago, as this editor was reading proof, not troubling any body, a confidence looking man, with whiskers, stood at his elbow.

"Is this Rev. Mr. ——?" We answered to the name. "I've come for you. You are wanted in Court—Sixth District—if you please; a little business there for you."

"Who sent you for me?"

"Read that;" and he handed us this document:

SIXTH DISTRICT COURT OF NEW ORLEANS.

The State of Louisiana—Parish of Orleans.

To the Sheriff of the Parish of Orleans:

You are hereby commanded, in the name of the State of Louisiana, and the Sixth District Court of New Orleans, to attach the body of [this Editor,] so that you have him before this Court at 4 o'clock * * * to answer for a contempt in neglecting or refusing to attend before the same as a witness in the case of R. vs. K.

Witness the Honorable S. K. Howell, Judge of said Court, this * * day of * * * 1858. * * * * Clerk.

Then was brought to mind another document found on the desk a few days before—a summons: we knew nothing of Knight vs Knight: glanced at it—forgot it.

"Got summons to-ther day—left here—" growled whiskers.

"Y-e-s, found this thing on my desk, but thought it was all over."

"Not by some," was the reply, and then and for the first time we carefully read the summons to "appear" &c, "then and there to testify" &c, and *"hereof you are not to fail, under the penalty of* $250."

We began to feel for our last dollar. Softly and in our best manner, to Whiskers, "What do you reckon the Judge will have to say: what will he do, friend?"

"See when you get there: fine, or commit to jail for contempt—both, maybe."

The "contempt" paper (by the way it impressed us as one of the strongest worded documents we had ever seen,) named 4 o'clock; it was then two. Resolved to take judgment by the forelock, we rose to start. "Too late—case passed—witnesses dismissed because you was'nt on hand. Four the time—Judge will have something to say to you then."

The functionary of law, just in there, showed a disposition to magnify his office. We had heard of *habeas corpus*: this might be one—"What do you call this?"

"Tachment."

The omnibus was passing, and we stept in—pulled out the paper and read it on the way. What could we say? There was no falling back on the Georgia plea: "guilty, but drunk." Sober as the judge, we were on the way to confront. Thought on the judge's points—had preached the gospel to him—if things got to their worst, might say, "*Brother* Howell."

In a few minutes the omnibus had rolled over the square pavement of Chartres street, and landed us at the grim old building. At the corner was a tempting stand of Havana fruit. Nothing like eating to keep up one's spirits. Invested a picayune, and fell to musing on what the poet Thompson said of the gelid, mellow fruit. He of the Seasons—which matters not, for the Anaan, as he terms it, is good at all seasons:

——"Oft in humble station dwells
Unboastful worth, above tastidious pomp.
Witness, thou best banana, thou the prid
Of vegetable life, beyond whate'er
The poets imaged in the golden age:
Quick let me strip thee of thy tutty coat,
Spread thy abrosial stores and feast with Jove!"

If Lopez had taken Cuba, bananas would have been cheaper; but Lopez did'nt—he was garroted—— and just there our soliloquy, the banana and the flight of steps to the Sixth District Court ended together.

The Judge, a small man, sat in a huge chair. We scanned his features: amiable! A lady in black and a few lawyers inside the bar—no witness on the stand. We listen and hear "Knight—Knight." It must be our Knight—we are in time! and soon on the stand.

Lawyer—"Do you know Rev. Mr. ——, of Alabama?"

Knew him well. And now, thought we, our friend is in some scrape again—mixed up in this case. But they only wanted to know whether he could marry people. He could. Counsel nodded to other counsel, who nodded back. Judge nodded. This editor nodded. And that was all! Having done duty, we put the case of the strong document to the leading lawyer.

"An attachment issued for you, I suppose."

We supposed so, too. Very strong language indeed; what of it?

"O pshaw—nothing—tut, give yourself no concern—I'll see to that—O, nothing."

Language is inadequate to convey the smallness he made of this most emphatic process of law, lining and jailing (in prospect) and sending a man after us." All nothing—gammon!

Relieved, we wandered forth through the Courts, meditating on the law and all its paraphernalia. Look at the judges, inferior and superior, federal and state; lawyers, sheriffs, clerks of all grades, justices, constables, deputies. What a host! Look at their archives, count the hangers-on and witnesses. Consider their processes and pleadings, briefs, injunctions, writs, judgments and juries. No department of society so much needs radical reform. Here civilization shows its weakness, if not its vice. Cumbrous, complicate, costly—what an outlay of men and means it takes to keep this machinery in unsatisfactory operation! Heaps upon heaps statutes, mouldy and misty, accumulate. Indirectness is the rule, delay the way, uncertainty the end. Here shine and are absorbed the brightest intellects of every age. Men of the bench and bar are proverbially so. Is not the result vastly disproportioned to the extent and expensiveness of the machinery in motion?

The church and its machinery is the cheapest and most efficient organization the sun ever shone upon.

The wonder is that preachers ever turn lawyers, and not (as too seldom happens) that lawers become preachers.

DELEGATES

ELECT TO THE GENERAL CONFERENCE, TO CONVENE IN NASHVILLE, TENN., MAY 1, 1858.

Western Virginia.—Samuel Kelly, S. K. Vaught, Stanton Field, 3.—*Reserves*, G. B. Poage, C. M. Sullivan.

Kansas Mission Conference.—Nathan Scarritt, William Bradford, 2.—*Reserves*, T. Wallace

Kentucky.—John H. Lina, John G. Brace, Lozenzo Dow Huston, William C. Dandy, John C. Harrison, George W. Brush, 6.—*Reserves*, Robert Hiner, Edmund P. Backner.

St. Louis.—Joseph Boyle, David R. McAnally, Thomas T. Ashby, J. T. Peery, Enoch M. Marvin, D. A. Leeper, H. S. Watts, 7.—*Reserves*, Charles B. Parsons, Wesley Browning, Wm. M. Prottsman.

Louisville.—Nathaniel H. Lee, Francis A. Morris, Zachariah M. Taylor, Edward Stevenson, Albert H. Redford, Robert Fisk, 6.—*Reserves*, James H. Bristow, James S. Wools.

Tennessee.—John B. McFerrin, John W. Hanner, Alexander R. Erwin, Alexander L. P. Green, Fountain E. Pitts, Thomas Maddin, John F. Hughes, Thomas W. Randle, Adam S. Riggs, Moses M. Henkle, William C. Johnson, Samuel D. Baldwin, 12.—*Reserves*, Joseph B. Wear, Ferdinand S. Petway, Samuel S. Moody.

Missouri.—William G. Caples, Andrew Monroe, W. H. Anderson, Tison Dines, E. Robinson, 5.—*Reserves*, P. M. Pinckard, B. R. Baxter.

Memphis.—E. C. Slater, Thomas L. Boswell, Michael J. Blackwell, George W. D. Harris, Guilford Jones, Joseph H. Brooks, Samuel Watson, William McMahon, Nathan Sullivan, Francis A. Owen, 10.—*Reserves*, Phillip Tuggle, Thomas Joyner, Arthur Davis.

Holsten.—Elbert L. Sevier, Wm. Hicks, Thos. K. Mansey, E. E. Wiley, James Atkins, Rufus M. Stevens, Wm. Robeson, 7.—*Reserves*, William C. Graves, Wm. C. Daily.

Arkansas.—Lewis P. Lively, Thomas Stanford, Stephen Carlisle, 3.—*Reserves*, John Cowle, John M. Steel.

Washita.—A. Hunter, William P. Ratcliffe, Augustus R. Winfield, William Moore, 4.—*Reserves*, Russell M. Morgan, John H. Blakely.

Virginia.—David S. Doggett, William A. Smith, Leroy M. Lee, Leonidas Rosser, John E. Edwards, William B. Rowzie, George W. Carter, George W. Langhorne, William W. Bennett, Robert Michaels, Joseph H. Davis, 11. *Reserves*, Wm. H. Wheelwright, James Coulling, Jacob Manning.

Mississippi.—David M. Wiggins, Levi Pearce, John G. Jones, Charles K. Marshall, Benjamin M. Drake, Lewell Campbell, Henderson H. Montgomery, John Lusk, 8.—*Reserves*, Henry J. Harris, Wm. H. Watkins, James Walton.

Alabama.—Thomas O. Summers, Jefferson Hamilton, Oliver R. Blue, Archelaus H. Mitchell, Frederick G. Ferguson, Edward Wadsworth, Thomas J. Koger, George Shaeffer, Joseph J. Hutchinson, T. W. Dorman, Christopher D. Oliver, Phillip P. Neely, 12.—*Reserves*, Josh. T. Heard, Ebenezer Hearn, James A. Heard.

Indian Mission Conference.—John Harrell, Wilson L. McAllister, 2.—*Reserve*, David B. Camming.

South Carolina.—Wm. M. Wightman, Whatcoat A. Gamewell, Albert M. Shipp, Hugh A. C. Walker, Robert J. Boyd, Wm. A. McSwain, Nicholas Talley, John W. Kelly, James Stacy, Charles Betts, 10.—*Reserves*, Wm. P. Mouzon, Hilliard C. Parsons.

Georgia.—Samuel Anthony, John W. Glenn, Wm. J. Parks, Lovick Pierce, Jesse Boring, Alfred T. Mann, James E. Evans, G. P. Pearce, James P. Payne, Wm. J. Sasnett, Ed. H. Myers, Walter Knox, Walter R. Branham, 13.—*Reserves*, Osborn L. Smith, W. M. Crumley, Josiah Lewis.

East Texas.—Clayton C. Gillespie, J. W. Fields, S. A. Williams, John B. Tullis, Napoleon W. Burkes, 5.—*Reserves*, Jefferson Shook, James T. P. Irvine.

North Carolina.—David B. Nicholson, Wm. Barringer, Charles F. Deems, N. H. D. Wilson, R. T. Heflin, Wm. Closs, Peter Doub, Numa F. Reid, 8.—*Reserves*, Irn T. Wyche, Charles P. Jones.

Florida.—Thomas M. Gardner, Simon P. Richardson, Peyton P. Smith, Josephus Anderson, John Mills, 5.—*Reserves*, Alexander Graham, Samuel Woodberry.

Texas.—Robert Alexander, John W. Phillips, Josiah W. Whipple, Wm. H. Seat, Robert W. Kenion, Mordecai Yoll, Wm. C. Lewis.—*Reserves*, Daniel Morse, D. Carle, Asbury Davidson.

Louisiana.—Robert J. Harp, Stephen J. Davies, Holland N. McTyeire, Henry C. Thweatt, James A. Ivey, 5.—*Reserves* Richmond Randall, Lewis A. Reed.

The Pacific Conference did not elect delegates, owing to the distance from the seat of the Conference, and the expense attending the journey.

Dr. Henry Holmes, an old citizen, died Sunday morning last. Dr. H. had for years been a local preacher, and in the tract cause manifested a lively interest. He spent much time in the markets and other public places, distributing tracts, personally. We learn that his will provides for this useful cause, to the extent of a bequest of $10,000.

Rev. Jesse Fulton, sending an order to the Depository, April 5, for Sabbath-school books, at Livonia, La., says:

I was much pleased yesterday, on arriving at the Church to find quite a number persons listening to the recitation of the Bible class. Bro. McArthur, I think, is doing a good work with his class. There are quite a number young and old persons belonging to it.

Old Humphrey.—The last official act of Lord Palmerston was to send a donation of $500 to Mrs. Mogridge, the widow of the admirable writer so long known as "Old Humphrey."

THE GREAT AWAKENING.

The New York *Times*, says:

"The great wave of religious excitement which is now sweeping over this nation, is one of the most remarkable movements since the reformation. From every hamlet and village and town; from the forests of Maine, the crowded city-ports, the manufacturing towns, the new cities of the West; from the villages of the Southwest, and even from the mines and mountains of California, we have constant reports of the profound religious feeling and interest of the people on this great subject. Travellers relate that on cars and steamboats, banks and markets, everywhere through the interior, this matter is an absorbing topic."

There is another fact worthy of note. This general and simultaneous awakening has not resulted from the employment of extraordinary instrumentalities. No Whitefield has gone through the land with ringing voice, crying "repent and believe the gospel," to gathering thousands. The journal, heretofore quoted, says:

"All this great movement goes on moreover quietly; there is but little nervous excitement or extravagance so far as we have heard. The machinery of revivals which supported the older movements is not in use; the 'revivalist preachers' have not appeared and we trust will not appear."

The American *Presbyterian*, in speaking of the noon prayer-meeting at Jayne's Hall, Philadelphia, says:

"No man there—no man, perhaps, living or dead—has ever seen anything like it. On the day of Pentecost Peter preached. Luther preached, and Livingstone, Wesley, and Whitefield, and the men of fire of the great Western Revival of 1801. Great spiritual movements have been usually identified with some eloquent voice. But no name, except the Name that is above every name, is identified with this meeting."

Similar is the language of the New York *Journal of Commerce*:

"This religious movement is characterized by features which give in the impress of a Divine origin, and to ascribe it to human agency is little short of blasphemy. On many former occasions, great clerical demonstrations have been made, and all the exertions put forth which are usually resorted to for the purpose of awakening public attention—but with as little effect as when the false prophets cried all day long, 'Baal, hear us.' Now, none are more astonished than the clergy themselves, when the fire is seen to descend and consume the sacrifice."

These statements are remarkable—they show the unanimity of the public sentiment and general conviction that "this is the Lord's doing."

LIBERIA COLLEGE.

A plan has been adopted by the friends of Liberia to provide the Republic with a College, where its young men may be trained for usefulness in the learned professions, as legislators, teachers, &c. "The Trustees of Donations for Education in Liberia" were incorporated by an act of the Legislature of Massachusetts, approved March 19, 1850; and the College was incorporated by an act of the Legislature of Liberia, approved December 24, 1851. Its charter is nearly the same as the best College charters in the United States. The amount of funds received by the Trustees is believed to be about $30,000. The New York Colonization Society has $52,000, which is applicable, at its discretion, to this object. The late Mr. Phelps bequeathed to his executors $50,000 for this College, provided the enterprise of these trustees should proceed, and $100,000 be secured in this country for that purpose. It is hoped that this latter sum may be raised during the present year, and thus render available Mr. Phelps' legacy.

A short time since, well selected and suitable materials for college buildings were procured and shipped from Boston, and landed safely at Monrovia, at a cost, including erection, which will reach at least $20,000. At the latest accounts from Liberia, the work of putting up the college structure was in progress, and the walls and roof will speedily be completed. Contrary to general expectation the building is being erected on Cape Mesurado, about a mile from the City of Monrovia, "on the southwestern slope of the promontory fronting the ocean." Ex-President Roberts, has been appointed President of the College, and has accepted the position. Progress has been made in securing such other officers as may be necessary during the infancy of the institution.—The schools of the Republic will doubtless furnish some students fitted for college when the building is completed. Some provision has also been made for the support of indigent youths while pursuing their studies.

Colonization Herald.

UNITARIANISM AND UNIVERSALISM.

We find, in the daily papers of Cincinnati the following items:

Rev. Mr. Conway, of the Unitarian Church, and the Rev. Mr. Gaylord, of the second Universalist Church, exchanged pulpits Sabbath forenoon.

At a Universalist festival on Tuesday evening Mr. Conway made a speech, and said, according to the reporters:

"Universalism and Unitarianism were the same thing. Universalism had once to protest against fire and brimstone—old doctrines not believed by any body now. If a man did, his friends would tie wet clothes around his head. Universalism has as great a life to-day as ever; its mission is to trace out evil, and give man a free faith from ancient superstitions. The old demons meet us in some way or other. As soon as the devil is dislodged from his glorious throne of fire and brimstone, he'll be found popping up in some other shape. Its a problem often investigated how Unitarians and Universalists differ. They differ because they have different things to attend to. They see with two eyes, but do not on that account see double."—*Presbyterian of the West.*

Seventy Years a Preacher.—The London Watchman records—that the Rev. John Hickling, ninety-three years of age, and having been seventy years a preacher, on the 26th of February delivered a discourse of an hour and twenty minutes on "Early Methodism," and that in its delivery "there was no deficiency of voice, memory or mental power, but the whole was connected, interesting and instructive." On the 28th he preached twice to overflowing congregations, his discourses being each an hour long, and distinguished "by good sense, fervor, energy and pathos."

Patrick Henry's Letters.—The Virginia Historical Society has just received a fair copy of all the letters or papers left by Patrick Henry at his death, or, at all events, all that are known to exist, in the name of John Henry, of Red Hill, Virginia, the youngest of all the children of Patrick Henry. Here we have letters of Silas Deane, of George Mason, of Lafayette, of William Grayson, of Richard Henry Lee, of James Jones, and of others, including some of the letters of Patrick Henry himself. There are sixty letters in all.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

Married—On the 11th inst., in Mobile, by Rev. A. C. Ramsey, Mr. JAMES F. NEWNEBUY, of Wilcox county, and Miss MARGARET A. VAUGHAN, of Mobile.

On the 11th ultn at the residence of Jerome Clanton, Esq., by Rev. T. Y. Ramsey, Mr. JAMES D. CLANTON, of Arkansas, and Miss WILLIE D. GEE, of Sumpter co., Ala.

On the 4th ult., by Rev. George Shneffer, NELSON F. SMITH, Esq., editor of the Pickens Republican, and Miss ANNA M. BUADINE, of Pickens county, Ala.

Deaths.

Died—On Lake Bistenen, Blenville parish, La., Mrs. SARAH TOOKE, wife of James J. Tooke, and daughter of Col. James Wimberly, of Muscogee county, Ga., aged 43 years and 5 months.

Special Notices.

SABBATH SCHOOL ANNIVERSARY.

The Twelvth Anniversary of the New Orleans District Sabbath School Union of the Methodist Episcopal Church, New Orleans, will be celebrated on Sunday next, (April 18th,) at 4 o'clock, P. M., in McGehee Chnrch, Carondelet street. Exercises by the children. The public are invited to attend.

The Sabbath Schools of the Union will meet at 4 o'clock on Saturday next, (April 17th) in Carondelet street Church to rehearse their pieces and sing their hymns.

R. S. NUGENT, Sec'y.

April 14, 1858.

BOOKS FOR SALE AT THE DEPOSITORY, 112 CAMP STREET.

We have just received from the Agents, at Nashville, the invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries: Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antonomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Coyel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 60 sets Longking's Notes.

☞ All at Nashville prices.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

DAILY CHRISTIAN ADVOCATE.

The undersigned propose to issue, during the approaching General Conference at Nashville, a Daily Journal, in which the proceedings of the body will be published.

Those who desire to subscribe will furnish their names immediately: or, they may give to the delegates their names and the cash.

Terms: ONE DOLLAR.

No paper will be forwarded without the cash in advance.

The first number will the issued on Monday, the 3d of May.

STEVENSON & OWEN, Agents.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

HIGH WATER.

The Memphis *Avalanche*, speaking of the break in the levee below Island Ninety-six, says:

In a short time the whole country for miles in extent was flooded. Large plantations, valued at fifty dollars per acre, were completely covered, and nearly all the live stock swept away—all, in fact, save the few who congregated upon little patches of rising ground here and there, of some few feet in extent.

In many places private dwellings furnished shelter and protection to "man and beast." As in cases of double tenements somewhat elevated, whites occupied one end of the building, negroes the other, while in the intermediate porch cattle would be huddled as thick as they could stand. In very many instances, however, the houses themselves were deserted, the owners having been compelled to betake themselves to dug-outs, boats and rafts, or whatever came first to hand.

The damage done to the fertile country covered by this overflow cannot be easily estimated, as, in addition to the actual loss of property, the land is rendered totally unfit for cultivation during the present season. Moreover, it is highly probable that this influx will cause the waters of the Yazoo to back up so as to flood that rich delta likewise. And if so, a material curtailment in the great staple, of which Mississippi is the chief producer, may be expected for the coming season.

River Intelligence.

ST. LOUIS, April 14.—The Mississippi is rising from St. Paul down.

The Missouri and Illinois are both very high, and still rising, all their tributaries are at flood heights, occasioned solely by the heavy rains through the Western and Northwestern country. Should the usual spring freshets now occur, immense devastation must necessarily follow. Serious consequences are apprehended to lower Mississippi from the combined floods coming from the upper rivers.

Crevasse Below Baton Rouge.

The Advocate states that on Sunday morning about 40 feet of the levee at Mr. C. G. McHatton's plantation, below Baton Rongo, gave way, and the breach soon widened to 200 feet. Hundreds of acres on this plantation, and on those of Messrs. J. A. McHatton and F. D. Conrad, were soon under water.

TAKING IT BACK.—The action of the Liberian Government in opposition to the new scheme of African emigration, has so incensed the French Government as to cause a retraction of the sloop-of-war tendered by the latter as a gift; although an agent had been sent to France to receive it.

Local Intelligence.

It is our rule not to draw upon the dark and fruitful criminal calendar of this city for items, under this head; but, this week, we so far depart from this rule, as to present from the daily papers a few cases:

On Friday, 9th inst., George W. Stovall was hung in the parish prison. He had in time been a school teacher and Baptist minister; had abandoned his wife and family and taken up with one Mary Durand, whom he killed in a fit of jealousy, and finding himself observed, endeavored, with feeble resolution, to commit suicide, by leaping into a well. Thoroughly sobered, after a long career of crime, when brought to the bar he plead *guilty*.

——"The morning lowered,
And heavily in clouds brought on the day—".

The day fixed for the execution of the murderer.

In the expectation that the appeal for Executive clemency would not be in vain, the Sheriff delayed the execution of the sentence till after 11 o'clock, but at that hour it was definitely ascertained that the sentence would not be commuted, and preparations were at once commenced for vindicating the law's sternest vengeance.

Shortly after 11, the prisoner, dressed in white and attended by his religious advisers, was led to the spot where the fatal trap had been prepared. His step was firm, and his appearance venerable and imposing. Directed by a motion he took his seat, and the executioner adjusted the fatal noose. The prisoner then said:

"Gentlemen—You have assembled as spectators to witness the last of an unfortunate man. Not like some can I plead that my fate was brought about by any agency other than my own. I have no one but myself to blame for the position which I now occupy, for it is true that I committed the terrible crime for which I am to suffer.

"I wish here to say that I entertain no unkindly feelings towards the Governor for not yielding to the solicitations which have been made on my behalf. I believe that in refusing to commute my sentence he did what he conscientiously believed to be his duty, but I trust that I have obtained pardon from a higher power. All blood stained as I am, I have appealed to the Savior of mankind, and in his pardoning grace I believe that I have found redemption.

"Now, gentlemen, I must tell you that I have not been brought to this end because I didn't know better. I was raised in Powhatan county, Va., by respectable parents, and received a pious education. Indeed I may say I occupied a respectable position in society. But I fell, and for the last fifteen years I have been led captive by the devil, at his will, and now, by an ignoble death, I am about to receive the wages of sin. I have even held the position of a minister of the gospel, and was beloved and respected as such; but this only shows the height from which I have fallen, and from which all are liable to fall, if they yield to their baser feelings.

"For ten years past I have followed the path of ruin in New Orleans, and here a misfortune happened me which darkened all my future life, but to which I do not wish more particularly to refer. I intend to cast blame on no one but myself. Afterwards, I went to Nicaragua, but, being forced to return again, gave loose rein to my vile propensities, and in due course of time became the murderer that I am to-day.

After acknowledgments to those who had been kind to him during imprisonment and to Mr. Soule and others for endeavors to obtain a reprieve or commutation of sentence, the cap was drawn over the victim's face, the trap fell and he was launched into eternity. Let him that thinketh he standeth take heed.

SUDDEN DEATH.—Laurn Williams, young and beautiful, but frail, was found dead in her bed, on Saturday night, in the house of Eliza Holley, at the corner of Bienville and Treme streets. She came from Baltimore, about eighteen months ago, and was quite a belle among the women of her kind. Latterly she sought in alcohol the comfort which so often leads to death; and for a week prior to her death, she had indulged to an unusual extent. Late on Saturday night she went to her room, there being nothing the matter with her, to any appearance, beyond that of a slight intoxication. Shortly afterward, one of the other women went to her and found her dead. It was believed that she had taken poison.

Coroner Dannoy proceeded to hold an inquest on the body. Dr. Delery held a post-mortem examination, but was unable to trace death to intemperance, or to poison, or to any other cause. In consequence, the stomach and contents were sent to Dr. Lady, of Condo street, for chemical analysis.

The deceased was twenty-three years of age, and a native of Baltimore. Among her effects were an old leghorn bonnet and a purse, which she had cherished as remembrances of her mother, and the women in the house, with that feeling which never deserts woman in her lowest state, asked the Coroner that these relics of her former innocence might be buried with her; a request which was, of course, complied with. The youth and beauty of the deceased frailty, as disclosed at the post-mortem examination, were well calculated to remind the jury of Hood's lines in the "Bridge of Sighs:"

"Make no deep scrutiny
Into her mutiny,
Rash and undutiful,
Past all dishonor,
Death has left on her
Only the beautiful."

And here is another, with its peculiar interest: On Saturday the workmen in Bosworth's ice-house were stowing away. A quarrel arose in which one Sullivan was stabbed with an ice-hook and killed. The Coroner held his inquest.

Outside of the testimony taken, we learn that Sullivan had but recently arrived from Ireland, and being employed as a new hand at the ice-house, was persecuted by the old hands. Whatever may have been his merits or demerits, there were some sad features connected with his death. He was to have been married Sunday evening; and the post-mortem examination of his body was held in a house which he had just furnished, and in which he expected to receive his bride within twenty-four hours of the time of the luckless affray in which he met his death. We learn also that he had sent remittances to his mother and sister in the old country, to enable them to rejoin him, and that they are now on the way here.—He was a large muscular man, 37 years of age, and has the reputation of being quiet and peaceably disposed.

THE VOTE OF THE JACKSON RAILROAD STOCKHOLDERS.—In conformity with the provisions of the law, the stockholders of this company were required to cast their votes on Saturday for the acceptance or rejection of the act of the Legislature giving to the State of Louisiana an equal right to vote for directors with the State of Mississippi. On counting out the votes the poll stood as follows:

Mayor Waterman, for the city of New Orleans	50,000
Gov. McWillie, for the State of Mississippi	16,568
Private subscriptions	636
Against the act	97,196
Gov. Wickliffe, for the State of Louisiana	64,000
Private subscriptions	19,395
For the act	83,395
Majority against the act	13,801

The law required a vote of three-fourths of all the stockholders, for acceptance; instead of which it was rejected by a majority of 13,801 votes. So the road is to be extended beyond Canton, Mi., its present terminus.

The Mayor has published, at length, his reasons for his vote—and the majority of the Council has approved it. The City Attorney's opinion to him advised—"Good faith toward the state of Mississippi and private stockholders, as well as a due regard to her own interests, should, in my opinion, induce the city of New Orleans to vote against the acceptance of the Act of the 18th of March, 1858."

The anxiety on both sides occurs from this: It was known that if the law was ratified, the Governor of the State would vote for a directory favorable to the views of the majority; and that if it was not, the minority would triumph. The law was not ratified, and hence the policy of the minority has been sustained.

The election for a Board of Directors comes off next Monday, when it is expected that the extension beyond Canton partly will prevail.

THE LEVEES.—The high wind, which was accompanied by the heaviest fall of rain we have had for a long time, that prevailed Sunday morning, gave dangerous accessions to the mighty pressure of the river against the levees, and the consequence was that the flood made several breaches along the line of the city and above the upper limits. That which threatened disastrously was a break above Carrollton, but a continued encroachment of the waters was finally prevented. Between Louisiana Avenue and Carrollton, more than one breach occurred, but the measures taken to repair the damaged places were successful. Opposite the Third District a portion of the levee gave way, but the injury was promptly remedied. The water came freely over the wharves near Race street, opposite Bienville street, and the Tobacco Warehouses, but this was occasioned by the force of the wind, and ceased when it became calm. We heard that a serious break had taken place on the other side of the river at Mr. J. Bell's plantation, and that he has suffered considerably.

THE BELL CREVASSE.—The crevasse over the river is becoming still more calamitous. Efforts were made Wednesday to sink boats in the breach, so as to afford a purchase for other obstructions; but we learn nothing was achieved by the operation. The breach had grown to 100 feet wide on Thursday, and the furnishing flood was proportionately greater. The right bank seems to be doomed to a general inundation. The river is falling; but it will have to fall a great deal before the crevasse can cease to be disastrous.

The plantation of Mr. Bell and several adjoining, are overflowed. The Opelousas railroad is two or three feet under water. The parish police and railroad company have agreed to spend $25,000 each, on stopping the crevasse, but nothing up to our going to press has been done. This crevasse is about n mile above the city, on the opposite side of the river.

STEAMBOAT EXPLOSION.—The steamer Falls City left our levee on Wednesday evening for St. Louis. She had not got farther up than Jeffersoa City, when her steam-drum exploded, with disastrous results. The boat was filled with sculding steam, which, besides the explosion, contributed to the fatality. Though the cabin passengers escaped unharmed, the following lives were lost: Wm. Weirch, son of R. J. Weirch, clerk of the boat; the child and nurse of Capt. Cable, pilot of the boat; Willis Rollins, colored, second steward; Harris, cabin-boy, colored; two deck passengers, names unknown, drowned by jumping overboard.

The damage to the host was little besides the loss of the drum.

The steamer John Simonds was going up with and close to the Falls City at the time of the explosion. One of her passengers, a Mr. Parker, who was standing on the hurricane deck, fell to the lower deck, and broke one of his legs, and whilst lying crippled and senseless on the deck, he was robbed of his gold watch and $1300 in cash. The Simonds landed, and the wounded man was brought down to the city in a cab. The explosion of the Falls City gave the Simonds such a shock, that her crockery, being spread on the table for supper, was generally smashed, and the steward had to come down to the city to get a new supply.

FOURTH DISTRICT PUBLIC SCHOOLS.—These admirable schools, under the principalship of Mr. J. G. Perham, have been the chief interest of the upper portion of the city, for the week.—Their examinations have passed off creditably to teachers and pupils; and several young gentlemen and ladies, at the "Commencement," held in Felicity Street Church, on Thursday, received diplomas. W. S. Mount, Esq., President of the Board of Directors, delivered the testimonials handsomely.

DEATH OF T. H. BENTON.

Thomas Hart Benton died in Washington City, April 10, in the seventy-fifth year of his age. His life has been an eventful one, and is part of his country's history.—From the N. O. *Crescent* we condense:

He was born in North Carolina, in 1783. He received that first and great start in life, a thorough education, at Chapel Hill, in his native State, and subsequently at William and Mary College, in Virginia. In his twenty-seventh year he entered the U. S. Army, from which he had sent remittances to his mother and sister in the old country, to enable them to rejoin him, and that they are now on the way here.—He was a large muscular man, 37 years of age, and has the reputation of being quiet and peaceably disposed.

He was one of the first Senators from Missouri, after the admission of that State into the Union. In that responsible station his powers matured to greatness.

Besides being so notable in the discharge of his duties, he exercised a long and important influence in the Cabinet councils of the nation. He was the intimate friend and counsellor of Andrew Jackson during the eventful Presidency of that hero, and at his death was engaged upon his biography. He opposed the rejection of Van Buren, by his party, in consequence of that gentleman's opposition to the admission of Texas; he did not endorse as heartily as would have become his position the election of Polk or the attempted election of Cass; he disclosed an avowed and unmistakable sympathy with the Free-soilers; and these causes, added to the dictatorial and arbitrary manner which he had suffered to grow upon him from his long popularity and power, and the effect of narrowing down his influence to a mere coterie of personal friends in his adopted State. He was finally made aware of his fall by his failure of re-election to the Senate in 1851, and by a subsequent defeat in running for the House of Representatives. His party voted him politically dead; he felt that he was so; and from that time, took no more part in active politics.

His mind, however, still possessing its youthful vigor, could not remain at rest, and sought relief in literary labor. For several years past he has been engaged in the work of collating and condensing the political history of the country. His "Thirty Years in the U. S. Senate" is a work whose value is appreciated by every body who takes any interest in national affairs. Of his last work, the "Abridged Debates of Congress," which he announced would make thirteen volumes, five volumes have been issued. Death overtook him while engaged on the sixth—a work to which he clung in defiance of his bodily debility and the almost certain approach of the grim, relentless tyrant. His literary labor was not, properly speaking, a labor. His long public life and his wonderful retention of memory had made him, so to speak, a living cyclopedia of his country's history; and no possible question on that subject could be propounded more readily than he would answer it.

He had a large family, and in their education took pains and pride. He was Mrs. Fremont's father. We like to see a politician grow old in such a way, making his knowledge useful to his countrymen, digesting and storing. Benton had just begun to be useful where few men have the patience and the ability to labor.

CONSUMPTION OF COTTON.

In the Senate, on Monday, the 22d ult., the Vice President presented a communication from the Secretary of the Interior, transmitting the report of John Claiborne, appointed by the Commissioner of Patents special agent to collect information upon the consumption of cotton in Europe. According to the reporter of the National Intelligencer, the document runs in the following order: France, Switzerland, the Hanse Towns, Russia, the Zollverein, the Austrian Empire, Sardinia and Belgium. The following is a synopsis of the instructions given to the agent under twelve distinct heads, which the Secretary tells him are intended rather to aid than restrain investigation:

1st. Ascertain the amount of cotton consumed in the manufactories of each city, district or county, either in Europe or any other portion of the earth where cotton is manufactured, the amount of capital invested, &c. Aggregate results for each county or district are desirable, as far as practicable.

2d. The immediate sources from whence the establishments procure their supplies of raw material, the nearest seaport where they might be furnished direct from the United States, and the diminution of cost which might be effected by any change in the course of trade.

3d. If direct trade were established, what are the commodities we should receive in exchange? Would they be sufficient in amount to furnish adequate return freights for vessels employed in transporting cotton.

4th. What portion of the supplies furnished to those establishments is in the shape of yarn, and what in the shape of raw cotton; ascertain the price of each, in order to show what profit is made by the manufacturing of the yarn.

5th. What is the quality, grade, or number of the yarn principally used; and is it such as could be produced by the unskilled labor on plantations or in Southern cities.

6th. To what countries do the manufacturers of Europe generally send their yarn and goods; and what diminution of expense would result from manufacturing or opening in our own country and shipping direct to those countries.

7th. What duties are levied on cotton or yarns, respectively; their effect on the consumption of each; the probability of procuring their remission or modification, and the probable effect on consumption of such remission.

8th. What are the agencies in each country which are now tending either to advance or check the consumption of cotton.

9th. What modes of applying cotton to the use of man are now in use in Europe; to what extent used for mixing with wool in making clothes, cordage, or for any other purposes.

10th. What proportion of the cotton goods consumed in each country is imported, and what supplied at home.

11th. Examine the subject in its financial aspect; inquire how, in the actual operation of commerce, a merchant could have his orders for cotton executed, and pay therefor at the ports of exportation.

12th. Direct attention to the subject of the production of cotton in foreign countries, with a view of ascertaining whether our planters may apprehend any formidable opposition from any such source; what are the obstacles in the way of such foreign productions, and are they such as are likely to be removed hereafter.

NEW ADVERTISEMENTS.

JAMES W. FEE & Co.,
GROCERS, No. 90 CAMP ST., NEW ORLEANS.
apr 17 1y.

J. BOYD & Co.,
Cotton Factors, Receiving & Forwarding Merchants,
No 40 CRAVIER STREET, NEW ORLEANS.
Apr 17 1y

A Syllogism!

PROPOSITION 1st.
Every Lady and Gentleman desires a beautiful head of Hair.
PROPOSITION 2d.
The use of Lyon's KATHAIRON will, without fail, produce such an one.
THEREFORE:
Every Lady and Gentleman will, of course, immediately commence using Lyon's Kathairon. All propounce the Kathairon to be the finest and most agreeable preparation for the Hair ever made.
Its immense sale—nearly 1,000,000 bottles per year—attests its universal popularity. Sold every where for 25 cents per bottle.
HEATH, WYNKOOP & CO., Proprietors and Perfumers,
63 Liberty street, New York—and for sale by
apl7-1m J. WRIGHT & CO., 21 Chartres st.

GEORGE H. VINTEN,
PRINTERS' WAREHOUSE,
68 Camp street, next door to Picayune office, New Orleans.

PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Hobl Roe & Co's Presses, and James Connor & Sons' Types.
Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER.
Constantly on hand and for sale Printing Paper of the following sizes.
21 inches by 28 | 23½ inches by 31 | 24 inches by 28 | 26 inches by 40
22 inches by 32 | 24 inches by 36 | 26 inches by 37 | 28 inches by 42
32 inches by 44.....36 inches by 48
AND OTHER SIZES TO ARRIVE
Also, Double Me lium Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c
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SUNDAY SCHOOLS!

The "South-Western Sunday School Union,"
No. 197 *Camp Street, New Orleans, La., in the Bible House,*
KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for cash, at the Catalogue Prices of the Parent Society.
The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.
Address REV. E. B. GLENDON,
General Agent "S. W. S. S. Union,"
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COMMERCIAL.

The New Orleans *Price Current*, of the 14th, says:

The week opened with but moderate transactions in the market generally, and our leading staple, Cotton, has moved but slowly and rather heavily within the past few days.

On Saturday morning the particulars by the arrival of the America were before the public. They state sales at Liverpool for the week ending 26th ultimo, to have been 65,000 bales, and a decline of an ⅛ @ ¼d is reported in the Middling and lower grades. The quotations given are 7¼d for Fair Orleans and 7d for Middling ditto. The whole stock in port was estimated at 402,000 bales, of which 299,000 were American. The advices from Manchester were said to be unfavorable, but Consols had improved ⅛ @ ¼ per cent., being quoted at 97¼ @ 97⅜ for money and 97⅜ @ 97½ for account.

Yesterday evening the telegraph announced the arrival of the City of Washington, with four days later European advices, and reporting a further decline of an ⅛d @ ¼d in the Liverpool Cotton market, with sales for three days of 21,000 bales.

In our own market no marked effect was produced on Saturday, though but few buyers came forward, and the sales were confined to some 4000 bales, at about previous figures. On Monday also there was but a meager attendance of buyers, and only some 3500 bales were disposed of, mostly in small lots and at irregular and somewhat easier prices. Yesterday passed under similar circumstances, and with sales of only about 2500 bales; making a total for the three days of 9500 bales. Our previous quotations are retained, but we have to remark that they are mostly nominal, and that inside figures have prevailed within the last day or two.

NEW ORLEANS CLASSIFICATION.

Interior	5 @ 7	Middling	11¼ @ 11½
Ordinary	8 @ 8¾	Good Middling	12 @ 12¼
Good Ordinary	9¾ @ 10¼	Middling Fair	12¾ @ —
Low Middling	10¾ @ 11	Fair	nominal

COTTON—Arrived since 9th instant, of Louisiana and Mississippi 8054 bales, Tennessee and North Alabama 5554, Arkansas 1137, Mobile 208, Florida —, Texas 232; together 15,947 bales. Cleared since the same date, 27,581 bales. Stock in presses and on shipboard not cleared on the 13th inst. 321,575 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,382,635 bales, against 1,373,331 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 118,325 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a increase to Great Britain of 55,967 bales, and a decrease to France of 41,373 bales, and to other foreign ports of 91,176 bales.

SUGAR—LOUISIANA.—The demand has been moderate, but with reduced receipts there has been no further marked change in prices. The sales of the three days sum up about 2500 hhds, and our quotations are as follows:

Inferior and Refining	2¾ @ 4
Common to Good Common	4¼ @ 5¼
Fair to Fully Fair	6¼ @ 7
Prime	7¼ @ 7½
Choice	7¾ @ 8¼
Centrifugal and Clarified	6 @ 9½

Arrived since the 9th 1757 hhds 254 tierces and bbls—cleared 226 hhds 202 bbls.

MOLASSES—The three days sales sum up about 4000 bbls, and we now quote for Inferior and Fermenting to Good 24 @ 26½, Prime to Choice 27 @ 29 in bbls; half-barrels 31 @ 34c ₩ gal. Arrived since the 9th 3651—cleared 282 bbls.

MONETARY AND FINANCIAL.

Wednesday Evening, April 14.

General depression seemed to command to-day. In the paper, money and cotton market, dullness ruled supreme. In domestic exchange there was some activity and liveliness. In foreign exchange the same features did not attend transactions. There were some small amounts of paper negociated at the rate of 11, and some at 12 per cent. There is no diminution the amount of unemployed money. The line of deposits with the banks hold up well, notwithstanding thousands of temporary residents are departing weekly, taking with them, of course, more or less money.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 140 paid	155 50		
Louisiana State Bank	140 50		
Canal Bank	122 @ —		
Citizens' Bank	173 @ —		
Citizens' Bank Mortgage Stock	premium asked		
Mechanics' and Traders' Bank	—@100		
Union Bank	100	98 @ —	
Bank of New Orleans	100	98 @ 100	
Southern Bank	500	500	
Crescent City Bank		98 @ —	
Bank of America		90 @ —	
Bank of James Robb		par	
Gas Light Company, 100 paid		125 @ —	
Carrollton Railroad	75	nominal	
Pontchartrain Railroad	100	68 @ 70	
Southern Pacific Railroad		nominal	
Opelousas Railroad	25	6 @ 6¼	
Jackson Railroad, 25 paid		7¼ @ 8	
City Consolidated Bonds		83 @ 85	
City Bonds for Railroads		74 @ 75	
State Bonds		no sales	
Louisiana Manufacturing Company		par	
Jackson Railroad 8 ₩ cent Bonds		72 @ 75	

SPECIE.

American Gold	par @ — ₩ cent discount
Californig Gold	$17 00 @ 17 50 ₩ oz
American Silver, old issue	2 @ 2½ ₩ cent prem
American Silver, new issue	1 @ 1½ ₩ ct discount
Mexican Dollars	4 @ 4½ ₩ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 75 @ 3 80
Sovereigns	$4 81 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$15 30 @ 15 60
Patriot Doubloons	$15 50 @ 15 75
United States Treasury Notes	4 @ 4 ₩ ct discount

INCURRENT BANK NOTES.

Missouri	1 @ 3 ₩ cent discount
Indiana State Bank	1 @ 2 ₩ cent discount
Ohio	1 @ 2 ₩ cent discount
Other Banks, Ohio and Indiana	2 @ 5 ₩ cent discount
Kentucky	1 @ 2 ₩ cent discount
Illinois	3 @ 5 ₩ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @ 5 ₩ cent discount
Georgia and South Carolina	1 @ 2 ₩ cent discount
North Carolina	3 @ 4 ₩ cent discount
Virginia	2 @ 3 ₩ cent discount
Alabama State	3 @ 5 ₩ cent discount
Texas	4 @ 1 ₩ cent discount
Tennessee	1½ @ 2½ ₩ cent discount
Mobile	par @ ¼ ₩ cent discount
Tennessee Free Banks	8 @ 10 ₩ cent discount
Central Bank, Montgomery	1 @ 3 ₩ cent discount
Commercial Bank, Selma	5 @ 7 ₩ cent discount
Northern Bank, Huntsville	8 @ 10 ₩ cent discount
Northern Bank Mississippi	40 @ 50 ₩ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₩ acre—$1 00
Land Warrants, 80 acres	₩ acre—80c
Land Warrants, 120 acres	₩ acre—75c
Land Warrants, 160 acres	₩ acre—85c

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS.
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility. Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, or Fullness or Blood the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the sight, Fever and dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imagining of Evil, and great Depression of Spirits.

The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and a belief in the disease for which it is recommended.

It is no new and untried article, but one that has stood the test of ten years' trial before the American people, and its reputation and sales unrivalled by any similar preparation extant. The testimony in its favor given by the most prominent and well-known Physicians and individuals in all parts of the country is immense, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.

Principal Office and Manufactory, No. 418 Arch street, Philadelphia, Pa.

IN FACT
DO YOU WANT SOMETHING TO STRENGTHEN YOU?
DO YOU WANT A GOOD APPETITE?
DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
DO YOU WANT TO FEEL WELL?
DO YOU WANT TO GET RID OF NERVOUSNESS?
DO YOU WANT ENERGY?
DO YOU WANT TO SLEEP WELL?
DO YOU WANT A HUSK AND VIGOROUS FEELING?

—*If you do, use Hoofland's German Bitters*, prepared by Dr. C. M. Jackson, 418 Arch Street Philadelphia, Pa., and sold by druggists and store-keepers throughout the United States, Canadas, West Indies and South America, at 75 cents per bottle.

For sale in New Orleans wholesale and retail by J. WRIGHT, & CO. 21, and 161 Chartres street general agents for the South.

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	— 13 @ 14
East India	— 13½ @ 14
HALE ROPE, Kentucky, per lb	— 6½ @ 6¾
Northern	— — @ —
BEESWAX, yellow, per lb	— 25 @ 27
BUCKS, Lake, per thousand	10 00 @ 12 00
English, Fire	32 00 @ 36 00
BRAN, per 100 lbs	— 65 @ —
COFFEE, Rio, per lb	— 10½ @ 11½
Havana, good, pr g'n	— 12½ @ 13
——— interior to middling	— — @ —
Java	— 19 @ 20
Laguayra	— 11½ @ 11¾
CANDLES, Sperm, per lb	— 43 @ —
Tallow	— — @ —
Adamantine	— 20 @ 22
Star	— 18 @ 21
CORN MEAL, per bbl	— — @ —
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¾ to ⅞	— 5 @ 6
——— Sheetings, 4-4 to 6-4	— 8 @ 12
Bleached Shirtings, ¾ to ⅞	— 4½ @ 10½
——— Sheetings, 4-4	— 9 @ 15
Brown Lowell Osnaburgs	— 11½ @ 13½
——— Virginia ditto, ¾ to 4-4	— 12 @ 15
Tickings, ¾ to 4-4	— 9 @ 18
Stripes and Checks	— 8½ @ 18
Denims	— 7½ @ 16
Cottonades	— 12½ @ 25
Satinets	— 25 @ 75
Calico Prints	— 5 @ 15
DUCK, Russia, per bolt	— — @ —
English	— 10 00 @ 16 50
Am. No. 2 to 10 pr yd	— 19 @ 27
DYES, Indigo, per lb	— 40 @ 1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 55 @ 4 87½
Illinois and Missouri	4 35 @ 4 45
St. Louis City	4 40 @ —
FEATHERS, per lb	— 30 @ 45
FISH, Cod, per box	1 @ —
Mackerel, No. 1, per bbl	11 50 @ 14 00
——— No. 2	10 00 @ 13 00
——— No. 3	8 50 @ 10 50
Herring, per box	— 35 @ 55
FRUIT, Prunes, per lb	— 12 @ 15
Raisins MR, per box	2 50 @ —
Lemons	2 50 @ —
Currants, Zante	— 13 @ 13½
Almonds, soft shell	— 18 @ 21
——— hard shell	— — @ —
FURS, raccoon, per skin	— 25 @ 25
GRAIN, Wheat, per bushel	— 85 @ 1 15
Oats	— 42 @ 45
Corn, in ear, per bbl	— 55 @ —
——— shelled, per bushel	— 40 @ 55
Beans, per bbl	4 00 @ 5 50
GUNPOWDER, common, per keg	4 00 @ —
Sporting	7 00 @ —
GLASS, per box of 50 feet	
American, 8 x 10	1 80 @ 1 90
——— 10 x 12	1 90 @ 2 10
——— 12 x 18	2 80 @ 2 80
HAY, per ton	17 00 @ 19 00
HIDES, W. I. & Mex. flint, per lb	— 14 @ 15
Dry salted Mexican	— — @ —
Wet salted, heavy	— 5½ @ 6
Dry, country	— 9 @ 11
Kip and Calf	— 5½ @ 6
IRON, pig, per ton	35 00 @ —
Country bar, per lb	— 4½ @ 5
English, per ton	70 00 @ 80 00
Swedes, assorted	112 00 @ 134 00
Hoop, per lb	— 4½ @ 7½
Sheet	— 4½ @ 7
Nail Rods	— 6½ @ 8
Castings, American	— — @ 3½
LUMBER, yard prices;	
Boards, pine, white, per M ft	25 @ 60
——— yellow	15 @ 20
——— Cypress	25 @

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

[illegible]

The sun is setting. Brilliant beams of gold
Fall mildly on the spring-enamelled earth,
Clothing with loveliness each budding flower,
To which the vernal skies have given birth;
While rural Singsters linging in the grove,
Breathe their sweet, saddened strain to parting day.
As if the deepest pathos upmost gives
Were thrown into their last, lone, vesper lay.

Thus night to us Time's sun is sinking fast
Beneath the clouds of sorrow or disease;
Those joys so highly prized in by-gone days
Have lost their power the craving soul to please—
Oh! why remembrances of former days,
Like spring's first flowers to bloom within the heart,
Or like the warbler's farewell hymn to eve,
Twill with the sweetest music ever part.

'Tis twilight. Gathering shadows close around
All objects slowly "sailing from the view,"
Bright, golden beams of Western cloud grow dim,
Yet luminous with the tint of Heavenly blue,
Soft shades sigh gently 'mongst the budding boughs
Of trees receding from the grasping sight,
While for a momentary pause, most brightly shine,
O'er earth, day's last, few lingering rays of light.

Thus death life's roads are ebbing fast away,
And then withdraws its pleasure from our eyes;
When from the shore of fading earth the waves
Of that "Great Ocean" to our visions rise—
And may the brightly pinnaged angel, Faith,
Fling Heaven's own radiance o'er the swelling tide,
Guiding the lonely pathway of the soul,
That o'er Death's billows safely it may ride.

The night. Wild winds are sweeping fast along
The outstretched, darkened plain, which now alone
Remains of all those objects which of late,
In nature's golden beams so brightly shone;
And, far above, within the "other ocean,"
Myriads of bursting stars are shining bright,
Guiding, perchance, with their mild, twinkling rays,
"Benighted travelers" through the shades of night.

Thus when the spirit, freed from earthly cares,
Shall wing its way beyond this "vale of tears;"
When its substance free from every light,
Shall be remembered by the flight of years,"
Oh! may the stars of Christian virtues shine
In beams reflected from the Savior's face,
Lighting its entrance to that mighty throng
Who shout His praise around the throne of Grace.

NELLIE.

Oak Grove, March, 1858.

OBITUARIES.

"In a few minutes I will be in Heaven."

Sister MARINA HICKFORD has been declining with consumption for several months, and last night at 8 o'clock she took her departure from earth to heaven. I visited her frequently during her last illness, and had much religious conversation with her. I have always regarded her as a very interesting Christian, and a woman of sterling worth.

Throughout her illness, her religious enjoyment was unusual. Sometimes she appeared very happy, and full of gratitude to God for his goodness to her; at other times she had feelings of depression and temptation. She had a desire to live for the sake of her husband and children, and while clinging to life she did not realize that full trust in God which flows from an entire resignation of our own will. She recently accompanied her husband to Mobile, with a hope that her health might be improved, but she returned much more prostrate, and since her return has cherished less hope of life, and her spirituality has increased in proportion as she has been enabled to accept the cross that bound her to earth.

On the third Sabbath in the afternoon, brother Baldwin, her pastor, administered the sacrament to her, and her husband, with a few friends in her own room. On that occasion she and brother Eckford were much blessed, and both rejoiced in hope of eternal life, and all present felt that it was good to be there. While conversing with her she would occasionally smile when dwelling on the goodness of God. After prayer, I left, and did not see her again till yesterday morning, when I found her calm and tranquil. She said she could now do nothing but trust in God. Her strength was gone, she could only speak in a whisper, and she was manifestly wearing away. Brother Baldwin and myself were with her together, and we both congratulated her upon her peaceful state of mind.

Late in the afternoon she sent for me, and when I arrived at her room, I found her seated in her arm chair, near the window, which had been thrown open to give her air. She was surrounded with her weeping friends; I approached, and found her evidently near her end. She looked calmly at me, and extending her hand said, "I believe I am going, pray for me that I may die soon and die easy." I stood looking at her some time, in silent prayer to God for her, and then we all kneeled around her couch, and according to her request, prayed that she might die without suffering—that she might quietly fall asleep in Jesus.

When I arose after prayer, she said, "I requested you to pray that I might die easy." I replied, "so I did, and I believe you will;" she smiled and said, "so do I." In a short time her sister Alice came in from the Institute. When Alice approached, and she was informed of her presence, she opened her eyes and extended her hand, saying, "Good-bye, meet me in heaven." Alice was quite [illegible] burst into tears, exclaiming, "I will."—[illegible] but little, but lay with her eyes closed, occasionally opening them and looking around on her friends for a few hours. She requested me to stand by her, and said her pains, and till her new death was advancing. Her mind was remarkably clear, not the least appearance of [illegible].

A short time before she expired she commenced talking to her friends. Her voice seemed to gain strength as she proceeded, and she became very happy and praised the Lord. She told us she was dying easy. "Oh," said she "is this death? How sweet is death—I feel like I am lying down to sleep sweetly in Jesus." She was then dying, and labored for breath, but said, "I may appear to you, to be suffering, but I am not suffering at all. I don't mind anything now; I am happy and free from all suffering; God has answered prayer, and His grace has taken away the poisoned death. O! I am so happy; I am going to heaven; in a few minutes I will be in heaven; I believe God will [illegible] my children—Glory be to God." A few minutes intervened, brother Baldwin and sister Winston came in. Extending her hand to each of them, she said, "I am happy, in a few minutes I will be in heaven." And after thus triumphing, she ceased to speak, and calmly resigned her breath.

What but the religion of Jesus Christ could produce such a death, and enable a young wife and mother to leave her husband and little children, not only resigned and [illegible] to death, but actually happy and triumphant?

G. SCARITTE.

Hamburg, March 30, 1858.

[illegible] ANDREW E. DRAKE, the 24th of March, 1858, [illegible] years, 2 months and 24 days. He was born in Ash county, N. C., on the 19th Jan., 1810. He lived near Chapel Hill, Texas, and returned to Starksville on business. He professed religion in Raleigh, N. C., and joined the church [illegible] about twenty years of age. I have been intimately acquainted with him about twelve years, and although he was not a very active member of the church, he was [illegible] a very useful member. His [illegible] great deal in our community. In a word, he was a Christian in deed and in truth.' He [illegible] religion, and said several times, 'My [illegible] I have no doubt.' His [illegible] all the time, although his [illegible] every struggle that faithful [illegible] could give. His body was [illegible] he was beloved and esteemed by [illegible].

C. de SULLIVAN.

Died.—In Prairie Mercrouge, Morehouse Parish, La., 23d March, SARAH ELIZABETH, consort of J. G. Wiseman. She was married the 12th of October, 1853; joined the Church, and was converted a few days after.

Of her character as a noble spirited member in society, a generous hearted Christian, and an affectionate wife, I need say nothing; for her whole manner of life is known to all those among whom she was born, lived, and died.

When death drew near, being sensible of his approach, for a time her faith wavered so as partially to loose her hope from its fastening. But the

"Prayer of faith removed the cloud;
Revealed again the Savior's face,
And brought her near in God."

while hope, that anchor, was again fastened hard by the throne, inasmuch, that her heart and soul embraced the sentiment as others sang those soul-stirring lines

"O 'tis delight without alloy,
Jesus, to hear thy name,
My spirit leaps with inward joy,
I feel the sacred flame."

She then, calling her friends and relatives around her said she was going to Heaven, and asked them to serve God and meet her there. They all, weeping, and some kneeling, promised to do so. This seemed to increase her joy and brighten her hope; for she said "I think I shall die more happy with the thought of meeting you all where Jesus is." Thus she followed that sainted cherub, her infant child, which went to Jesus eight days before.

PASTOR.

Rev. A. E. Goodwyn and wife, are under sore affliction. Their little HENRY KAVANAUGH is taken from them. He died of cholera infantum, 31st March, aged two months and ten days. This initiated them into the trials incident to parents. The stroke is, to them, heavy indeed, yet they bow with christian resignation to the will of an All Gracious Providence.

To-day, after our earnest prayers to God that this dispensation might be sanctified to us all, we deposited the tiny form in the Minden (La.) cemetery, where, though they may find a lot far elsewhere, it must sleep until He who bade "little ones" come to Him shall awake to a life which knows no death.

R. R.

CHILDREN'S COLUMN.

Edited by Mary.

WISDOM FROM THE BIBLE.

Take all the books wise men have made,
They darken while you read;
But if you learn the Bible lore,
You will be wise indeed.
And then, when you have learned the right,
But one rule need be given;
Do it—and sure as God is good,
You will be sure of heaven.

THE SINGING STUDENT BOY.

Many years ago a student boy was seen and heard in the streets of an ancient town singing. He was a stout, plainly-dressed boy, but his face was pale, and his eyes were sad and tearful. His voice was most musical, and the songs he sang were in beautiful words and about sacred things. Every time he finished a song, he stepped to the door of a house and gave a gentle tap. When it was opened, he said in gentle tones:

"Please give a poor student boy a morsel of bread."

"Begone with thee! thou beggar's child," was the rough reply that met his ear as the poor child shrank from the door steps.

Thus driven from door to door, he sang his sweet songs until his body was weary and his heart sad. Scarcely able to stand, he at last turned his steps homeward. Striking his noble forehead with his hand, he said:

"I must go home to my father's house and be content to live by the sweat of my brow.—Providence has no loftier destiny for me. I have trodden out its paths by aiming higher."

Just at that moment, Ursula Cotta, a burgher's wife who had heard his songs and seen him driven from a neighbor's door, felt her heart yearn with pity toward the helpless boy. She opened her door, beckoned to the young singer, smiled sweetly upon him, and in tones that sounded like heavenly melodies to his ears, said:

"Come in, poor boy, and refresh thyself at my table!"

Happy little singer! How he enjoyed that delicious meal! And when the good dame and her husband told him to make their house his future home, his heart melted. With eyes all blinded with tears, he looked in the face of his friends and said:

"I shall now pursue my studies without being obliged to beg my bread from grudging hands. I shall have you, sir, for a father, and you, sweet Ursula, for a mother. My heart will once more learn to love. I shall be happier than I can express."

After that day the singing boy studied hard and well. Years afterwards the world heard of him, for it was he who uttered his voice against popery, and became the chief of that Reformation which gave an open Bible to the World. His name was MARTIN LUTHER.

Courage, then, poor boy! You may be friendless and unknown to-day—you may have to plod through trials and toils uncheered by the smiles of even a sweet Ursula. But never mind. Plod away. Stick to study and duty. God cares for you. He has a work for you to do, and if you are faithful and true, he will in due season put you into your proper place.—Toil on.—[*Sunday School Advocate.*

HOW TO LIVE LONG.

Every little boy, and every little girl, has a great desire to live long; at least, till they have growu to be men and women. Now God tells us how we may hope to live long on the earth.

Turn to Exodus 20: 12, and read, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." There are a great many ways in which this promise is made true. But I want to tell you of one little boy who saved his life by obeying his father.

Almost twenty years ago a noble steamboat took fire, far out on the shore from lake Erie, and though it was surrounded with water, and there were men enough there to help, they could not put out the fire.

Soon all was in a blaze, and many jumped into the water, hoping to save themselves on floating planks, or such things as they could get hold of. Among these, one little boy got hold of the rudder, partly under the boat; and his father, seeing him in this perilous situation, shouted, "*Hold on; hold on; hold on, my boy!*"

Sometimes he was thrown up, and then down, by the violence of the waves, or the rolling of the boat. Sometimes under the water, and sometimes up close to the scorching heat, just over his head, while melted lead ran down upon his hands and his arms. Still he did hold on, and was saved, while hundreds perished around him.

Brave little fellow! I crossed the lake with him a few days after this, over the very spot where he wrestled thus manfully with the fire and the water, and obtained the victory by obeying his father.

If you would live long on the earth, learn to obey your parents, though it may sometimes be very hard. And always hold on to that which is true and right, and which God commands, though it may expose you to present suffering for in the end it will save you.—[*An Messenger.*

CHILDREN SAY QUEER THINGS.—"There now!" cried a little girl while rummaging a drawer in a bureau, "there now; grandpa's gone to heaven without his spectacles! What will he do?"

SMART CHILDREN.

A writer in *Blackwood's Magazine* thus discourses on the habit of trying to stick "book larnin" in the heads of children while the are yet babes:"

"How I have heard you, Eusebius, pity the poor children! I remember you looking at a group of them, and reflecting, 'For of such is the kingdom of heaven,' and turning away thoughtfully, and saying, 'Of such is the kingdom of trade.'

"A child of three years of age! What should a child three years old—nay, five or six years old—be taught? Strong meats for weak digestions make not bodily strength. Let there be nursery tales and nursery rhymes.

"I would say to every parent, especially to every mother, sing to your children; tell them pleasant stories; if in the country, be not too careful lest they get a little dirt upon their hands and clothes; earth is very much akin to us all, and in children's out-of door play soils them not inwardly. There is a kind of consanguinity between all creatures; by it we touch upon the common sympathy of our first substance, and beget a kindness for our poor relations, the brutes.

"Let children have free, open-air sport, and fear not though they make acquaintance with the pigs, the donkey, and the chickens, they may form worse friendships with wiser-looking ones; encourage familiarity with all that love to court them; dumb animals love children, and children love them.

"Above all things make them loving, then they will be gentle and obedient; and then, also, parents, if you become old and poor, these will be better than friends that will never neglect you. Children brought up lovingly at your knees will never shut their door upon you, and point where they would have you go."

PROFESSIONAL.

J. O. FUQUA. J. O. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Hale & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 126 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. Dr. R. McAnally—St. Louis. Oglesby & Macau y, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6-2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
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A Servant at the Office day and night. oct 3-8m

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DR. S. GILBERT, Sr.,
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He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

JOSEPH C. BEALL,
ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and Demands other law business entrusted to his care. A residence of more than 15 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.
☞ References can be furnished if desired. mh21-1y.

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He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
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Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, humor has about it nothing some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
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EDUCATIONAL.

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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
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HOMER COLLEGE.
THE Trustees of this prosperous institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
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J. M. THOMASSON, Secretary. J. C. BLACKMAN, President. jan 23 1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY the 6th of October, 1858. FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. M., Professor of the Greek Language.
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THOMAS S. JONES, M. A., Professor of Natural Science.
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In Preparatory Department.....$21 50
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Matriculation fee on entering College Department.....5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 117 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this Institution will begin January 26, 1858. The spacious buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this institution to the consideration of every patron. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, is joint of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen B. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. O. M. EVERHART. d19-1y

FELICIANA FEMALE INSTITUTE,
JACKSON, LA.
PRINCIPAL..... REV. WILLIAM McCALLEN, M. D.
THE First Term will commence on Monday, the 15th of March next. The course of instruction will be extensive and th

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

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NEW ORLEANS, SATURDAY APRIL 24, 1858.

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DAYBREAK.

A wind came up out of the sea,
And said, "O mists, make room for me!"

It hailed the ships, and cried, "Sail on,
Ye mariners! the night is gone!"

And hurried landward far away,
Crying, "Awake! it is the day!"

It said unto the forest, "Shout!
Hang all your leafy banners out!"

It touched the wood-bird's folded wing,
And said, "O bird, awake and sing!"

And o'er the farms, "O chanticleer,
Your clarion blow! the day is near!"

It whispered to the fields of corn,
"Bow down and hail the coming morn!"

It shouted through the belfry tower,
"Awake, O bell! proclaim the hour!"

It crossed the churchyard with a sigh,
And said, "Not yet! in quiet lie!"

AUTOBIOGRAPHY
OF THE REV. WILLIAM STEVENSON.

CONCLUDED.

In the fall of the year 1813 while I was living in the township of Bellview, Mo., following farming, by which I was enabled to support my family decently and to labor as a local preacher, my brother, James Stevenson, who then lived on the Ouachita river, now state of Arkansas, Clark county, visited me and remained a few weeks with us; and seeing the great advantage of a preached gospel among the people, he lamented the condition of the wilderness settlements of the Ouachita, Red river and Forte Caddo, where he lived, and also the settlements of White river and many other settlements on the smaller streams of the West. These bounds were about four hundred miles in length and at least, on an average, one hundred in breadth. While conversing with him I saw, as he described it, a vast region sitting in darkness and the shadow of death, scattered like sheep on the mountains, having no shepherd to guide their feet into the way: none to say, Behold the Lamb of God, that taketh away the sin of the world. I felt a great desire for the salvation of those destitute people, and was pressed by my brother to go home with him, see the people, and preach to them. He hoped also that I might like the country and move to it. I agreed to accompany him. We prepared for the journey, it being about four hundred miles, mostly wilderness except on the rivers and rich lands, where we found settlements of industrious people; but among them many hunters, for wild game, buffalo, bear, deer, beaver, etc., were common. All were alive to their calling and we found them friendly and humane. Prayer in families and the gospel preached was a new thing; but all, with few exceptions, received us, joined in family prayer, or at least had nothing against it, and truly my soul was happy in praying with and speaking to them on the importance of providing for the soul as well as the body. Our journey was a pleasant one. Sometimes we camped in the wilderness, by a running stream, the water and range for our horses good; and sometimes we found room in the friendly man's cabin, shared with him in the fruits of his chase, belled our horses, turned them out in a large pasture of the wilderness, had prayers with the family, laid ourselves down on a bear or deer skin, slept soundly and arose happy. At some places we found good beds and better fare; but all was well, for God was with us. At length we arrived in the settlement where my brother lived, but did not reach his home before night, but stayed at the house of Mr. F. McMahon, who had once been a member of the Baptist Church in Kentucky. He had greatly backslidden. At the moment I was introduced to him by my brother, he looked wild and somewhat surprised, and said within himself, Is it possible that God has sent a preacher among us? This I learned of him afterwards. He was kind, fed us and our horses, and his wife also received us cheerfully. All soon became acquainted, conversation free and social; but turning on the subject of religion, he appeared not rightly to understand the gift that had come upon all men unto justification of life. After hearing the word of God read on those points, I saw joy spring up in his eyes; for he had been for several years nearly in despair, and truly it is good news to hear that Christ died for all. Night came on, we proposed to have prayer; all was right and when we kneeled to pray, I felt like God was near, for Mr. McMahon cried aloud for mercy; his wife wept, and some of his children, the oldest in particular. Here the work began in this family; they were evidently the first fruits of my labors in that part now called the state of Arkansas.

Next Sunday I had an appointment at Mr. Cumming's, a few miles below on the Forte Caddo, a branch of the Ouachita. The congregation was respectable, and before meeting commenced I was introduced to an old mother in Israel, a widow indeed, late from the States. Her name was M. Dickson. She appeared delighted to hear that God was mindful of the country in sending the gospel to them. While preaching that day to a desirous looking people, the good spirit was among them; some were deeply affected, and cried for mercy. The old widowed mother rejoiced in God her Savior, and there appeared to be a good work beginning, and so it was, for the fruits are yet seen even in 1841.

Thus the Lord opened the way. We know that without Him men labor in vain; but all the promises are yea and amen to them who believe on, trust in and obey Him. From this settlement I went westward, visited the settlements, and preached on the Turnwnw, Wolf Creek, Little Missouri, and Mound Prairie, and was greatly comforted in having reason, from what I saw and heard, to believe that God had called his servants the preachers to spread the gospel through this vast territory now settled and settling fast. The people had made a great many small settlements all through the country from five to twenty miles apart. No wagon ronds yet laid out, as they had generally moved on pack horses; nothing but horse-paths, many of them along the buffalo ronds or trails, rivers, large creeks, etc. No ferry boats, except on one or two rivers. We had to cross by canoes or rafts, or on horse back. Hence, I saw a great difficulty in getting men who would be willing to face all these difficulties to carry the gospel to this people; and when they pressed me hard to come, or get some of the preachers from the Illinois Conference to come and preach to them, I said, being a local preacher, I could not tell what the Conference would do for them, but if I could not get a preacher sent to them, I would return next fall and stay as long as possible with them.

While I remained among them I visited families, preached when and where I could; but after having labored six or eight weeks with them I left them, having made up a few little societies. I left them, commending them to God and the word of his grace. I left them with a heart truly mixed with joy and sorrow. I rejoiced that God had begun a good work among the people in the wilderness; but to part with them and leave no help, none to look over them was heart-rending. I was not without comfort even in this case, for I did believe that the great Shepherd of Israel would take care of those lambs. A goodly number of mourners were inquiring what they must do to be saved. I had to leave them; but not without hope for their welfare. And so it was. Glory to God, I found many of them, after one year's absence, in the highway.

Returning to my family in the dead of winter, I found I had taken a violent cold, which was followed by acute rheumatism, which lasted nine or ten weeks, a great part of which time my pains were past description. I was happy in knowing that they were not eternal. Then even I could sing.

"Oh what are all my sufferings here,
If Lord thou count me meet,
With that enraptured host to appear,
And worship at thy feet."

God raised me up and I was again able to labor on my farm and attend camp meetings and other meetings as formerly.

At home with my family in the spring of 1814, I had not forgotten my promise to the people of Red river, Ouachita and Arkansas, White Spring and Current rivers, with many of less note. Having a sufficiency of the things of this world to sustain us comfortably, I felt it my duty to travel and preach in the country where I then lived; and bro. Samuel Thompson being Presiding Elder, a man whom I loved, invited me to travel with him, as I had done with bro. Parker and bro. Walker, to quarterly and camp meetings. I accepted bro. Thompson's offer and accompanied him to his camp and other meetings, which were always a blessing to me. This summer, while in company with bro. Thompson, I frequently spoke to him about Arkansas country, where I had been the fall before, hoping he would speak to the Conference and particularly the Bishop to send a preacher to those growing and promising settlements, telling of the extent of fine country, good land, excellent water and navigable streams, all of which discharged their waters into the Mississippi river, and which must shortly become a fine state, and I thought the gospel should begin and grow with its youth. He consented to the propriety of sending them a preacher; but thought it was hardly possible, as the Conference was young and weak in members and the work already taken in by them was so extensive; but he advised me to join the Conference and travel some of those circuits already formed, as they could not all be filled. I said I had got my consent to do so, but could not, for I had promised the people in those wilds of Arkansas and Red river to visit them again, and if I joined the Conference I should not be sent there and they would be left out. He then proposed that if I did go on to that country in a few weeks, as I said I must, to keep my promise, he would, with my consent, have my name enrolled on the minutes as a traveling preacher. So it was, I joined Conference as a traveling preacher, while in the wilderness of the Arkansas, five hundred miles from the Conference when it was done. I traveled six months in Arkansas, returned to the Bellview circuit, got home on Friday and my appointments were made before I arrived to begin on the next Sunday at the meeting house where I lived. I rested one day and started again, the next being the Sabbath and rode the Bellview circuit the balance of the year.

I proceed to give some account of the work in Arkansas. I left my family early in the fall of 1814, in company with bro. Joseph Reed, a local preacher and bro. John Johnson, a professor of religion and husband of my eldest daughter. We had a pleasant journey to the new circuit which I intended to form and travel, beginning on the South side of the Current, about one hundred miles from my family, and extending southwest 400 miles to Pecan Point on the southwest side of Red river—a settlement of Americans in the bounds of the province of Texas. Here I formed a Methodist society in the same year; but on our journey we commenced where we could get a few people to preach to, exhort and pray with. Bros. Reed and Johnson were great helpers while they remained with me; but they were looking at the country and stayed but a few weeks with me. We found wherever we preached the Lord was there and the people received us gladly. It would be too tedious to speak of one-tenth of the various things, the privations and joyful meetings, conversions, etc., of this six months tour among this people. The work of the Lord had begun on the waters of Ouachita last year; but this year it extended from the Ouachita east to the Current river and west to the Pecan Point on the Texas side. We got up small societies on the rivers and large creeks where the people had found good land, stock range, etc. Most of the rivers were at the time without ferry boats; of course we were compelled to swim our horses by the side of canoes or rafts, with our saddle bags on our shoulders. I had not appointments so many as we had in years following; yet whenever there was hearers I attended as far as in my power, and almost in every place the word found access, for the Lord was present and had given the hearing ear and the understanding heart. The gospel was glad tidings to those people, who were generally honest, humane, industrious and peaceable, and but very few of them had yet learned to be quibblers about foreknowledge, unconditional election and final perseverance. In death, many of them received the end and fruits of their obedient faith—the salvation of their souls. They left us and have gone to rest, testifying that Jesus was with them in the valley and shadow of death. These were the first fruits of the gospel in many places throughout the then wilderness country, but now the state of Arkansas. I must say in truth, to the credit of the first settlers of Arkansas, that they as a people in general, would have been no discredit to the better part of the community of the most respectable of the old or new world. And even those who did not unite with us in the Church had sound reason and good sense and courage to know and say that the gospel of Christ was the only means which God generally made use of to civilize, moralize, and christianize a country; therefore, they received us and freely gave us such things as they had. I have never seen harder times than these people had to encounter, while I was traveling and preaching to them. That year provisions were scarce indeed. The drought had ruined their crops; there was not bread for the people in the country; no market near to supply them; no boats then running. But being a firm, resolute, soldierly people, they endured all with patience. Some of them went far up the rivers into the prairies and returned with meat; others, destitute of horses to travel on, hunted about home, lived on deer, fish and such things as they could find; but all these afflictions never prevented them attending the meetings. They came from afar, heard and received the word with joy, and so it was that the preacher and the people suffered and rejoiced together. At one of my appointments on Wolf Creek, I was hindered from going on my way for several days; but having formed a society there some time before, with some conversions and a goodly number of mourners, we had meeting every day; for I had brother McMahon with me as an exhorter, whom I had licensed, and he was warm in love. Here we labored day and night while we stayed and the word was fruitful. One poor Indian, a Choctaw, was converted under preaching; he could speak but little English, but I saw by his looks that he understood truth, at least to make him tremble and weep; and while some of the people were crying for mercy and others praising God for what he had done for them, the Indian received the Spirit of joy and peace in the forgiveness of sins. He came to me, took hold of my hand, looked up and by signs told me that the Great Spirit had come down into his heart and he now loved him. This he told in his own tongue to an interpreter. Afterwards he was always glad to see me. I saw him a year after, with some eight or ten Choctaws; he ran to meet me, held me by the hand, spoke to the others and they all came up and took me by the hand and, in their tongue, called me brother. None can tell how I felt on this interview. Bro. McMahon frequently accompanied me to the different appointments where we had two or three days meetings. My design is only to give an outline of what I know of the planting of Methodism in the state of Arkansas. This year I found one local preacher on Spring river, bro. Henry Stevenson. He was preaching in that settlement with acceptance and removed, I think in the fall of 1816, to Ozan or Mount Prairie settlement and was useful in the good work afterwards. Thus the work of the Lord took its start in that new country.

Still I am trying to labor in the good work of the Lord, which has been life to my soul for forty years. I am now in the 73d year of my age, and waiting, in great confidence, for the fulfillment of the promise of that crown which the Lord hath laid up for all them that love his appearing. Amen. W. S.

NOTE BY ANOTHER.

We spend our years as a tale that is told—here ends this one. It had its trials, its blessings, its dark and its bright days—changes of season, society, time and place—all necessary for such *probation* as ours. Like a silver thread, grace runs through all this experience. Grace makes its chara and worth. Grace had its triumphs and finally ended in glory.

The experiences of such lives, simply and truthfully put forth, form the basis of the safest and largest inductions, as to the nature of experimental religion.

On the 5th of March, 1858, at the house of his son-in-law, Major Dyer, in Claiborne parish, La., the good old man died, in the 89th year of his age. Long had he been waiting, in patience, for the change. After being speechless three or four days, he raised his shrivelled and wrinkled arms in bed, smote them together and said—"Heaven's just up yonder! Come, Lord Jesus, come quickly"—then died.

For the N. O. Christian Advocate.

A TRIBUTE TO FATHER C——.

Our old white-haired pastor! how deeply my heart was affected last Sabbath eve, as I sat and listened to the trembling voice of the good old man. Methought I could see the savior bending from his throne in heaven, to crown those hoary locks with a circlet of glory, and to whisper sweet words of comfort to him who had so long borne His cross. Yes, for many a weary year, has this aged pilgrim preached to a sinning world. Many and many a time have I heard him entreat the erring, with tears in his eyes, to come to Jesus. I love the old man, and always have, since first he was sent among us. It has been four or five years since he was called away from us to another circuit. But this year, the young gentlemen of our little town petitioned Conference for our loved pastor, and the petition was favored. Oh! how glad we were! Now we should love to go the Methodist Church more than ever. I cannot tell you what a rush of emotion swept over my heart, when, after the lapse of so many years, I saw Father C—— arise in the old pulpit, and commence that beautiful song, "Children of the Heavenly King" The old man loves that song. He sings it oftener than any other, and could you but see the glow of joy that irradiates his countenance as he sings, you would be rejoiced. Our minister lives very near our town in the quietest spot you ever saw. The first time I was there, it seemed to me that everything was more beautiful around *that* house, than elsewhere. All things seemed to partake of that peaceful serenity that reigns supreme in the minister's heart. His wife, too, what a calm, gentle, old lady she is. I wonder if life is not all sunlight to her. On how many happy hours she and her husband can look back upon. Memory, to them, must sing her sweetest notes of a long life well spent. How beautiful will be the setting of their sun! Calmly they shall fall asleep, and awake in Heaven.

CORA CORAL.

Henderson, Texas, April, 1858.

For the N. O. Christian Advocate.

A REMINISCENCE
OF GOVERNOR COLLIER.

On a cold but pleasant day in December, 1854, late in the afternoon, four traveling preachers, on their way to Talladega to attend the session of the Alabama Conference, stopped at a farm-house to obtain lodgings for the night. They had been repulsed but a little while before, on making a similar application, but comforted themselves with the assurance that a mile or so further on they would certainly find accommodations.

As I have said, there were four of us. Now the log cabin we were approaching evidently had but two rooms; but then one was sufficient for our accommodation, and we were already anticipating a pleasant time, free from interruption, when, just as we called a halt before the door, a stranger in a two-horse buggy, having a little negro boy in company, drove up from the opposite direction.

As we were weary, and had been anticipating a quiet happy time among ourselves, the appearance of the stranger at this particular juncture was regarded in the light of a drawback on our contemplated enjoyments; consequently, we did not return his cordial "Good evening, gentlemen," as warmly as might have been expected. We scanned the stranger closely, meanwhile conjecturing as to who he was, etc.

He seemed in no wise affected by our lack of sympathy, but at once inquired our destination. Being posted on this point, he next desired to know if we had stopped for the night. That was our purpose, providing there is *room* for us, emphasizing the word by way of hint. Our hint, however, seemed to be lost on the stranger; for without further parley he at once alighted, saying as he did so, "Then I will stay too." We were fairly in for it, and so had nothing to do but to put the "best foot foremost."

After attending to our horses we walked into the house and drew up around the fire, the stranger all the time amiable whether or not. Without being guilty of the rudeness of asking him who he was, we were on the look out for something that would throw light on that subject. Presently he spoke of Tuscaloosa, and spoke of it as one who resided there. This was something. A moment after he spoke of Dr. Summers in terms of highest commendation, remarking at the same time, that he feared the doctor was not fairly appreciated. We assured him that no man ranked higher with the preachers. He then said that he had reference to the congregation at Tuscaloosa. By this time we began very naturally to warm up toward our new acquaintance, and the conversation assumed a more genial tone, when in stepped "mine host," just returned from the cotton field, and addressed the stranger as Judge Collier.

Somewhat suprised at this discovery, one of the brethren arose and introducing himself to the governor, proceeded to introduce the rest of the company, all of us of course glad of the opportunity thus afforded us of making the acquaintance of so clever a man. We entered freely into conversation, religion constituting its base.

Our hostess, a member of the Baptist Church, became deeply interested in the conversation, and manifested a good deal of solicitude on her husband's account, who was not only not a member of the Church, but a rather "hard case." The governor who was slightly acquainted with him, spoke to him very kindly about his spiritual condition, urging upon him the necessity of immediate attention to the great, the paramount interests of the soul. He seemed to be affected, and I trust that the seed sown on that occasion, under the blessing of God, has before now brought forth the "peaceable fruits of righteousness."

In the course of the evening we discovered that brother Collier was deeply interested in the success of the missions to the blacks. This brought fresh to memory a conversation had with Dr. J. C. Keener some years ago, in which he spoke of the governor's devotion to that cause, and stated, as an exemplification of the fact, that during his pastorate in Tuscaloosa, the governor taught a class of little negroes in the Sabbath school, and that he was prompt and efficient in the discharge of his duties in that humble station. One of our number was a missionary, and he and brother Collier gave their views with regard to missionary labor, etc. Pleasantly the hours passed until we were admonished by the clock that the time for family devotion had arrived. Our devotions were sweet. In the morning betimes, again we all met at the family altar, brother Collier conducting the exercises.

Breakfast over, our rested and well fed horses were soon brought forth. And now, "Good bye," "God bless you," and we separated—brother Collier for his home in Tuscaloosa, and we for Talladega.

Just before parting one of the brethren apologetically referred to our manner toward him in the beginning. He laughed and said he understood it all, remarking that he had the advantage of us, knowing at once who we were, while we were in total ignorance of him. I do not think any of our party ever saw brother Collier again; but the memory of that pleasant meeting will never fade away.

When will his place be filled? When will the people of Alabama, in the person of her Christian Governor, "look upon his like again?"

DALTON.

MOUNT HERMON FEMALE INSTITUTE.

This model institution for female education is located one mile and a half north of the Clinton depot. It is one of the most beautiful, salubrious, romantic and tastefully improved localities in Mississippi—the impersonation of the beau ideal of order, fine taste and elegance. The trustees, this day, held their semi-annual meeting amid the fragrant bowers of Mount Hermon, and they would announce to the public that the institution has passed its initiatory ordeal, and it is now one of the permanent institutions of the country. The President, Mr. T. G. Rice, is a finished gentleman and scholar. Under his superintendence, aided by his very accomplished and competent assistant teachers, the institution gives unmistakable promise of future usefulness. The trustees take great pleasure in saying they can, with entire confidence, recommend this institution to all who have daughters to educate.

T. FORD,
Pres. of the Board.

J. B. GRAVES, Sec'y.
March 26, 1858.

LETTER FROM MR. WEBSTER ON SABBATH SCHOOLS.

MARSHFIELD, June, 15, 1852.

PROF. PEASE: Dear Sir—I have received your very able and interesting annual report of the condition of New York Sabbath school Association, and read it with great pleasure and instruction. It is gratifying, very gratifying, to learn that in "a city where vice and immorality run riot with impunity," a few humble Christians have devoted their time and energies to the cause of religion, and I fervently pray that your labors may be crowned with abundant success.

The Sabbath school is one of the great institutions of the day. It lends our youth in the path of truth and morality, and makes them good men and useful citizens. As a school for religious instruction it is of inestimable value—as a civil institution it is priceless, and has done more to preserve our liberties than grave statesman and armed soldiers. Let it then be fostered and preserved until the end of time!

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could induce him to stain his hands with the blood of a fellow-being. Turning his blood-shot eyes full upon me, he replied in a voice of despair, "Mr. Webster, in my youth I spent the holy Sabbath in evil amusements instead of frequenting the house of prayer and praise." Could we go back to the early years of all hardened criminals, I believe, yes, firmly believe, that their first departure from the path of morality was when they abandoned the Sabbath school, and their subsequent crimes might thus be traced back to the neglect of youthful religious instruction.

Many years ago I spent a Sabbath with Thomas Jefferson, at his residence in Virginia. It was in the month of June, and the weather was delightful. While engaged in discussing the beauties of the Bible, the sound of a bell broke upon our ears, when, turning to the sage of Monticello, I remarked, "How sweetly, how very sweetly sounds that Sabbath bell!" The distinguished statesman for a moment seemed lost in thought, and then replied: "Yes, my dear Webster yes, it melts the heart, it calms our passions, and makes us boys again." Here I observed that man was an animal formed for religious worship, and that notwithstanding all the sophistry of Epicurus, Lucretius, and Voltaire, the Scriptures stood upon a rock as firm, as immovable as truth itself. That man, in his purer, loftier breathings, turned the mental eye towards immortality, and that the poet only echoed the general sentiment of our nature, in saying that "the soul, secure in her existence, smiles at the drawn dagger, and defies its point."

Mr. Jefferson fully concurred in this opinion, and observed that the tendency of the American mind was in a different direction, a very different direction, and that Sunday schools (he did not use our more correct term, Sabbath), presented the only legitimate means, under the Constitution, of avoiding the rock on which the French republic was wrecked. "Barke," said he, "never uttered a more important truth than when he exclaimed that a 'religious education was the cheap defense of nations.'" "Raikes," said Mr. Jefferson, "has done more for our country than the present generation will acknowledge; perhaps, when I am cold, he will obtain his reward; I hope so, earnestly hope so; I am considered by many, Mr. Webster, to have little religion, but this is not the time to correct errors of this sort. I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands. Of the distinguished Raikes, he was *'clarum et venerabile nomen.'* I took the liberty of saying that I found more pleasure in Hebrew poetry than in the best productions of Greece and Rome. That the 'harp upon the willows by the waters of Babylon,' had charms for me beyond anything in the numbers of the blind man of Smyrna. I then turned to Jeremiah, (there was a fine folio of the Scriptures before me, of 1458,) and read aloud some of those sublime passages, that used to delight me on my father's knee. But I fear, my dear friend, I shall tire you with my prolix account of what was a pleasant, a very pleasant Sabbath, spent in the company of one who has filled a very large space in our political and literary annals.

Thanking you for your report, and heartily concurring with you in the truth of your quotation that "Righteousness exalteth a nation, but sin is a reproach to any people," I remain, with a high regard, your friend.

D. WEBSTER.

There is frequently more love in a frown, than there could be in a smile: "As many as I love, I rebuke and chasten."

Sin has many tools, but a lie is the handle which fits them all.

FASCINATION—AN EXPERIENCE.

An article in this week's paper, signed J. H. Tackit, replying to the previous article of professor Christy, brings to my mind an incident of my own experience, bearing upon the subject of discussion. Early in the summer of 1851, while traveling Logan circuit, on the Hocking river, I met, one warm afternoon, a large black snake of the "racer" species. He was lying perfectly at his ease in the road, seemingly disposed neither to hostilities nor retreat. I determined to kill him; and rode back some distance to hitch my horse out of harm's away. Returning to the spot I found the snake moving slowly off. On my approach, however, he turned his head and gave me a look of serpentine malignity which I will never forget. I seized a pole some twelve feet long, and began cautiously to approach within striking distance. When near enough to reach, I paused to estimate the chances and consequences of failure. Meanwhile I became conscious of strange sensations. The reptile began to move toward me, and fixed his eyes upon mine with a most intense and penetrating gaze. Circles of light began to flash out from them, decomposed into the primary colors of the spectrum. I could trace each color with a vividness and exactness that startled me. This decomposition, however, I attributed to the tears which suffused my own eyes; forming refracting lenses. A cold sweat started upon my forehead, and in speechless horror I found my muscles refuse obedience to my will. I stood for some seconds with the pole in a perpendicular position, conscious that the snake was exercising upon me his dreaded power of fascination. Feeling the charm becoming momentarily stronger, I knew that I must soon break it or die a horrible death. In perfect desperation I made another effort, which was fortunately assisted by the circumstance that the heavy end of the pole was elevated. I succeeded in drawing the lower end from the perpendicular, and the weight of the upper end carried it to the ground, striking the snake a crushing blow just behind the head. His eyes being thus turned away, the spell was broken, and I breathed more freely. Uttering a devout but inarticulate thanksgiving to my Preserver, I next proceeded to measure my now extinguished foe. I found him over ten feet long. That this species of serpent possesses the power of fascination, and that I was subjected to that power on the above occasion, are propositions which I never can doubt, while I remember the awful sensations of that minute. I was conscious of a most rapid action of my perceptions. The smallest variations of color in the flashing circles of light, seemed to be daguerreotyped upon my very soul, and are ever and anon awakening shuddering recollections of that encounter. I will be readily believed when I say that I resolved never to venture upon another such experiment.

E. C. MERRICK.

Williamsburg, O., March 10. *West. Ch. Adv.*

LACONIC CORRESPONDENCE.

An anxious mother in Maine thus writes to her son in California:

My Dear Son—
Come home. A rolling stone gathers no moss.
Your affectionate mother.

To which Young America with equal laconism replies:

My Dear Mother—
Come here. A setting hen never gets fat.
Your affectionate son.

ANOTHER.—A merchant in New York, wishing to know whether there is any change in the market at Liverpool, writes to his correspondent there as follows:

Dear Sir—
?
Truly yours.

The faithful correspondent replies:

Dear Sir—
0
Truly yours.

Explanation:—(?) What is the news? Answer, (0) nothing.

STILL ANOTHER.—Jonathan used to manage the business of an uncle in Pittsburg, who, among other peculiarities, was very economical of words. One day the old gentleman, hearing that there was a boat at the wharf by which he wished to make a large shipment of coal, wrote thus to Jonathan:

Dear Jonathan—
; board.
Yours, UNCLE.

Jonathan beat him, though, at his own game. He wrote back:

Dear Uncle—
:
Yours, JONATHAN.

Explanation:—Se-mi-col-on board. (See my coal on board.) Col-on. (Coal on.)

CURE FOR SHYING.

If a lady's horse be addicted to shying, I will give her a cure and a simple cure for the same, one which I have never known to fail. Let us, for instance, suppose the existence of a large heap of stones on the near side of the road.—The horse sees an indistinct, gray object, and prepares to shy at it. The moment he shows such symptoms let his fair rider turn both her eyes on exactly the opposite side of the road, that is, the off side—and look steadily away from the offending heap, and I'll engage that the horse will walk quietly by. For many years I have ridden horses of all tempers and dispositions, some of them much given to shying, and have never yet found this simple remedy to fail in its effect. Let those who scoff at me try it. The reason is this: The human eye has, doubtless, a great influence on all animals, and there is a strong and secret sympathy between the horse and his rider; the horse sees an indistinct object, and looks doubtfully at it; his rider becomes alarmed, imagining that the animal is going to commit some eccentricity; the fear is communicated to the animal, and he starts in terror from the object which has frightened him; whereas, if he finds that his rider sits unmoved and unconcernedly, he regains his confidence, and goes on "in the even tenor of his way." I believe that one-half of our horses are ruined for life by being "hit over the head" by grooms to cure them of shying.

The call to religion is not a call to be better than your fellows, but to be better than yourself. Religion is relative to the individual.

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things.

He that is company for every fool, is justly made a fool of by every company.

To accuse one's self before one is accused, is to own a foul crack in a false conscience.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, APRIL 24, 1858.

Editor Absent.—Brother McTyeire, in company with brothers Harp and Ivy, left on Wednesday evening for Nashville. During his attendance upon the session of the General Conference, the columns of this paper will be supplied with a liberal editorial correspondence; and will, besides, contain the very latest and fullest proceedings of the General Conference. These proceedings will be of absorbing interest to Southern Methodists, and their publication should induce many new subscribers. Names sent within the next two weeks will not be too late. Nor indeed at any time for a month or six weeks to come will this cease to be an inducement, as our columns for this space of time will be enriched with matters of importance to the whole connection. We count on reaching the seven thousand by the last of May. Five hundred are yet wanting.

The Depository Meeting.—The meeting of all the Methodist congregations, to present this important interest of our Church, was not held on last Monday night, but is to be on Sabbath evening next, at Carondelet street Church, at ½ before 8 o'clock. We hope that all our members and friends will be present.

New Orleans Methodism is as much interested in the immediate and complete success of this enterprise as in any which at any time may have appealed to its wonted liberality.—It is especially desirable, as the General Conference is about to assemble; and if we can report to that body that a Depository has been actually secured, it may go far toward determining that body to select this city as a center for the Missionary, Tract, and other general societies of the M. E. Church, South.

Day of Fasting and Prayer.—The Louisiana Conference, by resolution, appointed the first Friday in May to be observed for this purpose. It was resolved upon with special reference to a revival of religion in our bounds. Last year, we scarcely held our own in membership, as a Conference. Is it not time to humble ourselves before God, and to wait upon God as an entire Conference? The observance of this day will depend very much upon the preachers.—Let the Churches be opened, and special services be held. The great revival has not yet reached Louisiana. Will God pass us by?—"Return, O Lord, how long? and let it repent thee concerning thy servants."

Collection for Delegates.—We are informed that but a trifle of this fund had been received up to Wednesday evening. Most of the delegates from Louisiana Conference, have left for Nashville. Money raised for their expenses, if sent to this office, will be duly forwarded to the delegation at the seat of General Conference.

Delegates.—The Texas delegation passed through this city on Monday and gave us a call. Really, their number and appearance *impressed* us and would impress any one, with what is going on in the Lone Star State. A few years back Texas was a Mexican province—then, a doubtful republic. It was all missionary ground. Now, from that region, the twelve delegates of two Annual Conferences come forth, led by the veteran Alexander: a noble band of men. They have seen service.

Affording Affliction.—Passing a cottage door, a few evenings since, we recognised an humble and sincere friend in the person of an invalid refreshing herself in the balmy air.—The soft breeze seemed doubly grateful to her pale face as she sat upon the door step. This Protestant Irish girl makes her living by sewing. A fortnight's sickness laid up nothing for rent. An unfinished dress lay by her, upon which she had feebly resumed work. Upon our expression of sympathy she replied:

"Really, sir, I feel tho better for all this sick I've been. It humbles *me* flesh and gives me the upper hand of meself, like. *If I could only afford it* I could wish to be sick ever now and then—its good for me—it is."

We put that down as the best lesson of the day.

For China's Salvation.—One man, at least, continues to feel and manifest a christian interest on this subject. John Dunwoody, of Rapides parish, La., encloses in a letter to the assistant treasurer of the Missionary Society, two hundred dollars. If there were a thousand—just nine hundred and ninety-nine more such friends of the heathen—in the bounds of the Church, South, she should be doing more than her half million of members is now doing.

Tracts for China.—Some right handed one, without a left hand or a name, dating the letter, "Hopewell, Ala., April 13," sends us $10 to "aid Bro. J. W. Lambuth in publishing tracts for China."

Autobiography.—The old plan of selling one's self to the doctors and receiving pay before death, on which to live, was not so pleasant or profitable as the modern autobiography. We see it stated by Carlton & Porter, 200 Mulberry st., New York, that since the issue of the first copy of Peter Cartwright's Autobiography, the sales have been two thousand copies per month, making the total sale to this date over thirty-two thousand.

It is worth while for a man to live the interesting and eccentric for three score years, in order to have "the tale of my life" to tell, the remaining ten. He speaks to other generations: his auditors are fresh. It keeps up a living line of history—of the best history, for the individual experience gives natural color and interpretation to the events it is interwoven with. Really there is something pleasant in seeing old age repose on the autumn gatherings from its own past.

God hates sin everywhere, but especially in his own people; he will not let his children sin without correction.

A TRACT OF THE TIMES.

The religious awakening is an epoch-making event. One of the most original and significant things that has fallen under our eye is the N. Y. *Tribune*, April 3, 1858—"A Revival Extra." It is a *double* sheet, closely printed, and *entirely taken up* with reports of religious meetings in different places. Politics, monetary and financial articles, local news, advertisements, *all* are excluded to make way for religious items. A description of this sheet gives our readers a better idea of the revival than any thing else. We had a thought of copying it, bodily, but the *Advocate*, in its finer type, would not hold the half.

The *Tribune*, as is generally known, is a freesoil organ in politics and has leaned to free-love, in ethics. Proclivities both, that would yield such space to any other subject only upon the pressure of a controlling public interest.

The headings of some of the articles arrest the eye and their contents are often of thrilling interest. Think of it, that a secular paper of over one hundred thousand circulation sends forth this Tract among the people! We read of Daily Union Prayer Meetings—Number of Conversions—The Policemen's Meeting; Address by a Police Captain—Speedy Conversions—Revival in a Printing Office—A Merchant's View of Prayer—Demand for Hymn Books and Tracts—A Drunkard Converted—Prayer Meeting in the Legislature—Three Hundred Fishermen Converted—Conversions on Board a Receiving Ship—Religious Conversation on Railroad Cars. Under the head of Prayers for Pickpockets, is this paragraph:

"At one of the prayer meetings in the Methodist Church in John street, it was announced that several losses of money had been suffered from pickpockets in the crowd, whereupon the conductor of the meeting said, 'that they were proper persons to be prayed for,' and a petition was accordingly made 'that if they had come to steal purses, God might steal their hearts.'"

No Shaving on Sunday, announces that the barbers of Utica have unanimously agreed to close their shops on that day and neither to work themselves nor allow their assistants to work for them.

The states from which the news is mainly gathered are New York, Illinois, Iowa, Michigan, New Hampshire, Pennsylvania, Vermont, Maine, Massachusetts, N. Jersey, Rhode Island, Connecticut, Ohio, Virginia, Tennessee and Canada. The Jews are not passed by.—Says this Revival Extra:

"Many Jews have participated in the operations of the present revival movement. They have been in attendance at nearly all the meetings in the various parts of the city, and have presented numerous requests for prayers in their behalf. In the Twentieth Ward quite a number of Jews of both sexes have gone over to the profession of the Christian faith. One convert is about to go forth as a missionary among his own people. Many Jewish families have sent their children to Christian Sunday-schools. At a meeting in Burton's old theater a few days ago, a Jew complained that the seed of Abraham had been neglected in the prayers of his Gentile brethren. He said that a class numbering as many as thirty-five or thirty-six thousand souls in the population of this city, surely had a high claim upon the interest of Christians in heart. He begged that in future they be prayed for at every meeting. In Brooklyn an entire family of Jews were recently led to embrace Christianity."

The telegraph tells the news and joins rejoicing hearts, in distant localities, with angels in heaven:

"It is not surprising, perhaps, that many of the large number of conversions every day occurring should be reported by telegraph as well as by letter to the friends and relatives of the persons on whom the revival has wrought a spiritual change. At many of the telegraph offices in this city, as also in other places, messages have been sent to all parts of the country, announcing conversions, and that many of them have been exceedingly tender and touching. Some have been as follows: 'Dear mother, the revival continues, and I, too, have been converted.' 'My dear parents, you will rejoice to hear that I have found peace with God.' 'Tell my sister that I have come to the Cross of Christ.' At last I have faith and peace.' Many young men, engaged in business in this city, have sent such news to their homes in New England. Many of the dispatches mention that letters, containing more full information and details, will follow by mail."

Facts and incidents chime in like a love-feast recital. A Whole Town Converted, tells of several villages in which not a single adult inhabitant is out of the Church. An Old Man's Prayer Answered—A Pugilist Converted—Another Prize-fighter Converted. Under the last is this communication:

"Sir: It seems that the present revival of religion is reaching all classes of the community. I noticed a few days ago that Awful Gardner, the celebrated prize-fighter, had been among the converts, and could scarcely believe it. But what was my surprise, on last evening, on entering the Baptist Church in this city, to find among the seekers after grace old William Harrington, known, I believe, among the men of his caste as 'Boss' Harrington, one of the most notorious prize-fighters of the day. The old gentleman had been here on a visit, and was induced to attend the meetings for several evenings previous, until last night, I am happy to say that he professed justification by faith before the meeting closed. He was heard to say before the meeting closed, 'I have fought men all my life; the rest of it I will fight for Jesus.'"

The Conversion of a Sailor is thus told, at a meeting for prayer and experience in Brooklyn:

"The leader of the meeting then announced that several seafaring men, recent converts from the Baptist Mariners' Church, were present, who were requested to speak. In response to the invitation, a young man, an American, arose and spoke as follows:

'I am a stranger here, but I trust I am not a stranger to Christ. It is not long since I was converted, yet now I know Him, and am no longer a stranger to His love. I speak with great trembling before my brethren, because I feel my weakness; yet I am made strong through the grace of God. When I went to sea I left behind me one of the best mothers that ever lived. She was a pious woman, and used to pray for me before I went away from home, and after I had gone she prayed more than ever. Her prayer always was that I might become a Christian. In my early youth, before I went away from my father's house, I was a scholar in a Sunday-school, where I learned many lessons that I shall never forget. When I was at sea, off St. Vincent, a great storm arose. It was a tremendous gale, and many vessels were wrecked. We all thought that we should go to the bottom. There seemed to be no possibility that the ship could hold out against it, and we gave up hope. There was not a single person on board that was a Christian—none to whom I could go to seek counsel in view of preparing for eternity. I sat alone by myself, thinking what I could do. I was afraid to meet death, for I was unprepared to die. All the lessons that I had learned in the Sabbath-school came up before my mind. It seemed as if all that I had ever heard, or read, or known, flashed before me, and appeared as if it had all happened but yesterday. I thought of my religious instruction; I thought of my mother's prayers; I thought of the Bible; I thought of God; I saw my mother's tears; I determined to pray, and I did pray. I made a vow before God, that, if he would spare me, and suffer me to get ashore once more, I would consecrate all the rest of my life to his service. He heard my prayer, and we were saved. Not one of the crew was lost, although the storm proved fatal to many vessels. One of these, the bark Resolute of New London, went down with all on board. Another lost eight men, and came near losing all, with the vessel itself. In a day or two afterward we ran into St Vincent, and were ashore safe. The danger was over, and so was my resolution. I forgot in a great measure, my solemn obligation to God. There was no house of worship in St. Vincent, but if there had been I doubt whether I would have gone into it. We are always apt to forget, when peril is past, the prayers we utter when it is upon us. A short time afterward we were at St. Helena. Here there was a church, and when I saw it I began to remember what I had told God in the storm. It came upon me with great seriousness. We did not remain long at the island, but I determined if possible to fulfil my promise. I determined to seek and to find Christ. I began to pray, and to pray earnestly for my salvation; and now I rejoice with great joy, and thank God with many thanks that he has shown me the way of life, and led my feet to walk in it. The prayers of my good mother are answered for I trust that I am a child of God, redeemed by the blood of Christ.'

"These words were uttered with some hesitancy, occasioned by great caution, and were listened to with intense eagerness by the congregation. The leader of the meeting then called upon some member of the Church to offer a prayer of thanksgiving, in view of the story that had been related; and prayer was accordingly offered.

"Before the meeting concluded, two other seamen narrated the circumstances of their conversion at sea."

Among the Requests for Prayer, are some touching things:

"At all the prayer meetings many written requests for prayers, from various persons, are every day read by the conductors. These requests are frequently made the subjects not only of prayer but remark, and thus give direction to the meetings. At the large gatherings, these documents are often so numerous that they would consume the entire hour. We give the following as specimens, showing the spirit and style in which they are written:

'The prayers of Christians are requested for a young man—the son of a clergyman—who is an idle jester on the subject of religion, and who has, within the last hour, been heard to ridicule these meetings, and to jest upon those subjects.'

'A lady, 87 years of age, who has always lived a worldly life, and who seems bent upon going into eternity trusting in her own righteousness, declined an earnest invitation of the writer, to accompany him to this meeting; but she seemed unusually impressed when told that between 1 and 2 o'clock to-day, the prayers of this congregation of several hundreds of persons, would be offered up to God in her behalf. The writer on leaving her, requested her to pray for herself at the same hour of the day.'

'A sister earnestly entreats the prayers of God's people in behalf of four brothers, that, in this time of his mercy, they may be all gathered into the fold of Christ.'

'Prayers are requested for a young man who has thus far resisted all persuasions to attend these meetings, and who is in these rooms today for the first time.'

'The writer asks the prayers of the audience in behalf of three of his friends who have manifested a desire to seek Christ.'

'A lady who was present yesterday, and much affected with the prayers, &c., of the brethren, wishes prayer for her two sons, one seventeen and the other nineteen years of age, who are the last of the family remaining.'

'A brother who has been a constant attendant upon and laborer at these meetings, asks an interest in your prayers in behalf of two brothers for whom many prayers have been put up with strong crying and tears by a now sainted mother.'

'A sister who has been praying daily three years for the conversion of an only brother, asks an interest in your prayers.'

A card, with the title "Come! Come!! Come!!! Let him that heareth say come," has been issued for gratuitous distribution.

Certainly never was religious propagandism so throughly carried out. Printed hymns, tracts, placards, everywhere remind the inattentive of their duties.

In these things we rejoice, yea and we will rejoice.

A Scribe.—Our friend, Rev. C. K. Marshall, has been cogitating for years on a cogwheel or other machine for printing the name of subscribers on the margin of newspapers. How the machine is to be used we do not know, but he has sent us a specimen of the work done by it, and therefore the machine must be "done." The name printed, on the margin, is clear and emphatic. If, as the inventor states, the "scribe" can "easily sign two hundred papers per minute with plain or ornamental letters," then he may exclaim *Eureka*. It is the thing desiderated, unless, by the way, the mode be too expensive for general application. A plain and cheap working invention, printing subscribers' names on papers, at the rate of one hundred a minute, would make a millionaire of the inventor. We are acquainted with some experiments in that line, but they are all on a small and slow plan and not capable of extension. "The Church Evangelist," with half a million of patrons, would go, with such an appendage.

J. Wright & Co., 21 and 151 Chartres street, whose advertisements appear in our columns, are not men of straw, but substantial, business men. The Canadian Vermifuge is highly commended by those who have used it.

J. W. Fee & Co, Family Grocers, No 99 Camp st., enable their neighbors of 112 Camp st. to speak understandingly of the qualities of the fresh butter, crackers, cheese and other edibles they keep on hand. A "complimentary" assortment has been duly transferred from one table to the other and found *good*. Those who have families to supply would do well to call at 99, on their way to and from the Advocate office.

METHODIST PRESS.

At a recent consecration of a new chapel for the use of a Unitarian Congregational Church in Brooklyn, N. Y., the following act of dedication is reported:

"And now to the worship of the one God and Father of all who is above and through all and in us all: to the service of Man, our brother, the child of God: to the memory of Jesus, the Man of Nazareth, the Martyr of Calvary: to Truth and Freedom; to Justice and Humanity; to Piety and Virtue and Knowledge and Charity;

We devote and dedicate this house."

Upon which the *Pittsburg Advocate* remarks:

No Christ in the gospel of Unitarianism; "Jesus of Nazareth, the Martyr of Calvary," is the highest designation assigned in this creed to Him who was declared to be equal with the Father, "God over all, blessed forevermore!" But the "Martyr of Calvary" of whom they speak is not the divine Christ of the true gospel, the Savior of sinners. They neither know Him nor the Father.

Rev. R. A. Young, of Missouri, the Border Correspondent of *Nashville Advocate*, writes:

I notice, in the last *Nashville Advocate*, an article from "Sea-Coast." He thinks we have bishops enough; I dare say he does. Virginia is on the sea-coast; Georgia is on the Gulf-coast; so are Alabama and Mississippi. These all have resident bishops. The other two reside in Tennessee and Kentucky. Of course "Sea-coast" is satisfied: four bishops at hand, and the remainder living near, ought to satisfy anybody. I make no doubt he is in the habit of seeing bishops at camp-meetings, church dedications, and annual commencements. But who of us, "beyond the river," ever witness such a sight? These Conferences—Missouri, St. Louis, Kansas, Indian Mission, Arkansas, Ouachita, Louisiana, Texas, East Texas *prime*, all without a sight of a bishop, except when one comes along to hold an annual conference, and hasten off to another region, towards the "sea-coast." We, of the West, like the Episcopacy, *the itinerant general superintendency;* but our habits are not familiar with the institution, except when we "go up to Annual Conference." I could give six pages of reasons why the "sea-coast" ought to allow the "border" a bishop, but they are the same old reasons.

The *Northern Advocate*, alluding to our notice of Summers' Watson's Dictionary, as an edition bringing it up to the present advanced stage of biblical and theological lore, says:

We have long regretted that modern editions of our old standard works were not brought out to keep them up with the unprecedented progress of sacred literature.—New books are not more needed than new editions of old books. Besides, this plan of editing and revising old standard works has a happy effect to keep the present generation in sympathy with the best thoughts, and sentiments, and modes of thinking of the past, and thus perpetuates the spirit and unity not only of doctrinal faith, but of Church history and fellowship.

Rev. Wm. Butler, Methodist missionary to India, has survived the dangers of the revolt and reports favorably to the Church on his prospects. Writing from the city of Delhi to *Zion's Herald*, he presents a glorious future for converted India:

That beauty of design, that richness of coloring, that exquisite finish which we now admire in the houses of their idolatry, all point significantly to the glorious future; they intimate what will be the outward expression of India's Christianity in the days to come. That splendid liberality and consummate taste of the Asiatic mind which produced such creations as this temple, the Taj, and the Motte Masjid in honor of idolatry, vanity and a false faith, is destined a worthier devotion.

Surely an hour is coming when that taste and magnificence, under the noble impulses of the "love of Christ," shall lay its highest services at the foot of his cross, and present in its result a richer realization of Isaiah's glowing descriptions than Christendom has yet elsewhere witnessed. And let us remember that Isaiah's images, descriptions and references to real life are all oriental, and bear a special reference to that abounding mercy God has reserved for the teeming millions of the East! The 60th chap. of his prophecies is so apposite, it might have been written solely with reference to India, and her glorious future!

Rev. P. Moelling, editor of the *Evangelist*, who was born in Germany and "born again" in New Orleans, writes in a pleasant strain to the *Texas Advocate*. Passing through his old home, he visited the Cathedral and comments on a picture there that has staggered many of us heretics:

The air is here, with a smell from incense, how "holy!" I stop and look around. High from the vaulted dome look the images of the Saints with scorn upon me—a heretic. Above the St. Joseph's altar, in the choir, there hangs a tremendous large picture representing the Holy Franziskus of Assisfy. The position of the saint is half-kneeling, half-falling, with the eyes lifted up towards the figure of Christ upon the cross. His forehead, *ex necessitate*, is therefore shortened, his features broken and disfigured, and, to tell the truth, he looks more like an old, drunken, misshapen shoemaker, staggering home, and cursing at every step, than the Saint of Assisfy. Bless you! when I found Jesus, why the very hair upon my head waited for joy, no power upon earth could keep me in a position as if I had the *delirium tremens*, and I only wish that the saint represented here could see the likeness under which he is worshiped and prayed to every day; he would create a wonderful stir in purgatory. And as "we Catholics" believe that the saints are present, to hear our prayers (how otherwise could they make supplication for us?) just imagine to yourself St. Catherine approaching the real saint represented here: "Why, Frank, they have given it to you marvellously upon that picture there!" "No matter, Catty, it is all done to scare the Irish, for as soon as they give up fear, they turn heretics!" But the Church, in concert with the art, know these things well.

A letter in the *New York Advocate and Journal* gives an interesting account of the rise and progress of Methodism in this city. The writer has evidently sojourned in the Crescent City, observed things and writes freely of them, though kindly. Speaking of New Orleans, he says: "Methodism has advanced more in the last five years than perhaps in the twenty years previous. Still there is great room for improvement—very great."

The *Southern Christian Advocate*, copying the letter, draws inferences:

It shows the efficiency of concentration of effort, and proves, we think, the benefit of sometimes relaxing the rigidity of rule where peculiar circumstances seem to demand it. The provision made for continuing the same preachers in a city circumstanced as New Orleans, was doubtless wise and has been the means of giving them an influence they might never otherwise have acquired.

This writer tells the people of the New Orleans Churches a thing which though it rebukes we trust it may mend them—a shyness of strangers carried from the counting room to the Church:

'Tis true there are a great many rogues in large cities who might take advantage of courteousness. But is it right that nine out of ten virtuous, perhaps elevated Christians, should be treated coldly, because there might happen one of ten who was vicious and hypocritical. Our word for it, if a hypocrite comes into a church, and he is treated kindly, the place will get pretty hot for him, and he will vamoose. We have noticed this don't-care spirit of Church members in this city wide pain; and heard strangers complain of it. We hope our New Orleans Methodist friends will reform in this respect; and, instead of taking comfortable seats themselves, will see on every Sabbath day that the hundreds of visiting, stranger Methodists are not only comfortably seated, but made to feel, from some kind words spoken, that they are in their Father's house. We fear many Methodists, with certificates in their possession, visit our city churches, and intend to hand in the same, but are deterred because of the *frigid* greeting they receive. This is a common failing in large cities everywhere, as well as in this place. Methodists should feel the importance of this matter, as other Protestant denominations here are calling in the aid of the secular press, as well as having the untiring exertions of prominent laymen to divert strangers to their houses of worship. We have seen Presbyterians come to the hotel and solicit persons to accompany them to church; also take occasion to hand their minister. Strangers deserve such attentions. Every Methodist in New Orleans has a very great mission to accomplish, not only as instruments in assisting to mould the morals of the resident citizens, but in encouraging the thousands of stranger Christians who sojourn here in the business season. Try it, ye New Orleanians."

A Correspondent of the *Chicago Advocate* states his objections to union meetings. We never did like "our house," that is, Union meeting-houses; but the present, especially, is a time when Union meetings express as well as promote the harmony of the Church of Christ.—However, we let him speak for himself:

I have observed that many of our protracted meetings this winter have been "union" meetings. This, in my opinion, is a movement *backward*. I have tried it for some years, and found it "wanting." I think it better for other denominations to have their own protracted meetings, as other meetings, by themselves and for themselves, and we the same, rather than to have one general "union" meeting of three or four denominations together, *working on shares*. If we unite with them we must do as they do, and I never knew a Methodist preacher work in Presbyterian or Baptist harness that did not get his back galled with it. David cannot fight in Saul's armor, though it may do well enough for Saul to fight with. Neither do our *people* work as well in other meetings as in their own. They dare not rejoice aloud, or say "Amen" *Methodistically* for fear of shocking the nerves of some good Baptist or Presbyterian brother; and if there is not a feeling of "liberty," how can good be done?

Minutes of the Annual Conferences.

For the year 1857-8. Nashville: Stevenson and Owen.

After many vexatious delays, this important annual is in type. It has been a troublesome, perhaps thankless, work to edit it; besides the annoyances and difficulties arising from imperfect, illegible, and contradictory copy, the statistics have given us great anxiety. The increase does not keep pace with the growth of our population—in several Conferences there is a positive decrease, and in some others there is a decrease in the colored membership. What becomes of all the children of the Church? What becomes of all the converts at the great revivals? But we do not intend to moralize on this subject at present. The following table, which is correct in its arithmetic, and approaches correctness in its data, will exhibit the present numerical strength of the Church:

Conferences.	Trav. Prs.	Supls. Prs.	Local Prs.	White Memb'rs	White Prob'rs	Colored Memb'rs
1. Kentucky	77	11	235	16,386	1221	4,526
2. Louisville	79	13	201	19,037	1820	3,581
3. Missouri	82	4	142	14,440	1746	1,543
4. St. Louis	101	9	202	16,526	2389	1,424
5. Kansas Mission	22	1	12	663	77	13
6. Tennessee	178	9	364	30,081	3963	6,724
7. Holston	106	16	388	30,527	6450	3,649
8. Memphis	130	7	430	28,258	8877	6,666
9. Mississippi	120	12	265	13,736	3380	10,592
10. Virginia	164	4	185	31,703	5040	5,270
11. Western Virginia	48	1	66	7,253	1281	253
12. North Carolina	114	10	244	29,247	3098	11,560
13. South Carolina	145	11	231	34,231	4205	38,219
14. Georgia	182	25	578	43,425	6967	19,327
15. Alabama	187	16	493	35,080	6455	17,892
16. Florida	71	8	106	7,269	1698	5,618
17. Texas	122	6	178	8,805	2500	2,184
18. East Texas	89	4	192	10,183	2387	1,608
19. Arkansas	56	1	143	9,652	2280	770
20. Ouachita	68	3	144	7,247	2001	1,835
21. Pacific	34	1	30	1,054	610	9
22. Indian Mission	35	-	64	102	-	270
23. Louisiana	77	-	144	6,430	1797	4,926
Total in 1857-8	2257	167	4907	404,430	62231	9148,525
Total in 1856-7	2171	163	4663	399,382	60779	140,634
Increase	186	4	247	5,048	1452	1,891

Conferences.	Colored Prob'rs.	Indian Mem'rs	Indian Prob'rs	Total M'rs. and Pb'rs	Increase.	Decr'se.
1. Kentucky	470	....	....	22,934	....	461
2. Louisville	455	....	....	25,186	....	1240
3. Missouri	217	....	....	18,174	861	....
4. St. Louis	178	....	....	20,809	1,059	....
5. Kansas Mission	....	178	....	756	80	....
6. Tennessee	606	....	....	42,527	136	....
7. Holston	575	110	....	47,815	1,595	....
8. Memphis	1,056	....	....	40,418	430	....
9. Mississippi	3,996	....	....	82,041	2,251	....
10. Virginia	364	....	....	40,730	....	614
11. Western Virginia	43	....	....	8,945	253	....
12. North Carolina	1,030	....	....	45,263	463	....
13. South Carolina	6,971	....	....	84,310	2,307	....
14. Georgia	3,910	....	....	73,407	124	....
15. Alabama	4,490	....	....	64,823	162	....
16. Florida	1,606	....	....	16,370	1,887	....
17. Texas	1,014	....	....	14,812	800	....
18. East Texas	260	....	....	14,794	450	....
19. Arkansas	221	....	....	12,841	766	....
20. Ouachita	618	....	....	11,919	....	4
21. Pacific	....	....	....	1,720	483	....
22. Indian Mission	....	3101	467	4,045	482	....
23. Louisiana	1,370	....	....	14,710	....	6
Total in 1857-8	29,394	3389	467	655,777	14,304	2425
Total in 1856-7	26,433	3190	296	643,708	....	....
Increase	2,961	199	171	12,069	Net increase.	

[The transferred preachers are reckoned with those of the Conferences to which they now belong. The six bishops are not counted. Their addition would make the number of travelling preachers, including those on the superannuated list, 2440. The preachers who located this year (80) are not counted; on the other hand, the preachers who were admitted on trial, (225,) and those who were re-admitted, (57,) are counted among the travelling preachers, though many of them are also reckoned with the local preachers. There are several members in China who are not counted, not being officially reported. There are errors and defects in the work, which, for want of the proper data, the editor could not prevent. To make it as correct as possible, he has bestowed a vast amount of time and labor on it, for the four years that it has been edited by him.]

For the N. O. Christian Advocate.

To the Members of the Mississippi Conference.

Bro. McTyeire: I fear not a few of the ministers belonging to this Conference, may neglect to raise the means to defray the expense of the delegates to the General Conference. As the Treasurer, I have very little yet to report, and only a few days remain before I leave for Nashville, and so of the delegates generally.

I write to say that funds collected can be forwarded to this place and they will reach me at Nashville. And collections can be taken any time during the month of May, where it could not be attended to earlier. Yours,

C. K. MARSHALL.

Vicksburg, April 10.

To the Members of the Alabama Conference.

I have received several letters from the brethren on the western side of the Conference, inquiring for the Minutes, and I take this method of giving the information asked for.

The manuscript of the Minutes of the last session of our Conference was in the hands of the printer in about ten days after the adjournment of Conference, and the printer, with unusual promptitude, had them ready for delivery in about two weeks after he received the manuscript. Why they have not been received by the preachers I can not say, as bros. Blue and Mitchell were appointed by the Conference to take charge of them and destribute the same to the several preachers of the Conference. Those not having as yet received them, will please write to the above named committee at Montgomery, Ala.

T. W. DONNAN, Sec'y. Ala. Conf.

The income of the English Wesleyan Missionary Society for the year has exceeded £120,000, being about $600,000.

News from the Churches.

Eufaula, April 16, 1858.

Mr. Editor: We have just closed a meeting of four weeks, in the Methodist church of this place. During that time great were the manifestations of God's power. About one hundred were converted. All denominations labored together and shared the fruits. Fifty-four—forty whites and 14 colored—have joined our church—twenty-nine—21 whites and 8 colored—the Baptists; sixteen whites, the Presbyterians. There are others who will join some one of the Churches.

WM. M. MOTLEY.

Columbus, Ms.—Dr. Eckford, who called at our office this week, reports a gracious revival at this place.

East Baton Rouge, La.—Rev. W. S. Townsend, pastor, writes April 19: "Very interesting time here. Of these prayer meetings as a great and blessed means in the conversion of sinners."

West Ward, Mobile, Ala.—About the 1st January, we commenced protracted meetings which have increased in interest to such an extent, that we have not yet learned how to discontinue them, in justice to the many inquiring souls, and our duty to God and the Church. This little Church has been built up. We have had an accession of fifty-nine to the Church, most of whom were converted at the altar. Last night over twenty were at the altar of prayer.

J. W. W.

A SABBATH SCHOOL UNION.

Among the Unions we like this one—the Sabbath School Union of the Methodist Churches of New Orleans and vicinity. We recommend the plan to other cities. Let the several stations and missionary charges unite their Sabbath schools in an annual celebration at some central point. It will give an impetus to the cause. The teachers would thus be brought into consultation and concert of action, to the benefit of all.

To W. H. Foster, President of the Sabbath School Union, we are indebted for copies of a pamphlet containing, besides the exercises of a celebration, the constitution and by-laws of the Union and a list of the schools composing the Union, with the officers, number of teachers, scholars, etc. As a matter interesting to many of our readers, we take from the pamphlet the list of the schools, with the number of teachers and pupils:

Schools.	No. Teachers.	No. Pupils.
McGehee, Carondelet street	28	180
Elijah Steele, Felicity street	21	225
Morena street	28	350
Jackson (branch of Elijah Steele)	6	120
Lisurel street	9	120
New Hope, Algiers	15	180
Gretna	8	120
Jefferson City	7	100
Carrollton	6	80
Dryades street, (German)	12	150
Piety street	9	120
Union street	14	200
Lafayette	9	120
Carrollton	3	20
Fourteen Schools	177	1895

On last sabbath afternoon these schools, under their teachers and banners, made a grand and glorious muster, at Carondelet St. Church. The lower floor or nave of the building was given to the children. The crowd clustered in the galleries.

We copy from the Crescent of Monday morning, 19th inst., an account:

"The Sabbath School Celebration.—The anniversary celebration of the Sabbath School Union of the Methodist Episcopal Church came off yesterday afternoon, at the McGehee Church, Carondelet street. The church, as might have been expected, was densely crowded, and the exercises passed off to the satisfaction of all. The army of juvenile Methodists sang sweetly in chorus, and answered the Scriptural questions of the teachers in chorus, and in a manner altogether charming to hear.

"The German children, who sang and went through the exercises in their turn, in their own language, gave equal pleasure to the spectators. Mr. Foster, President of the Sabbath School Union, presided over the celebration, and all the ministers, teachers and other prominent members of the denomination dignified the occasion with their presence.

"The Methodists of this city, we think, have just reason to be proud of the force of their Sabbath schools; for, differ on sectarian points as we may, no one can deny that Sabbath schools of whatever denomination, are the most potent of all agencies in inculcating a healthy morality and interest with which it might be possessed.

Religious Revivals.—In every section of the State, says the Columbus, (Ga.,) Times, April 15, there has been or are still progressing religious revivals. Augusta, Cassville, Dalton, LaGrange, Columbus, Lumpkin, Athens, and other places in the State have felt the influence of religious revivals. There has not been such an awakening among the people upon this subject since the year 1839.

VISITING COMMITTEES.

Centenary College.—R. J. Harp, Henry Ayers, S. Haws.

Mansfield Female College.—J. L. Chapman, B. Suratt, P. M. Goodwyn.

Homer College.—R. Radle, S. J. Hawkins, E. Goodwyn.

☞ The Bishop made out a list of Visiting Committees the day previous to our arrival in the city from Conference. He wrote the committees down in pencil on a slip of paper, which I put in the secretary's book with other papers. I send you for publication in the Advocate, as nearly as I remember, the committees as appointed by the Bishop. Yours,

J. W. JOHNSON, Cor. Sec'y.

EFFORTS OF LAYMEN.

The lay effort, which is now more than ever apparent in the churches, is thus commented on by the Buffalo *Commercial Advertiser*:

Laymen have never taken that position of service in the cause of Christ, which they should have done. There are multitudes of them who can preach, exhort, and pray, with an interest which would surprise their own minds, if the talents could only be brought forth. Until laymen take more responsibility in the work of the Lord, the cause will not assume the magnitude and interest with which it might be possessed.

Marriages.

Married—On the 11th instant, at the residence of Gen. Clark, by Rev. James H. Shelton, Mr. THOMAS B. LENOIR and Miss EMMA S. CLARK, all of Bolivar county, Mi.

On the 31st ult., at Pastimataha, Choctaw county, Ala., by Rev. S. U. Smith, Mr. ABNER L. GAINES and Miss BETTIE HOPKINS. At the same time and place, J. P. McGOWAN, Esq., and Miss JULIA COMBS, all of the above county.

Special Notices.

SOUTHERN UNIVERSITY.

The annual meeting of the Board will be held in Greensboro', Ala., on Wednesday, the 9th of June, at 9 o'clock A. M. A full attendance of the Trustees is earnestly desired.

E. WADSWORTH, Cor. Sec'y.

April 16, 1858. 4t

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, full; Defense of Our Fathers; Butler's Analogy; Aucebotes for Fireside, Ministry and Young; Baker on Disciplinae; Bible Index, by Barr; Cheeks to Antonomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covet's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rottin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 50 sets Longking's Notes.

☞ All at Nashville prices.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

DAILY CHRISTIAN ADVOCATE.

The undersigned propose to issue, during the approaching General Conference at Nashville, a Daily Journal, in which the proceedings of the body will be published.

Those who desire to subscribe will furnish their names immediately: or, they may give to the delegates their names and the cash.

Terms: ONE DOLLAR.

No paper will be forwarded without the cash in advance.

The first number will be issued on Monday, the 3d of May. STEVENSON & OWEN, Agents.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

LIST OF REMITTANCES

Received through the postoffice during the month of March.

W. Aldridge	$2 00	S. Hamilton	2 ..
J. C. Ardis	2 ..	A. R. Hines	2 ..
C. Abercrombie	2 ..	E. H. Hobbs	2 ..
Mrs. Aycock	2 ..	J. Hamill	2 ..
H. Avery	3 ..	W. Hathorn	2 ..
A. K. Anselm	2 ..	Dr. Harris	2 ..
J. F. Allston	2 ..	W. Hottingsworth	2 ..
W. Beck	2 ..	H. G. Johnston	2 ..
B. Barr	2 ..	S. Jones	2 ..
J. Bryan	2 ..	Miss Jones	2 ..
J. Boyes	12 ..	E. A. Jones	2 ..
J. Barker	10 ..	T. J. Koger	10 ..
B. Brown	2 ..	A. F. Kennison	2 ..
Dr. Bickham	2 ..	J. Kerr	2 ..
J. Beeman	2 ..	A. M. Low	2 ..
F. Brandon	2 ..	R. H. Leonard	2 ..
J. Baker	2 ..	W. E. M. Linfield	36 ..
H. Boyd	2 ..	H. T. Lewis	11 ..
S. R. Barbey	2 ..	T. H. Lewis	2
C. Brown	2 ..	J. R. Mason	2
H. Balance	2 ..	W. H. McDaniel	4
Mrs. Brigham	4 50	A. McBride	2
J. Crawford, sen.	2 ..	W. McCutten	2
A. Carnes	3 ..	P. B. Menifee	2
W. Carney	8 ..	R. Mortimer	8
R. Coons	5 ..	H. H. Montgomery	10 ..
W. Collins	2 ..	L. Martin	2
A. J. Coleman	2 ..	T. McClendon	6
Dr. Cobb	2 ..	J. McCracken	2
J. H. Chaney	3 ..	J. Phillips	2
R. Crawford	1 ..	A. Popo	2
G. J. Dick	2 ..	J. Peebles	13 ..
M. A. Dickson	2 ..	Dr. Powell	2
J. P. Dickinson	16 ..	J. B. Powers	2 ..
B. Dochterman	2 ..	O. R. Rencher	2 ..
J. T. Dew	10 ..	A. Russell	2 ..
D. E. C.	2	M. Robison	2 ..
R. P. Davis	2 ..	J. Robertson	2 ..
R. C. Elsey	2 50	C. Ruse	7 50
Mrs. Elsey	2 50	J. Robins	2 ..
Geo. Evans	2 ..	B. B. Ross	11 ..
T. Featherston	5 ..	R. Sibley	3 50
W. Ford	10 ..	W. Spell	2 ..
D. W. Foster	2 ..	J. L. Sampey	9 30
D. Ford	2 ..	J. O. Stewart	2 50
S. Fenner	2 ..	J. W. Scott	2
R. P. Gordon	2 ..	J. Shinn	2
J. Genella	2 ..	S. Simmons	5 ..
D. Gray	2 ..	J. Shores	10 ..
S. Girod	2 ..	J. Snead	5 ..
W. Griffin	10 ..	J. F. Scott	2
Dr. Gourlay	2 ..	J. Sexton	2 ..
L. P. Golson	2 ..	M. C. Spivey	2 ..
E. A. Givens	4 50	A. Tadlock	1 ..
Mrs. Godbold	2 ..	W. Thomasson	2
A. A. Grace	2 ..	W. Thorp	2
H. S. Gilmore	10 ..	W. Vernon	2 ..
T. Hardison	8 ..	F. D. Willis	2 ..
W. Hamilton	5 ..	G. Watson, jun.	4 ..
A. Hawthorn	4 50	T. C. Wright	2 ..
M. M. High	2 ..	S. C. Weeks	5 ..
E. C. Hardy	2 ..	D. Wiggins	10 ..
B. Hawkins	2 ..	A. Williams	2 ..

☞ PERSONS WAITING TO THE OFFICE will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ THOSE WRITING TO DEPOSITORY will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or better still, write it on separate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from as well as the one changed to.

A LINE OF PRAYER MEETINGS.—A cotemporary says:

A gentleman from Ohio lately stated that by adding his personal observations to those of a friend, he could say that from Omaha City, Nebraska, to Washington, there was a line of prayer meetings along the whole length of the road, so that whenever a Christian traveler stopped to spend the evening, he could find a crowded prayer meeting, across the entire breadth of our vast republic.

LETTER FROM NEW ENGLAND.

CONCORD, N. H., April, 1858.

MR. EDITOR: The work of the Lord still continues to spread, and to increase in interest in New England. The prayer meetings are better attended, and are growing more interesting every week. The manner in which they conduct their prayer meetings is very excellent. The meetings are held only one hour, and the time is taken up in speaking and praying—and they have only three minutes each to relate their experience, or to offer up prayer. If they trespass upon the time allowed, the little bell, which is kept for that purpose, rings to give them warning that their time is up, and that they must give way to others, who are anxious to participate. Every moment of the time is taken up; as soon as one sits down another rises to relate his experience, or to offer up prayer to Almighty God. The speeches and prayers are short and to the point: they do not rise to exhort others to seek the pardon of their sins, and never mention once a single word concerning their own spiritual welfare; but each one informs the brethren what the Lord is doing for him—how happy he feels to *know* that God has forgiven him, and that he now has the witness of the Spirit of God, whereby he can cry, "Abba Father." Whenever I hear a man exhorting others to seek to lead a more holy and devoted life, without once relating his own experience, unless it is how the Lord blessed his soul some five, ten, or even twenty years ago, I am a *little* prone to believe that he has no religious experience of his own to relate; and in order to keep a good face and say something, he will arise and exhort his brethren—*those brethren who are more pious and devout than himself*—to lead a better life. How much time of our prayer and class meetings are worse than thrown away in this manner! But to the present "great awakening," which is spreading its salutary and saving influence over this our happy land. Certain religious denominations, whose avowed object has been to throw a cold damper upon the religious meetings, and, if possible, to entirely destroy the religious feeling which pervades the country, still continue to jeer and scoff at the animal excitement, as they are pleased to term it. They remind one of the fable of the dog barking at the moon.

In Boston prayer meetings are daily held in what used to be dance houses, and in other places of ill fame; and, what is better, great numbers of those poor, ruined creatures have been converted, and have determined by the grace of God to arrive safe in the haven of eternal rest—"a home in Heaven." May God in his mercy protect and save them!

As it is customary with correspondents to give their opinion of the people with whom they are sojourning—to mention the good traits in their character, or to only notice their faults. I shall follow their example by writing a little concerning the character of the Yankees, with whom I have associated the last two years, and whose character I have tried to study. I do not promise to mention their virtues or their faults; but to give "my impressions." A person coming to New England would judge the people to be cold and distant—would immediately think of an iceberg; but after they remain here a short time and become well acquainted with the habits and dispositions of the people, their views would be very much changed: they would find them a warm-hearted and generous people; though they may appear unsociable and hard to become acquainted with at first, yet, after you have made their acquaintance you will find them to be as familiar and sociable as you please. They will appear kind and generous to you—generous even to a fault. It is true that they must always prove a man before they can give him their confidence—before they can become a friend to him; but when they do give him their friendship, it is lasting; when they are your friends, they are your friends in truth; their friendship is as firm and immovable as the granite hills of New Hampshire. This is no idle flattery; but it is truth; sober, honest truth. I have been here for sometime, and have freely mixed with the people, and the above I have found to be true respecting their friendship. When I came here, I had as strong prejudices against the Yankees as any one. I know that a few letter-writers give a different report; but they looked through prejudiced spectacles: they misrepresented the people of the North, like persons writing from the South misrepresent southern society. If we would remember how unfounded the stories are that are written to northern papers concerning southern society, we would then know how much reliance is to be placed in the reports of scribblers for the papers and periodicals of the day. It is a notorious fact that no confidence is to be placed in the reports of letter-writers to the secular, not religious press; still it is true, that some who write for the religious press *ignorantly* prevaricate now and then.

But it is said, the Yankees are close-fisted and penurious—that they will horde up their money until it rusts, before they would give any thing to the poor and needy. Such is not the case. They are liberal, and give freely according to their means. The churches they have built, the institutions of learning they have endowed, the public schools they have established, and the charitable institutions they have erected, all stand forth as living monuments to their beneficence and to their willingness to give, and to give freely according to their means, for charitable objects. It must be remembered that it is no easy matter for a man to gain a living in New England; and that to gain wealth it requires shrewdness and hard digging; but, notwithstanding the little they make, and the incessant toil and labor it costs to make that little, they give freely to all benevolent objects. For a proof of this see how they were bled by freedom-shrieking politicians, who came to them with lies concerning the wrongs perpetrated by the "border ruffians" upon the free-state party in Kansas. I am a Southerner, and love the people of the South better than I do any people upon the face of this globe; but, notwithstanding all that, I must say that the Yankees are a noble, generous, open-hearted, and liberal people. I do not believe them to be more liberal and generous than the people of the South, nor do I believe the people of the South to be more liberal than they; but both, united by the bond of brotherhood, are a noble-hearted, liberal, and generous people. There are noble men in the North, so in the South: there are base men in the North, so in the South. Mr. Editor, I have come to the conclusion that there is precious little difference between the people of the North and those of the South; they are alike, save in a few characteristics, which upon the whole does not amount to much.

I will notice only one more objection which is brought against the Yankees, and will close this letter. It is said that they are notorious abolitionists, and that they make war upon our institutions, which is meddling with business that does not concern them. It is true that they are opposed to slavery; but are not abolitionists, save the few who belong to the Garrison school. They do not wish to see any more slave states; but as for slavery as it exists in the South, they do not wish to meddle with it. There are very few here who wish to meddle with slavery in the South. I believe in the Smithsonian doctrine in reference to slavery—believe it a divine institution, planted and watered by the hand of God, and therefore right *per se;* but if I had lived North, and had heard the stories that are circulated here in reference to the cruelty of masters to their slaves, I am inclined to believe I might have been opposed as they are; but as it happened I was born South, and know these tales to be false; and therefore they have no effect whatever upon me. Perhaps you may think a great "dream has come over my spirits." It is true. W. G.

GAMBLING GIFT STORES.

This humbug has not yet exploded, as may be seen by a walk on the streets or a glance down the advertising columns of the newspapers.

We stepped into a genteel looking Gift Store last week, on Camp st., to see how they did things so neatly as to gull the throng of customers and carry out their pledge of *giving away* $100,000 worth of jewelry.

"What do you sell this volume for?"—and we took from the counter a child's story book, sold at a regular book store next door, for 30 cents, with fair, living profit. "Fifty cents," was the reply.

We priced other stock—mostly trashy, and such as can be bought very cheap, at auctions, by the cart-load; and found the same extra rates on every thing.

Where the "lottery" feature is retained, the extra 20 cents, was no more nor less than buying a ticket and taking a chance: principle the same as the Havana or any other lottery.

Under the "gift" plan, the clerk steps behind a screen, selects some pinchbeck trinket and hands it over as a *gift*. He has made 25 per cent. on his book and perhaps 50 per cent. on his jewelry. Having satisfied ourselves of the game we left in disgust, without taking a chance—but we took these notes, for our readers.

The *Mississippian* speaks well to the point:

"The progress of the twin vices of lottery and gambling, if indeed the line of demarcation can be drawn between them, is as rapid of late years as if the law offered a premium to those who engage in those pursuits.

"The most undisguised form of gambling is that conducted by gift book stores, gift periodicals and gift newspapers, and we presume we shall soon have gift groceries and butcher shops, where the purchaser of a bar of soap or a leg of mutton will have a chance to receive a gold watch or a farm out West. These concerns are lotteries and ought to be put down as such. The gift trash and tinsel trumpery given away with books or any other article purchased in such stores, are of course paid for by the customers; and by purchasing of a respectable book store, they could secure books cheaper, and with the balance purchase the trinkets of any peddlar of brass jewelry.

"But the flood of customers who attend these gambling shops show how wide spread is that shallow cupidity which, instead of honest dealing and fair money's worth, grasp at something which they expect to get without paying for it, and in the hope of cheating somebody else, get swindled themselves. Such delusions while they fleece dupes for the benefit of speculators in credulity, disseminate a pernicious sentiment among the class of the population most liable to be injured by it; a foolish idea that any establishment is put to distribute fortunes to all who choose to call, or that the man who offers you more for your money than what it will bring at a fair and honest market, is not a knave and cheat. These delusions break down the reliance upon the result of slow, but secure and honest industry, upon which alone every member of society should rely; and prepare their victims for the faro table, robbery, murder, suicide, which are the frequent consequences of the spirit and pursuit of gambling.—They prepare the minds of their patrons to stake their fortunes, honors or lives, upon the cast of a die; awaken that feverist avarice which disqualifies for the steady pursuit of an honorable calling that does not promise an immediate golden harvest; and prepares dupes for every swindler who has ingenuity enough to start a device different from the thousands already in operation."

REASONABLE WANTS.—The agent for Tuskegee (Ala.) Female College, Rev. S. Armstrong, is zealously pursuing his appointment. He aims to raise $5000 to build a boarding house, $5000 to perfect the internal arrangement of that admirable institution and $10,000 to free them from debt. The public, rightly judging their privilege overwhelmed them with patronage from the beginning.

The Agent says:

"We need additional rooms, at this moment for the accommodation of our Art Department. This is a most interesting feature of our plan. It is a regular school of design, in which young ladies are systematically educated in the arts of designing, of drawing patterns for useful domestic articles, for wall paper, dress goods, carpetings, embroideries, and such purposes, together with studies in portrait drawing, landscape gardening, and painting in water colors and in oil, together with etching and engraving on wood and stone if desired. About forty young ladies are now engaged in this department, with the most flattering success."

THE PASTOR'S AND PEOPLE'S JOURNAL.—The March number of this periodical which closes the first volume, announces the discontinuance of the work.

Local Intelligence.

REAL ESTATE SALES.—The returns of our leading auctioneers, of late, show New Orleans to be in anything but a decline, so far as regards the value of her real estate. The sales for some weeks past have been extensive, but property in general has brought a high figure, in many cases considerably exceeding the appraised value. On Saturday, for instance, Messrs. Grayson & Poindexter sold for $1525 a small house and lot on Fourth street, Fourth District, which had been appraised at $1000. Messrs. C. E. Girardy & Co. sold twelve unimproved lots on Common, Gravier, Bolivar and St. Jane streets—four or five squares back of Charity Hospital—at figures showing an increase of 20 per cent. in value over lots in the same vicinity sold a year or two previously; also, a lot with a two story house on Girod street, at $2,390, and a lot with one-story houses on Camp street, Fourth District, at $3475. Messrs. J. A. Beard & Co. made several succession sales, which realized 25 per cent. more than appraisement.

THE GAINES CASE.—In the U. S. District court on Saturday, Judge McCaleb delivered a lengthy opinion and decision, in the case. The decision was adverse to the plaintiff, Mrs. Gaines, on all points set forth in her bill, which was dismissed, with costs. This, we believe, settles this long pretracted and most complicated law suit, finally and forever, so far as the inferior Courts in this State are concerned. There is yet one more move in the case, and that is or will be the appeal from Judge McCaleb's decision to the U. S. Supreme Court at Washington.

An appeal has been or will be taken: the plaintiff has good hope, yet.

CITY MORTALITY.—There were 116 deaths in the city of New Orleans for the week ending Sunday morning, the 18th, 22 of the number being of consumption, and no case of small-pox.

FIRE.—*Episcopal Church Burnt.*—A fire occurred about five o'clock Monday morning in the Episcopal Church, situated at the corner of Orange and Annunciation streets, fronting Annunciation Square. The building, with its contents, was entirely destroyed. The buildings opposite were somewhat scorched, but not materially injured. We learn that the church, organ, &c., were insured for $12,000. The fire was the work of an incendiary.

NEW ORLEANS AND JACKSON RAILROAD.—On Monday, after an exciting contest, the extension ticket was elected by the following vote, as reported after the counting, which extended to 12 o'clock in the night:

For Extension	25,160 shares.
For Non-extension	16,057 "
Majority	9,103 "
Split tickets not counted	1,500 "

The following are the names of the new Directors elected:

Louisiana.—John Calhoun, N. C. Folger, C. M. Waterman, James R. Caldwell, S. F. Slatter, Charles Pride, George W. Christy, J. M. Reid, Richard Swain, R. M. Saunders, Thomas Murray, Johnson Armstrong.

Mississippi.—Wm. McWillie, F. Zollicoffer, E. D. Brower, E. H. Saunders, R. D. Brown, C. S. Tarpley.

THE CREVASSE.—The crevasse at Bell's plantation laughs at the efforts to stop it, and grows more mighty. The labor of aeoring a lighout, from which to drive piles, has been accomplished; but the boiling torrent jerks and twists the heat so, that its pile-drivers make a headway amounting to nothing.

The object in driving piles is to make a sort of comb across the crevasse, against which to build a dam of sand bags. Several of the piles had been firmly driven, but they only served to aggravate the flood, which licked away six or eight feet more of the levee, and thereby acquired greater strength.

Meantime, the effects of the crevasse are becoming more alarmingly manifest in the settlement below. The back parts of McDonoghville and Algiers are rapidly filling up.

The Mountain Echo is the handsome name of a handsome little sheet, edited by the faculty and pupils of Spartanburgh, S. C., female college, the first number of which has been sent us.

Green Martin, a farmer in Georgia, has been convicted of whipping one of his slaves to death, and sentenced to be hung on the 7th of May.

COMMERCIAL.

The New Orleans *Price Current*, of the 21st, says:

No very important changes have occurred in the general market since our report of Saturday. More movement, however, has taken place in Cotton, while in Sugar and Molasses and the various articles of Western Produce the transactions have been to but a moderate extent, tho' without any very marked change in prices.

Yesterday the Arago arrives, three days later than those previously to hand, were received, reporting an advance of an ⅛ @ ¼d in the Liverpool Cotton market, said to have been caused by accounts from this country, carried out by the Canada. The sales for two days were 27,000 bales, and the quotation for Middling Orleans is 5d ⅛ pound. Manchester advices were more favorable and Breadstuffs dull, while the quotations for Consols, 96¼ @ 96⅜, indicate a decline of a ⅛ P cent.

This intelligence induced more full orders on the part of holders in our market yesterday, and at the close there were sales that indicated an advance of about a ¼ cent in the Low Middling and Middling grades, the lower qualities being still comparatively neglected. The day's sales amounted up about 11,000 bales; making a total for the three days of 31,500 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	11¼ @ 11¾
Ordinary	8 @ 9	Good Middling	12 @ 12¼
Good Ordinary	9¾ @ 10¼	Middling Fair	12¼ @ —
Low Middling	10¾ @ 11	Fair	nominal.

COTTON—Arrived since 17th instant, of Louisiana and Mississippi 6773 bales, Tennessee and North Alabama 1135, Arkansas 1052, Mobile 590, Florida 185, Texas 841; together 13,879 bales. Cleared since the same date, 21,335 bales. Stock in presses and on shipboard not cleared on the 20th inst. 371,332 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,413,151 bales, against 1,384,091 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 73,531 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a increase to Great Britain of 93,106 bales, and a decrease to France of 11,886 bales, and to other foreign ports of 32,767 bales.

SUGAR LOUISIANA There has been a fair movement in Sugar since our last report, and no very marked changes have taken place in prices. The sales of the three days sum up about 3000 hhds, at rates within the range of the following quotations:

Inferior and Refining	2¾ @ 4
Common to Good Common	4 @ 5½
Fair to Fully Fair	6 @ 7
Prime	7 @ 7¾
Choice	7¾ @ 8
Centrifugal and Clarified	8 @ 9

Arrived since the 16th 2513 hhds 47 tierces and bbls—cleared 396 hhds 227 bbls.

MOLASSES The three days' sales sum up about 2500 bbls, and we now quote for Inferior and Fermenting to Good 24 @ 26, Prime to Choice 26½ @ 28½ in bbls; half-barrels 29 @ 30c P gal. Arrived since the 16th 2613—cleared 1109 bbls.

MONETARY AND FINANCIAL.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	155 50
Louisiana State Bank	149 50
Canal Bank	122@6
Citizens' Bank	173@6 —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	100 98@—
Bank of New Orleans	100 98@100
Southern Bank	500 500
Crescent City Bank	98@—
Bank of America	99@—
Bank of James Robb	par
Gas Light Company, 100 paid	125@—
Carrollton Railroad	75 nominal
Pontchartrain Railroad	100 68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	25 6@ 6¼
Jackson Railroad, 25 paid	7¼@— 8
City Consolidated Bonds	83@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 P cent Bonds	72@ 75

SPECIE.

American Gold	par @ — P cent discount
California Gold	$17 00 @ 17 50 P oz
American Silver, old issue	2 @ 2½ P cent prem
American Silver, new issue	1 @ 1½ P ct discount
Mexican Dollars	4 @ 4¼ P cent prem
Five Franc pieces	95 @— cents
Twenty Franc pieces	$4 75 @ 3 80
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 30 @ 16 60
Patriot Doubloons	$15 50 @ 15 75
United States Treasury Notes	¼ @ ⅜ P ct discount

CURRENT BANK NOTES.

Missouri	1 @3 P cent discount
Indiana State Bank	1 @2 P cent discount
Ohio	1 @2 P cent discount
Other Banks, Ohio and Indiana	2½@5 P cent discount
Kentucky	1 @2 P cent discount
Illinois	3 @5 P cent discount
W. Feliciana R. R. Co., redeemable at bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at	
Aberdeen	3 @5 P cent discount
Georgia and South Carolina	1 @2 P cent discount
North Carolina	3 @4 P cent discount
Virginia	2 @3 P cent discount
Alabama State	3 @5 P cent discount
Texas	4 @1 P cent discount
Tennessee	1½@2½ P cent discount
Mobile	par@— P cent discount
Tennessee Free Banks	8 @10 P cent discount
Central Bank, Montgomery	1 @3 P cent discount
Commercial Bank, Selma	5 @7 P cent discount
Northern Bank, Huntsville	8 @10 P cent discount
Northern Bank Mississippi	40@50 P cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	P acre—$1 00
Land Warrants, 80 acres	P acre—80c
Land Warrants, 120 acres	P acre—75c
Land Warrants, 160 acres	P acre—85c

A Syllogism!

PROPOSITION 1st.

Every Lady and Gentleman desires a beautiful head of Hair.

PROPOSITION 2d.

The use of Lyon's KATHAIRON will, without fail, produce such an one.

THEREFORE:

Every Lady and Gentleman will, of course, immediately commence using Lyon's Kathairon. All pronounce the Kathairon to be the finest and most agreeable preparation for the Hair ever made.

Its immense sale—nearly 1,000,000 bottles per year—attests its universal popularity. Sold everywhere for 25 cents per bottle.

HEATH, WYNKOOP & CO., Proprietors and Perfumers,
63 Liberty street, New York—and for sale by
ap17 1m J. WRIGHT & CO., 21 Chartres st.

GEORGE H. VINTEN,
PRINTERS' WAREHOUSE,
88 Camp street, between Poydras and Perdido, New Orleans.

PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Robt. Hoe & Co's Presses, and James Conner & Sons' Types.

Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER.

Constantly on hand and for sale Printing Paper of the following sizes.

21 inches by 28	22¾ inches by 31	24 inches by 28	26 inches by 40
22 inches by 32	24 inches by 36	26 inches by 37	28 inches by 42
32 inches by 44		36 inches by 48	

AND OTHER SIZES TO ABOVE.

Also, Double-Medium Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c.

mar 20 1y GEORGE H. VINTEN.

SUNDAY SCHOOLS!

The "South-Western Sunday School Union,"

No. 197 Camp street, New Orleans, La., in the Bible House,

KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for cash, at the Catalogue Prices of the Parent Society.

The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.

Address, REV. E. H. GLEGHORN,
General Agent "S. W. S. S. Union"
feb 27 1y at Bible House, 197 Camp street, New Orleans, La.

WINER'S CANADIAN VERMIFUGE has established its superiority over every other preparation for worms, by the rapidity, number and thoroughness of its cures; although it is entirely a vegetable compound, its remedial action is made more summary than that of the Vermifuges containing Mercury. It has the merit of uniting efficiency and of perfect harmlessness, so far as the human system is concerned.

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This if the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 181 Chartres st.

Dr. Hostetter's Celebrated Stomach Bitters have proved such a certain cure for all diseases of the Stomach, that no one for a moment questions its efficiency in the most dreadful and alarming cases. For many years we have watched its steady progress in public estimation, and its beneficient effects as a cure for all complaints arising from the stomach, of a morbid nature, and, we are free to say that it can be relied upon as a certain relief and remedy. The proprietor has made the above preparation after years of careful study and sifting, and it now receives the reward claimed, by this valuable specific, and which he so richly merits. It is the only preparation of the kind that is reliable in all cases, and it therefore demands the attention of the afflicted.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 56 Front streets, Pittsburg. mar 27 4t

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	12	a	14
East India	11¼	a	14¼
BALE ROPE, Kentucky, per lb	6	a	8½
Northern	—	a	—
BEESWAX, yellow, per lb	25	a	27
BUCKS, Lake, per thousand	10 00	a	12 00
English, Fire	32 00	a	36 00
BRAN, per 100 lbs	60	a	62½
COFFEE, Rio, per lb	9½	a	10¾
Havana, good, pr g'n	12½	a	13
—— inferior to middling	—	a	—
Java	19	a	20
Laguayra	11¼	a	11¾
CANDLES, Sperm, per lb	43	a	—
Tallow	—	a	—
Adamantine	20	a	22
Star	18	a	21
CORN MEAL, per bbl	—	a	—
DOMESTIC GOODS, per yard.			
Brown Shirtings, ¾ to ⅞	5	a	8
—— Sheetings, 4-4 to 6-4	8	a	12
Bleached Shirtings, ¾ to ⅞	4½	a	10½
—— Sheetings, 4-4	8	a	15
Brown Lowell Osnaburgs	11½	a	13½
—— Virginia ditto, ¾ to 4-4	12	a	15
Ticklings, ¾ to 4-4	9	a	18
Stripes and Checks	8½	a	16
Denims	7½	a	16
Cottonades	12½	a	25
Sattinets	25	a	75
Calico Prints	5	a	15
Duck, Russia, per bolt	—	a	—
English	10 00	a	16 50
Am. No. 2 to 10 pr yd	19	a	27
DYES, Indigo, per lb	40	a	1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 12½	a	4 15
Illinois and Missouri	4 15	a	4 25
St. Louis City	4 20	a	4 30
FEATHERS, per lb	40	a	45
FISH, Cod, per box	1 ..	a	—
Mackerel, No. 1, per bbl	11 50	a	14 00
—— No. 2	10 00	a	13 00
—— No. 3	8 50	a	10 50
Herring, per box	35	a	55
FRUIT, Prunes, per lb	12	a	15
Raisins MR, per box	2 50	a	—
Lemons	2 50	a	—
Currants, Zante	12	a	12½
Almonds, soft shell	18	a	21
—— hard shell	—	a	—
FURS, raccoon, per skin	5	a	25
GRAIN, Wheat, per bushel	85	a	1 20
Oats	38	a	44
Corn, in ear, per bbl	55	a	—
—— shelled, per bushel	40	a	57
Beans, per bbl	4 00	a	5 50
GUNPOWDER, common, per keg	4 00	a	—
Sporting	7 00	a	—
GLASS, per box of 50 feet.			
American, 8 x 10	1 80	a	1 90
—— 10 x 12	1 90	a	2 10
—— 12 x 18	2 30	a	2 60
HAY, per ton	16 00	a	18 50
HIDES, W. I. & Mex. flint, per lb	15	a	17
Dry salted Mexican	—	a	—
Wet salted, heavy	5½	a	5¾
Dry, country	11	a	12½
Kip and Calf	5½	a	6
HOGS, pig, per ton	35 00	a	—
Country bar, per lb	4½	a	5
English, per ton	70 00	a	80 00
Swedes, assorted	112 00	a	134 00
Hoop, per lb	4½	a	7½
Sheet	4½	a	7
Nail Rode	6½	a	8
Castings, American	—	a	3½
LUMBER, yard prices:			
Boards, pine, white, per M ft	35 ..	a	60 ..
—— —— yellow	15 ..	a	20 ..
—— Cypress	25 ..	a	40 ..
Staves, p. c., per 1200	40 ..	a	60 ..
—— white oak hhd. u	50 ..	a	80 ..
—— French butts	40 ..	a	70 ..
—— white oak bending	—	a	—
LEAD, pig, per 100 lbs	—	a	7 50
—— Bar, per lb	—	a	8
—— Sheet	—	a	8½
LIME, Western, per bbl	1 25	a	—
—— Thomaston	1 75	a	2 00
MOLASSES, in the city, per gal	23	a	29
—— On plantation	23	a	—
MOSS, rough, per lb	1½	a	4
NAILS, 4d to 20d, per lb	4	a	4½
PROVISIONS, per bbl			
Beef, Mess, North'n	—	a	—
—— " Western	14 ..	a	16 50
—— " half bbl	8 50	a	8 75
—— India mess, per tierce	—	a	—
—— Prime mess	17 50	a	—
—— Prime, per bbl	11 ..	a	12 50
—— B. Beef	—	a	—
—— Dried, per lb	7½	a	8½
Tongues, per dozen	6	a	—
Pork, Clear, per bbl	—	a	—
—— Mess	17 50	a

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

GOOD NEWS.

[At one of the great meetings for prayer, says the *Evangelist*, which are held every mid-day in this city, a gentleman from Philadelphia rose and read the following hymn. He stated the singular fact that it was written by a young man in Scotland, whose mind had become shattered and broken, but which on the single subject of religion still remained calm and clear. The Sun of Righteousness shed a holy light into that darkened mind, and filled that troubled soul with peace. In one of his tranquil and happy moods he wrote the following lines. After this explanation, the speaker proceeded to read them, and the effect upon the crowded audience was thrilling.]

Where'er we meet, you always say,
What's the news? what's the news?
Pray, what's the order of the day?
What's the news? what's the news?
Oh! I have got good news to tell;
My Savior hath done all things well,
And triumph'd over death and hell,
That's the news! that's the news!

The Lamb was slain on Calvary,
That's the news! that's the news!
To set a world of sinners free,
That's the news! that's the news!
'Twas there His precious blood was shed,
'Twas there He bow'd His sacred head;
But now He's risen from the dead,
That's the news! that's the news!

To heav'n above the Conqueror's gone,
That's the news! that's the news!
His work's reviving all around—
That's the news! that's the news!
And many have redemption found—
That's the news! that's the news!
And since their souls have caught the flame,
They shout Hosanna to His name;
And all around they spread His fame—
That's the news! that's the news!

The Lord has pardon'd all my sin—
That's the news! that's the news!
I feel the witness now within—
That's the news! that's the news!
And since He took my sins away,
And taught me how to watch and pray,
I'm happy now from day to day—
That's the news! that's the news!

And Christ the Lord can save you, too—
That's the news! that's the news!
Your sinful heart He can renew—
That's the news! that's the news!
This moment, if for sins you grieve,
This moment, if you do believe,
A full acquittal you'll receive—
That's the news! that's the news!

And now, if any one should say,
What's the news! what's the news!
Oh, tell them you've begun to pray—
That's the news! that's the news!
That you have joined the conquering band,
And now with joy, at God's command,
You're marching to the better land—
That's the news! that's the news!

OBITUARIES.

"All that's bright must fade,
The fairest still the fleetest;
All that's sweet was made,
But to be lost when sweetest."

DIED—On the 2d April, 1858, at 11 o'clock A. M., MARIA J., daughter of Dr. E. Barton and wife of Joseph H. Cetching, of Georgetown, Md., aged 19 years.

It is a sad thing to record the death of our friends—it is a fearful thing, as we stand on this narrow isthmus between the past and the future, to look into the dark abyss of death; but the fell monster is disrobed of his terrors when we see a friend fall calmly to sleep to awake in heaven. Thus passed away the loved subject of this obituary. Truly "Death loves a shining mark." So young, so beautiful and good, sinful, selfish mortals would murmur at the dispensation; but God speaks and the lovely flower is transplanted. She had been the victim of that most dread of all diseases, consumption, more than a year; and though she clung to earth with all the tenacity of a young, loving and hopeful heart, yet she said, "Thy will, oh Father," and calmly looked forward with christian confidence to a home in heaven.

Hers was a pure and exalted Christian piety that the worldly heart cannot understand or appreciate. Speaking of religion, she said, "I feel the holy calm in my soul, but it seems too sacred to be expressed in words." Once, supposing herself to be dying, she exclaimed, "Mother, my angel mother, I will soon be with you." On the night previous to her death she said she wanted christian friends to talk sweetly to her; and indeed it did seem that angels were already holding communion with her departing spirit, bidding it welcome to the world of light. She bade her husband and father not to weep, but meet her in heaven; then, calmly and without a struggle, passed away. Thus, in the hour of death, shone the piety which her whole life exemplified; we saw its luster as it passed from earth, but we may not look beyond—cannot withdraw the veil and behold the halo of glory that awaited the spirit of the just made perfect. To her mourning friends we would say nothing, for there is a sacredness in grief like theirs that the unskilful hand may not rudely touch; but when they think in sadness of the last wife, daughter and friend, let them remember that her spirit is still hovering near—an angel messenger to win them to her beautiful home above. She has passed away.

"Oh who would bid her live again,
A prey to sorrow sin and pain?"

A FRIEND.

DIED—At the residence of Horace Chadwick, near New Madrid, Mo., on the 23d day of February, 1858, from injuries received at the explosion of the steamer Col. Crossman, KIRK WHITE MOSE, of Clinton, La., in the 19th year of his age.

Never did the adage, "Death loves a shining mark," seem to be more fully verified than in the painful instance above related. Gifted with rarest virtues of mind and heart, the deceased gave great promise of a brilliant future, to which his many devoted friends looked forward with well grounded and delightful anticipation.

A few nights after he was wounded a hemorrhage from his wound prostrated and sickened him very much and induced the belief that he was about to die. Although surrounded by friends, whose attentions were unremittingly kind, none of them were professors of religion. At his request the writer was sent for and reached him about 3 o'clock A. M. He seemed gratified at the visit. He said he had been a member of the Church for a few years, but at college had become a "little wild and skeptical," but without falling into any vicious habits. He requested us to pray with him. We did so, and during the prayer he frequently responded by a feeling and hearty "amen."—Upon our next visit we found him composed and resigned. All clouds were removed from his mind and his conduct and conversation exhibited, in all its glorious sublimity, the truth and reality of the Christian religion and its sustaining power in the soul-trying hour of death.

He said he was "going to meet his dear mother in heaven," and he felt assured he would eventually meet his dear father there. His only concern about dying was the grief which he knew his death would inflict upon his "poor father," of whom he was constantly speaking in the tenderest terms. He said "his father's hopes and ambition in regard to him were highly excited, and a knowledge of that fact had excited his own ambition to a very high degree; and while at college he had exerted himself constantly to fulfill his father's hopes; but though they were to be disappointed, God knew what was for the best and He had willed it otherwise." He said it was a great mercy that God had not taken him off suddenly as he had done other passengers of that ill-fated steamer, but left him time for reflection and repentance. Yet he prayed God to spare him once again to meet his father. That prayer was granted, and his last moments were cheered by the comforting presence of that doating father. At our last visit he requested us to read the Bible to him. We read to him many words of cheer from that blessed book, and many of God's delightful promises contained therein, at which his countenance brightened and his eye glistened and many fervent ejaculations, such as "Bless the Lord," "Thank God," etc., attested the depth of his feelings and interest in the subject.

In this crushing affliction the father and friends of the deceased have the warmest sympathies of the whole community in which this sore bereavement occurred. Words of comfort from human tongues avail not in such an hour of grief as this; but there is one sure and unfailing source known to that heart-stricken father to which he is earnestly and prayerfully commended. That son "who never told an untruth or swore a profane oath" is now with his sainted mother in the paradise of God; and tho' he cannot return to the father, the father can go to him, for Kirk "is not lost but gone before."

R. A. H.

New Madrid, Mo., April 1, 1858.

Our infant daughter, BEULAH INA, died near Cayuga, Hinds county, Mi., Friday, April 2, 1858, aged nearly three weeks.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was the infant's dawn,
Thus swiftly fled its life away.

She died, yet death could scarcely chill
Her smiling beauties, though she lay
With cold, extended limbs, for still
Her face looked fairer than the day.

Her gentle soul we strove to think,
Would linger yet mid earthly flowers,
Even when 'twas lingering on the brink
Of lovelier worlds than ours."

V. H. JOHNSTON.

CHILDREN'S COLUMN.

Edited by Mary.

"THE WEED."

What makes my teeth from day to day
Exhibit symptoms of decay,
With pain and anguish rot away?
The weed, the weed.

What makes my breath so foetid, foul,
What makes the ladies on me scowl,
And shun me as they would an owl?
The weed, the weed.

What makes me, when I'm called to speak,
Fly quickly, lest my mouth should leak—
The spit-box or the door to seek?
The weed, the weed.

What is a cause of war and strife
Between the good man and his wife,
Embitterlag every hour of life?
The weed, the weed.

What makes an appetite for rum,
And sends the stagg'ring drunkard home,
And prematurely seals his doom?
The weed, the weed.

These are the facts—then let us shun
That weed that many has undone,
And our just vengeance wreak upon
The weed, the weed.

"WHERE IS YOUR BIBLE?"

Alfred Bell, when the fever for emigrating to California was at its height, did not escape the contagion, and, though but nineteen years old, nothing would do but he must leave a pleasant home, and a kind mother, and a little sister, and go to dig for gold in the newly found State.

After three years he returned, and his mother and sister greeted him with warm embraces.

"I have something pretty for you in my trunk, Minnie," he said to his little sister. "You see I have but little baggage: that one small trunk has been with me through sunshine and storm."

"Let me unpack it, brother, please," said Minnie; "I will be very careful, and not tumble any of your nice clothes;" and, taking the key from Alfred's hand, she proceeded to take out carefully one article after another, and put them on one side, until she came to the bottom of the trunk. She paused a moment, and seeming to distrust herself, she put her hand first upon one article and then upon another; then looking up earnestly in her brother's face, while she still sat on the floor beside his unpacked things, she said:

"Where is your Bible, brother?"

"I have none," he said, quickly.

"No Bible, Alfred?" said Minnie, as she arose, and put her hand upon his arm, "no Bible, brother?"

"No, Minnie," he said, a little impatient at her questions; "I left all my books in New York when I started for California; they took up too much room."

"And have you had no Bible for three whole years, brother?"

"No, Minnie," he answered.

"Whose did you read at night, then, brother?"

"I did not read anybody's, Minnie. Come don't bother me now. Let us find that pretty, fine dress I have for you."

"No, stop a moment, brother. Have you not read the Bible for three whole years?"

"No, Minnie, I have not; and I don't know as I have ever seen one since I have been in California."

Minnie stood, and looked at him in utter astonishment, while the tears poured down her cheeks. At length raising her eyes, she said in a low, earnest voice: "O brother, were you not afraid that God would forget you?"

What an appeal to the brother's heart! He took the little Minnie in his arms, and, kissing kissing her, he said: "I am almost afraid I have been forgetting God, Minnie?"

The case of Alfred Bell is not a single one. Think upon it, Christian parents. Many a young man leaves home influence behind him when he goes out into the world in search of gold. His Bible is forgotten, his God forgotten. A mother may have prayed for him earnestly, and placed the Sacred Volume in his trunk, with supplications that it may be read daily; but, in the earnest pursuit of wealth, prayers and supplications are often unheeded. Under the influence of irreligious companions, and in the absence of all the ordinances of religion, great is the peril to the immortal soul.

LORD BLESS FATHER.

A Sunday school boy, some six summers old, was on the bed of death. Beside his bed sat his father, who loved his boy, but who had no faith in Christ. So calm was the repose of the child's pale features that the father thought him dead. Leaning gently over him, he saw his thin lips moving. Placing his ear close the lips he heard the child murmur this prayer:

"Lord, bless father, bless mother, bless brothers and sisters, bless aunt, and let them all come to me in heaven. Lord, bless father."

Death set his seal on those thin lips the moment that prayer for "father" passed them.—The soul of that Sunday-school boy flew to heaven breathing with desire for his father's salvation. It was a touching and beautiful death to die.

Did God hear that child's dying prayer? He did. That father had felt many weighty burdens resting on his heart, but none that ever pressed so heavily upon him as that prayer.—Nor could he throw it off, until, kneeling at the cross, it was taken away by Him who had called his sweet child to heaven.

How happy that child will be when his father enters heaven by and by, and tells him that his dying prayer was the means of saving his soul. Happy child of a now happy father!

PROFESSIONAL.

J. G. FUQUA. G. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena and in the Supreme Court at New Orleans.
References—Payne & Harrison, Bayne, Vance & Co., Brandwell & Payne, Pritchard & Flower, Edw Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20 1y

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 126 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennell; Hon. Samuel Treat, Judge U. S. District Court. Rev. H. R. McAnally—St. Louis. Oglesby & Macauley, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6 2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.

Investigations as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-6m

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JOSEPH C. HEALL,

ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than 18 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.

☞ References can be furnished if desired. mh21-1y

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WE WOULD INVITE the attention of City and country purchasers, to our large and most complete stock of HOUSEHOLD FURNITURE, Embracing every variety in ROSE WOOD, MAHOGANY, WALNUT, OAK and imitation woods together with MIRRORS of all sizes, MOSS, HAIR and SPRING MATTRASSES, FEATHERS and HAIR CLOTH.

PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors, Parlor suits in BROCATELLE, and fancy goods, CANE STOOLS, IRON BEDSTEADS, DEFUSE LOUNGES, and DESKS of all styles.

The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety, from damage in transit. C. FLINT & JONES,
Wholesale and retail dealers in Cabinet Furniture, Nos 44 and 45 Royal street, New Orleans. ap18

STOVES! STOVES!! STOVES!!!

THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, to be found in the City, or any where in the Southern country. Our stock comprises the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is inferior to none, and superior to many.

We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPPANED WARE.

We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.

We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.

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Would call the attention of
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To their large stock of
PLANTATION, HOUSEKEEPING AND FANCY DRY GOODS,
All of which they are now offering at
GREAT INDUCEMENTS.

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LOWER RATES

Than any other house will sell. The stock of
BLANKETS AND NEGRO CLOTHS
is extremely large, and embraces the best manufactures at
VERY LOW RATES
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CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges, Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and despatch. Orders respectfully solicited. ap29 1y

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Mrs. Boyd's Ladies' Emporium.

ALL kinds of Sewing done by machinery for Grocers, Slops, Steamboats, Plantations. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

EDUCATIONAL.

Mansfield Female College.
FACULTY.

Rev. H. C. THWEAT, D. D., President and Professor of Mental and Moral Sciences, and Ancient Languages.
Rev. F. D. PITTS, A. M., Professor of Mathematics.
GEO. W. THACHER, A. M., Professor of Physical Science.
——— Professor of Music and Modern Languages.
Mrs. SALLIE A. McNEELY, M. E. L., Instructress in English Literature and Belles Lettres.
Miss MARTHA ANN HODGES, Instructress in Music.
Mrs. ALMIRA G. THACHER, M. E. L., Instructress in the Ornamental Department.
——— Instructress in the Academic Department.
Mrs. MARY HOGE, Instructress in the Primary Department.
Mrs. SARAH PORTER, Matron.
JAS. C. PORTER, Esq., Steward.
A. H. THOMAS, Porter.
The vacancies will be filled by competent persons.

RATES OF TUITION PER SESSION.

Primary and Academic Department	$15 00
Collegiate Department	25 00
Ornamental Department	50
Music on Piano Forte, Harp or Guitar	25 00
Use of Instrument	5 00
Use of Melodeon	1 50
Modern Languages, each	10 00
Drawing, with colored copies	12 00
Painting in Oil	20 00
Crayoning	15 00
Water and Chromatic Painting, each	15 00
Embroidery	10 00
Incidental Expenses	2 00
Fee for Graduation and Diploma	5 00

No extra charge for Latin and Greek.

Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.

Payment of tuition to be made at the close of each session, and when not so paid eight per cent interest will be charged.

Pupils entering within two weeks of the beginning of the session will be charged half rates; entering thereafter the charges will date from the first or middle of the month of entrance.

No deduction from the bills, except at the option of the Faculty.—☞ The rule will not be departed from unless in case of sickness of a month's continuance at one time, or when an unavoidable Providence necessarily requires a removal. ☜

Books, Stationery, &c., are kept in the Village for sale at the usual rates.

Semi-annual reports will be sent to parents and guardians.

Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.

All letters respectfully and written by pupils are subject to the inspection of the Matron of the College.

The session is one year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the 1st Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first Sunday in July.

The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.

THE Trustees of this proposed institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-six weeks.

It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana. Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15. Academic Department, $20. Collegiate Department, $25. Modern Languages, *each*, $10.

After the first month, no pupils are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.

J. C. BLACKMAN, President.
J. M. THOMASSY, Secretary. jan 23 1y

Centenary College, of Louisiana.

THE next term of this institution will open on MONDAY the 6th of October, 1856.

FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
Rev. A. B. HUNTSMAN, A. M., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. DENIS, M. A., Professor of Natural Science.
T. H. CALLOUETT, B. L., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.

Tuition per session of five months, payable in advance.

In Preparatory Department	$21 50
In Collegiate Department	30 00
Matriculation fee on entering College Department	5 00

Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.

This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.

THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.

THE latter half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization,

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 18. WHOLE NUMBER 370.

NEW ORLEANS, SATURDAY MAY 1, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—113 CAMP ST.

For the N. O. Christian Advocate.

ENLARGEMENT OF OUR DISCIPLINE.

There has been considerable discussion in our church papers for some time past, in reference to several proposed radical changes in our Book of Discipline.

Some are clamorous for an abolition of the rule concerning probationary membership; much has been said about the support of our Bishops; and a great deal on the delicate subject of Lay Delegation. Now I seriously ask, all this restlessness about our Discipline, and argumentation about its alteration is not an indication that we are fallen from grace? Does it not show a disposition to accommodate that little book to the prejudices of the world and to make it popular? I can see no other end to be accomplished by some of the proposed changes. If the prosperity of the Church, the salvation of perishing sinners, would be promoted by any or all of these changes, then, in the name of our holy Christianity let us have them: if not, then we had better keep in the old paths. "If the foundations be destroyed what can the righteous do?" This very itching after something new and popular—this spirit of innovation—this effort to accommodate the peculiarities of religion to the depraved wishes of the world, was the very thing that ruined the primitive Church. It threw open the door of error, and finally led on to the revelation of the "man of sin, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." If we would attend more diligently to the great object for which God has raised us up, "to scatter scriptural holiness over these lands," we would have little time to be carping about our Discipline. It has worked well for a long time. Incalculable good has been accomplished by the operation of its machinery: and if we will live up to the standard of religion in it enjoined, it will work well still, and good immeasurable will be achieved for ages to come.

Now, while some may call me an "Old Fogy" in reference to any alteration, they may think me a "Young America," as it respects an enlargement of our Discipline. I think it is too small a book. It can scarcely be seen in a large library; and when it is seen, it is so small a book that people think it hardly worth reading. The truth is, with the exception of the doctrines and rules of the Church, every thing in it, is so closely connected with the workings of the itineracy, and has such an exclusive appropriateness to the preachers, that it is not interesting to our lay members; and hundreds of them, consequently, never read it. It ought to be enlarged. I like, and most of people like large things: large churches, large bodies of men, large animals, large men and large women. Every thing God has made is upon the large scale. The Bible is a large book. Now, why not follow this order of Providence in enlarging our Discipline? I want a book that the children will read, that the old people will read, that all will read. Such a book must have something in it that will interest them What that something ought to be, we will now inquire.

1st. A child's catechism. That something of this sort is needed, is known by every Methodist Sabbath-school superintendent and every Methodist family. It is objected, however, that we have our Capers' and Wesleyan Catechisms. Let Sunday-schools and families furnish themselves with them, and teach them to the children. This is all very true, but the end is not accomplished. Our objection to small things applies with greater force to these catechisms. They are so small that children tear them up before they learn half that is in them. Besides, few Sabbath-schools and families of my acquaintance have them. Many of our schools are taught in the Union books, and in union schools. The catechisms cannot be introduced; consequently hundreds of our children grow up without ever being taught any of the peculiarities of our Church. We certainly lose immensely on this account. The children is the nursery of the Church, from which it is to be replenished after we are dead and gone. In the children the Church has a vital interest. They should be cared for. "Feed my lambs," said Christ to Peter. Before this subject, the support of the preachers, the publishing house, lay delegation—every thing, except the salvation of precious souls, pales in importance. If the General Conference can adopt any plan, for the more thorough and correct instruction of the children, it has done a great work. Let a child's Catechism then be prepared and appended to our Discipline; let the preachers introduce it into all Sabbath-schools and families where it can be done, and the parents be urged to teach it to their children; and then all will have been done that we can do to accomplish our object. This, I think, would greatly increase the circulation and study of our Discipline, the prosperity of the Church, and the general diffusion of religious knowledge among the children. These we want.

2d. A Church Catechism for adult members. This should contain questions, and answers upon the doctrines, government, and rules of the Methodist Episcopal Church, South; upon dancing, circuses, theaters—in a word, upon all the duties of church members. That something of this sort is needed, is known by every observing itinerant preacher. What preacher has not felt the embarrassment arising out of the indefiniteness of our rules about the various amusements practised in our day? Last year one of the best and oldest members of my charge went to a circus in company with some female friends, and he told me afterwards that he did not know it was contrary to our rules.

Now if we had Catechisms in our Discipline for which I am contending, all our people would be instructed upon these points of duty; the rules of our Church would be better known and kept; our people would be better indoctrinated; fewer of them would be led off, after other and strange doctrines; their knowledge of, and attachments for, the Church would commence in childhood and increase as they grew older, until God called them from labor to refreshment in the better land.

Now, Mr. Editor, you see how our Discipline might be made a large respectable book; and how something might be put into it, that would be interesting to all our members. If this would not add immensely to the prosperity of the Church, I have looked at the subject from a wrong stand point.

The book thus enlarged would cost perhaps double what it does now. But what of that? What if it cost four times as much? It would be ten times more valuable to children and lay members, and the Church would soon reap a thousand fold harvest from the enlargement. Will the General Conference give us such a book? If so, I for one will do all I can to scatter them broadcast wherever I go. I will do all I can to get them into Sabbath-schools, and persuade all parents to teach it to their children.

As the time of the session of the General Conference is near at hand, and as matters of vital importance to the Church will doubtless come before it—matters that will affect the prosperity of our beloved Zion for years to come—every Christian's heart should be lifted to God in solemn prayer that the Great Head of the Church may preside over its deliberations, and order all things aright.

G. HAWKINS.

Pickinsville, Ala.

For the N. O. Christian Advocate.

OUR SABBATH SCHOOL INTERESTS.

"Put the brethren in remembrance of these things."

BRO. McTYEIRE: At the last session of our Conference there were some resolutions offered by brother J. B. Walker, urging renewed and vigorous efforts, zealous prayers and faith unfeigned, on the part both of preachers and lay members in the great and noble work of extending, during the present year, our Sunday school interests far beyond their present limits.

The resolutions in question, I well remember, were *unanimously* adopted by the Conference, and I am sorry they were not incorporated by the "Publishing Committee," in the otherwise satisfactory report of the committee on Sabbath-schools. Whether intentional or otherwise, the resolutions were left out, and as a body of resolutions they are lost to the Church; but they stand with as full force to-day, and will till the close of the year, as if "they were graven with an iron pen and lead in the rock forever." We must, therefore, remember that in voting *for* the resolutions, we *pledged* ourselves as a body of Christian ministers to use our best efforts to promote the interests of our Sunday-schools, in our respective circuits and stations. If we fail to exert our influence we violate a most solemn obligation; so that not only is the cause neglected, but we fall under condemnation. This fact, of itself, should be a sufficient stimulus to urge us on in carrying out the spirit and letter of the resolutions. But there are other incentives, higher and holier.

In looking over the Sunday School statistics, I find there are at least 19 circuits and stations without a school. These, I should think at a moderate estimate, ought to average at least two schools—in the aggregate 36 schools. And why not? Is it because there are no children within those limits? I trow not. There is some cause then why there are no schools in those works. But whatever the cause may have been heretofore, brethren at the last Conference resolved to try and establish schools where there were none and build up those already in operation. Our schools this year ought to be raised to at least 100, and all the other figures in the same ratio. With the ground yet to occupy, this can easily be done if we will only "put the brethren in remembrance of these things." J. W. J.

Pattersonville, April 1858.

For the N. O. Christian Advocate.

THE FIRST LIGHT.

MR. EDITOR: I notice that some of your correspondents have taken up this subject, one for and another against the views advanced by me in an article which appeared in your paper of Feb. 6. In that article, in speaking of the "first light," I said, it might have illuminated the earth for years, or centuries, or even for thousands of years, etc. To this, "W" demurs, without, however, attempting to offer an argument against it. As this is quite an interesting subject, I hope you will pardon me for trespassing on you again. Now, let us examine the Bible on the subject and see what is there said.

In the 1st verse 1st chap. of Genesis we find the following words: "In the beginning God created the heaven and the earth." No allusion, whatever, is made to the *time* of the beginning; for God, in his wisdom, did not deem it necessary to the happiness of man to instruct him in the minute chronological history of creation; but the great and important truth intended to be taught in this beautiful and sublime passage is this: that in what time soever the heaven and the earth were created, it was God, the Great Jehovah, that created them, and he alone. In the next verse we find these words: "And the earth was without form and void." This passage, alone, would satisfy my mind that God, dropping the earth in a shapeless and void state, left it to be operated upon and reduced *gradually* to order and system by the great high laws of heaven that were enacted at the beginning of time. Very little alteration would have been made in this immense mass of confused matter by the laws of gravitation and cohesion in the short space of a few hours.—Again: "And God said. Let there be light, and there was light." Dr. Adam Clarke says, that the word, here rendered light, means, also, electricity, lightning, and is so used in other passages. Electricity is one of the most powerful and mysterious agents in nature, and produces the most intense heat known to man. Now, geologists tell us that the earth was once in a *molten state*, and I believe this opinion is generally acquiesced in. Now, the question arises, when was the earth subjected to this intense heat that reduced all its solids to one fiery mass of melted matter? Was it before or after Adam? The answer by all is, before. Then, how long before? It certainly was not in "the beginning;" for we are told that "the Spirit of God moved upon the face of the *waters;*" and it is universally known that if water be subjected to heat above a certain degree it will pass off in the form of vapor. Now, the intense heat that was necessary to reduce the earth to a molten mass was sufficient to dissipate every drop of water on the face of the globe, which was not the case in "the beginning;" for we are told that "the Spirit of God moved upon the face of the *waters.*" And, too, it is known that if stone and many of the metals be heated they will emit or give out *light;* and if the heat be intense, as must have been the case when the solids of the earth were melted, the light will be great. Now, light was not in existence at this period, so we must conclude that it was not at this time that the earth was subjected to this intense heat. Then, the only conclusion to which we come is, that it was between the morning of the first day and the birth of Adam. I think that it was during the first day that this great light that was first called into existence was *concentrated around* the earth with sufficient intensity to dissipate its waters and liquify its solids; for, on the second day, "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," etc. "And God called the firmament heaven. And the evening and the morning were the second day."

By consulting the 14th, 15th, 17th, and 20th verses of the 1st chapter of Genesis we will find that the firmament here spoken of means the clear, open space embraced within our solar system. Prior to the morning of the first day, we find the spirit of God moving upon the face of the placid waters of earth. On the morning of the second day we find those waters pervading the immense space included within our solar system. What produced this sudden and wonderful change in the state of the waters? What converted them into vapor and caused them to expand to such an extent as to fill this immense space? Nothing could have done it but *intense heat*—the heat that is spoken of by geologists, that reduced the earth to a molten mass—the light that sprang into existence when God said, "Let there be light, and there was light;" for light and heat are synonimous terms, as applied to the light that produces day. Well then, if it was on or during the first day that the earth was subjected to this heat, could it have been so *intensely* heated in the short space of *twelve hours?* And could this immense mass of intensely heated matter have cooled sufficiently in the next twelve hours to permit water to condense on its surface? Such a supposition is hardly presumable; and, too, when we consider that the first three days were not produced or affected by the revolution of the earth on its axis, the sun not then being the source and center of light. I cannot conceive why any one should contend that they were of the same length as our days; and that too when they were not produced by the same cause, and when the *facts* of geology require that they should be immensely longer.

We are told that the sun was made to light on the fourth day; and we know that it has enjoyed *one uninterrupted day* over since that time, a period of about six thousand years. Then might we not suppose that the light that is now concentrated around the sun was, on *three* different occasions and for *indefinite* periods, arranged around the earth, and during the intermediate intervals around some of the other planets, perhaps with less intensity on the second and third days? And might we not account for the appearance and subsequent disappearance of the *new stars* that have appeared at different periods, in this way? We find in Matthew 24th chap. and 29th verse these words: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," etc.

May we not suppose that these truly sublime and awful events will be produced by the re-concentration around the earth of the light that is now around the sun? Such an event would cause the sun to be darkened; the moon would cease to give her light; the stars would fall or vanish from heaven, and the elements would melt with fervent heat, etc. As we know not at what hour this will take place, let us watch.

M. P. STEVENS.

Lexington, Mi.

GREEKS—PHYSICAL EDUCATION.

The Greeks were the first to announce the law of education: that it should consist in nearly equal proportion of the arts which elevate the mind, and the exercises which strengthen the body. The combination of the musical with the gymnastic, was first displayed in the public games of Greece, and was repeated in the daily life of every Grecian commonwealth. They considered "all pastimes," as Roger Ascham says, "which be joined with labor, and in open place, and in the day light, as not only comelie and decent, but verie necessarie for a courtly gentleman." He was deemed a boor who could not add to the conviviality of the table by song or recitation, and it needed all the fame and talent of Themistocles, to excuse himself for his inability to play on the flute. It was considered unbecoming a citizen to be inexpert in any warlike or manly accomplishment, and the admiration for physical beauty, rendered indispensable the exercises that develop the muscles, or give precision to the eye and the hand. It was for woman to be sedentary, because she was regarded as a slave. But an indolent or invalid *man* was a prodigy and a laughing stock; and some of Plato's keenest satire is pointed against the sophists who sat by the stove, and lapped themselves in cloaks and blankets.

AN ORGAN OR NO ORGAN.

Quite a discussion has sprung up between the parent Free Kirk of Scotland, and that branch of the establishment located in England. The latter, finding all other denominations using organs, have fallen into the heresy; and, it has been intimated to them, that they cannot remain in connection with the Free Kirk unless organs are given up. Dr Guthrie, a leading member of the parent Kirk, a man of genius, of good sense, and, above all, of true Christian liberality, has declared for letting all consult their own tastes in the matter. He asserts, that the result is entirely trivial; "let every one be persuaded in his own mind."

"Think," he continues, "of the good old seceders splitting into two parties on the question, whether the bread at the Lord's table should, or should not, be lifted up before it was distributed to the communicants, and forming themselves into two Churches, called Lifters and Anti-lifters. And think of some of our own Free Church Congregations, to say nothing of other bodies, who would be almost as much shocked by the sight of gown and bands in the pulpit, as by the humming of an organ, or even the bursting of a shell. If the Free Church should go a-fighting about organs, after the noble battle she has fought so well for high and holy principles, what a fall will be there! What a descent, from keeping the field around the old time-honored banner of Christ's Crown and covenant, to an organ controversy!"

BOYS AND GIRLS.

Speaking of the plan of separating the sexes, in schools, Mr. Stowe, the celebrated Glasgow teacher, says:

The separation has been found injurious. It is impossible to raise the girls as high, intellectually, without the boys as with them; and it is impossible to raise boys morally as high without girls. The girls morally elevate the boys, and the boys intellectually elevate the girls. But more than this, girls themselves are morally elevated by the presence of boys, and the boys are intellectually elevated by the presence of girls. Boys brought up with girls are made more positively intellectual by the softening influence of the female character.

ANECDOTE OF HENRY CLAY.

The great statesman and orator was traveling somewhere "out west," and put up for the night at a country tavern. "Mine host," in looking over the register, discovered the name of Henry Clay. There was but one "Clay."—Could it be possible that he had this distinguished man under his roof. He was astonished, delighted. Next morning, as soon as the "great man" appeared, the admiring Boniface bustled forward, and made his rude bow.

"Mr. Clay, I believe, sir?" said he.

"That is my name," said the gentleman, in his affable tone.

"Mr. Clay, the *Congressman?*"

"Yes, sir."

"Well, sir, I've *heard* of you, and I thought I'd just ask if you wouldn't give me and my old woman a little speech before you go?".

Those that slight God in their prosperity will find themselves under a necessity of seeking him when they are in trouble.

OUR FATHER WHO ART IN HEAVEN.

BY R. CLAY PROFFS.

Father in Heaven! we bow to Thee,
Poor humble insects at thy nod,
And own Thee as the source of all
The only true and living God!

The countless worlds that roll through space
In spheric hymns proclaim
That Thou art King and Lord of all
O! hallowed by Thy name!

Imprisoned in this dark estate,
As exile from his home,
We blindly grope through doubt and sin—
Oh! let Thy Kingdom come!

Against Thy just and holy laws
Our foolish souls have striven;
Oh Father! let Thy will be done
On Earth as 'tis in Heaven.

With earthly wants, and low desires,
Our angel natures starved and dead,
We call on Thee as helpless babes—
Give us this day our daily bread.

With contrite hearts, and pleading sighs,
We fall before Thy throne;
As we forgive a brother's sins,
Oh, God! forgive our own!

Let not the wily Tempter's art
Seduce our erring souls from Thee;
But save us from all evil, Lord!
In time, and in Eternity.

Almighty God! to Thee is due
The glory of the earth and Heaven;
All praise, all faith, and holiest love,
To Thee, Oh, Lord! alone is given.

LETTERS FROM ABROAD.

CAIRO, Egypt, Feb., 1858.

THE COPTIC WEDDING.

The longer we stay in this place the more we are interested. New scenes develop every day to fix the attention and awaken feelings of surprise and wonder in the oriental world.—Though the kindness of our friend Mrs. Leider, we have had the privilege of attending a Coptic wedding—a rare occurrence for a stranger.

With her son for a guide, we were led to the house of the bride, in the Coptic quarter of the city, through arched gateways (which are always closed at night) and interminable dark and narrow streets by the light of a lamp, which these Egyptians design in elegant shapes and which are nicely folded up like a fan in little tin boxes. When opened and lighted they shine around our pathway with intense brightness, and are peculiarly calculated for safety while groping our way along these obscure streets at night. After various windings we reached the house of the bride or brides, for there were two to be married at the same time. Our arrival was announced by a shrill cry of joy* something like that of a locomotive, and which is repeated at the reception of all their guests. We were met at the door and led through some rooms, where groups of men were sitting cross-legged smoking like the Turks, to an inner chamber where the bridal ceremonies were to be performed, and where the bishop, with his black turban, bronzed face, long beard, and flowing robes sat smoking in comfort waiting with patience the nuptial hour. Other ecclesiastical dignitaries came in one after another, approached the bishop, kissed his hand, touched their hearts, lips and foreheads—a common salutation among the Arabs—and bowed with profound reverence. A few only were permitted to witness the ceremony besides the priests, and all those appeared to bear some part in the performance. One brought in a small wooden frame, which opened like a book, and placed it upon an ottoman in the center of the room. This is called a portable altar of the church, and wherever this is erected there is the church, if in the wilderness.—In the center of it a priest placed a silver casket containing a rare copy of the four gospels, fastened by a jeweled clasp of great value. Upon its sides were placed emblems illustrative of their faith—two Coptic crosses upon one side and two circular pieces, about the size of a common plate, fixed upon stands, upon the other, all of solid silver, each mounted with three lighted wax candles emblematic of the holy Trinity. The silver casket had four, illustrative of the four gospels, most beautifully arranged and significant in meaning. A blind preacher entered with the cymbals and a young black-bearded monk with a small bell to keep time with the music. The two bridegrooms were present, the eldest about 20, dressed in a robe of dark striped satin confined around his waist with a shawl like a sash falling to his feet over loose trowsers, and a cloth coat over the whole. A turban of rich black cashmere, relieved by yellow stripes in its corners, twisted around his scarlet tarboosh, gave him a grave and dignified aspect above his years. His costume was that of a scribe. The black turban is worn by the Copts to distinguish their sect. The young bridegroom, a lad of 15, was dressed like an Effendi—a simple tarboosh, close fitting cloth vest with long sleeves, fine claret colored cloth trowsers confined half way below the knee, and with stockings without slippers or sandals. A shawl encircled his waist and hung at his side. His countenance, though of a bronze color, was animated and good looking, but with too much of the boy's playfulness to be married; and the priest had to give him a lecture upon his movements. One of the party brought us a delightful drink of a beautiful color, without any spirituous liquor in it, and the young bridegroom a cordial in small glasses, which would scarcely hold more than two table spoonsfull, of richly colored crimson, highly perfumed and exquisitely flavored to the taste, with little nuts to eat with it. After a few preliminaries, the bishop called the bridegrooms to him, addressed them in Arabic, and then fastened around their necks magnificent silk shawls of scarlet ground relieved with gold colored figures, falling in graceful folds to their feet.—They then retired to the circle and the ceremonies commenced by reading the marriage service in the Coptic and Arabic languages, alternating between the bishop and priest, with chanting and striking the cymbals, the monk keeping time with his bell. At length the shrill cry was heard announcing that the bride cometh! and soon two figures, clad in white appeared, slowly moving toward the door, with some virgins their attendants, who were not permitted to enter the room. The priests then conducted them to their respective places beside the bridegrooms, already seated. The brides were enveloped in white veils, one suspended from the forehead reaching to the chin, delicately wrought in open work with fine gold thread, through which they could see and not be seen. This was fastened around the head with a broad bandeau of diamonds sparkling like stars. Beneath this another was fastened, which fell over the head behind enveloping the whole figure; but not concealing the entire dress. The neck and bosom were exposed, with their gorgeous ornaments of gold and precious stones. A breastplate, called a pectoral, composed of fifty strings of gold coins, reached to the waist in a point, between which were diamonds thickly set, and perfectly radiant with beauty. The delicate waist was encircled with a girdle fastened with an enormous gold clasp over a pink satin drapery, called a yellek, which hung gracefully over the yellow and blue trowsers of the two brides. After repeated ceremonies of reading and chanting, the bishop joined their hands, knocked their heads, together, and threw a white embroidered scarf over them and went through the ceremony of crowning them with symbolical plates with inscriptions illustrative of the holy institution. The benediction being then pronounced, they all arose, the brides retiring to their own exclusive apartments and the bridegrooms to theirs. We were privileged to follow the ladies and found them sitting upon mats on the floor in one corner of a small unfurnished room, surrounded by groups of veiled friends (though their faces were uncovered) looking at their fine dresses and congratulating them, as we supposed, by their poetic and graphic salutations and graceful gesticulations, entirely different from European customs. Our friend, Mrs. Leider, being acquainted with the parties, was privileged to lift their veils and show us their faces, which were of a bronze complexion, with features neither classic or beautiful, but mild and pleasant. Their eyes were deeply stained with a dye, which imparted to them a dreamy, languishing expression peculiar to oriental countries where the intellect is uncultivated. The youngest bride was 12, the other 18, a rare occurrence for a lady to live so long unmarried in the East, where they frequently marry at 10. We passed from this to other apartments, where the company of friends, priests and bridegrooms were sitting upon mats on the floor smoking. A band of Turkish musicians were seated in a corner, with rude, oriental instruments, making melody of a kind in harmony with the company and scenes around them.—We left them engaged in the grand festival, which we were told continued until morning.

THE BRIDAL CALL.

The next day we were privileged, with our friends, to call upon the brides, a favor of no ordinary kind. We found them attired in the most rich and splendid costume almost entirely of crimson, scarlet and gold. Their full trowsers were embroidered on the sides from top to bottom with gold braid. One wore a scarlet silk yellok or gown, embroidered with gold, the other an entire cloth of gold, both looped up and falling in graceful folds around their light and symmetrical forms in front and behind with great richness and beauty. Dark cloth vests fitted to their shapes, with flowing sleeves, were embroidered with pure gold in front and upon the back, with a deep border upon the sleeves, under which was a chemise of crimson confined to the wrist with a massive gold chain. The bosom also was embroidered in the same manner, relieved by the dark vest superbly wrought with gold. Around the neck was suspended a magnificent gold chain with a string of gold coins. The pectoral or breastplate belonged to the church and was removed, only being used in the marriage ceremony. A bandeau of diamonds encircled the brow of each, with the crescent and cross suspended in front, flashing with their luster. A short black lace veil was fastened to the head dress behind falling upon the shoulders, ornamented a quarter of a yard deep with burnished gold, shining like thickly set stars—a fringe of small gold coin kept them in motion, and they were perfectly dazzling. Around the waist a sash and heavy gold cord and tassels completed the dress, with gold embroidered slippers, except a transparent veil of deep pink lace wrought with gold, thrown over their heads and falling down to their feet, which, floating back from their heads, had a most charming effect, as the gossamer drapery waved so lightly over their delicate forms, so richly and tastefully adorned. Their eyes were deeply stained and their henna-tipped fingers shone more brightly contrasted with the blue paint with which the palms of their hands and inside of their fingers were tattooed in a kind of net work resembling a glove, with a strips encircling the nails upon the outside—a relic of barbarism purely oriental in custom. It is said that the brides have all their dowry upon their persons.* The embroidery is all wrought by their own hands, in which they excel. We met several Egyptian ladies at the house; all go through the salutation of laying their hand upon their heart, the lips and forehead very expressive and gracefully. We left them after a most affectionate adieu of kissing our hand and bowing.

S. B. THOMAS.

* This is given by the bridegroom to the parents, who purchase the ornaments, place them upon the person of the bride, and she keeps them as her own private property. He literally buys his wife. The common weddings are attended by singing women in procession through the streets at night, who attend the bride.

* This cry of joy it is said cannot be given by another person but the Coptic women; and it is a sound so shrill that it seems as though no human being could utter it.

THE MEASURE OF FAITH.

A Christian sailor, who lost one of his legs in the battle of Trafalgar, said that he could very often measure the faith of the people who conversed with him, by the way in which they alluded to his misfortune. Nine out of ten would exclaim, "What a pity that you lost your leg!" and only one in ten, "What a blessing that the other was preserved!"

MODERN SERMONS.—The style clear, strong, and pointed, the divisions and subdivisions not too numerous, but distinct, are a great assistance to the memory. I cannot hear the new-fangled essay plan, with no subject announced, no plan, no application.—*Bishop Wilson of Calcutta.*

DOTH GOD REASON?—We have seen this before, but it is good enough to repeat. It is an admirable sylogism. A deaf and dumb pupil in Paris was asked, "Doth God reason?" He replied, "To reason is to hesitate, to doubt, to inquire; it is the highest attribute of limited intelligence. God sees all things; therefore God doth not reason."

In nothing is the corrupt memory of man more treacherous than in this, that it is apt to forget God; because out of sight, he is out of mind; and here begins all the wickedness that is in the world; they have *perverted their way*, for they have *forgotten the Lord their God.*

They who indulge their lusts and corruptions, which they should mortify, forfeit the grace of God, and it is justly withdrawn from them. If we will not resist the Devil, we cannot expect that God should tread him under our feet.

Those that resolve to serve God, must not mind being singular in it, nor be drawn by the crowd to forsake his service. Those that are bound for heaven, must be willing to *swim against the stream*, and must not do as the *most* do, but as the *best* do.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MAY 1, 1858.

Funeral Sermon.—The funeral sermon of the late Mrs. W. H. Foster will be preached at the Felicity Street Church on Sunday morning at 11 o'clock A. M.

Dedicatory Meeting.—In accordance with notice given, the friends of this enterprise assembled at the Carondelet Street Church on Sunday night last. The meeting was opened by the Rev. Dr. Walker with singing and prayer. Speeches were made by Rev. Dr. Keener and W. P. Hill, Esq. The speeches were excellent, and the subject was well presented and ably advocated. With what was collected on the spot and collections subsequently, nearly five thousand dollars have been realized. The Board last year pledged the city for $5000, and this pledge will be fully redeemed. We regard the Depository House as good as secured. Before the adjournment of the General Conference, the keys will be ready for the book agents. There is now an open door through our great emporium to the Southwest.

The Orphan's Home.—We are glad to learn that the net proceeds of the entertainment given last week for the benefit of this institution amount to $4,538 05.

Cool Weather.—For some days past the weather has been remarkably cool for the season, superinducing the use of thick coats in day time and warm blankets at night. Indeed, some of our comfortably disposed folks have rekindled fires in their parlor grates and renewed the practices of winter.

Harper's Magazine for May.—We are indebted to H. D. McGinnis, 86 Camp st., for a copy. The present number completes the sixteenth volume. There is no falling off in the table of contents. The Editor's Table is on "The revival of Religion." One article, "My acquaintance with Rachel," is objectionable. For our part we are willing that the memory of the great tragedienne should rot. We cannot readily separate the character of the woman from that of the artiste. In the name of virtue and decency let the name of Rachel, the tragedienne, perish.

At a meeting of the Board of Managers of the Orphans' Home, held this day, the following was unanimously adopted:

Whereas, it has pleased an Almighty God, in his infinite and inscrutable wisdom, to take from our midst a member both useful and beloved, Mrs. Mary J. Fourm—one whose memory among us will always be cherished with love and affection, and whose zeal in her labors will ever be imitated by us—therefore,

Resolved, That we would hereby express to her family our sincere sympathy in and our earnest hope that that comfort and consolation one who put their trust in God

MRS. L. ELKIN, Sec'y.

New Orleans, April 15, 1858.

CENTENARY COLLEGE.

Mr. Editor: You are probably aware that the center building of Centenary College of Louisiana is completed. The architect and builders have nobly done their work. The corner stone was laid in hope, and the cap stone is now forth. It should be matter of joy and congratulation throughout the Louisiana and Mississippi Conferences. We took hold of the enterprise in troublous times. After abandoning a former location, pressed with insuperable difficulties, and not without some disgrace, we set up our banners over the ruins of the fallen Louisiana College. She had commenced a magnificent design in the way of buildings. Two substantial wings, each more than two hundred feet long and two stories high, were finished. Between these there was a space where the center building "was not." I am happy to say it is there now, "polished after the similitude of a palace." The building is unique—an drivelling copy—the production of a master genius (Mr. Simpson.) It is worth a pilgrimage to the place to see the beauty of its design and the symmetry of its proportions. But I will not attempt to describe, as I am no architect; hope a description will soon be given by one well qualified.

The object of my communication is to call the liberal portion of the Church and friends of education to the fact, that the trustees are still deficient in funds to the amount of fifteen or twenty thousand dollars. The building costs about sixty thousand dollars. Forty to fifty-five thousand have been secured, principally in the immediate vicinity of the college. The trustees had every reason to suppose that the remainder would be forthcoming as soon as the building was completed. That is now accomplished. It is an honor to the Church which projected it and the country whose liberality will foot the bills. The trustees are now pressed for about six thousand dollars. We have no paid agent in the field to excite the liberality of the community. We have trusted to spontaneous benevolence, or such as might be excited by public calls like the present.—You who read this appeal please sit down at *once*, for our necessities are *present* and *pressing*, and write a draft on your merchant or banker for such sum as you can spare, and inclose it by the very next mail to Rev. J. C. Miller, Jackson, La. He is the treasurer of the Board of Trustees, as well as President of the College. He is now sorely pressed with the pecuniary interests of the college, when *all* of his energies should be given to the last touch of *polish* to our magnificent Senior Class. The college is proud of her jewels, which she has already sent forth. All the valedictories in the Law, and Medical Schools of New Orleans, last March, were taken by Centenarians, *sans ca*, and he received the principal part of his training from a former professor of [illegible]. Her sons should be proud of her. Don't forget that check. *Do it up at once.*

B. M. DRAKE.

Magnolia Springs, Mi., April, 1858.

LETTER FROM CHINA.

Shanghai, Feb. 6th, 1858.

Bro. McTyeire: Some weeks have elapsed since I last wrote to you. Shanghai is quiet and greatly improving. Canton is now in possession of the English and the governor a prisoner of war. The English now govern Canton, in connection with the French. Gov. Yoh, when taknn prisoner, seemed not to be intimidated in the least and the next morning devoured a *whole chicken* for his breakfast and other things in proportion. He weighs between three and four hundred and his head is larger in proportion than his body. We are looking daily for the American Minister, Reed, at this port.

Myself and family are all well and able daily to testify for Jesus to a dying people. The other mission families are well. The work of God is still progressing at this and other ports. There must be no half way ground in this important matter, or no coming to terms of peace with the power of darkness, but the victory must be ours, that God may be glorified. I have just returned from a nine days excursion into the country preaching the gospel of our Savior to tens of thousands from morning until night and sometimes after night. There is still great interest manifest at Shanghai among the people. They are becoming greatly dissatisfied with their own religion, and the only alternative must be for them to take up the Christian religion and try its merits. May God help them to turn in my earnest prayer to Him. In 1856 I baptized one and in 1857 three. O that God would make it ten fold this year. The next month I hope to baptize one or more and take three into the fold of Christ.

One main object in writing these few lines is to speak of one very important subject connected with our mission. It is this: *The press*, and what shall we do with it? Or rather what will the Board *do with the press*? Will they give us power to move the lever? Two thousand dollars given by the "Tract Society" and new in their hands is a beginning, and more would be given if we would but ask. Why not add four thousand dollars to it and send Bibles and Tracts and religious books throughout this whole empire? Send *two thousand dollars* and other missions new on the field will add the other *four thousand* dollars. Some may say, "You once advocated the sale of the press and now wish to set it in motion." So I did, but seeing the impracticability of it, and the great loss of re-shipping it to the United States, I am led to my present views on the subject. The press is here and it only requires the means to get it into operation. Our mission is without a book for distribution and I am compelled to go to others of my brother missionaries begging a supply. Do you wish your missionaries' hands to be tied in doing the work of the Lord? Tell our good brethren in the South to open their generous hearts and give Bibles to the perishing millions of China. China will be christianized, and will not our beloved brethren help in this good work? Will not the Church respond and come up to the help of our Lord? Will not the Board take into consideration this important matter at their next meeting? All American missions on the field are anxiously waiting the conclusion of our Board in reference to it. They are ready to help. I would like to see a church also in Shanghai belonging to our mission; but as the *press cannot be disposed* of for that purpose, we must try and get it into operation. Will not my own state respond and give me Bibles for distribution? If no help is to be given, tell us what we are to do with the press, for it cannot be sold here. To get it here was an expense and to send it home will be no little expense. Let us hear the views of the whole Church. Remember me kindly to bro. Walker and bro. Price and their families

WILLIAM LAMBUTH.

EAST ALABAMA MALE COLLEGE.

Bro. McTyeire: The friends of this institution, at Auburn, are no doubt anxious to know how we are progressing with our vast enterprise.

I am happy to assure them and all your readers that all our movements are in the right direction. Our beautiful edifice, unsurpassed by any college building in the South, and fit, as Brownlow says, to adorn any city in the Union, is about roofed. Our Preparatory Department is in full blast with a large number in attendance. Our brick work is paid for, notwithstanding the financial crisis through which we have passed, and our endowment fund is increasing in a way very much to our satisfaction. Recently our noble brother, Joel Hamiter, of Barbour county, who gave me twenty-five hundred dollars last year, added ten thousand more—in all $12,500—a donation as remarkable, perhaps, when we consider the circumstances of the case, as any thing of the kind in the United States. This large sum was given in the name and memory of his sainted daughter, Julia A. Hamiter, who fell asleep in Jesus last year. One of the professorships will bear her name to posterity forever. If I remember rightly, Mr. Editor, some one suggested the design of getting up a volume containing a brief sketch of the distinguished benefactors of our Church. If this book of great examples be gotten up I claim a place in it for our excellent bro. Hamiter.

Yours, etc., E. J. HAMILL.

April 21, 1858.

A GOSPEL PRIVILEGE.

Have you not obtained the pardon of your sins?

"That is a question which I cannot answer. I have prayed, read my Bible, attended the means of grace, and at times felt some comfort, but I could not say that my sins are forgiven."

You cannot! Don't you think that the knowledge of one's pardon is to be obtained and enjoyed?

"I don't exactly know; sometimes I think not, and sometimes I think some very eminent saints may enjoy that blessing."

Eminent saints! Why the apostle John speaks of it as the privilege of God's *little children*, hence he says, 'I write unto you, little children, because your sins are forgiven you for his name's sake.' (1 John, ii. 12.) You believe the Bible, do you not?

News from the Churches.

Montevallo, Ala., April 15, 1858.

Bro. McTyeire: On the last Sabbath in March bro. Brown from Columbiana preached for us; his subject was "Christ the Intercessor." After preaching as usual we held a class-meeting and as we spoke one to another the Holy Spirit came upon us, as upon the disciples on the day of pentecost, and I suppose many of us had feelings similar to those experienced by Mary as she sat at the feet of her Savior. All of our members in Montevallo, with the exception of a few very lame ones, love to attend class-meeting. Indeed we thank God for this institution of our Church, which has proved within the last few months a source of so many blessings to us. If these members of our Church who oppose them could be with us in some of our spiritual meetings, we are sure they would be delighted, that is if their religion is not a skeleton without a soul. But alas! many of our members stay away from these meetings and, like a Thomas, are absent when the other disciples meet with, and talk to the Savior. Thank God, the class room, which is a good thermometer giving a true state of the Church, indicates its spiritual condition good here. From that notable class-meeting held in March we protracted a meeting for two weeks. By the middle of the first week many penitents were at the altar for prayers, and the members of the other Churches in town had become deeply interested and were actively engaged at work. I never have attended a meeting in which Christians of all denominations worked so harmoniously together. Our prayer meetings of a morning were well attended and signally blessed. I have not seen such crowds at prayer meeting since I have been in the ministry. The ladies' prayer meetings in the evening were also well attended. Our congregations at preaching hours were large, attentive and serious. We had a good supply of ministerial aid. Bro. Cooper, who seems ready at all times for the conflict, was present all the time. Bro. Brown, who seems to have unshaken faith that the battle will always turn on Israel's side, was present most of the time. Bros. Roach, Gardner and McKinnon (Presbyterian ministers) who have charge of their schools here, labored assiduously and effectually. We think the friends and patrons of their schools need have no fears but what these Christian gentlemen will strive to make good the heart and wise the head of their pupils. As the result of the meeting, the Churches have been greatly revived. Many have been awakened, over twenty-three or four professed saving faith.

FRANK BRANDON.

Hancock County, Mi., April 20, 1858.

Rev. H. N. McTyeire:

My dear Sir: Do you ever propose to visit us in this benighted region, where there is an ample harvest waiting for the reaper? Conference sent us this year a devoted laborer, Rev. H. D. Berry, and he is doing much good. He is faithful and indefatigable, acceptable to all, and leaves no duty neglected. His discourses are plain, scriptural, evangelical, and his example a shining light. Besides his regular appointments, he has established two colored missions, one on the plantations of Col. Claiborne and Maj. Andrew Jackson, on Mulatto bayou, and one at Col. Claiborne's seashore residence, Bay St. Louis. At both of these he has large and attentive congregations. He has another colored mission at Mrs. Lamkins, on Jordan river. These arduous labors he performs faithfully and cheerfully; but he and all of us would be rejoiced if, at least during the approaching summer, you and other ministering brethren in the city would pay us an occasional visit.

A SEEKER.

DOMESTIC MISSIONS.

Carroll Col'd Mission, La. Conf.

During the first quarter I have, by the grace of God, gained access to five plantations, where I try to preach the truth as it is in Christ, averaging from 40 to 70 field hands. And they are places of the first class in point of value, beauty and fertility, and the proprietors are men who stand pre-eminent as gentlemen and citizens.—Should the gospel work well on those five places the matter will be settled and the mission organized before the year closes, and the bread of life distributed to the starving souls of the colored race of this beautiful, wealthy and highly favored portion of our state. O that God may touch the heart of the slave owner and impress upon him this important truth that his slave has a soul to be saved! And how can it be saved without the gospel, and how can the gospel reach that soul without the gospel carriers.

In conclusion, I would say that I feel truly thankful to bros. Beard and McGaughy for their influence in the great work. May God abundantly bless them in their labor.

H. W. SEGRIST.

April 10, 1858.

SECRET PRAYER.

Do not say you have no convenient place to pray in. Any man can find a place private enough if he is disposed. Our Lord prayed on a mountain, Peter on the house top, Isaac in the field, Nathaniel under the fig-tree, Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

Do not say you have no time. There is plenty of time if men will only employ it. Time may be short, but time is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he prayed three times a day. David was ruler over a mighty nation, and yet he says, "Evening, and morning, and at noon will I pray."—Psa. 55: 17. "Seven times a day do I praise thee, because of thy righteous judgments."—Ps. 119: 164.

Where there is a will, there is a way. Jesus had not a place to lay his head, no house whose rules and apartments be controlled—yet he prayed in secret. Here lies one great difference between hypocrites and true disciples.—Both pray in public—the latter in secret, also.

BIOGRAPHICAL.

MRS. MARY JANETTE FOSTER.

Died, in this city, on the 9th instant, of typhoid fever, Mrs. Mary Janette Foster, wife of Wm. H. Foster, Esq., and daughter of Rev. Calvin and Mary Brewer, in the 29th year of her age. She was born in Wilbraham, Mass., and was educated at the Wesleyan Academy, of Wilbraham, an Institution of long standing and high grade. In the summer of 1841, and when in her twelfth year, she was converted and joined the Methodist Church as a probationer. In 1848 she came South and engaged in one of the highest and most responsible of vocations, the instruction of youth; and in 1852 she was married in this city, where she has since resided, and where her dust shall repose until the final day.

Converted in childhood, her religious experience was firm and progressive from first to last. This fact is a significant index of character, the truth of which was confirmed by those whose privilege it was to know her in the sacred intimacies of christian fellowship.—Neither in life or thought was there any compromise of religious principle. Her path was "as the shining light, shining more and more unto the perfect day." Unyielding in her devotion to truth and duty, pure religion has rarely had a more beautiful and attractive exponent. Never eminently demonstrative, her piety possessed a subdued fervor which exhibited itself in every word and action. Meekness, gentleness, and humility were striking features of her character; but above all, that "charity which is the bond of perfectness." During a long and intimate acquaintance we never heard from her an unkind word of any; and there were none, however obnexious to censure, whom she did not shield by that love which "suffereth long and is kind." In her tongue was the law of kindness, and her hands dealt out charities which she was unwilling the world should know.

If in her life our departed sister *adorned* the doctrine of God our Savior, in the interior life of faith there was a depth and power which few could know and appreciate. It was a life "hid with Christ in God"—a walking with God and a dwelling in the secret place of the Most High. The inward depth and thoroughness of her piety was of the highest type. It was an all-pervading spirituality, which permeated her whole being and brought every thought into captivity to the will of Christ.

Intellectually sister Foster was highly endowed, and the gift of nature was improved by a thorough academic education. We have met with few women who were better read in the higher walks literature, and none who possessed a finer discrimination and sounder judgment of books. Her religious reading was full and accurate, and her piety was enlightened by an acquaintance with some of our best standard authors. It was this, in part, which made her services as a teacher in the Sunday-school most invaluable, and fitted her for usefulness in other institutions of benevolence where piety and intelligence were required.

Gifted in mind, and accomplished as well as educated, there was nothing unwomanly in her character. Strength and delicacy were admirably combined: strength of principle was united with refinement of sentiment and delicacy of feeling. Woman's mission as the evangel of the social circle and the home she fulfilled. Qualified to invest the former with surpassing interest, she threw around the latter all the sunshine and goodness of her nature. In the relations of sister, daughter and wife, her sympathetic and affectionate heart was exhibited in all its purity and sweetness. A being so utterly unselfish we have seldom known. The comfort and happiness of others seemed to be her sole concern.

During the last few years she had been a great physical sufferer; but in pain, however severe, she never murmured, displaying the fortitude and submission of one who could say with Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Doubtless these painful conflicts were not lost upon her soul. Evidently they were sanctified, and following her adorable Lord in this vale of tears, she was "made perfect through suffering."

Death came unexpectedly—almost as a thief in the night. At midnight there was a cry made: the bridegroom came, but *her* lamp was trimmed and burning. No parting words—no farewell to those dear ones whom she left lingering upon the shores of time. The affectious crave this, but God denied. It is well. None could better afford to die suddenly. Her soul was ever upon the watchtower of Christian vigilance, and when death came he came but to be conquered. Better for assurance than any parting words is the life we have sketched and the character we have feebly delineated. This may be the significance of such a providence, that we look to the life for the hope with which we invest our loved ones gone before. She walked with God and was not, for God took her. Clothed upon with immortality and moving amid the glories of the tearless world, she is added to that cloud of witnesses with which we are compassed about. Already clothed with the life immortal, she waves the victorious palm and bids us follow. Vacant places and aching hearts are left behind. What a void in the home so lately made happy by her presence! And the Church she loved and the Christianity she lived, how much have they lost! There remaineth pleasant memories and an example which distils a savor of life. We turn from the grave to that life and immortality which hath been brought to light through the gospel, and thank God for the unspeakable gift. She sleeps in the grave, but she rests in hope. In the morning she shall arise. "Christ the first fruits; afterward they that are Christ's at his coming." Meanwhile angels guard her dust, "one at the head the other at the foot," until the trumpet shall sound and she shall come forth to the resurrection of the just.

Many complain of neglect who never tried to attain regard.

THE SUFFERING AND VICTORY OF JESUS.

They have inadequate ideas of the Savior's sufferings who place them only or mostly in the scourges, the stripes, the crowny thorns, the cross, the bodily sufferings. It was the soul agony that produced the bloody sweat—the "If it be possible let this cup pass from me."

The Witness and Advocate make these reflections:

Terrible indeed was that conflict. The powers of darkness appeared for a time to triumph. It was not the betrayal, the denial, the oppressive judgment, or all the cruel scenes of mockery and insult, which formed the chief ingredient in that bitter cup from which the Savior drank; nor was it the physical anguish of the crucifixion which wrung from him that last bitter cry upon the accursed tree. All these he could have endured, as others have done before, and as his followers, in cases without number, have done since. But it was the final grappling with sin. The Lord caused to meet upon him the iniquity of us all, and He was suffering the heavy penalty. The chastisement of our peace was upon him, and all the powers of hell were striving for the mastery. This it was which composed the crushing weight of those truly unknown agonies. The atonement alone explains them, and this it is which gives them all their prominence in the mention which the Scriptures make of what our Lord has done. It is in that sacrificial death, as the Lamb of God, that he is represented as the great source of all our hopes; and this it is which calls most of all for our adoring gratitude and praise. How marvellous the price. How great the redemption. How awful the evil, and how terrible the deserts of sin, when they could thus crush the Son of God with sorrow, and bring him into the cold embrace of death. Well may the earth have quaked and the sun refused his shining, when sin and death had achieved such a mastery.—Well may all heaven have been filled with wonder when the Lord of life thus humbled himself even to the grave and gate of death.

But he could not be holden of them. Vain the watch, the stone, the seal. The rockribbed sepulchre could not retain its victim. Death was conquered by its very victory, and all the powers of darkness spoiled by their seeming triumph. He who was crucified as man, came forth from his tomb, declared to be "the Son of God with power." He did not come down from the cross at the bidding of his scornful enemies, but when his work was fully completed, by a far more transcendent wonder he challenged the belief of a ransomed world. That short night of sorrow was followed by the morning of an endless day; every shade was scattered and the victory was complete. "Death hath no more dominion over him."

A REMARKABLE CONVERSION.

At a recent midday prayer-meeting, held in the old John Street Methodist Episcopal Church, New York city, the following account was given of the conversion of a notorious character at Port Chester, who passed generally by the name of "Awful Gardner:" (*W. C. Adv.*)

A Christian man said to him one day: "Now, Mr. Gardner, don't you feel as if you ought to change your course of life?" Said he, "I do." "Then," he asked, why don't you do so?"—"Well," said Gardner, "I can't begin now."—"Why not now?" "I have some matters in New York to settle up first?" "Ah," said the gentleman, "but you had better settle with your Maker first." "Well," said Gardner, "I am going to the city to-morrow morning, and when I return I will seek salvation." Well, in the morning he had his carpet-bag ready to start, but, said he, "I guess I will wait till to-morrow morning;" and so he kept on putting it off till to-morrow for a week. The Spirit of God had kept him there. On Friday night he went to the meeting, and while he was there, the minister said to him, "Had'nt you better make up your mind to come forward and seek salvation?" "Well," said he, "If I felt like that man I would"—referring to a man who showed his desire to be saved, but was not yet converted. "Ah," said brother Gilbert, "your case is more critical than his." "Do you think so?" said he. "Yes, you knew your duty and will not do it?" Gardner went home that night. "I don't like the remark the minister made," said he, "and I won't stay if he thinks I'm in that condition." His wife said she didn't sleep that night. He twisted and rolled about as if in great distress. He again put off going to the city. He said to another friend, "I am not satisfied with the life I have led. I am going, by the grace of God, to change my course; I am going to try and be a different man."

He was under deep conviction for several days, but found no peace. "Ah," said the minister, "God means to give you such a struggle that you will never forget it; he means to use you as a means of converting others." On Monday afternoon they got him into a private house. He prayed so that nearly all that part of the town gathered about the house. "What is that?" "It's Gardner praying for mercy." That was good, was it not? (Cries of "Amen.") On Monday night he went again to the altar. On Tuesday he said, "I have got to go to White Plains," and a friend said, "I will go with you," and he put up his horse, and they left together. They talked on without knowing where they were going, till he hauled the horse up on one side of the road, and shouted out, "Hallelujah." All at once the devil came to him, and said, "What are you doing—praising God—a man as wicked as you have been—you have made a mistake!" Gardner said he thought he had made a mistake, but he came to the church, and while kneeling, the clouds began to dispel, and a bright light surrounded him; soon he took his handkerchief, and covered his eyes. Said the minister, "What are you doing, Gardner?" "Why," said he, "there is such glory shining all around me, I thought it must be a mistake, and I covered my eyes to see if I could see it yet; it is all light and beautiful."

DR. BUNTING.

A correspondent writes us concerning Dr. Bunting, that he still continues seriously ill.—An attack of influenza, and then a relapse near the close of last year, had utterly prostrated him, and for several weeks he became gradually weaker, while his sufferings were often aggravated by repeated severe neuralgic pains in the shoulder, which gradually increased in frequency and severity, and at times seemed to be almost unbearable. In the course of the last week of February he was seized with faintness and sickness, which so alarmed those around him, that his sons were immediately sent for.—He however happily recovered from the attack, and is still left to wait the Lord's time. The servant is found watching. "Blessed are those servants."

Don't Forget.—Don't forget to give every person who does not already take some religious paper an opportunity to subscribe for the Christian Advocate.

HORRIBLE TRAGEDY.

A Novel Mode of Getting a Pardon.—The St. Louis papers of the 11th instant bring intelligence of a strange and most daring atrocity in the Penitentiary at Alton, Ill., ending in the death of a turnkey and one of the prisoners, his murderer. The Leader says:

On Monday, Hall, a convict for a term of seven years, struck with a sling-shot the keepor, Crabbe, as he was in the act of locking him into his cell, and felled him, after which he placed himself with a lifted dirk over the disabled man, and when (the alarm being given) other officers came to rescue Crabbe, he threatened instantly to slay him if they entered. All this passed through the opening in the cell door.

He commanded them to go to the Governor at Springfield and procure him a pardon, and then set him at liberty, with a loaded revolver, a hundred dollars in gold and a carriage, or he would murder Crabbe before their eyes. Thus things continued all day Monday, they attempting in vain to intimidate or to allure him to let go Crabbe. They fired at him, but he avoided their aim or placed Crabbe before him as a shield. At last a pardon was procured; but meantime the town people had become incensed and threatened vengeance, so that the villain refused to accept it.

Last evening, all other means having failed, the warden, Mr. Buckmaster, had the door broken in; but as the officers entered the cell, the detestable criminal plunged his dirk into Crabbe's heart, and was, a moment after, riddled with balls by the enraged company.

RESOURCES OF THE SOUTH.

Governer Hammond, of South Carolina, in his late speech, gave the following glowing description of the resources of the South:

"The South, he said, has eight hundred and fifty thousand square miles of territory, an area as large as that envered by Great Britain, France, Austria, Prussia and Spain. The North, even after the admission of the two large Territories of Kansas and Minnesota, will fall one hundred thousand square miles short of the South. This does not include the territory lying west of the Rocky Mountains, which will never come into antagonism with the South. We have the best soil, the best climate, indispensable productions that cannot be grown elsewhere, a short line of three thousand square miles, and so indented with bays and crowded with islands as to make the whole measurement twelve thousand miles. Through the heart of our country runs the mighty Mississippi, into whose bosom are poured thirty-six thousand miles of tributary streams. In the great valley its drains will be the seat of the world's empire. We have a population four times as large as that which conquered our independence, and a thousand fold as strong.—Upon our muster rolls we have a million of men. At any time the South can raise, equip and maintain in the field a larger force than any power on earth can send against her—men, too, brought up on horseback, with guns in their hands. The wealth of a people is to be estimated by their surplus productions. All the enterprises of peace and war depend on what a nation is able to spend. The reports of the Secretary of the treasury show that the exports of the United States amounted last year to $279,000,000, exclusive of gold and foreign merchandise re-exported. Of this amount, the productions of the South are $185,000,000. In addition to this we sent to the North $35,000,000 of our staples, making our surplus productions worth $220,000,000, equal to $16 66 per head of our population, supposing it to be twelve millions, a dividend which no nation on earth can show."

THE GREAT STEAMER LEVIATHAN.

From an article in the London Times we learn the progress that is making in fitting the Leviathan for sea. The cost of completing her fittings is estimated at $500,000, and the time four months, or to the end of July. No less than ten anchors are now required to hold the monster vessel at her present moorings—five at the stem and five at the stern, and each with lengths of cable attached varying from 40 to 100 fathoms. There are to be six masts in all, three square-rigged and three rigged with fore and aft sails. All these masts will be composed of plates of wrought iron one inch in thickness, and riveted together in the same manner as the sides of the ship, or a steam boiler of the strongest description.—They will vary in height from 130 to 170 feet from the keel to the truck. Each will be three feet four inches diameter at the deck, and each will weigh from 30 to 40 tons, exclusive of yards or rigging. Each mast rests in a square column of plate iron, which reaches direct from the keel to the upper deck, and is riveted and built into all of the successive decks through which it passes. In case of its ever becoming necessary to cut away the masts, at the base of them all, about three feet above the deck, will be fixed a peculiar apparatus, which, working by means of a powerful screw, is made to compress two sides of the mast together in such a manner as to completely crush them in, and let the masts fall over the sides immediately. All the main and topmast yards of the square-rigged masts will be also of iron plates. The main yard will be 130 feet long, or about 40 feet longer than the main yard of the largest line-of-battle ships, about four times the strength of any mainyard yet constructed, and several tons lighter than if it was made of wood, as is usually the case.

"The Women of America have Purchased Mount Vernon."—Under this heading, the Richmond Enquirer, of the 9th inst., has the annexed interesting announcement:

We are happy to announce that on the 6th inst., in the presence of the two parties, and the counsel of the Association and of the proprietor of Mount Vernon, a contract was formally entered into, before a notary, between John A. Washington, Esq., and the Regent of the Association, for the purchase of the Home and Grave of Washington, by the Association. The particulars will be given in a few days.

Mount Vernon.—The Alexandria (Virginia) Gazette, speaking of the sale of Mount Vernon to the Ladies of Mount Vernon Association, says that $18,000 of the purchase money has been paid in cash. Mr. Washington retains possession until a payment of $75,000 is made, which will probably take place in a few months.

A Missouri Surgeon.—During a late revival in the Baptist Church, at Lagrange, Mo., a lad 17 years old, who had acquired some notoriety in the town as a theatrical performer, joined the church and prepared himself for the ministry. He has recently been licensed, and has entered on his clerical duties; and so wonderful are his powers, that the whole community is in ecstacies with his efforts. When he preaches, the church is crowded; persons from all the country round about flocking to hear him; and the oldest veterans declare that they never before listened to such thrilling eloquence. The name of the "boy preacher" is J. B. Fuller.

A great revival of religion, it is said, is in progress in Brown University. Meetings for prayer and conference are held daily among the students.

Marriages.

Married—On the 17th ult., by Rev. Wm. P. Miller, Mr. ...NET PARMER, of Wilcox county, and Miss MARTHA ...ON, of Conecuh county.

...the 8th instant, by the same, Mr. D. F. BROWN and AMANDA BETTS, of Monroe county, Ala.

...the 8th inst., at the Methodist Church in Patterson, by Rev. S. J. Davies, Mr. DAVID ROBBINS and Miss ... BRADLEY.

...the 20th instant, at the residence of the bride's brother, by Rev. A. E. Flowers, Mr. GEORGE CONFER and Miss HARRIET S. GALLY, all residing in East Feliciana Co., La.

...the 25th inst., at the Poydras Church, West Baton Rouge, by Rev. J. R. Fulton, Mr. THOMAS R. BLAKE and Miss MARGARET SHERIDAN, all of this parish.

Special Notices.

SECOND ROUND QUARTERLY MEETINGS.
Lake Providence District.

...insboro' circuit, at Wiasboro', May..... 8—9
...dy Island Mission.
...chmead circuit and Madison mission, at Willow ...
...Bayou chapel, May..... 15—16
...w Carthage Mission.
...nity circuit, at Wesley Chapel, May..... 22—23
...cordia Mission.
...terproof circuit, at Tensas chapel, May..... 29—30
...nsas Mission.
...oll circuit, at Solitude, June..... 5—6
...rovidence circuit, at Pecan Grove, Juas..... 12—13
...roll Mission.
...oseph circuit and mission, June..... 19—20
...circuit, Juno..... 26—27
...e District Steward's Meeting will be held at Waterford Wednesday, May 5th. Business of importance—attendance needed.

LEWIS A. REED, P. E.

...terproof, April 19, 1858.

SECOND ROUND QUARTERLY MEETINGS
Ouachita District.

...chita, at Mars Hill, June..... 5—6
...gdemona, at Lebanon, June..... 12—13
...rc. Bellamy in charge.
...nfield, June..... 19—20
...kson, at Center Camp Ground, June..... 26—27
...den, at Cross Roads, July..... 3—4
...er, at Homer, July..... 10—11
...merville, at Lisbon, July..... 17—18
...roe, at Monroe, July..... 24—25
...trop, at Oak Ridge, ... July 31—Aug. 1

There will be a District Steward's Meeting at Mars Hill, Ouachita circuit, June 5.

R. R. R. ALEXANDER, P. E.

SOUTHERN UNIVERSITY.

The annual meeting of the Board will be held in Greensboro', Ala., on Wednesday, the 9th of June, at 9 o'clock, A. M. A full attendance of the Trustees is earnestly desired.

E. WADSWORTH, Cor. Sec'y.

April 16, 1858. 4t

BOOKS FOR SALE AT THE DEPOSITORY,

112 CAMP STREET.

We have just received from the Agents, at Nashville, the invoice of Books, including, in addition to all the Publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, 8 vols; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Mainstry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Autonomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; Sets Longking's Notes.

☞ All at Nashville prices.

JUST RECEIVED AND FOR SALE

at the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

DAILY CHRISTIAN ADVOCATE.

The undersigned propose to issue, during the approaching General Conference at Nashville, a Daily Journal, in which the proceedings of the body will be published. Those who desire to subscribe will furnish their names immediately: or, they may give to the delegates their names and the cash.

Terms: ONE DOLLAR.

No paper will be forwarded without the cash in advance. The first number will be issued on Monday, the 3d of May.

STEVENSON & OWEN, Agents.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octave, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

THE UPPER RIVERS.

The St. Louis Republican, of the 21st inst., says:

The river at this point swelled six or eight inches more up to 8 o'clock yesterday morning, when it became stationary, and remained so till 6 o'clock last evening. It is now higher than it was at any time last season, and the prospects are for still more water. The Illinois is reported rising, and all the bottom lands from Peoria down overflowed. The Excelsior, from Dubuque, reports the Upper Mississippi falling from Dubuque to LeClaire, from there to Montrose stationary, and rising from Montrose to St. Louis. The Missouri river is falling slowly from Weston down. There is plenty of water in the Missouri, plenty of boats, and very little business.

It rained heavily on Monday night, and at intervals all day yesterday. The evening was cloudy, and portended rain.

Dispatches received yesterday state that the Upper Mississippi has risen two feet one inches at Dubuque since Saturday. There is nine and a half feet water on the bar.

The English Admiral has discovered that Canton is situated on an island; one of the gun boats has just made a passage around it. It is somewhat singular that this fact was never known before, and only goes to show how jealous these people are of giving any information of the internal affairs or formation of the country.

Local Intelligence.

THE CREVASSE.—The works in progress to close the Bell crevasse are not yet complete, though each day some progress has been made in the attempt to construct a barrier of piles. The amount of water which pours through the opening in the levee is slightly increased by a gradual wearing away of the upper edge of the broken defence.

The spectator of this curiosity, for curiosity it may truly be called, has an opportunity of obtaining a juster view of the magnitude of our great river than he could otherwise ever hope to acquire. To look upon the expanse of waters in the bed of the river, and see its ceaseless currents roll on to the sea—the gathered floods of half a continent—affords little conception of the vastness, the power, or even the volume of the Mississippi. The crevasse offers a contrast to the river which aids in comprehending its majesty. Here, pouring through the levee some twenty feet in depth, and suddenly expanding over an area vaster than that of our vision, affording the miniature resemblance of angry rapids near some great falls; even the small portion diverted from its natural bed impresses the mind with the idea of power, and surprises it with the amount of the discharge. But when, after looking upon the current rushing back to the swamps, the spectator turns and looks upon the river itself, and finds that it moves resistlessly on, undisturbed by the crevasse, the latter not making even an eddy or ripple more than forty feet from the brink, the greatness of our mighty river begins to be faintly apprehended. The visitors, impressed with this contrast, become contemplative as they stand and gaze upon the lesser and the greater flood of waters, and retire instructed with the scene they have witnessed.—*Picayune.*

MORTUARY.—The Board of Health reports 140 interments for the week ending on the 26th inst.

FRESHET AT ABERDEEN, MISS.

Great Damage Done.—The Aberdeen Sunny South of the 22d inst., says:

On Monday night last, the heavens were opened, and the country round about completely deluged. The "oldest man" saw something new on Tuesday. Matubba creek, flowing into the river, half a mile above the city, was never known to contain so much water. The waters rose so rapidly that by morning many persons living on the opposite side of the creek, were surrounded. Assistance was immediately rendered, and all were saved. Several persons came near being lost in attempt to rescue the sufferers.

The river rose sixteen feet in twelve hours, and at the present writing, continues to rise.—It has already attained the highest water mark of the season. There has probably been much loss of property, and some of life.

This morning the river is within eighteen inches of the high water mark and still rising at the rate of an inch an hour. The probability is it will reach the highest point. The lower part of the city is completely submerged, and many have forsaken their dwellings and business houses. Such a rise was never known from the one night's rain. The destruction to stock has been immense.

Dreadful Tornado in Conway County, Ark.

Springfield in Ruins.—The Little Rock True Democrat has a letter dated Springfield, Conway county, Ark., April 12, giving the following account of a tornado which laid the principal part of that (the county) town in ruins. Heppily there wes no loss of life:

Our little town has just witnessed one of those dreadful visitations, which in one fell moment lays waste the labor of years. It now lies in ruies. Saturday, the 10th inst., was a warm, cloudy day, with occasional showers, and dark heavy masses of cloud passing. Thus the day passed until about four P. M., when the terrible warning of the approaching tornado was faintly heard in the distance. A sense of terror and utter helplessness came over all as the dreadful roering each moment came louder and louder, and hercer, increasing in violence until it absolutely roared louder than thunder. As yet, no signs of the dread destroyer were visible, but in an instant more, the fiery livid cloud of blue, black, yellow and svery color, came liks a whizzing bullet, bearing destruction on its wings, and leaving along its desolating course the tokens of its terrific power. So rapid was its flight that an eye witness saw a scope of timber embracing some fifteen or twenty acres immediately south of the town go to the ground simultaneously.

The storm came from the south and passed directly through the center of the town, leaving a heap of ruins; yet by some miraculous dispensation of Providence, no person was killed or even seriously injured; although there were many persons in town at the time. There are no more than one sixth part of the buildings left standing—some were thrown prostrate—others unroofed and carried several feet from their fonudations and others wrecked and shattered so as to be useless. Immediately after the storm abated, there were to be seen the confused heaps of brush, logs, house roofs, shingles, furniture, clothing, &c., scattered in every direction, where a few minutes before stood the town of Springfield—while the homeless, shelterless inhabitants were seen hunting in tree tops and under brush heaps for their clothing. The succeeding day (Sunday) was a busy day in Springfield. The citizens went immediately to work to fix up and recover their shattered homes to protect their families from the inclemency of the weather. All are now busy rebuilding and clearing up the rubbish, and striving bravely to repair their losses.

THE CATHOLIC CHURCH ON DRUNKENNESS.—Bishop Bayley, the Catholic Bishop of New Jersey, has issued a manifesto bringing the machinery of the church to bear against the vice of druckenness. His letter on the subject has been read in all the churches, in which he calls attention to two classes—the drunkards themselves and the dealers in liquor. Leaving to the pastors the choice of the particular means to be used, he suggests that each should keep a list of the drunkards and liquor dealers in his church. He says:

"I am determined to make use of the most severe measures against all who are addicted to this scandalous and destructive vice; and if they continue in the practice of it they must do it as outcasts from the Catholic church, who have no right to the name of Catholic while they live, nor to Christian burial when they die."

A HEALTHY CITY.—The Columbus (Ga.) Enquirer learns from the sexton of that city that there has not been a death within the corporate limits since the 18th of February last. Columbus contains a population of near ten thousand.

LOUISIANA INTELLIGENCE.

The Plaquemine Gazette, of Saturday last, 24th, says:

Within the last week the Mayor has been actively engaged in strengthening the levee opposite Main street, and the property of Mr. Desobry. At that point, the levee being new, a considerable portion of it had sunk, or been washed away, and the transpiration water was oozing through in such a manner as to demonstrate that unless it was well repaired, and soon, bad consequences might follow. It is now as strong and safe, we are happy to say, as the best levees.

The West Baton Rouge Sugar Planter, of the same date says:

The river is still rising at this point. Everywhere in our parish the levees are being repaired and strengthened where they require it. So far they have stood firm.

The Pointe Coupee Echo, of the same date, says:

The river at this point has been on a stand for the past two days, and as the upper rivers are reported as falling, we may expect a fall here very soon. At no time have we had any fears on account of our levees, and we could have stood a rise of four feet more before we could have apprehended any danger. The river above and below us is said to be up to high water mark, while with us it is fully four feet below it. Who can account for this?

The Concordia Intelligencer, of Friday, the 23d, says:

A powerful thunder storm, on Monday night, in the parish of Concordia and its surroundings, projected an immense quantity of water upon the cotton fields, making many miniature lakes through which the half drowned new cotton modestly lifts up its green leaves and appeals to the warm sunbeams for relief from inundations. But, from the present high stage of the water, the process of evaporation cannot be expected to be very rapid.

On the Tuesday morning succeeding this violent storm the weather was clear with occasional masses of clouds from the south. We have heard of the progress of this heavy storm before it reached us. On Red River, an exchange paper says, "it rained in torrents, accompanied with thunder, lightning and hail during Saturday night." Hail fell in Vidalia on Monday night amidst the paroxysms of the rein deluge.

The Harrisonburg (Catahoula parish) Independent, of the 21st inst., says:

The Ouachita and its tributaries in this vicinity are at full banks, and considering the height to which they have attained, the present steedy rise will soon begin to incommode many portions of our swamp country.

The Shreveport Southwestern, of the 21st, says it rained nearly all Sunday night, and we had two or three showers during Monday. It would appear that the rainy season will never come to an end.

The river having receded within its banks, a large number of planters whose place are again preparing to plant cotton and corn.

THE FLORIDA INDIANS.

Latest Intelligence.—The Tampa Peninsular, of the 17th inst., furnishes the annexed interesting intelligence:

By the arrival of Col. Rector, yesterday evening, we have gratifying assurances of the complete success of his negotiations with the hostile Seminoles.

Col. R. is aangnine that all the hostiles will assent to the conditions of a peaceable removal, and be ready to embark for the West on the 1st prox. A large number of them are now sojourning at the encampment of the delegation; goverument teams are sent out for others and their baggage.

Six or eight members of the delegation, together with Billy Bowlegs's lieutenant, are now in this place. They intend visiting the Istapoga country to hunt a party of fourteen warriors of Sam Jones's band. They will be accompanied by several volunteer captains who are well acquainted with that section.

Sam Jones, himself, is unwilling to leave Florida, but his objections will not influence his followers to persist in resisting government. He says he has but few days to live—he wishes to die in the land of his nativity.—We presume he will be forced to terms—either to go West, or remain here under the special chargo of Uncle Sam.

DEPARTURE OF DR. LIVINGSTONE.

The screw steamer Pearl left Liverpool on the 10th March, for Sierra Leone, whence she will sail for the Cape, and thence for the Zambesi river, up which she will steam as far as her draught of water will permit her to go. The little launch will then be unshipped, and will commence her part of the enterprise. Besides Dr. and Mrs. Livingstone, the Pearl has on board their little son; Mr. Livingstone, brother to Dr. Livingstone, and assistant commender; Captain Bedingfield, R. N., government surveyor and nautical commeeder of the expedition; Dr. Kirk, of Edinburgh, the botanist and medical officer; Mr. Thornton, the geologist; Mr. Rae, the engineer of the launch; and Mr. F. Bains, the artist of the expedition.

PASSPORTS TO MEN OF COLOR.—Senator Wilson, of Massachussetts, recently applied at the State Department for a passport for D. J. S. Rock, a colored citizen of Boston, and received the following answer from the Secretary:

Department of State, Washington, April 2.—To the Hon. Henry Wilson, Senate Chamber.—Sir: I have had the honor to receive your note of yesterday, with its accompaniments. In reply, I have, to inform you that it is not the practice of the Department to issue any other paper than passports to persons going abroad from this country. A passport being a certificate of citizenship, has never since the foundation of the Government been granted to persons of color. No change in this respect has taken place in consequence of the decision of the Dred Scott case. Returning the inclosure in your letter, I have the honor to be, sir,

Your obedient servant,

LEWIS CASS.

A NEW RECOMMENDATION.—The New York *Observer* says: We saw a letter the other day which a gentleman coming to town presented to a mercantile house. It was a sealed letter of introduction, and read this: "Dear Sir—The bearer of this letter, Mr. James B. Smith, goes to New York to purchase goods. I can recommend him as good for all he pays cash for.—Yours truly, S. P. Jones." We understand that since the revolution, letters of this description are considered "A 1," and command the very highest degree of confidence.

QUEEN VICTORIA A BAD "CHURCHWOMAN."—The head of the English Church does not seem to be a very good "churchwoman." The London *Times* complains, that "Her Majesty is no safe guide, her disregard of Lent is proverbial."—And now she has "held her first royal drawing-room after her daughter's marriage, on the day of the martyrdom of the blessed King Charles I." In addition to which, it is well known, she goes to hear Presbyterian preachers in Scotland, and requests their sermons for publication. What a wicked woman!

LATEST BY TELEGRAPH.

NEW YORK, April 20.—The R. M. steamer Arabia arrived this morning from Liverpool bringing dates of the 16th.

MARKETS.

Cotton—sales of the week 44,000 bales; speculators' sales 4500 bales, and exporters' sales 7500 bales. All qualities slightly declined. Inferior declined ⅛. Middling declined ¼.

Fair qualities generally unchanged. Sales on the day of sailing 10,000 bales, of which speculators took 4800, and exporters 1500. The market closed dull. Little inquiry, and prices weak.

Manchester advices unfavorable. Breadstuffs dull.—Provisions steady. The Money market generally unchanged.—Consols for money 95¾ @ 96¼.

General Intelligence.

Mr. McMicken, of Cincinnati, Ohio, lately died possessed of property valued at one million of dollars, the greater part of which, about $800,000, so reported, he donated for the establishment of an university for the education of poor children on the same plan as the Girard College of Philadelphia. He lived and died a bachelor. Mr. McMicken was once a resident of Louisianna. Thirty-nine years ago he followed commercial pursuits, or merchandizing, in the town of St. Francisville, where he resided until the year 1820 or 30, laying the foundation of the great fortune which he left behind.

METHODISM IN FRANCE.—"Methodism began its labors in France near the close of the last century; but such was the hostility between England and France that the labors of its ministers were attended with many difficulties, and were not unfrequently interrupted. After having toiled for six years, and having gained considerable strength, the British Conference judged it best to give them the position of an independent, yet an affiliated Church. It has full powers to enact its own laws; but receives a President appointed by the English Conference. This change took place in 1852.

A RELIGIOUS DAILY PAPER.—The New York *Churchman* is to be published as a daily paper. This will be the first instance of a daily religious journal. The *Churchman*, has been sinking money as a weekly paper, but as its owner, Mr. Hecker, has accumulated a large fortune in the flour and Farina business, he will probably be ready to meet all deficiences. It is to be regretted that this experiment is not to be made by some other paper than the *Churchman*, as its circle of sympathizers is extremely limited.

It appears from an exchange that the total number of members in connection with the British Conference is 426,860; last year it was 423,164; so the increase is only 3,696 during the year. The loss in the foreign and colonial portions of the connection is 6504; nearly the whole of this has been in Canada.

Dr. Kingsley says, "The revival notices published in the Western Christian Advocate, March 17th, showed an accession of 4000 to the Methodist Episcopal Church.

GERMAN METHODISTS.—The efforts of Methodists among the Germans in this country commenced in 1835, and now they number 120 German preachers and 15,000 German members.

DAILY PRAYER.—Nineteen Union prayer-meetings are now held in New York daily, and six in Brooklyn. The average attendance is thirty thousand.

THE CALORIC MOTOR.—We see that this experiment has not been abandoned. A bill has been introduced in the New York Legislature to incorporate the "Ericsson Manufacturing and Navigation Company," which has for its object the construction of vessels to be propelled by means of engines worked by heated air, or caloric. The company is authorized to use boats with this motive power on the canals.

NEW ADVERTISEMENTS.

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LIST OF CONTENTS (IN PART.)

SUMMARY REVIEW OF REVIVALS FROM THE DAY OF PENTECOST TO THE GREAT AWAKENING IN HER LAST CENTURY.

CONVERSIONS OF EMINENT PERSONS

Martin Luther,	C. H. Spurgeon,
Bishop Latimer,	Hedley Vicars,
John Newton,	Samuel Budgett,
John Bunyan,	Samuel Pearce,
Colonel Gardiner,	Andrew Fuller,
Jonathan Edwards,	Adoniram Judson,
John Summerfield,	St. Augustine,
	Isabel Graham,
	Samuel Nelson,
	Earl of Rochester,
	Caroline Fry,
	Wm. Wilberforce,
	Abigail Hutchinson,
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Power of a Child's Prayer.	"It's too late now, Pa."
The Infidel's Sermon to Pirates.	Beecher's Sermon to one Hearer.
A Pious Boy's Fidelity.	Mathematician Confounded.
The Little Babe's Prayer.	The Actress' Last Appearance.
Hundred Scholars Converted.	Burglars Arrested.
School Boy's Prayer Meeting.	The Three Scoffers.
The Unanswerable Argument.	An Affecting Meeting.
The Bird in the Church.	The Blind Man and his Wife.
"Do let me alone."	Revival in Ten Schools.
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The Lost Bank Note.	The Man of Decision.
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A Happy Mistake.	Don't put it off.
Mission of a Tear.	Thirty Years' Prayer.
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The Irresistible Spirit.	Answer to United Prayer.
Forgiveness Received.	A Bold Personal Appeal.
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Refusing Revival.	Ask and ye shall receive.
The Quietness of Grace.	The Last Chance—"Here Goes."
A Wanderer Restored.	Sudden Conversion of an Officer.
A Terrible Death Scene.	Infidel Convinced by a Child.
A Bible instead of a Sword.	Play-House a House of Prayer.
A Bigot Converted.	Profanity made a Means of Grace.
Great Revival in N. York in 1831.	Faithfulness of Harlan Page.
The Tract House Revival.	The Reward Gained.
The Dying Father's Request	Getting Respectability.
The Mutilated Bible.	Only Daughter's Death.
A Dream of Salvation.	Conversion at the Masthead.
Girl afraid of her Parents.	Woman who kept out of the way.
The Infidel Bible Class.	Revival from an Overnight.
Woman afraid of her Husband.	A Great and Speedy Result.
The Unconscious Convert.	The Promise Fulfilled.
Conversion of a Child.	Forsaking all that she had.
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COMMERCIAL.

The New Orleans *Price Current*, of the 28th, says:

The week opened with but moderate transactions in our leading staples, and the improvement in Cotton has been checked by the reduced supply of desirable lots and the advanced rates claimed. Sugar and Molasses remain firm, the moderate receipts readily finding purchasers, and we notice more activity in Western Produce, particularly in Indian Corn which is in active demand for export.

The steamer Kangaroo was to leave Liverpool for New York on the 14th instant, and her accounts, which will be four days later, are now due by telegraph. She was to be followed on the 17th by the Arabia, also for N. York.

Our report, on Wednesday, left the market very poorly supplied with desirable lots, and under similar circumstances, with still more full rates claimed, the business of Saturday was confined to about 4500 bales, while on Monday there was scarcely any movement, only a few buyers coming forward, who took barely 2000 bales, in several small lots. Yesterday there was more demand (influenced in some measure, perhaps, by telegraphic accounts of frost) and the sales reached about 6000 bales; making a total for the three days of 12,000 bales. In prices there does not appear to be any marked change and we continue previous quotations, though we remark that holders of desirable lots seem to be strengthened in their position by the character of the advices from the interior.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7¼	Middling	11¼ @ 11¾
Ordinary	8¼ @ 9¼	Good Middling	12¼ @ 12¾
Good Ordinary	10 @ 10¾	Middling Fair	12¾ @ 13
Low Middling	11 @ 11¼	Fair	nominal.

COTTON—Arrived since 23d instant, of Louisiana and Mississippi 8064 bales, Tenaessee and North Alabama 5441, Arkansas 1150, Mobile 581, Florida 129, Texas 559; together 15,964 bales. Cleared since the same date, 19,159 bales. Stock in presses and on shipboard not cleared on the 20th inst. 338,617 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,413,587 bales, against 1,398,368 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 47,437 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is an increase to Great Britain of 118,414 bales, and a decrease to France of 31,346 bales, and to other foreign ports of 88,595 bales.

SUGAR—LOUISIANA.—The moderate receipts continue to meet with quite ready sale, and the business of the past three days sums up about 1800 hhds., without material change from the previous range of prices, and we continue to quote for

Inferior and Refining	2¾ @ 4
Common to Good Common	4¼ @ 5¾
Fair to Fully Fair	6¼ @ 7
Prime	7¼ @ 7¾
Choice	7¾ @ 8¼
Centrifugal and Clarified	6 @ 9½

Arrived since the 23d 2333 hhds 70 tierces and bbls—cleared 410 hhds 600 bbls.

MOLASSES—The three days sales sum up about 2000 bbls, and we now quote for Inferior and Fermenting to Good 26 @ 28½, Prime 29 @ 30 in bbls; half-barrels 30 @ 34c ₱ gal. for Fermenting to Choice. Refinery reboiled 32c in bbls and 35 in half barrels. Arrived since the 23d 2222—cleared 249 bbls.

MONETARY AND FINANCIAL.

Wednesday Evening, April 28.

An extreme degree of dullness pervaded almost every department to-day. Amongst discount brokers there was a general complaint of diminished transactions, and only a few sales of paper were made at 10 @ 12 per ct. This great clearness of money is in striking contrast to the low rates at other points, and tells materially to our disadvantage, since it does not proceed from any scarcity, as capital was never more abundant, but is attributable rather to the distrust and timidity of lenders. It is a bad feature that money should be twice as high here as in the other leading markets of the country.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	155 50
Louisiana State Bank	149 50
Canal Bank	122 @ —
Citizens' Bank	173 @ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	— @ 100
Union Bank	98 @ —
Bank of New Orleans	98 @ 100
Southern Bank	500
Crescent City Bank	98 @ —
Bank of America	90 @ —
Bank of James Robb	par
Gas Light Company, 100 paid	125 @ —
Carrollton Railroad	75 nominal
Pontchartrain Railroad	100 68 @ 70
Southern Pacific Railroad	unoffered
Opelousas Railroad	25 6 @ 6¼
Jackson Railroad, 25 paid	7¼ @ 8
City Consolidated Bonds	83 @ 85
City Bonds for Railroads	74 @ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₱ cent Bonds	72 @ 75

SPECIE.

American Gold	par @ — ₱ cent discount
California Gold	$17 00 @ 17 50 ₱ oz
American Silver, old issue	2 @ 2½ ₱ cent prem
American Silver, new issue	1 @ 1½ ₱ ct discount
Mexican Dollars	4 @ 4½ ₱ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 75 @ 3 80
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 30 @ 16 60
Patriot Doubloons	$15 50 @ 15 75
United States Treasury Notes	¼ @ ½ ₱ ct discount

UNCURRENT BANK NOTES.

Missouri	1 @ ¾ ₱ cent discount
Indiana State Bank	1 @ 2 ₱ cent discount
Ohio	1 @ 2 ₱ cent discount
Other Banks, Ohio and Indiana	2½ @ 5 ₱ cent discount
Kentucky	1 @ 2 ₱ cent discount
Illinois	¾ @ 5 ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	¾ @ 5 ₱ cent discount
Georgia and South Carolina	1 @ 2 ₱ cent discount
North Carolina	¾ @ 4 ₱ cent discount
Virginia	¾ @ 3 ₱ cent discount
Alabama State	¾ @ 5 ₱ cent discount
Texas	¼ @ 1 ₱ cent discount
Tennessee	1¼ @ 2½ ₱ cent discount
Mobile	par @ ¼ ₱ cent discount
Tennessee Free Banks	¾ @ 10 ₱ cent discount
Central Bank, Montgomery	1 @ 3 ₱ cent discount
Commercial Bank, Selma	¾ @ 5 ₱ cent discount
Northern Bank, Huntsville	¾ @ 10 ₱ cent discount
Northern Bank Mississippi	40 @ 50 ₱ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₱ acre—$1 00
Land Warrants, 80 acres	₱ acre—80c
Land Warrants, 120 acres	₱ acre—75c
Land Warrants, 160 acres	₱ acre—85c

A NEW BOOK.
THEOPHILUS WALTON, or THE MAJESTY OF TRUTH;
A REPLY TO THEODOSIA ERNEST.
By a Member of the Alabama Conference.

TABLE OF CONTENTS.

CHAPTER 1. Love and Marriage. 2. The Great Secret. 3. The Lovers. 4. The Affliction of Joseph. 5. The Revival and its Fruits. 6. Consistency is a Jewel.

First Evening.—The word immerse is not in the Bible; the reasons why as given by Baptist writers, contradicted by Baptist writers.—The babel of Baptist Bible Revision overthrown by its own Builders.

CHAPTER 7. Job and his Comforters. 8. The Doubt removed. 9. Review of Theodosia Ernest.

Second Evening.—Trial of the Baptist Canons of Criticism, as laid down by Drs. Carson, Gale, Fuller and others; the Result of a Reduction to Absurdity of Baptist Theory, by proving all Baptists to be one-ines of Christ.

CHAPTER 10. New Troubles in the Cabinet. 11. The Day of Trial.—12. The Interview and its Results. 13. Review of Theodosia continued.

Third Evening.—Examination of Bapto and Papidzo; their Classical and Scriptural Use. More Baptist Testimony; Fuller, Gale, Carson, Conant, others.

CHAPTER 14. Narrative continued. 15. Review continued.

Fourth Evening.—New Testament Baptisms. Why was Christ baptized? How was Christ baptized? More light and more Testimony.

CHAPTER 16. Narrative resumed. 17. Review concluded.

Fifth Evening.—New Testament baptisms continued. No proof of Immersion in any case.

Sixth Evening.—History of Baptism. Its Early Corruptions. Origin of Baptist Immersion.

Seventh Evening.—Controversy on the Mode of Baptism. Argument from the Greek Classics. Mr. Battle for the Baptist—Mr. Mason for the Pedobaptist side.

Trial and Expulsion of a Baptist Sister for the crime of Communing with the People of God.

Eighth Evening.—Is Infant Baptism of God or Men? The Law and the Testimony. Conclusion.

The work will be ready for delivery early in May. Price One Dollar. Thirty per cent. discount for cash (twenty five on time) to wholesale purchasers. The book will be sent by mail, free of postage, on receipt of one dollar. Orders should be addressed to Messrs. Stevenson & Owen, Nashville, Tenn. ap24-3t

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New Orleans Wholesale Prices Current.

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BAGGING, Kentucky, per yd	12 @ 14
East India	14½ @ 14¾
BALE ROPE, Kentucky, per lb	6 @ 8½
Northern	— @ —
BEESWAX, yellow, per lb	25 @ 27
BRICKS, Lake, per thousand	10 00 @ 12 00
English, Fire	32 00 @ 36 00
BEAN, per

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

For the N. O. Christian Advocate.

THE GOD-MAN.

Respectfully inscribed to Rev. R. H. R.

Two beings strangely blent in one;
Heaven-sent, earth's vale he trod;
A timid virgin's suffering son,
And yet the Son of God!

His humble birthplace, helpless child,
Was in a manger's stall,
Yet angels sang his cradle hymns,
And shouted "Lord of all!"

Twelve rapid years, and still a child,
He heeds his mother's word;
Yet in the Temple hear him teach,
And prove himself "The Lord."

An hungered, in the wilderness,
Behold him faint and weak,
A tempting devil dares assail—
As God, behold him speak!

A houseless wanderer o'er the world,
No spot to call his own;
Yet Maker of earth's wide domain,
And heir of Heaven's high throne.

A man—he suffered grief and woe,
And hunger, care and pain;
A God—he comforted the sad,
And bade them hope again.

A man—he met with gathered friends,
Yet proved himself divine;
The silent water owned him Lord,
And, blushing, turned to wine.

Asleep upon a vessel's deck,
A wearied man he lay;
A God—he still'd the angry storm,
And drove the winds away!

Beside his buried friend he came,
And as a man he wept;
A God—he broke death's iron chain,
And wakened him who slept.

Athirst and weary, as a man,
By Jacob's well he stood;
Samaria's daughter heard his voice,
And knew him as a God!

A tortured man, Gethsemane
Attests his grief untold;
Yet mid his deep humanity,
Divinity beheld!

Upon the cross, a sinless man,
For sinful men he died;
But hark! the muttering heavens proclaim
A God is crucified!

A man—his throbbing heart is still'd
By death's relentless blow;
But lo, he bursts the iron bands
A conquering God to show!

Touched with a feeling of man's woes,
A God above the sky
He lives a loving Savior still,
To draw our souls on high!

LIZZIE C. SEYMOUR.

New Orleans.

OBITUARIES.

DR. HALCOTT ALFORD was a native of Georgia. Shortly after his marriage he removed to Wilkinson county, Mi., from thence to Copiah county, thence to Madison county in 1833, where he lived until his death on the 13th of March, 1858, in the 70th year of his age, in the faith and hope of a Christian.

Dr. Alford had always been the friend of the Church, and was the advocate of the institutions peculiar to the Methodist Church, the supporter of camp meetings. He was the friend and supporter of the preachers. It afforded him great pleasure to minister to their wants, have them visit his family and there his hospitality, and exert himself to relieve any that were in want. Many of those who have travelled the circuits where he has lived could testify to his prompt liberality for their support and relief long before he became a member of the Church. The missionary cause had his sympathy and purse. He loved to give to that cause. Especially was he interested in the missions among the colored people, so that he would, years before he became a member of the Church, ride to secure appointments for the missionaries, and then take it on himself to collect money for their support. He did much for his own negroes. He had a house on his own farm for them to worship in; and when the missionary was not convenient the preacher of the circuit must come and preach, and if local preachers passed in the afternoons of Sabbaths returning from appointments, they must stop and preach to the negroes. Nor was the Sabbath day the only time they were preached to. A regular service must be held, and if that could not be on the Sabbath it must be in the week. The writer had the privilege of preaching to his negroes in '52 and '53, but it was in the week. Twice a month have I gone on the week days, and all hands were called in and allowed an hour to get ready for service. Nor was the preacher hurried to get through. Rev. Jas. S. Harris preached to the same in '54 and '55 on the week days. I think this an example worthy of imitation. How many more plantations might be visited by our missionaries, and circuit preachers, if the owners would open such a door as did Dr. Alford. They might have as orderly, quiet and obedient negroes as he had, too.

Dr. A. began life with himself and personal efforts to depend on, yet he accumulated riches. He believed that his success in accumulating property was from God, and sent as a blessing for his kind and humane treatment of servants and his liberality in supporting the gospel. I have known him to give more than *one-tenth* of the support of his minister when he was not the most wealthy by some considerable.

Dr. A. did not join the Church until 1852. In September of that year he professed religion and joined the Church. He filled the office of steward faithfully and acceptably for some years.

His last illness was acute. On Monday before his death he was asked what were his prospects? He replied, "I have been trying for some years to be a Christian, yet all is not now as clear as I wish." Are you not resigned to the will of God? "I am trying to give up all, and praying to be perfectly resigned." On another occasion he exclaimed, "Glory to God! for his goodness and mercy to me." Just before he died he pointed upward and exclaimed, "My Father's house—my home—al-most-there!" These were his last words. Precious words too.

May Heaven's blessings be with his bereaved family.—All but two, I believe, are in the Church—one a preacher of the gospel.

H. H. MONTGOMERY.

P. S.—Texas Christian Advocate will please copy.

DIED.—At his residence in this parish April 5, 1858 of typhoid pneumonia JOHN W. LEWIS, aged 45 years.

Some five years since, under the ministry of the Rev. R. Randle, he became awakened to his lost condition, and in the act of joining the Methodist Church, obtained religion. Some three years since, the Church, appreciating his merit and deep piety, elected him unanimously as one of their class leaders, which office he filled with honor and to the satisfaction of the Church up to the day of his death. He leaves a pious wife, several children and two brothers to mourn his loss and rejoice in his gain. A short time before his death one of his associate leaders inquired of him if his way was clear. He replied, There was no obstruction that he knew of, the vista to glory was opened. The writer knew him well, and can say of a truth that the community has lost a worthy man and Christian in every relation of life. Few men with the same Christian experience were his equal in expounding the doctrines and ordinances of the Church. He served his God from principle. Peace to his remains and Heaven the home of his spirit.

A. P. K.

Salt Spring, La.

Texas Advocate please copy.

DIED.—At the residence of Nicholas Reedy, her son-in-law, in Ouitibeha county, Mi., March 16, 1858, Mrs HANNAH TOMBERY, a native of Fauquier county, Va., 17th of March, 1777. She embraced religion when young and joined the Baptist Church, of which she continued a faithful zealous and consistent member as long as she lived. She conversed about death with great calmness in her last hours, and to her it had lost its terrors. Her faith was strong and unshaken until the lamp of life ceased to burn, and she passed calmly away to join her friends on the other shore. Her remains were deposited by the side of the companion of her youth just eighty-one years from the day of her birth.

MATTHEW D. THOMASON.

CHILDREN'S COLUMN.

Edited by Mary.

THE CHRISTIAN CHILD AT HIS MEALS.

In silence I must take my seat,
And give God thanks before I eat:
Must for my food in patience wait
Till I am asked to hold my plate;
I must not scold, nor whine, nor pout,
Nor move my chair nor plate about;
With knife, or fork, or napkin ring,
I must not play—nor must I sing;
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food,
Nor fret if I don't think it good;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away, with noiseless foot,
And lift my heart to God above
In praise for all his wondrous love.

THE FIRST PURCHASE.

There is now a young man doing a flourishing business in Massachusetts, whose boyhood was adorned by the following act:

He was reared in poverty and was early instructed to save his money. This he did with extreme care, until he had enough to pay for a Bible, when he laid it out for this Book of Books. As fast as he acquired the means, he purchased other volumes, and read them over with the deepest interest. He grew up a model young man, and has been pursuing a successful business for some years. Although a young man now, he is yet the possessor of much property. If he had spent the first twenty-five cents he possessed for a visit to the theatre, or some other pleasure, he might have been a miserable spendthrift now, without wealth or character.

GOOD FOR EVIL.

"Mamma," said little Annie, "please give me *two* apples for my lunch to-day. I want to give one to Jane Woods."

"Certainly, my dear; but why do you want to give Jane one particularly?" said the mother.

"Because, dear mamma, she *stole* one out of my basket yesterday, and I want her not to be tempted any more; for our teacher told us last Sunday that if we are sincere in praying, 'Lead us not into temptation,' we should not only keep out of the way of evil ourselves, but try to keep *others* from being tempted; and I think if I give Jane an apple she will not want to steal any more."

The apple was given, and a little while after Jane came to Annie, looking very penitent, and said:

"Won't you please take this apple back again; I suppose it is *mine* now, as you gave it to me, and I want to *pay back* the one I stole from you yesterday," Jane never stole again. Annie's kindness saved her.—*Reaper.*

A BOY'S LEGACY.

Milton D. Fellows, a fine boy about eleven years old, was on his death bed. Calling for his little savings bank, he gave it to his father with the request that, after his death, its contents might be given to our Sunday-school Union. The sum of three dollars was in the bank.

Happy Milton! he had loved the Sunday-school in life, and it had done him good. He loved it in death, and, as a proof of his love he left it all his earthly treasure. It was his dying love-gift, precious as the mites of the widow whom Jesus blessed. It will do good, too, for those three dollars have already sent some fifteen volumes of blessed books to tell scores of poor children about the way to Milton's Savior. Should the dear boy ever meet the spirits of some of those children in heaven, saved by the books he sent them, how glad he will be that he gave his "bank" to the Sunday-school Union.

I wish, my children, you would all give something to the Sunday-school Union every year of your lives. What do you say, boys and girls? See if your Sunday-school can't raise five dollars to send books to poor children who have none. What school will be the first to try?

ECONOMY OF A KING.

George II., passing through his chamber one evening, preceded by a single page, a small canvas bag of guineas, which he held in his hand, accidentally dropped, and one of them rolled under a closet door, in which would was usually kept for the use of his bed-chamber. After the king had very deliberately picked up the money, he found himself deficient of a guinea, and, guessing where it went, "Come," said he to the page, "we must find this guinea; here, help me to throw out the wood." The page and he accordingly went to work, and in a short time found it.

"Well," said the king, "you have wrought hard, there is the guinea for your labor; but I would have nothing lost."

GOD SEES ME.

Persons inclined to the sin of stealing are satisfied if they can only be certain they shall not be discovered. I once heard it related, that a man who was in the habit of going to a neighbor's corn field, to steal the ears, one day took with him his son, a boy of eight years of age. The father told him to hold the bag, while he looked if any one was near to see him. After standing on the fence, and peeping through all the corn rows, he returned to take the bag from the child, and began his guilty work. "Father," said the boy, "you forgot to look somewhere else." The man dropt the bag in a fright, and said, "which way, child?" supposing he had seen some one. "You forgot to look up to the sky, to see if God was noticing you." The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth his child had taught him, that the eye of God always beholds us. "God sees me," is a thought that would keep us from many evil acts, if we tried constantly to feel its truth.

A HARD QUESTION.

"Mother, mother," said a little Sabbath scholar, a few evenings ago, "my teacher says she would rather go to bed without her supper, than to omit reading the Bible at night."

MOTHER. Well, my child, so would any good Christian.

CHILD. Then, mother, why don't *you* read the Bible?

In this world, it is not what we *take* up, but what we *give* up, that makes us rich.

PROFESSIONAL.

J. D. FUQUA. J. G. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Brantwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. may 26-1y

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 126 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally—St. Louis. Oglesby & Macauley, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 5-2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts.
A Servant at the Office day and night. oct 3-6m

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JOSEPH C. BEALL,
ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than 13 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.

☞ References can be furnished if desired. mh21-1y

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A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are NO IFS nor ANDS, but no one has about quitting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

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J. M. THOMASON, Secretary. jan 23-1y

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HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.

THE latter half of the scholastic year of this institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, is point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. D. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d19-1y

FELICIANA FEMALE INSTITUTE,
JACKSON, LA.

PRINCIPAL..... REV. WILLIAM McCALLEN, M. D.

THE First Term will commence on Monday, the 15th of March next. The course of instruction will be extensive and thorough. None but well qualified Assistants will be employed in the various Departments. The Religious training of the youth will be an object of primary importance. The Bible will be a text book, but all sectarianism will be scrupulously avoided. The discipline will be strict, but mild and parental. Spelling, Reading, and Composition, so much neglected in many schools, will receive particular attention. The Principal, having graduated in a European University and having been engaged in teaching nearly eighteen years, (fifteen of these in Kentucky

NEW ORLEANS CHRISTIAN ADVOCATE.

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THE LIGHT AT HOME.

The light at home! how bright it beams,
When evening shades around us fall;
And from the lattice far it gleams,
To love, and rest, and comfort all;
When wearied with the toils of day,
And strife for glory, gold or fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name
Around the light at home!

When through the dark and stormy night,
The wayward wanderer homeward flies,
How cheering is that twinkling light,
Which through the forest-gloom he spies!
It is the light of home. He feels
That loving hearts will greet him there,
And safely through his bosom steals
The joy and love that banish care
Around the light at home.

The light at home! how still and sweet
It peeps from yonder cottage door—
The weary laborer to greet—
When the rough tolls of day are o'er!
Sad is the soul that does not know
The blessings that the beams impart,
The cheerful hopes and joys that flow,
And lighten up the heaviest heart
Around the light at home.

LETTER FROM DR. DRAKE.

UNIFORMITY IN WORSHIP.

Mr. Editor: Is the Methodist Episcopal Church, South, *connectional*, or is it *congregational?* I ask the question, not because there is any doubt on the subject, but simply to bring the matter before the minds of your readers. It is evidently not only connectional, but the union is rather more close than that of any Protestant Church in the land. The Presbyterian and Protestant Episcopal Churches are connectional to some extent: the Baptist and Congregational Churches have no authoritative bond of union. I do not propose to discuss the expediency, effectiveness, and safety of the connectional principle at the present time. I assume *that* as a foregone conclusion: every Methodist has given his sanction to it in voluntarily entering the Church. It would seem to me that an individual or family might, with as much reason, isolate himself or itself from the state or nation in which he lives, as an individual congregation could declare itself independent of the Christian brotherhood of like faith. Certainly this was not the apostolic model.

The subject which I propose to discuss at present is the *sacrifices* and *duties* of those who enjoy the benefits of a connectional union. I say sacrifices, for to give up our predilections or natural rights on any subject, is, to some extent, a sacrifice. But these sacrifices must *ever* be made in all associations for mutual protection or improvement, civil or ecclesiastical. Take an illustration from military laws. Who does not see that to become effective, for the purposes of the organization, a giving up of natural rights, to a *great extent*, and implicit submission to general laws, whether tasteful or distasteful, is absolutely necessary? If one regiment or company should change its tactics to suit its taste or to become more *modern*, who does not see that in a general battle such change might breed confusion that would result in the loss of the day? The same is true, to some extent, of family or school government. To be *effective*, it should be *uniform—general*.

I have no hesitation in believing that the principle applies with great force to a connectional Church. In our own Church, for instance, every member has voluntarily surrendered his natural rights (if he had any in the premises) to prescribed systems of doctrines, forms of worship, usages, or ceremonies even of the pettiest character. These have been committed to the General Conference as the safest depository, and that they may be *general*, not *local*. How important is this to a minister eligible to every portion of the work, and liable at any time, without his choice, to be stationed any where. After he has made this sacrifice of his own choice of place, put himself at the absolute disposal of the appointing power, as he thinks for the general good, has he not a right to expect a homogeneous Church? Shall he, after submitting to go where he had no inclination, simply for the general good, find a single congregation, or his immediate predecessor, and he perhaps only a youth, has taken the *liberty*, in the exercise of what they *claim* as their natural rights, so to change the mode of divine service or other usages as seriously to interfere with his comfort, or perhaps violate his conscience? In submitting to the itinerant ministry, he has agreed to obey the rules of the General Conference, not to mend but keep them; but he never agreed to submit to the whims of individual congregations or individual preachers. Not to submit to such innovations is, in many instances, to create serious prejudice against himself, or to raise parties in the Church, so baneful to the prosperity of the cause. Is this justice to the preachers in our connectional Church? Is it not a flagrant violation of vested rights? Does it not greatly impede the unity of the spirit and the bonds of peace? I have seen two of our bishops put to the blush in conducting divine service in a church not a thousand miles from here by the choir persisting in its own plans, singing without lining, while the venerable man of God attempted to pursue our time-honored custom of lining the hymn. I have seen a choir take their seats in the usual place, sing a voluntary with marked *vim* and *gusto*, but when the minister rose to open the service, simply because they knew he would persist in what he considered the prescribed plan of conducting it, utterly refuse to raise the tune, and when raised by the preacher, neglect to sing. Can such contrarieties promote love and unity? And who is the offending party? Certainly he who introduces the innovation. I do not pretend to say that our customs and ceremonials are perfect and incapable of beneficial change; but who shall be the judge what the changes shall be? Most certainly the General Conference has the authority; no one else. No individual Church or preacher, whether wise or *otherwise*.

I have already intimated that the power to make changes was safest in the hands of the General Conference. That body is usually composed of grave ministers of the gospel, who have made these very subjects the study of their lives. Their observation, too, has been upon a wider field than most others. The thing, too, is done after full deliberation and interchange of opinion, and carried by a majority. In some instances changes are introduced by small minorities or individual preachers, and they not the wisest or most religious of the congregation. I have known a Church nearly destroyed and crippled for years in its moral influence by the determination of a *small fraction* to change the mode of seating the Church. The first organ introduced into the Church, South, to my knowledge, was done by a very small clique of young members of the Church, some of them not professing conversion, and a few outsiders. This, by many, is considered a grave innovation. It was foisted on the Church contrary to the known views of nearly all the older ministers of that portion of the country, including the Presiding Elder of the district. Can that be right in a connectional Church?

If changes must be made, let them be made legitimately. Let those who desire them petition the properly constituted authority of the Church, and lay their reasons before that tribunal. Every member of the Church has a right to do that; but most certainly individual congregations or preachers have no right to introduce changes upon their own authority. Let it not be said that these are little things and unworthy of the notice of a great mind. Then the innovator should be above making a difficulty about such small matters. They may be small in themselves, but in aggregation they are large. A grain of sand is small, but the sand on the sea shore is a mighty mass. The letting out of waters at first may be by *drops;* it soon becomes a *sluice*. Most of the innovations which have run down many of the Churches in spirituality have been introduced by individual taste; for some seem to think *that* a proper ground of change. They consult their taste in the matter of Church services as they would in the cut of their coat, and with many the latest fashion is always preferred. Good men often give way to avoid difficulty, and a half dozen presuming reformers will overrule a hundred grave Christians. The usage once established, to attempt its removal has the appearance of innovation and he who does it is cried out against as a disturber of the peace of the Church. New elements are introduced into the Church, the old fogies laid aside, neglected, often trampled upon. What a spectacle a connectional Church will make, permitting each congregation to indulge its own fancies about all the adjuncts of divine worship. What a medley! Now, the Church is decked out in all the paraphernalia of the most fashionable and modern innovations. An organ, choir, priestly robes, sermon read, church pewed—the poor nowhere—the minister late from the theological seminary. But the very next church you enter the organ is repudiated. Then the pews, but the men and women must sit promiscuously. Now they give out the hymn as they sing it; then they omit it. Now they stand when they sing, kneel when they pray; then they sit all the time. Now they pronounce the benediction standing, then kneeling; and so on to the end of a long chapter. A minister will have to be quite expert who can suddenly adjust himself to such a variety in his frequent changes. I knew the chairman of the committee on divine service, at one of our Conferences, feel it to be his duty to repeat quite a long programme to inform the preachers how to conduct divine service at that place. It puts me in mind of the neophite of a certain Church who, anxious to get his lesson against the public exhibition, said to his initiated friend, "See here, please show me the place where the people *jaw back* to the preacher."

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." "One hope, one heart, one mind, one voice, 'tis heaven on earth begun." For a Christian minister or Christian layman, when he enters the house of God belonging to his own denomination, to know how to behave himself—to know where to sit, when to stand, when to kneel, when to respond, without fearing a mistake—how delightful. He does not say as Abraham in Gerar, "Surely God is not in this place;" but, like Jacob in the wilderness, he will say, "This is God's house and the gate of heaven." At once he will feel that he is not a "stranger and foreigner," but a "fellow citizen of the saints." How much evil that feeling might prevent; how much good it might do!

There is a class of ministers in the Church, and that perhaps not a small one, who could not conscientiously be *pastor* of a Church, where some of the innovations have been inaugurated. What are they to do? Many of them are not men of strife—do not feel that they are called to be reformers. They wish earnestly to have "peace and truth" in their declining days. Their mission is not entirely out—they still desire to work a little; but field after field is fenced out from them—fields, too, which their own valor won. The movers in this cause are oftentimes their sons in the gospel. If their sighs do not come into the ears of the Lord of Sabbaoth, surely they ought to be heeded by the children of their faith and prayer. If, when driven from the last field, they should be found sitting solitary in the wilderness, and the Master should demand of them, "Elijah, what doest thou here?" They may say, "Lord, we have been very jealous for thy Church."

In conclusion, permit me earnestly to entreat all the members of the Church, South, to stop this unauthorized innovation. Do not trample under foot the vested rights of others. If changes should be made, seek them through the legitimate chanels.

B. M. DRAKE.

Magnolia Springs, Mi., April, 1858.

For the N.O. Christian Advocate.

TO W. P. BARTON.

Dear Brother: It seems that my review and correction of the Minutes, as published by the committee, has touched you in a tender point. Hence, your answer is: "A Member is out of humor; has turned censor; had better read 13th chapter of I Cor., as it would much improve his religious feelings."

Just allow me to say, that I was in perfect good humor when I wrote that article—had a laugh or two over it with a venerable member of our Conference while writing it. It is wondrous strange to me that some persons always suppose a man to be mad if he speaks the truth without gloss, or takes it on himself to correct errors or mistakes. "I am not mad most noble" brother.

It was certainly understood that the Minutes should and would be correct; yet you say it was not "intended" to be a correct copy of the journals. It certainly was, so far as they pretend to contain facts, names, etc. I contend that there are errors in the Minutes as published by you; and have shown at least *eight*.

You ask: "Has a member the right to exercise the office of censor till it is certain the document has a public character?" I ask, What does it take to give a document a public character? I think when it is printed and sent out by mail to a hundred or more persons, and an urgent appeal made through a public journal for a hundred or more preachers to send in their orders for the document, it has a public character; and I or any one else has the *right* to notice its errors or mistakes. Or do you want the Conference to vote for its circulation? I fear for it.

You say that certain errors "resulted from having to run over 42 pages of manuscript for a name, all in four evenings." If you had *watched* you might have seen all the names omitted. Was it absolutely necessary to do the work in *four nights?* Who decreed it? No, my brother, we wanted a *correct* document, if it had required four months to prepare and bring it out. And you ought not to have published it until you *knew* it was correct.

"The report on education was never seen by me." It was only a few hours travel by mail to bro. Harris', and it could have been easily obtained.

"We regret the thrust at our present and former treasurers." Missionary, you mean. Well may you regret that it was necessary to call their attention to some facts. They have done business too loosely, and feelings and suspicions against the preachers have been created. We must suffer on from year to year, but their delinquencies must not be exposed.

"Their characters are above suspicion." I have never charged that they embezzled; but I do say that they have not published a correct report of moneys and objects for which given, and life members reported, for three or more years past.

But "either of them would have explained any seeming inaccuracy in their reports, if a member had asked them?" *Explained!* Where? and to whom? Their reports were published in the papers and annual report of the parent society. Would they publish their explanations thus? What good would explanations do to a private individual, when a hundred persons on a circuit read only the report as published. But while a treasurer allows himself to receive reports of money which he notes simply on a slip of paper, which he puts into his vest pocket, we may not expect a correct report. This was done at the last Conference.

The object of my first communication was to correct the errors of your publication—not to quarrel with you. Why did you not reply to bro. McTyeire and Dr. Drake? Ah!

A MEMBER.

P. S. If you will examine the Discipline you will learn where your (our) constitution is.

PIETY OF THE AGED.

Pliny writes of the crocodile, that she grows to her last day; so aged saints grow rich in spiritual experience to the last. An old Christian being once asked if he grew in goodness, answered, "Yea, doubtless I do, for God hath said, 'The righteous shall flourish like the palm-tree. (Now the palm-tree never loseth its fruit, says Pliny.) He shall grow like the cedar in Lebanon.' Those that be planted in the house of the Lord, shall flourish in the courts of our God: they shall bring forth fruit in old age, they shall be fat and flourishing.'" Psalm xcii. 12, 13.

LITTLE CHILDREN.

Whoever takes a little child into his love, may have a very roomy heart, but that child will fill it all. The children that are in the world keep us from growing old and cold; they cling to our garments with their little hands, and impede our progress to petrifaction; they win us back with their pleading eyes from cruel care; they never encumber us at all. A poor old couple, with no one to love and to love *them*, is a most pitiable picture; but a hovel with a small face to fill a broken pane, here and there, as the stranger goes by, is robbed of half its desolateness.

It is easier to borrow trouble than money.

From the Parlor Drama.

WOMAN'S RIGHTS.

CHARACTERS.

Mr. Hanly, a merchant.
Mrs. Hanly, his wife.
Myrtilla, her sister.
Bridget, the cook.
Kitty, the chamber-maid.

SCENE I.—THE PARLOR.

Mrs. Hanly, *and* Myrtilla.

Mrs. Hanly. I am resolved, Myrtilla! This last outrage has determined me, and I henceforth revoke the promise, that in my folly once made, to serve, to honor, and obey. Out on me for a traitor to my sex!

Myrtilla. The traitors far exceeded the loyal; and I, you know, am soon to increase the number.

Mrs. H. You surely will not make any such promise?

Myr. I am no wiser than the rest of woman kind.

Mrs. H. Profit by my experience, and renounce the yoke before it is imposed.

Myr. My word is given, and this very moment, as you know, my future is expected.—Shall I renounce him?

Mrs. H. Better so than wear his chain. I tell you, sister, matrimony is a balance, and the weight is ever in one scale.

Myr. What matters it which scale is highest?

Mrs. H. Everything. The moment you ascend, you lose your foothold, and must swing as the greater weight commands.

Myr. Sister, I pray you to enumerate a few of the ills I may expect; nay, tell me some of those that you endure. The world supposes you a favored wife, and named but to be envied.

Mrs. H. I am married; and this world expresses all a noble mind abhors. Since the world began, woman has been a slave.

Myr. If this be true, usage would seem to indicate that He who made us intended we should serve.

Mrs. H. He made us equal; and an eternity of usurpation can not alter the decree.

Myr. I think it would *annul* it most effectually. But to the point. You just now complained of outrage. May I ask in what the wrong consisted?

Mrs. H. I wanted money, and my *lord* told me I could not have it.

Myr. Well, spoke he not the truth?

Mrs. H. The truth, Myrtilla! You will drive me mad! 'Tis bad enough to be compelled to ask my lord; 'tis infamous to be refused.

Myr. I do not see it thus. If I should ask another, be he lord or serf, for what he has not, his refusal is a necessity that would not move my wrath, however it might disappoint me.

Mrs. H. I could shake you, Myrtle, for your tameness! If that sex usurps the purse and holds it, 'tis but just that we should have all we demand, and at the instant, too.

Myr. We, then, should be the tyrants. I expect to marry a husband, not a purse; and, if I manage him aright, I have no fear but all I need will be supplied.

Mrs. H. O, yes! I think I see you now informing him of what he ought to have seen—that you are not dressed befitting your condition, and he must not be offended if you say, that you have worn out all the wardrobe you brought with you from your father's, and are sorry, extremely sorry, to be obliged to say that you must look to him for a new outfit!—O, 'tis glorious to kneel thus in the dust!

Myr. If I dress as well as he does, and have a reasonable share of what he may possess—

Mrs. H. You will never know the fact. He is the judge, and you must take the pittance he allows inferior in this to the drudge who knows her wages, and with independent face can claim her pay.

Myr. You go upon the ground that every husband is a tyrant and unjust. I am inclined to think the husbands I have seen have given too freely, and the ruin of too many has been hastened by the lavish bounty of the lord who could not say his lady nay.

Mrs. H. There comes my precious keeper! I will propose a plan at once to set me free.

Enter Mr. Hanly.

Mr. Hanly. Good evening, wife! and you, Myrtilla! How do you bear the approach of the dread hour that will suffuse the eye with tears of joy or sorrow?—which, 'tis hard to say.

Mrs. H. I have been warning her of her danger; but, like a bird beneath the serpent's charm, she waits her willing doom.

Mr. H. It is not well to alarm her, when the coure before her is so bright and free.

Mrs. H. Free! Call you it freedom to hold nothing, have nothing, and what you humbly ask to be refused? O, would I were a man!

Mr. H. That might involve the necessity of my becoming a woman.

Mrs. H. Why so?

Mr. H. I did not know you wished for a divorce—the natural consequence, if one alone should change.

Myr. Better stay as you are, and let the wife and husband change their duties. My sister to the business may attend, and her liege lord may govern here at home.

Mr. H. Done! I will surrender on the moment, and only regret the change can't be complete.

Mrs. H. Agreed! You hear, Myrtilla, he agrees to let me have full swing abroad, while he remains at home, to sew, or cook, or entertain the callers with an account of his experience in the kitchen, or perhaps with a hash of sentiment, which on such occasions, always flows from the heart, you know.

Myr. I hear, and I will judge between you; for on your experiment may hang my destiny. I pray you to begin this morning; for my hour of grace is nearly spent, and I would not plunge in the dark.

Mr. H. Come on! Here is the trunk, the bank-book, cash-book, notes, and all. Take them, and give me all the ensigns of your office—the keys, the cook-book, and the broom. O, what a king—a queen—I am already!

Mrs. H. You soon will feel the chain that I have worn so long. While I am dressing for the store, you may prepare a note, informing all the clerks that I am master there.

Mr. H. I will do so; but, lest you should repent too soon, I'll hint that I am ill; and you can then retreat, if you desire, and feel no shame or mortification.

Mrs. H. Word it as you please. I have no fear of a relapse, and will contrive to make perpetual your sudden illness.

Mr. H. Be it so. Let us lose no time.

(Mrs. Hanly *and* Myrtilla *go out.*)

Mr. H. (*Writing and talking.*) Well, I shall have a day of rest, at last. Since the banks refused to discount, I have had no peace. To-day my payments are heavier than usual, and I have not slept a whit. If Wife does not get cured of any wish to change, she must be more than my equal. (*Folding his billet as she returns.*) There, wife! That document will make you head of the concern. Now manage carefully.

Mrs. H. Never fear. Women are to cautious, and never speculate.

Mr. H. And always fail, I believe.

Mrs. H. I'll have some pocket-money, at any rate; and you shall never ask me twice for what you want. I will be a model husband.

Mr. H. More likely you will make me turn my coat twice. Business will make you economical.

Mrs. H. It shall not make me mean. I feel more concern on your account. You never did a thing in the house.

Mr. H. No matter; there is no mystery in keeping house. I'd teach it to an ape in half a day.

Mrs. H. I dare say the ape would soon know as much as his teacher. But I am wasting time. Good morning. You will not see me again till dinner; and then I shall expect a banquet.

Mr. H. You shall have one worthy of the occasion. Good-by. Success to you!

Mrs. H. I shall no doubt obtain it. (*She goes out.*)

Enter the Cook.

Mr. H. Well, Bridget, what would you?

Bridget. Please, sir, madam says I must look to yourself for the dinner.

Mr. H. What is there in the house?

Brid. Nothing in the wide world but the praties and ingyuns.

Mr. H. What else do we need, Bridget?

Brid. Mate, sir, and fish, or both, as it may plase.

Mr. H. I'll have a chowder, Bridget. Mrs. Manly would never let me have my favorite dish; and, now I am mistress, the inauguration dinner shall be chowder. Can you make a chowder, Bridget?

Brid. Aw, yis, sir. Do you think the likes of me can't make that same?

Mr. H. How do you begin? What fish do you prefer?

Brid. Fish, is it? Sure, there's nothing equal to the sahlt fish taken fresh from the wather, already suzaned, as it always is.

Mr. H. What?

Brid. The sahlt fish for me! It has no innards, you know, and needs no claning.

Mr. H. Bridget, you don't know what a chowder is!

Brid. It's the first time a gentleman ever towld Bridget Killmallybone that she didn't know her business! It is not I will put up with the insult from a miserable, hen-pecked, meddlesome, impartinent——.

Mr. H. That will do, Bridget! You may pack up and be gone.

Brid. Be gone is it, indade? It's not I will stay in your dirty presence another blessed minute! You may make your own chowther, and ate it, too, for all Bridget Killmallybone! (*Putting her hands on her hips, insultingly.*) I'll thank you for my wuges!

Mr. H. Wages! What is due?

Brid. Ten weeks, come Saturday.

Mr. H. (*Aside.*) Twenty dollars! I have not ten in my pocket, and wife has carried off the trunk. Bridget, you must wait till Mrs. Manly comes home, or call to-morrow.

Brid. I want me money now!

Mr. H. Call Miss Myrtilla.

Brid. Do your own culding! I am no longer your servant.

Mr. H. This is too bad! (*He goes out to call* Myrtilla.)

Brid. Sure, here is a work-box. That will fit me pocket like a glove. (*She pockets it.*) When a poor gairl is abused and chated as I have been, it is fair to defind herself.

Enter Ma. Hanly.

Mr. Hanly. There is your money. I have borrowed it. Begone!

Brid. It's not Bridget Killmallybone will hurry for the likes of you! I want my chist, 'twill not be safe to lave it in such kaping.

Mr. H. Well, take it, and leave the house this instant!

Brid. Sure, and I can not carry that same alone! If you will call the omnibus, and pay for the ticket, I will go; and, sure, no gentilman will refuse a ticket to a poor gairl!

Mr. H. There's a ticket. Stop that omnibus, and go to——.

Brid. It's not I will travel that road yet! Chowther, is it? (*She goes out.*)

Mr. H. Well, this is a bruvo beginiag!—No cook! Then I must call the chambermaid. (*He calls at the door.*) Kitty! Kitty! (*Enter* Kitty.) Kitty, I have dismissed bridget, and you must take her place to-day, and do her work.

Kitty. It is not I could cook the asiest dish in the cook-book. And if I could, who would make the beds, and swape the room, and dust the things, and——.

Mr. H. You can do it for one day, till I get a cook.

Kitty. It is not the likes of me will do another girl's work! You may get a chambermaid, too, while you are about it. I have engaged to go with Bridget, and only wait for me wages.

Mrs. H. How much is due you?

Kitty. Ten weeks, at nine shillings a week.

Mr. H. I will give you an order on my store.

Kitty. I want no orthers—the money is what I want; and you may give me it in gold, if you plase, as the law requires, for I can't rade the dirty bills.

Mr. H. Get, out! Leave the house, and come to-morrow.

Kitty. (*She sits down on an ottoman, with determination.*) It's here I'll sit till I am paid!—Sure, no genthilman will drive a poor gairl into the street, and not pay her her hard arnings!

Mr. H. Myrtilla! Myrtilla! (*He goes out to find her.*)

Kitty. Sure, it will be a week or more that I shall be seeking another place, and paying me board. Here is a gold pencil-case and spectacles. Sure, a poor gairl can not be blamed, if she pertects herself when she is wronged.—(*She puts them in her pocket.*)

Mr. H. (*Entering with* Myrtilla.) There is your money. Now, leave the house this instant, or I will have an officer here!

Kitty. Sure, it is that nades. the officer!—Hard times, if a pacible gairl must be abused in this manner? (*She goes out very slowly.*) I'll never do another gairl's work—not I!

Mr. H. Well, Myrtilla, if you had not happened to have the money, I should have been turned away by my own servants. A pretty pickle we are in! No servants, and no dinner!

Myrtilla. Don't be concerned. We will have a cup of tea for dinner, and I can make the beds. But what is this? Sister returned!—Pray what can be the matter now?

Enter Mrs. Hanly.

Mrs. Hanly. Well, here I am! (*She plumps down on the ottoman the girl has just left.*)

Mr. H. I am glad you have come, wife! I want some money sadly.

Mrs. H. You may want, for all me! Money, huh!

Mr. H. But I must have it; and I have nobody to look to but yourself. Now you are lord of the treasury, we shall expect to see some liberality. I tell you I must have five-and-thirty dollars!

Mrs. H. I tell you you shall not have a cent! O, dear! O, dear!

Myr. What is the matter? Has any accident disturbed you?

Mrs. H. Accident! Husband, go this instant to the store!

Mr. H. What is the matter, pray?

Mrs. H. Matter, bah! What is n't the matter? I had hardly entered the counting-room, before the clerk laid before me half a dozen bank notices of notes to be paid to-day!

Mr. H. Well, you prepared for them, of course?

Mrs. H. Prepared with a vengeance! How did you prepare for them?

Mr. H. As you did for the dinner, I suppose. What did you tell him?

Mrs. H. To go and pay them. He asked for the money, and expected me to furnish it. There was not a hundred dollars in the trunk. He then looked at the bank-book, and said you had overdrawn. I told him to let the banks wait. He said it would ruin your credit, and I had better borrow the money.

Mr. H. Well, you borrowed it, of course?

Mrs. H. Of course, I didn't! Borrow!—Whom could I borrow five thousand dollars of? I never saw so much!

Mr. H. We have to pay as much every day, Mrs. H. What do you pay with?

Mr. H. Money.

Mrs. H. Money! Where do you get it?—Do you beg, borrow, or steal it? I saw no money in the drawer, or trunk, or safe.

Mr. H. You should have borrowed a check.

Mrs. H. I got one without borrowing—an effectual check. Good Gracious, Hanly! tell me if this is the sort of life you lead?

Mr. H. You have a very fair specimen of it since the banks have been so tight.

Mrs. H. Bridget! Bridget!

Mr. H. Bridget has walked out.

Mrs. H. Walked out! What! in the forenoon? Kitty! Kitty! (*Calling.*)

Mr. H. Kitty has walked out, too.

Mrs. H. What do you mean? Why did you allow it? Pretty doings!

Mr. H. I proposed it.

Mrs. H. Proposed it! Hanly, what do you mean?

Mr. H. I mean that your two girls have dismissed themselves or me. I am not sure which way it stands.

Mrs. H. Then, what has become of the dinner?

Mr. H. Nothing: we had none to become of.

Mrs. H. Husband, you know no more about housekeeping——.

Mr. H. Than you do about storekeeping.

Mrs. H. Provoking! Myrtilla, you must think us a pretty pair of fools.

Myr. Very well matched, I must acknowledge. But, sister, I am not surprised at the result of your experiment. The hen was never made to swim.

(Mr. *and* Mrs. Hanly *look each other in the face, at first with determination; but at last they relax, and burst into laughter.*)

Mrs. H. You had better run to the store.

Mr. H. You know I am very ill of an illness you pronounced perpetual! How can I venture out?

Mrs. H. Begone, or I will be the death of you!

Mr. H. I will go; but, first, you will please to pay me "me wages."

Mrs. H. Put mine against yours, and we pass receipts.

Mr. H. Agreed! Good-by to the [illegible] kitchen!

Mrs. H. Good-by to the empty safe! When I complain again——. What will you have for dinner?

Mr. H. I must have a chowder; and Myrtilla must tell you why, while I run to the store and get an appetite. "A chowther, is it?"

A HINT FOR THE LADIES.

An exchange paper has a bit of advice to young ladies, setting forth how they may know whether a young gallant is really "courting" them, or only paying them polite attentions. The confounding the one with the other has been the source of very much trouble.

A young man admires a very pretty girl and must manifest it. He can't help doing so, for the life of him. The young lady has a tender heart, reaching out like tendrils for something to cling to. She sees the admiration; is flattered; begins soon to love; expects some tender avowal; and perhaps gets so far as to decide that she will choose a "white silk under that gauze, etc." at the very moment that the gallant she half loves is popping the question to another damsel ten miles off.

Now the difficulty lies in not understanding the difference between "polite attention" and the tender manifestations of love. Admiring a woman and wishing to make a wife of her are not always the same thing, and therefore it is necessary that the damsel should be on the alert to discover to which class the attentions paid her by fashionable young men be.

First, then, if a young man greets you in loud, free and hearty tones; if he knows precisely where to put his hands; stares you straight in the eyes; if he eats heartily in your presence; if he fails to talk very kindly to your mother; if, in short, he sneezes when you are singing, criticises your curls, and fails to be foolish every hour, then don't fall in love with him for the world. He only admires you, let him say what he will to the contrary.

On the other hand, if he is merry with everybody else, and quiet with you; if he be anxious to see your dear person wrapped up when you go out into the cold; if he talks very low, and never looks you steadily in the eye. If he romps with your sister, sighs like a pair of bellows, looks solemn when you are addressed by another gentleman, and in fact is the most still, awkward, stupid, yet envious of all your male friends, you may go ahead, and make the poor fellow happy.

Young ladies! keep your hearts in a case of good leather, or some other tough substance, until the right one is found without a doubt, after which you can go on and love, court and be married.

We consider this advice no sensible, that although it is open to the charge of bluntness, we have no hesitation in pressing it upon the attention of our lady readers.

WALKING INDICATIVE OF CHARACTER.

Fowler says: A short and quick step indicates a brisk and active, but rather contracted mind, whereas those who take long steps generally have long heads. Those who slowly draw their heels, drag and drawl in every [illegible] while those who walk with a springing, elastic step, abound in mental grasp and energy. Those whose walk is mincing, affected, and artificial, rarely, if ever, accomplish much; whereas those who walk carelessly, that is, [illegible] are just what they appear to be, and put on nothing for outside show. Those who in walking, roll from side to side, lack directness of character, and side every way, according to circumstances. In short, every individual has his own peculiar mode of moving, which generally accords with his mental character, so that, so far as you can see such modes, you can decipher such outline of character.

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MAY 7, 1858.

EDITORIAL CORRESPONDENCE.

April 24, 1858.

The Ingomar lost four hours by fog on Thursday morning, just below Baton Rouge. But for that detention we should have waked up to-morrow morning in Memphis, and there kept our whole Sabbath. As it is, we hope to be off the good boat by breakfast or very soon thereafter, distributing ourselves among the Churches.

Levees are all the talk. The question all absorbing and oft recurring, as we make landings, is not How's your health, or your crop, or your politics, but—"How's your levees?" The Mississippi is booming high and these artificial defenses against its encroachments have given way in some places; in others, the waves of a steamboat have washed over them. Plantations, well defended in front, shew a sheet of backwater that will pass off too late for planting cotton, this season.

We have on board a few men hunting "places;" they want rich land—have come here to find it; but the prospect of overflows rather dampens their ardor—the "bottom fever", as it is called. Napoleon, a small town at the mouth of the Arkansas river, was enjoying extensive water privileges as we passed it to-day. A small strip of dry ground near the bank reminded me of two lines of a hymn—

"Upon a narrow neck of land—
'Twixt two unbounded seas I stand."

So stands the brave town of Napoleon—water before and water behind, but not waterproof, for some of the houses have three feet of water "in the hold," as a sailor would say. Here that long muddy stream, the Arkansas, empties its muddy tribute into the Mississippi. One good looking building appears, the marine hospital. Numerous flatboats and five stern-wheel steamers attested its trade. Just opposite is a settlement, called Prentiss, trying to be a town—the county site of Bolivar, Mi., where we took on several "hands," which a passenger suggested had been driven out by the freshet and were going to be hired.

The waters are receding, but not without benefit to some, wide as the disaster has been to others. Although the unprecedented flood which is now submerging such a vast extent of country is destined to effect materially the prosperity and interests of those upon whom the calamity has fallen, yet its results will strengthen the maxim, that there is "no bitter unsweetened by its sweets." There have been millions of dollars' worth of timber—much of which has been cut for several years—lying in the swamps, waiting for water to float it ont.—This rise has afforded an opportunity to bring into market that mine of wealth; thus causing that hardy, industrious class of people, known as professional raftsmen, to rejoice at an interposition of Providence which is to them really a [illegible], and of immense value and convenience to the countries supplied with lumber through this channel. We have been informed by persons familiar with the quantities of timber now out in the swamps of the Yazoo alone and its tributaries, that, at a low estimate, *five million dollars'* worth will be saved and brought into market by this rise in the river.

To-day I heard a talk between a river bottom land hunter and a river bottom land owner, on this wise: "I work fifty hands—had a sorry crop years—yet I have just been down to New Orleans and drew from my commission merchants a trifle over $20,000, as proceeds of my cotton." To this the other, who plants in North Alabama, compared a note which did not abate his purpose of settling in this fist. His hands were eighty, acres planted in proportion, and he hardly cleared $10,000.

These acres sell like town lots. An old gentleman, who left our boat just below Lake Providence, told me his neighbor sold out last year for $22 per acre—and when he got $100 he would sell too, and was rather afraid somebody would offer it! There he was living and had lived for twenty-seven years (he numbered it by crops, saying I have made so many crops) without preaching or church—laying up treasure on the same level with mud turtles and ground squirrels. He took my suggestion kindly, that he was making a hard time of it to die and leave all. On my turning away said to a friend, "Reckon that fellow is a bishop," adding, he had seen a bishop once who was a grum old fellow.

Among interesting traveling companions we have Mrs. Gaines. She takes it bravely, the loss of her case before the U. S. District Court. Of course it will be taken up by appeal to the Supreme Court, where she is sanguine of success. She sues for her estate of millions, and the end is nigh. How surprised was I too see this lady! Instead of a person shrivelled with age and haggard with care and soured by long and vexatious lawing, I see a small lady elastic in her step, not moving or seeming like one over thirty-five years of age, elegant in manners, lively and witty in conversation and with as ringing a laugh as ever gladdened the heart.—She is a prodigy of energy and intellect. None of the lawyers that have won fame in searching out, disentangling and arguing the celebrated case now in litigation for twenty-five years, understand its points more thoroughly than herself. The various rulings and decisions, the evidence—all, are at her finger's end. She is eloquent on her rights and her wrongs. Having spent a fortune already on it, she is devising means to carry up her final appeal.—This will cost thousands. A heavy record and long bill of costs is to be paid for. To do this, she contemplates making an appeal to American women to aid her, or to arrange a course of lectures reciting a story thrilling as tragedy, or fascinating as a book. Either of the two last would succeed triumphantly and speedily.

[illegible] of widows and high water, reminds me [illegible] added to our list of passengers. She had started on a tour to Europe. Her plantation is on the river, upon the proceeds of which she is to draw for the expenses of the trip. "My, mercy, me!" exclaimed Madame, as she looked out on the banks ready to spill out and run over. And she turned back, after navigating this inland sea for a few hundred miles. So it is: a calamity to a cotton stalk here, is felt in the saloons of Paris and among the cabmen of Naples.

To-day a stout gentleman, fully in mid-age, got on board below the line of Coahoma county, in mud boots and felt hat. "Major," answered the usual queries about levees and was soon deep into raising pigs, the possibilities of clover in this climate, etc., throwing in a little "swearing" now and then: a hearty, democratic looking citizen, who had been taking a spring view of his possessions and pitching the crop. I learned, without having suspected it in the least, that he was no less a personage than a late candidate for the Vice Presidency of this great nation—Major Andrew Jackson Donelson.

Having paid my passage, in money current with the merchant, I can say the Ingomar is a boat, in all her accommodations, surpassed by none I have traveled on. The tables are spread about the spacious cabin and served on the restaurant principle. You mess with your friends, call for what you want, and take your time, within the margin of two hours, for breakfast and dinner.

The impression left by this letter would be very incorrect and incomplete, did I not state that among all this earthy, cottony, and money and table talk, we have some excellent Christian company, whose society is as genial as it is accessible. Bros. Marshall, Harp, Ivey, and Williamson, with Mrs. M. and A. and other ladies, making the voyage anything but tedious.

I must throw out this letter at Helena and we are now touching that wharf. Yours,

H. N. M.

Memphis, April, 26.

I find the chief topic here, Religion. Among the first placards that met my eye was—"A Union Prayer Meeting, at Odd Fellows' Hall, 4 P. M., every day: Come."

On Sabbath morning I had the pleasure of hearing an excellent and highly evangelical sermon by Rev. W. H. Seat, of Texas, in Wesley Chapel. This is chief synagogue of Memphis Methodists. It is a large and well-looking temple, but deficient in lights and singing. Yet there is gas, plenty of it; and there are voices, plenty of them. They only need conducting into their places, by proper pipes. Besides Wesley, under the pastoral care of Rev. J. T. Collins, there are Asbury Chapel, where a Church, large and spiritual is gathered and ministered to, and two smaller ones.

Spending a night at the delightful suburban home of my *confrere*, Rev. S. Watson, I had an appointment to preach at one of these; but it rained and thundered.

Rev. S. D. Baldwin—Armageddon and Dominion B.—is and has been preaching here with great acceptability and results. About forty souls have been converted and added to the Wesley Chapel charge the last week and an equal number to the other Churches.

Yesterday afternoon, I stepped into the Cumberland Presbyterian Chapel and found a large and serious assembly. Prayer meeting was led by a lay brother and well led. A committee from several churches has the direction of worship. Here they hold it. A Presbyterian brother, as I said a layman, conducted the services, in turn. Though a stranger there, how refreshing to my soul were these hearty, voluntary services. The leader was giving out, as I entered, that delightful hymn—

"Guide me, O thou great Jehovah!
Pilgrim through this barren land,
I am weak, but thou art mighty,
Hold me with thy powerful hand:
Bread of heaven!
Feed me, till I want no more."

All the people lifted their voices in praise and kneeled in prayer. May the time come, when in any place upon which a stranger falls, he can go to a prayer meeting! Things go on earnestly, but quietly: they move at a rate at which they can keep moving year after year. There is no *natural* limitation, therefore, to the movement.

Memphis: I have long wished for a personal inspection of this hill and the city set on it.—Its growth, since 1840, has been at prodigious strides. My friend, Miles Owen, Esq., took me over and around the city yesterday forenoon, in a ride of two or three hours. There is room outside of the town, if not in its corporate limits, for spacious grounds and roomy residences.—To the distance of three miles are cottages and villas—"homes" in every aspect of beauty and comfort. Instead of the blue grass grows the clover. Oak trees make the forests. The pine is nursed in their gardens, like a hot-plant, and a lady showed incredulity at my report that in Louisiana we make fence rails out of magnolias. Elmwood Cemetery, a forty-two acre lot, a mile or two from town, has received only a few instalments of mortal dust. There are buried my friends Revs. E. R. Porter and W. C. Robb. Soon here, as elsewhere, the necropolis will number more than the living city.

The navy yard has been given over by the U. S. government to the city. It lies where Wolf river empties into the Mississippi and has large buildings. A free school was emptying a living, laughing current of hopeful humanity from the main building, as I passed. Happy commutation—a free school in the place of an armory and such like.

Three railroads bring their tribute here daily: one (that connecting with Charleston, S. C.) finished; the others every day reach out further, southward and northward.

The papers to-day announce that the damage sustained by this road, on account of the late heavy rains, is so far repaired as to enable the trains to run through from this city to Stevenson regularly, with only a half hour's delay at Tuscumbia. The gap at Tuscumbia will be closed up by Wednesday at farthest, and the trips continue as before.

Arrangements have been made by Col. Samuel Tate, the President of the Memphis and Charleston Railroad Company, who has just returned from N. Orleans, by which the Jackson railroad is made the main stem of a through route by several diverging lines, upon each of which through tickets are to be had here.

The arrangements include the Jackon company for the use of their road to Jackson and Canton; the Southern company, whose road crosses the Jackson road at Jackson and extends to Vicksburg; the Mississippi Central road, which is completed to Goodman, in Mississippi, from which place stages will transport passengers over the unfinished road eighty-two miles to Water Valley on the upper section, and thence the railroad transportation will continue to the junction with the Charleston and Memphis road, which is within three hours of Memphis northwardly, and eastwardly extends to Charleston, Savannah, and all the southern Atlantic cities; and by the East Tennessee and Virginia road directly to the Virginia Springs, Washington City, Baltimore and the northern Atlantic cities.

Passengers wishing to avoid the staging can go by railroad to Vicksburg, and thence by steamer to Memphis, and take the railroad thence; or, they may take the packet directly to Memphis, and the railroad thence. On the East Tennessee railroad, the gap for staging was reduced about the middle of this month to only thirteen miles, and the cars will run without interruption all the way, by the 1st of May. Passengers may thus obtain through tickets via the packet line and Memphis, via the Jackson railroad, Vicksburg and Memphis, or via the Jackson road, the Mississippi Central and Grand Junction to the Memphis and Charleston railroad, and via that road on any preferred route, to any of the principal places of the North and East.

The schedule time by the last named route, via the Jackson road and the Mississippi Central, is to be four days and a half to New York; and the parties have offered to contract for the delivery of the great northern mail within that time. This includes eighty-two miles of staging in Mississippi. The prospects for the completion of the railroad on that line are very encouraging. The whole of the track has been graded, and iron provided for a considerable portion. And it is confidently believed that the contract will be made, in which event the entire road will be ready for use by the beginning of next year, and the schedule time from N. Orleans to New York will be reduced to three days and six hours.

I must say a word about this Gayoso House. It is a specimen, I take it, of progress and popular taste here. For elegance and completeness of furniture, airiness of apartments and comfort generally, it is unequalled by any thing in its line I have anywhere seen. Col. Cockrill, the proprietor, shows bills for furniture alone reaching $110,000. In a press, 800 guests can be accommodated. Think of a thousand linen sheets, eighty solid mahogany bedsteads and spring mattresses more, and other trifles in keeping and proportion.

Connected with the building is an apparatus for supplying the building with gas lights.—The Brussels carpets and marble mantels, all through the house, the frescoed walls and silver ware, are a luxury to look at; more so to use. The people are a power, now-a-days. The people afford palaces now: the community principle reaches its highest achievement, economically, in such a hotel as this Gayoso. The commissary department is worthy of these surroundings.

The river rises. I hope your low grounds can take a few inches more. H. N. M.

Reply to Theodosia Ernest.—We are requested by the author to say that the *name* of his book is not "Theophilus, or *the Trial of Faith*," as inadvertently stated by our correspondent "M." but Theophilus Walton, or the Majesty of Truth, a Reply to Theodosia Ernest." See advertisement.

THE GENERAL CONFERENCE.

The question is frequently asked, (says the Nashville Christian Advocate,) "What will the General Conference do?"

To this we cannot be expected to give a definite or satisfactory answer. The usual business, of course, will come before the body, viz: A review of the administration. This will refer to the manner in which the Bishops have administered the government, and the Annual Conferences have applied the law in all cases affecting in any wise the general interests of the Church and the rights and privileges of the ministry and membership. The publishing enterprise of the Connection will demand special attention and will elicit much discussion. All feel the importance of this great department of the Church, and each member will give it his best and most matured thoughts. We shall not expect a full agreement upon all the questions involved; but we sincerely hope there will be, in the end, harmony of action. Sectional and local feelings and interests must yield to the general good, and brethren must be willing to sacrifice personal or local advantages, in order to secure the prosperity of our common Zion.

The Missionary and Educational interests of the Church will employ much of the time and attention of the body. These are among the most important items that will be considered by the General Conference. We sincerely hope a new impetus will be given both to the one and the other.

The boundaries of the Conferences, the change of the General Rule on "the buying and selling of men, women, and children, with an intention to enslave them," and the general financial interests of the Connection, will call forth, probably, a good deal of able discussion.

One other topic may be introduced, concerning which, however, we anticipate but little discussion; we mean "Lay Representation." In a few instances we have seen some inklings of a desire or purpose to have this question brought before the Conference in a shape that might lead to a general discussion, but we apprehend nothing serious will come of it.

Though our enemies are to be prayed *for*, God's enemies, as such, are to be prayed *against:* and when we see some of God's enemies remarkably humbled and brought down, that is an encouragement to us to pray for the downfall of all the rest.

DEATH OF REV. DUDLEY A. TYNG.

Zions Herald gives the following account of the closing hour:

"Smitten down by an accident, in perfect health, it might be expected that the instincts of life would make the thought of death terrible. It was not till an hour before he breathed his last that he had any expectation that he should die. But when it was announced to him, he at once exclaimed, 'Then it is well—it is very well! God's will be done.'

"The Philadelphia Press says, that then, after a few moments of composure, he called his friends present and the members of his family to his bed-side, to bid them a last farewell. He thanked his physician, who is not a professing Christian, for his kind attention, warning him with great earnestness to lose no time in giving himself to that Savior who was now sustaining him in the hour of trial. To each of his children he gave an affectionate farewell, hoping that, by the grace of God, and the care of a devoted mother, they might be early brought 'to know their Savior.'

"To his wife, who has attended to him with so much affection and fidelity, and through his illness, he included in his parting words the request that she would use her endeavors to bring their boys up to the ministry. He was now to say farewell to his venerable father, the Rev. Stephen H. Tyng, D. D. Taking his aged parent by the hand, he said with much earnestness, 'Stand up for Jesus! father; stand up for Jesus! and tell my brethren in the ministry, wherever you meet them, to stand up for Jesus!'

"At the close of this solemn ceremony, feeling that he was approaching his end, he requested those around him to sing a hymn. After a moment of silence, his own wife, notwithstanding the solemn circumstances under which this request was made, commenced singing the beautiful hymn—made doubly so by its appropriateness to the occasion—beginning,

'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"The hymn was sung, and even while the echoes of that mournful strain yet floated in the air, the spirit of Dudley A. Tyng took its flight to other, and, as we have reason to believe, more blissful realms.

"At the meeting in Jayne's Hall, on Tuesday, a very singular fact was referred to in connection with Mr. Tyng's recent sermon in that hall, to an immense audience, from the text of scripture, 'Ye that are men, go and serve the Lord.'

"Toward the close of his eloquent discourse on that occasion, he asked pardon if he had said anything to offend his congregation, but adding, 'I must tell my Master's errand, and I would rather that this right arm (placing his left hand upon it where it has since been amputated) were amputated at the trunk, than that I should come short of my duty to you in delivering God's message.'

"The bold anti-sectarian principles of Mr. Tyng, and the cordiality with which he fraternized with his brethren of all denominations, endeared him to the hearts of thousands."

DR. MYERS AND THE METHODISTS OF CHARLESTON.

The following account of a pleasant incident in an editor's life, we find in the last *Southern Christian Advocate.* No doubt the Doctor deserves it all and more also. The Methodists of New Orleans have no idea of losing their editor. If they had, he would not have left without a substantial token of their affectionate regard. We hope there are no *possibilities* in his case.

"Many members of all the M. E. Churches in Charleston, with a desire to express their affectionate regards for the Rev. E. H. Myers, D. D., Editor of the Southern Christian Advocate, authorized a committee to surprise him, in his office on the 23d inst., with a beautiful and substantial token of their good-will. His term of official service being about to expire, and the contingences of the itinerant life rendering it *possible* that he may be transferred by the approaching General Conference to other duties, it was felt proper to convey to him a testimonial of their high appreciation of his zealous and efficient labors for their spiritual good. C. A. Greaser, Esq., the spokesman on the occasion, in a few feeling and suitable remarks made in behalf of the brethren, presented him with a valuable gold watch, on the exterior of which his name is beautifully engraved—and on the inside is this inscription—

'A Token of Esteem and Affection from Many Methodists of Charleston, S. C., April, 1858.'

"Dr. M. responded in a peculiarly touching manner. He evidently was deeply affected, and appreciated the feelings that prompted the gift. Long may he live to bless the church with his labors in the pulpit, and his pen in the chair.

"As soon as this ceremony was over, the Rev. James Stacy arose, and in behalf of the Pastors of the several M. E. Churches in the city, presented Dr. M. with a beautiful gold-headed palmetto cane. This was an agreeable surprise to the lay brethren present, and added no little interest to the occasion. Mr. Stacy's remarks were exceedingly appropriate, and the reply was in keeping with the cordial and affectionate sentiments uttered by him. All eyes were suffused with tears, and every one felt the blest influence of

'The tie that binds
Our hearts in christian love.'

"On the head of the cane is this inscription—'E. H. Myers from the Pastors of the M. E. Church, South, Charleston, S. C., April 23d, 1858.'

"Then follow the names of the P. E. of the Dist. and the ministers stationed in the city.—The benediction was then pronounced by Rev. W. Martin."

DR. W. T. HAMILTON.

From the following extract it will be seen that the Rev. Dr. W. T. Hamilton, who fell so sadly a few years ago, has been restored to membership in the Presbyterian Church, by the Presbyterians of South Alabama:

"An application was received from Dr. W. T. Hamilton, formerly of Mobile, praying that the sentence of suspension from the membership of the Church resting on him might be removed. This petition, together with the certificates of eight or nine ministers and laymen, personally acquainted with Dr. H., and now living in his neighborhood, clearly showed to all the members of Presbytery, that no good reason exists why the sentence of suspension should not at once be removed from the applicant. The documents were heard with the greatest interest, and every heart was filled with gratitude to God for the unmistakable evidence they afforded of the prudence of Dr. H. The whole matter was referred to the Judicial Committee, who at a subsequent session brought in a report recommending the removal of the sentence of suspension from Dr. H., and directing him to seek admission to the communion of the Church, where he might find it most convenient."

Missionary Intelligence.—Rev. John Wilson and wife and Rev. D. McGilvery have sailed for the mission of the Presbyterian Board at Bangkok, Siam; and Rev. H. V. Rankin and family, Mrs. Rev. T. L. Nevins, and Mr. William Gamble have returned to the mission of the same Board at Ningpo, China. Miss Emma G. Jones has returned to the Episcopal mission at Shanghai, China.

THE LATE FROST.

IN MISSISSIPPI.

The Yazoo Banner, of the 30th ult., noticing the recent frosts, says:

We are glad to learn from several of our neighboring planters that the cotton has sustained no injury here. The corn, we learn, is slightly injured; but the fruit has escaped unharmed, as far as we can learn.

The Kosciusko Chronicle, of the 30th ult., reports "a heavy frost" in Attala county on the night of the 27th, but has not a word as to the damage done thereby.

The Aberdeen Sunny South, of the 29th ult., the Carthage (Leake county) Herald, of the 30th, and the Port Gibson Herald, of the same date, have not a word about frost.

The Jackson Mississippian reports several frosts last week, "very seriously damaging the cotton crop."

The Natchez Free Trader, of the 30th ult., says:

The chilly weather of a day or two past, accompanied with frost, has had a deleterious effect on vegetation, affecting the young cotton, fruit trees and the gardens, not as seriously, however, as we at first surmised.

The Mobile Mercury publishes the following extract from a letter from a gentleman of Crawfordsville, Miss., the centre of the fine cotton region of that section, to his factor in Mobile, dated 28th ult:

Persons have been in to-day from different parts of the neighborhood, and I have made general inquiry as to the extent of the damage resulting from the late frost. In some instances the cotton is all killed, but the prevailing opinion is that there is seed enough to replant the portions of plantations which have been so injured as to make this necessary. Corn, they think, is not injured at all. There is plenty of fruit left unhurt. Wheat is not hurt. For the quantity of frost, it did very little real damage.

IN EASTERN TEXAS.

The Dallas Herald, of the 17th ult., says:

A gentle "norther" sprang up on Sunday morning, running the mercury down below 30°. It continued cold, and there was a slight frost in places on Sunday, Monday and Tuesday nights, but fortunately not enough to do any damage. The ground happened to be very dry, or it might have been otherwise. The frost was most perceptible on Tuesday night. The weather has now moderated. This cold weather was accompanied by heavy gales of wind, which together have given corn, vegetables, etc., a backset.

IN LOUISIANA.

The Plaquemine (Iberville) Gazette, of the 1st inst., says:

We had unusually cold weather during the greater part of this week. On Tuesday there was a slight frost, and overcoats during the entire day were not uncomfortable; and fires every morning were necessary as they were in December.

The West Baton Rouge Sugar Planter, of the 1st inst., reports the weather growing very warm though windy, and the crops promising finely.

The Bayou Sara Ledger reports frost on the mornings of the 27th and 28th ult., and that little damage was done to the crops.

The same paper says the Methodists are holding daily and nightly revivals in Bayou Sara, and it is understood that more than twenty persons have already joined the church.

The Concordia Intelligencer, of the 30th ult., reports frost on two mornings of last week, "severe enough to shew upon the young cotton."

The Donna Ceres says the inhabitants of the lower portion of Bayon Terrebonne, are beginning to suffer from the effects of the crevasses on the Bayou Lafourche.

IN ALABAMA.

The Demopolis Gazette, of the 30th ult., says:

We have had quite a cold spell of weather of several days duration. On Tuesday morning there was abundance of frost seen throughout the vicinity, but strange to say, the gardens escaped unscathed, and not a vestige of it can be seen even on the most susceptible and delicate plants. The extreme dryness of the atmosphere no doubt accounts for this. The cotton, although of course a little sickened by the cold weather, has also escaped.

The Marion Commonwealth, of the 28th, speaks of considerable frost in that locality on that and the morning previous, and adds, "Vegetation, so far as heard from, has not been damaged to the serious extent which might have been expected."

The Montgomery Advertiser, of the 30th, says it has no accounts of any serious damage in that county by the recent frosts.

The Montgomery Confederation, of the same date, says:

From observation in Lowndes and Autauga counties, we are satisfied that the recent frosts have been productive of no serious damage to the growing crops. It is true that on light, sandy lands, where the substance has been worked out long ago, cotton and corn look weakly and sick; but a few days of dry, hot weather will repair all the damage. On strong lands, particularly the red and black mulatto, the plants are looking remarkably sprightly and vigorous. Fruit remains unharmed.

The Eufaula Spirit of the South, of the 27th ult., says a white frost was very noticeable in some places on the 24th, but no injury had resulted from it. Crops of all kinds were looking unusually well.

IN GEORGIA.

The Columbus Sun, of the 28th ult., says:

We had another slight frost yesterday morning, but so far as we can hear it did no material damage to vegetation—or rather, we have not heard of its killing anything. But that it will injure cotton to some extent, no one acquainted with the growth of that product can for a moment doubt, as even cold mornings, without any frost at all, will give it what the planters call the "sore shin," and stunt it so much in its growth that it will take it some time to recover from it. We understand the frost a few days since had a very bad effect on the cotton in some localities, causing it to turn yellow and to look very sickly and puny, and in some places even some of it is dying, but we think this does not exist to an extent that will perceptibly affect the amount of the growing crop. The weather was quite cool all day yesterday.

The Augusta Evening Dispatch, of the 28th ult., says:

There was considerable frost in the vicinity of Augusta, this morning. Some report cotton injured, but we are disposed to hope that no serious damage has been done. It is still cold and windy.

A letter to the Dispatch, dated Calhoun, Ga., April 27, says:

We had a light frost with ice last night—killed down corn, potatoes, beans, etc., cotton, where there was any up, and slightly injured garden truck generally; fruit and wheat not seriously hurt, though the prospect for wheat is not as flattering as it was a few weeks since.

The Atlanta American, of the 28th, says:

Yesterday morning there was considerable frost and ice in this locality—and also a heavy frost this morning. Much damage has been done to vegetation in low situations. So far as we have been able to ascertain, the wheat and fruit crops have received but little damage.

THE RIVER—HIGH WATER.

Overflow of the River Up-Town.—On Monday the river began washing over the levee at several points up-town—opposite Josephine, Felicity, and Race, and Basin streets. In the evening the overflow was more brisk, owing, it was said, to the joint influence of a rise in the river and an adverse wind. The water, washing over at the different points, had the effect of swamping the streets in the vicinity, and Monday night Tchoupitoulas street, along by the cotton presses, was not to be traversed without wading. The overflow, however, is a trifle compared with a crevasse. The proper authorities were looking after the matter in the evening, and, unless the overflow shall subside of itself, it can be stopped very easily to-day.

Crevasse at Mme. J. M. Labranche's, St. Charles.—We learn, that about two o'clock Saturday morning, the levee, on the plantation of Madame J. M. Labranche, on the right bank of the river, in the parish of St. Charles, near opposite the Red Church, gave way and before daylight the breach was 75 feet wide and the water was rushing through it with a fall of eight feet, and making a roar that could be heard for miles. All the forces of the neighborhood were promptly sent to aid in endeavoring to stop the breach, and some are of opinion that they will be successful. It is to be hoped they will, for otherwise the consequences are likely to be very disastrous. There is said to be a considerable quantity of sugar on the plantation itself in danger of being lost; the neighboring plantations and the Opelousas railroad must suffer greatly.

Reports Monday night were very encouraging. It was stated that command of both ends of the break had been secured, and that Mr. Bailey, Chief Engineer on the Opelousas railroad, who had been summoned to take charge of the work, was quite confident of the break being soon stopped.

The Bell Crevasse.—The work on the Bell crevasse is still continued from both ends, but as yet with no effective result, and with scarcely improved prospects. The piling from the lower end is filled in and firm; that from the upper end appears of dubious stability; the interrupted distance open in the centre is about seventy feet; no attempt has been made to replace the piling washed away, and the river has appreciably risen during the past day or two. The contractor expresses confidence of being able to accomplish the closing of the breach, however.

The water having overflowed the Zeranger swamp, the Opelousas cars now stop at the twelve mile station. The road is pronounced to have sustained no damage.

The River.—The river is now higher opposite this point that it has yet been. It is forced on the levee at two or three points—as at the tobacco warehouses, for instance—by every high gust; but no danger seems to be apprehended. Accounts from above report it to be rising there also, and give accounts of overflows of great extent.

The Opelousas Railroad.—The cars of this road now stop at the twelve mile station, at Mr. Waggaman's plantation. The water from the Bell crevasse has overflowed the low ground above it in the rear known as the Zeranger Swamp, and prevented the cars from making their former stopping places. Mr. Seger yesterday examined all that portion of the road which is overflowed and pronounces it uninjured.

Vicksburg, May 3.—The river opposite this point continues rising at the rate of an inch every twenty-four hours.

A report reached us to-day that there had been a break in the levee at Point Leck-O, some 400 or 500 yards in length, that the rush of water through it could be heard for two miles, and that no land was to be seen for many miles round.

The accounts brought by the steamboat St. Nicholas are that the river continued to rise all the way as it came down; that Cammack's land ing and the country round about were overflowed, and that the land covered by the water which had poured in through the break in Henderson levee, below Warrenton, extends for ten miles in length and three in width.

ELEPHANTS IN INDIA.

A Calcutta correspondent of the New York Commercial Advertiser, in giving an account of a visit to Barrackpore, says:

"We saw the recently-arrived elephants from Burmah; they looked in good condition. There were ninety of them at the stables, and many were traveling about through the different streets and roads. I had a short ride upon one of the largest, who kneeled down to enable me to mount, and some of them made us a salaam with their trunks when told to do so by their keeper, or 'mahout,' as the driver is called. They are intelligent animals. A story was told me of a number of elephants in one of the Mofussil districts. One of them had committed a fault in refusing to carry a slight additional burden when told by the mahout that he would get extra grog for it. He was tried by court martial in the presence of twenty of his elephantine brethren and convicted, and on the keeper's reading the sentence, all raised their trunks in acknowledgment of its justice! Another was appointed to flog him, which he did by giving him fifty lashes with a long chain twined about his trunk, and the culprit received the whole meekly, well knowing he deserved it. They are very cunning as to weighing their food with their trunks when on a march, and if there is an ounce short they discover it, and insist on the regular allowance. When traveling they each have a gallon of grog a day, just as sailors and soldiers have their glass. These animals were at Barrackpore, recruiting after the voyage, and were soon to be sent up the country to serve in England's cause."

TAKING THE CLAWS FROM A TIGER'S FEET.

For some time past it had been observed that a splendid tiger in the menagerie of John Robinson, whose animals have been wintering here, was suffering from pain in the fore feet, and it was finally concluded that the claws were growing upward into the flesh. On Wednesday preparations were made for removing the claws. Ropes were passed around the body of the animal, and by means of which he was hoisted from his feet and suspended from the top of his cage. Another rope was then slipped around each fore-paw, which was pulled out of the cage between the iron bars. By means of instruments, the claws upon both fore-feet were then removed, and it was found that two or three of them had grown up into the flesh nearly half an inch, and others a less distance. As might have been expected, his tigership expressed his opinion of the surgical operation in the loudest manner.

Cincinnati Gazette.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Marriages.

Married—On the 28th ult., by Rev. P. H. Dicenwerth, Mr. B. G. CREW, of Yazoo county, Ms., and Miss ELIZABETH F., daughter of Frederich G. Smith, of Tensas parish, La.

On the 20th ult., by Rev. Dr. Rivers, Hon. J. H. TRIMBLE and Miss ANN S. HARRIS, of Russell's Valley, Ala.

Printer's fee (a new subscriber) received.

Special Notices.

SECOND ROUND QUARTERLY MEETINGS
New Orleans District.

Morgan Street, May 9th; Q. C. 10th, at 7 P. M.; L. F. 10th.
German Missions, May 16, Dryades Street; L. F. Dryades, 16; Q. C. 14, at 8 P. M. at Dryades.
Laurel and Boutigny, at Laurel, May 23; Q. C. 21, at Laurel.
Baton Rouge, May 29 and 30.
Plaquemine and Gros Tete, June 5 and 6 at Gros Tete.
New Orleans Circuit, June 13 at Gretna; Q. C. at Carondelet 11th.
Carondelet, June 20—L. F. 21; Q. C. Friday night 18th, at 8 P. M.
Lafourche and B. Black Circuit and Mission, June 26 and 27, Napoleonville.
Thibodaux, July 3 and 4.
Felicity, July 11; L. F. 12; Q. C. 13.
Atchafalaya, July 17 and 18.
Wesley, Soule and Winans, Q. C. June 12 at Carondelet.

J. B. WALKER, P. E.

SECOND ROUND QUARTERLY MEETINGS.
Lake Providence District.

Winsboro' circuit, at Winsboro', May.....8—9
Sicily Island Mission.
Richmond circuit and Madison mission, at Willow Bayou chapel, May.....15—16
New Carthage Mission.
Trinity circuit, at Wesley Chapel, May.....22—23
Concordia Mission.
Waterproof circuit, at Tensas chapel, May.....29—30
Tensas Mission.
Carroll circuit, at Solitude, June.....5—6
Providence circuit, at Pecan Grove, June.....12—13
Carroll Mission.
St. Joseph circuit and mission, June.....19—20
Ion circuit, June.....26—27

The District Steward's Meeting will be held at Waterproof Wednesday, May 5th. Business of importance—full attendance needed.

LEWIS A. REED, P. E.
Waterproof, April 19, 1858.

SECOND ROUND QUARTERLY MEETINGS—
Ouachita District.

Ouachita, at Mars Hill, June.....5—6
Dugdemona, at Lebanon, June.....12—13
Bro. Bellamy in charge.
Winnfield, June.....19—20
Jackson, at Center Camp Ground, June.....26—27
Minden, at Cross Roads, July.....3—4
Homer, at Homer, July.....10—11
Farmerville, at Lisbon, July.....17—18
Monroe, at Monroe, July.....24—25
Hastrop, at Oak Ridge.....July 31—Aug. 1

There will be a District Steward's Meeting at Mars Hill, Ouachita circuit, June 5.

R. R. R. ALEXANDER, P. E.

SOUTHERN UNIVERSITY.

The annual meeting of the Board will be held in Greensboro', Ala., on Wednesday, the 9th of June, at 9 o'clock A. M. A full attendance of the Trustees is earnestly desired.

E. WADSWORTH, Cor. Sec'y.
April 16, 1858. 4t

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antinomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

All at Nashville prices.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

RAINY SUNDAYS.

The following capital plan to get people to church on rainy Sundays, is narrated in the *New Covenant:*

A good story is told of Rev. J. Burchard, of Watertown, N. Y., the famous revivalist, we suppose. We fear that his course would not succeed in all places; for some people have a terrible horror of a church on a rainy day. The story is that the Doctor told his parishioners he should reserve the best efforts of his mind for rainy days—and the worse the weather, the better should be his sermons—and he kept his word. The consequence naturally was, that his church was never so well filled, as in wet weather; and the harder the rain poured down, the more the people poured in, until it finally became his practice to pray the Lord to bless his flock with rainy Sundays.

THE ISLE OF PERIM.—The peace of Europe is now endangered by the claims set up by both England and France to the little island of Perim, about five miles in length and a barren rock, at the entrance of the Red Sea. The traffic between Europe and India ought naturally to go across the Isthmus of Suez, by the Red Sea. France wishes for a canal across the isthmus, and England for a railroad over it, and the possession of Perim is of great importance to England. She will probably take it, and ask France no questions.

LIST OF REMITTANCES

Received through the postoffice during the month of April.

J. D. Adams $6, M. S. Andrews $4, L. Armitage $2, T. S. Abernathy Sr. $1.

W. S. Brown $2, J. Bellew $5, F. M. Bradley $2, T. O. Byrd $2, H. M. Booth $5, J. Bancroft $6, M. S. Benton $1.50, W. J. Blocker $2, E. Bodie $2, F. J. Brandon $10, F. Bryant $2, W. T. Blackshear $2, J. W. Brandon $2.

J. A. Clement $5, D. C. H. Connerly $1 25, H. Chevis $2, A. H. Chappell $2? J. Carruth $2, J. Carnes $2, A. J. Coleman $14, T. P. Cryaues $13 15, J. D. Cameron $6, T. H. Carson $2, T. R. Curtis $5, W. T. Capers $2, W. Copeland $2, J. B. Cottrell $80, H. Claysaine $2, T. W. Castle $10, E. A. Campbell $2, N. Clary $2, E. G. Carson $2, M. Cooper $2.

B. H. Davis $2, S. Durham $2, J. W. Daly $6 50, W. P. Dickenson $1, B. S. Daniels $2, R. J. Duke $1.

W. East $2, J. W. Evans $2.

E. A. Flowers $5, W. Ford $5.

J. C. Gordy $2, A. J. Gee $2, J. H. Gee $2, W. H. Gill $2, W. Grymes $2, A. M. Gurley $2, J. V. Grifling $10.

M. Hooge $2, G. Hawkins $15 J. C. Hockabee $2, R. C. Hyason $2, H. H. Holstein $2, R. Holmes $2, S. Hammett $2, H. J. Harriss $10, K. Harrington $2, E. C. Hardy $6.

J. E. Jones $4, L. Jackson $2, S. Ireland $2, S. W. Jenkins $5, J. A. H. Jones $20, J. Knight $2.

J. B. Lossiter $2, H. T. Lewis $5, G. C. Light $15, M. H. Laughter $8, T. Lowell $2 50.

A. S. Miller 2, A. H. Miller 2, J. McNeill Jr. 17, H. H. Montgomery 10, A. Motley 2, R. A. Markham 1, C. N. McLeod 20, M. Murray 4, T. L. McGaw 2, W. P. Myers 2, W. G. Myers 2, J. Mann 2, G. J. Mason 4, T. H. McCheldon 6 50, W. F. Miller 10, G. D. McConnell 2, J. B. Morton 2.

W. B. Neal Jr. 5, A. E. Nicholson 2.

T. Pugh $2, S. F. Pilly 2, C. Powell 10, W. J. Powers 5, J. A. Peebles 2, D. Pource 10, R. Parvin 5.

C. F. Quelmalz 4.

J. M. Rush 2, E. Robinson 5, B. B. Ross 2, A. Ray 2, E. Rogillo 2, J. B. Ramsey 1, G. Roth 2.

R. M. Sanders 2, D. H. Smith 10, J. J. Smith 2, J. H. Stone 5, S. M. Sims 2, C. Scott 5, R. Sullivan 2, W. Smith 2, J. W. Scott 2, W. H. Seat 2, W. H. Saunders 14 50, W. A. Sampey 6.

H. Travis 5, O. M. Thompson 2, R. J. Terrell 2, H. Turner 2, W. S. Townsend 10, S. P. Taylor 2, W. C. Turner 5, G. R. Talley 10.

S. Wells 2, T. B. White 6 50, T. Williams 2, J. L. Williams 2, J. W. Williams 10, A. Wilson 2, C. N. Ward 2, J. L. Wright 9, Mrs. Waterman 3.

W. Young 2.

PERSONS WAITING IN THE OFFICE will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

THOSE WRITING TO DEPOSITORY will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or better still, write it on separate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from as well as the one changed to.

THE WOMAN WHO LIVES WITHOUT EATING.

We have published several letters (says the *Advocate and Journal*) respecting this extraordinary case of suffering; they are important to scientific men, and painfully interesting to all; but perhaps we have given enough on the subject. Some letters on hand we must omit. The following from our friend, Rev. S. P. Williams, we give as the last; it cannot fail to interest and touch the heart of the reader;

"Mrs. Hayes is not yet dead: I have seen her several times. And after reading all that has appeared in the Advocate in regard to her, venture to communicate a few thoughts upon her case. Before she passed into this peculiar and afflictive condition, her health was for some length of time extremely poor. She ate but little, and that little occasioned a considerable amount of suffering. Sometimes it throws her into spasms. For nearly a year before she ceased to take refreshments altogether she lived wholly, or nearly so, upon the juice of dried raspberries, until that became a source of suffering. Then, for a time, she took occasionally a small quantity of cold water; and it is now nearly a year since she swallowed any liquid, to the knowledge of any one.—Indeed I have no doubt that a tea-spoonful of liquid put into her mouth would be the occasion of her death, unless the spasmodic action of her throat should expel it. Any person to see her ten minutes must be satisfied that there is no deception in her case. Her head and shoulders, one or the other, are in perpetual motion. She is frequently thrown forward, until she is nearly doubled together, and then the head thrown back, and her neck literally doubled, and the body forced back, and the whole face, chin and all, entirely buried in the pillow. This is done several times successively in less time than I take in writing it.—The last time in the series the face will remain nearly buried in the pillow, and she does not breathe for ten or fifteen minutes. Once she remained sixty-two minutes without breathing. When this is over, and the spasm passes off, she struggles for breath, and her head is rolled from side to side almost with the velocity of lightning for a moment or two; the face becomes red with the rush of blood to the head, and the skin quite moist with perspiration.—Then the spasm subsides into a gentle motion of the jaw and shoulder, keeping time, as one would think, with the action of the heart. Her skin about the face, neck, chest, and hands is delicate and healthy as the skin of an infant. The pulsations of her blood about the chest, neck, head, and arms, though exceedingly delicate, are quite regular. Her hair does not grow, nor is it worn off her head, as one would naturally suppose; except a little just upon the crown. The action of the liver is entirely suspended of course. The action and state of the lungs are perfectly healthy. They have been thoroughly examined by skillful physicians with the aid of a stethoscope, and are supposed to be perfect. Her nourishment is wholly from the atmosphere. The last nutriment, indeed the last swallow of water, she was known to take was in the last of June, 1857. The last time she was known to be conscious was last December. When she comes out of these long spasms she seems to cry for a moment, like an infant in distress.—At such times her husband thinks she may be conscious. It is most distressing to hear it.—She is not above the ordinary laws of disease. She has recently had a thorough case of the mumps, precisely as others have them. Her nails upon her fingers, like her hair, do not grow at all."

MADAGASCAR.—There has been another outburst of persecution under the cruel queen of this Island, following the expulsion of a number of Frenchmen from the capital in July last. Thirteen persons were stoned to death, and their wives and children reduced to slavery; between fifty and sixty were subjected to the ordeal of the Tangena or poisoned water, eight of whom died; nearly sixty were bound in chains, two of whom died; and a number more were reduced to slavery.

WATER IN THE DESERT.—Five Artesian wells have been bored in the desert of Sahara since May, 1856, all of which yield a plentiful supply of water, to the unbounded joy and gratitude of the natives. One of these wells was solemnly consecrated by the Marabouts, and named "the well of peace," another "the well of bliss," and another "the well of gratitude."

We take pleasure in publishing the following circular. It well explains itself:

"MESSENGER AND PORTFOLIO."

The Heracean and Eclectic Societies of the Columbus (Miss.,) Female Institute, propose to publish a journal, entitled as above. It will be divided into two equal compartments, one of which, the "*Messenger*" will be under the control of the Heracean Society, and the other, the "*Portfolio*," under the control of the Eclectic Society. The Editors will be chosen from their own membership.

The design of the publication is, *primarily*, to foster and encourage, among the young ladies of the Institute, the art of literary composition; *secondarily*, to furnish their friends and the public with a readable and instructive Family Paper—a paper which, by its genial vivacity, and its sincere advocacy of "the good, the beautiful and the true" wherever found, will always be a grateful visitant of the family fireside.

In the realization of their secondary object, they will receive efficient aid from some of the best writers in the country.

For the paper and its engagements, the subscriber holds himself responsible to the public. It will be issued semi-monthly, beginning about the first of March.

TERMS:—One Dollar per annum, invariably in advance.

Persons receiving this circular, are requested to act as agents.

All communications should be addressed to the undersigned.

B. F. LARRABEE,
Columbus, Miss.

HE DIED AS THE FOOL DIETH.

A correspondent of the Marysville (California) *News* communicates the death of John Thomas, at Deer Gulch. He had made a bet of $10 to $5 that he could "hold his breath" a longer time than Ephraim Marringer. They were both robust miners, and Thomas said he would "wit the five or burst!" Mr. Smallwood gave the word, and both drew in a long breath. Second after second rolled away into minutes, one—two—three minutes—and Marringer gave in with a loud puff, not being able to stand it longer. At this the spectators raised a loud laugh, but Thomas gave no sign or motion to show that he was aware of his having won the wager, but sat, with his head bowed upon his breast, still—immovable!—"Hallo, Thomas! Old fellow! You've won! What are you setting there for! Get up and stand treat," some one said to him. Not replying, the company became alarmed. They shook him—raised him from the chair—he was dead. A *post mortem* examination showed that the heart had been completely burst asunder, causing death instantly.

General Intelligence.

WEALTH OF ILLINOIS.—According to the returns of the county assessors of Illinois to the State Auditor, the aggregate value of real and personal property in that Commonwealth, (omitting several counties not yet received,) amounts to $403,477,367, being an increase of $72,227,240 over the total of the year 1756, or 22 per cent. difference in two years. As the assessors' estimates are always considerably below the real value of the property, the actual increase of wealth in the State during the period specified is probably near one hundred millions. This enormous expansion enables us to appreciate the rapid progress of Illinois since the commencement of the railway era, which has built up a great commercial mart on the lake shore of the State, and opened to the prairie farmers the markets of the Atlantic seaboard.

HANDSOME MOUNT VERNON CONTRIBUTION.—On the 22d ult., the Mount Vernon Association at Richmond, Va., received a check for eight hundred dollars from Wm. H. Brune, Esq., of Baltimore, treasurer of the Norfolk and Portsmouth fund. This sum is the unexpended balance of the amount subscribed by the citizens of Louisville, Ky., in aid of the yellow fever sufferers at Norfolk, and Mr. Brune has disposed of it as requested by the city council of Louisville.

The ladies of Halifax, N. S., propose to present a magnificent Bible, with a carved bird's eye maple case, to Lady Inglis, "as a token of their sympathy with her privations and sufferings, and estimation of her Christian faith, hope and fortitude, by which she was animated and sustained at Lucknow; and of respect and admiration for its heroic and brave defender, Major Gen. Sir John E. W. Inglis, K. C. B., a native of Halifax."

A CHRISTIAN GOVERNMENT SUSTAINING PAGANISM. There are 8292 idols and temples in the Madras Presidency, India, receiving from government an annual payment of 876,780 rupees. In the Bombay Presidency there are 26,589 temples and idols under state patronage, receiving 305,875 rupees, besides 392,718 as an allowance for temple lands. The entire patronage of the East India Company for all its territories amounts to 1,715, 586 rupees, paid annually in support of idolatry.

THE KING'S FIRST THOUGHT.—Professor Morse states that he was told by Benjamin West, the great American painter, that in 1776, when he was residing in London, he was in the palace painting the portrait of King George III., when a messenger came and delivered to him a copy of the American Declaration of Independence. The king read it, and remarked, "Well, if they can be happier under the form of government they have chosen than under mine, I shall be happy."

A COSTLY HEADDRESS.—The crown of state worn by Queen Victoria on the occasion of her daughter's marriage is valued at $670,000. It contains one ruby and four large diamonds, each valued at $50,000, two diamonds at $10,000 each, twenty at $7,500 each, besides a great number of diamonds and pearls of less value. This large mass of jewelry is seven inches in height and five inches in diameter at the rim, and weighs nineteen ounces ten pennyweights.

INDIA.—According to the latest returns, the area of the British states in India, in Bengal, Madras, and Bombay, is 837,412 square miles, and the population 131,990,901; of the native states in the same provinces, 627,910 square miles, and the population 48,376,247; making the total of British and native states 1,465,322 square miles, occupied by a population of 180,367,148.

All is tranquil at Canton under the rule of the allies, and order has been completely maintained. Yeh, the governor of Canton, was taken prisoner. The emperor of China has declared war against Russia, and the Chinese have commenced hostilities against their establishment on the Amoor river, where Russians had encroached on the Chinese empire.

It is stated in an Athens journal that a manuscript copy on parchment of the Gospels in Greek, and bearing the date 480, has recently been found in the garret of a house in that city. It is said to be in good preservation, and has been deposited in the public library of Athens.

A PRINTING-PRESS IN A HAREM.—A small printing-office was lately sent to Constantinople from Paris. The press is to be worked by the ladies of the harem of one of the great Pashas residing on the Bosphorus.

BARON MUNCHAUSEN.—Miss Brewster (daughter of Sir David) in her "Letters from Cannes and Nice," says: "Baron Munchausen is at Nice. My father met him at a picnic the other day, and heard from him the history of his celebrated namesake. One of his ancestors had a chaplain who was famous for drawing a long bow—told in fact the most false and extravagant stories. His patron, the Baron of those days, wrote a book out Herading Herod, being a collection of still more marvelous adventures for the purpose of shaming the priest; for which laudable design he was punished, by having his own name held up to posterity as the story-teller par excellence." This shows that it is very dangerous to lie, even in jest.—The Munchausens are a Hanoverian family.

[Boston Traveller.

Among the rare and curious books and manuscripts recently sold by auction in London was a copy of Cicero de Senectute et Amicitia, printed by William Caxton, in 1481, which produced the enormous price of $1325. It was formerly the Merly copy, purchased at that sale for $1000 by the Marquis of Blandford, resold at White Knights for $435, and afterward in Trotter Brockett's, for $2400. The London papers report that this was "a remarkable fine copy of a most rare volume."

PAPER FROM MOSS.—The recent invention of Dr. Terrey, of Detroit, demonstrates that excellent paper may be manufactured from moss.—There is an abundance of the article in Texas and Louisiana, and it is expected that a large export will be made of it for the purpose of paper making. The gathering and drying of the moss require but little capital, and a large business can be done in its production and forwarding to market on small means.

CURE FOR THE BITE OF A MAD DOG.—A writer in the *National Intelligencer*, says that spirits of hartshorn is a certain remedy for the bite of a mad dog. The wound, he adds, should be constantly bathed with it, and three or four doses, diluted, taken inwardly during the day. The hartshorn decomposes, chemically, the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. He has also tried it in rattlesnake bites and found it efficacious.

Lord Chancellor Northington suffers much from the gout; and once, after some painful waddling between the woolsack and the bar, in the House of Lords, he was heard to mutter: "If I had known that these legs were one day to carry a Chancellor, I'd have taken better care of them when I was a lad."

An official list of the victims of the memorable earthquake at Naples, on the 16th of December, shows the total number of deaths to have been 9350, and the number of wounded 1359. At Montemurro, alone, 5000 persons were crushed to death by the falling of the houses.

A GOOD TRADE TO FALL BACK ON.—All the princes of the royal family of Prussia, according to an ancient usage, must learn a trade. Prince Frederick William, who recently married the Princess Royal of England, learned the trade of a compositor in a printing-office in Berlin.

CURE FOR POLYGAMY.—*Punch* says that President Buchanan need not throw away powder and shot upon the Mormons. Let him send them fashion books. The necessity of crinoline will destroy polygamy. It will render Brigham Young himself unable to support more wives than one.

Dr. Livingston has returned to Africa in the employ of the English government, and $25,000 have been placed at his disposal for the prosecution of his views.

SUNDAY.—One of the most beautiful expressions of Longfellow is this; "Sunday is the golden clasp that binds together the volume of the week."

NEW ADVERTISEMENTS.

MEXICAN MUSTANG LINIMENT.

Its wonderful effects and consequent popularity—perhaps no article in the history of the Materia Medica ever acquired the same patronage, was subjected to the same number of severe and different tests, and met with so few failures as the Mustang Liniment. It has justly been styled a Panacea for all external Wounds, Cuts, Swellings, Emptions, Sprains, or Bruises on man or beast. It is so far a medicine of surprising virtue, that physicians are compelled to prescribe it; and from some remarkable cures of chronic and distorted Rheumatic cases it has naturally attracted much attention from the first scientific minds of the age. No family can afford to be without a bottle of the Mustang Liniment in the house. *Beware of imitations.*

The genuine is sold by respectable dealers in all parts of the world.

may 1. BARNES & PADK, Proprietors, New York.

The Wonderful Success of Dr. Hostetter's Celebrated and unrivalled *STOMACH BITTERS*, from the time of its introduction to the public, proves conclusively its manifest superiority over any other preparation of the kind now manufactured. Its action on the digestive organs is of the most pleasing character, removing all diseases or morbidity, and giving the system a sound and healthy tone in cases of Dyspepsia, loss of appetite, general debility, or physical weakness, its operation is most beneficial indeed; some of the most direful cases that have ever been under medical treatment have been entirely cured by this great agent. As a bode, Hostetter's Bitters are most delightful, especially before meals.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 58 Front streets, Pittsburg. may 1-4t

TRADE Infernal Irritation occasioned by Worms has a sympathetic influence on the whole system, producing dyspepsia, nervousness, palpitation of the heart, low spirits, loss of memory, fits, and great debility. These complaints are generally ascribed to other causes and useless or worse than useless medicines are prescribed, when a single bottle of Wiser's Canadian Vermifuge would expel the vermicelli and restore the patient to perfect health. In all such cases try the Vermifuge.

Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Chartres st.

WANTED—Three Good Seamstresses, to do piece work. None need apply but the most expert with the needle.

may 1-3t MRS. BOYD, 157 Camp st.

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68 Camp street, next door to Picayune office, New Orleans.

POSSESSES, TYPES, INKS, PAPER, CASES, and Furnishing of every description. Agent for the sale of Robt Hoe & Co's Presses, and James Connor & Sons' Types.

Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER

Constantly on hand and for sale Printing Paper of the following sizes.

21 inches by 28	23½ inches by 31	24 inches by 28	26 inches by 40
22 inches by 32	24 inches by 38	26 inches by 37	28 inches by 42
32 inches by 44		36 inches by 48	

Also, Double Medium Book Papers, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c.

may 20-1y GEORGE H. VINTEN.

SUNDAY SCHOOLS!

The "South-Western Sunday School Union,"

No. 147 Camp street, New Orleans, La., in the Bible House,

KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for cash, at the Catalogue Prices of the Parent Society.

The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.

Address, DEV. E. H. GLEBODN,
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A NEW BOOK.

THEOPHILUS WALTON, or THE MAJESTY OF TRUTH;

A REPLY TO THEODOSIA ERNEST.

By a Member of the Alabama Conference.

TABLE OF CONTENTS.

CHAPTER 1. Love and Marriage. 2. The Great Secret. 3. The Lovers. 4. The Affection of Joseph. 5. The Revival and its Fruits. 6. Confidence is a Jewel.

First Evening.—The word Immerse is not in the Bible; the reasons why, as given by Baptist writers, contradicted by Baptist writers.—The Babel of Baptist Bible Revision overthrown by its own Builders.

CHAPTER 7. Job and his Comforters. 8. The Doubt removed. 9. Review of Theodosia Ernest.

Second Evening.—Trial of the Baptist Canons of Criticism, as laid down by Drs. Carson, Gale, Fuller and others; the Result of a Reduction to Absurdity of Baptist Theory, by proving all Baptists to be enemies of Christ.

CHAPTER 10. New Troubles in the Cabinet. 11. The Day of Trial.—12. The Interview and its Results. 13. Review of Theodosia continued.

Third Evening.—Examination of Bapto and Papillizo; their Classical and Scriptural Use. More Baptist Testimony; Fuller, Gale, Carson, Cox and others.

CHAPTER 14. Narrative continued.—15. Review continued.

Fourth Evening.—New Testament Baptisms. Why was Christ baptized? How was Christ baptized? More Light and more Testimony.

CHAPTER 16. Narrative resumed. 17. Review concluded.

Fifth Evening.—New Testament Baptisms continued. No proof of Immersion in any case.

Sixth Evening.—History of Baptism. Its Early Corruptions. Origin of Baptist Immersion.

Seventh Evening.—Controversy on the Mode of Baptism. Argument from the Greek Classics. Mr. Battle for the Baptist—Mr. Mason for the Pedobaptist side.

Trial and Expulsion of a Baptist Sister for the crime of Communing with the People of God.

Eighth Evening.—Is Infant Baptism of God or Men? The Law and the Testimony. Conclusion.

The work will be ready for delivery early in May. Price One Dollar. Thirty per cent. discount for cash (twenty-five per cent. to wholesale purchasers). The book will be sent by mail, free of postage, on receipt of one dollar. Orders should be addressed to Messrs. Stevenson & Owen, Nashville, Tenn.

a)24-3t

COMMERCIAL.

The New Orleans *Price Current*, of the 5th, says:

With unfavorable weather during a portion of the time and other obstacles to progress, the week opened with but limited transactions in the market generally. Buyers of Cotton claim concessions, while the receipts of Sugar and Molasses are not sufficiently ample to admit of any operations of much magnitude. In the various articles of Western Produce, also, the business has been limited, though about previous prices have generally prevailed.

On Monday the Anglo-Saxon's advices, from Liverpool to the 21st ult., four days later than those previously to hand, were before the public, reporting an advance of ⅛ @ ¼d in the Liverpool Cotton market, with sales for four days of 40,000 bales, the market closing buoyant.—Manchester advices are reported favorable and Consols are quoted at 96⅜ @ 96¾, which figures indicate an advance of ⅛ ₰ cent. since the arrival of the Arabia. Yesterday the Europa's advices, still three days later, were received, confirming the advance above noticed and reporting the week's sales to have been 88,000 bales. Consols had further improved an ⅛ ₰ cent., being quoted at the closest 96¾ @ 96⅞ for money.

In our market Monday the sales barely reached 2500 bales. Yesterday, with a return of fair weather, there was a better attendance of buyers than for some days previous, and offers to a considerable extent were made, but in many instances at a lower range of prices than holders were inclined to accept, as they are strengthened in their firmness, not only by the favorable foreign advices, but also by accounts received within the last day or two of new and extensive breaches and overflows in important cotton regions. Nevertheless sales were effected to the extent of about 11,000 bales, our quotations being generally well sustained for the Middling and better grades, but still leaving the lower descriptions comparatively neglected and mostly nominal. The sales of the three days sum up 14,900 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	11¼ @ 11¾
Ordinary	8¼ @ 9¼	Good Middling	12¼ @ 12¾
Good Ordinary	10 @ 10¾	Middling Fair	12¾ @ 13
Low Middling	11 @ 11¾	Fair	nominal

COTTON—Arrived since 30th ultimo, of Louisiana and Mississippi 9318 bales, Tennessee and North Alabama 799, Arkansas 633, Mobile 187, Florida 54, Texas 675; together 11,966 bales. Cleared since the same date, 28,748 bales. Stock in presses and on shipboard not cleared on the 1th inst. 308,216 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,464,231 bales, against 1,404,055 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 14,190 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a increase to Great Britain of 145,736 bales, and a decrease to France of 25,249 bales, and to other foreign ports of 76,002 bales.

SUGAR—LOUISIANA—The receipts have been too limited to admit of any operations to much extent, and the sales of the past three days have been confined to about 1200 hhds, prices being generally firm at the range of the following quotations:

Inferior and Refining	2¾ @ 4
Common to Good Common	4¼ @ 5¾
Fair to Fully Fair	6¼ @ 7
Prime	7¼ @ 7¾
Choice	7¾ @ 8¼
Centrifugal and Clarified	6 @ 8¾

Arrived since the 30th 1289 hhds 116 tierces and bbls—cleared 274 hhds 139 bbls.

MOLASSES—The three days sales sum up about 1800 bbls, and we now quote for Inferior and Fermenting to Good 26 @ 29, Prime to Choice 30 @ 31c ₰ bbls; half-barrels 30 @ 35c ₰ gal. for Fermenting to Choice. Refinery rebolled 32 @ 33c in bbls. and 34 @ 36 in half-barrels. Arrived since the 30th 1823—cleared 215 bbls.

MONETARY AND FINANCIAL.

Thursday Morning, May, 6.

COTTON—There was quite an active demand yesterday resulting in sales of fully 16,000 bales. Prices were well sustained.

The Money market shows some symptoms of amendment, and really prime names can be placed more readily at 10 ₰ ct, though other good signatures are passed at 11 @ 12. Still, as the season progresses, capitalists are desirous of making their investments, and, where the paper is at all satisfactory, are less disposed to insist on extreme rates.

We have dates from New York to Wednesday evening last. The Post says:

The Money market remains uncomfortably easy. The difficulty in employing capital is on the increase. When Banks that have capitals of $700,000 to $1,000,000 have only $15,000 to $30,000 offered on discount day, as has been the case to-day, it is evident that the Money abundance is daily increasing.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	150 50
Canal Bank	122@ —
Citizens' Bank	174@ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	98@ —
Bank of New Orleans	98@ —
Southern Bank	500
Crescent City Bank	97@ 98
Bank of America	95@ —
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	125@126
Carrollton Railroad	nominal
Pontchartrain Railroad	68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	6¼@ 7
Jackson Railroad, 25 paid	5¼@ 6
City Consolidated Bonds	83@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₰ ct Bonds	72@ 75

SPECIE.

American Gold	par @ — ₰ cent discount
California Gold	$17 00 @ 17 50 ₰ oz
American Silver, old issue	1¼ @ 2 ₰ cent prem
American Silver, new issue	1 @ 2 ₰ ct discount
Mexican Dollars	3¼ @ 4 ₰ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 30 @ 16 60
Patriot Doubloons	$15 50 @ 15 75
United States Treasury Notes	¼ @ ½ ₰ ct discount

UNCURRENT BANK NOTES.

Missouri	1 @3 ₰ cent discount
Indiana State Bank	1 @2 ₰ cent discount
Ohio	1 @2 ₰ cent discount
Other Banks, Ohio and Indiana	2½@5 ₰ cent discount
Kentucky	2 @1½ ₰ cent discount
Illinois	3 @5 ₰ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at	3 @5 ₰ cent discount
Aberdeen	3 @5 ₰ cent discount
Georgia and South Carolina	1 @1½ ₰ cent discount
North Carolina	2 @3 ₰ cent discount
Virginia	1½@2½ ₰ cent discount
Alabama State	3 @5 ₰ cent discount
Texas	1 @1 ₰ cent discount
Tennessee	1 @2 ₰ cent discount
Mobile	par@1 ₰ cent discount
Tennessee Free Banks	5 @10 ₰ cent discount
Central Bank, Montgomery	1 @3 ₰ cent discount
Commercial Bank, Selma	5 @7 ₰ cent discount
Northern Bank, Huntsville	8 @10 ₰ cent discount
Northern Bank Mississippi	40@50 ₰ cent discount
Commercial Bank of Manchester, MI	par

LAND WARRANTS—BUYING RATES:

Land Warrants, 40 acres	₰ acre—$1 00
Land Warrants, 80 acres	₰ acre—80c
Land Warrants, 120 acres	₰ acre—75c
Land Warrants, 160 acres	₰ acre—85c

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GROCERS, No. 99 CAMP ST., NEW ORLEANS.

apr 17-1y.

A Syllogism!

PROPOSITION 1st.

Every Lady and Gentleman desires a beautiful head of Hair.

PROPOSITION 2d.

The use of **Lyon's KATHAIRON** will, without fail, produce such an one.

THEREFORE:

Every Lady and Gentleman will, of course, immediately commence using Lyon's Kathairon. All pronounce the Kathairon to be the finest and most agreeable preparation for the Hair ever made.

Its immense sale—nearly 1,000,000 bottles per year—attests its universal popularity. Sold everywhere for 25 cents per bottle.

HEATH, WYNKOOP & CO., Proprietors and Perfumers, 63 Liberty street, New York—and for sale by

sp17-1m J. WRIGHT & CO., 21 Chartres street

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

THE HUMAN HARP.

BY DAVID BATES.

There is a harp in each human breast,
The strings of which are never at rest;
Where viewless fingers breathe, and linger—
Awaked by thousands of viewless fingers,
That plays, like the hum of fairy wings,
Their tunes on its thousand quivering strings.

This heaven-born harp is a priceless boon
In its mortal frame; with its strings in tune;
But, whether tones of this living harp
Are gentle and tender, flat or sharp,
Whose louder sung, depends always
On the ear that hears, and the hand that plays.

How touchingly tender is its moan,
As it gives to sorrow its monotone!
While, touched by the palsied hand of Fear,
It whistles quick on the startled ear;
And its strong-wrought frame in frenzy leaps,
While Passion its slumbers sweeps.

But happier spirits are hovering near,
And the music they play we love to hear;
They throng each heart, of the grave and gay,
And many a note I've heard them play—
So often too, are they playing the same,
That we know their touch, and call them by name.
There is *Love*, who comes on his flattering wings,
Ah! how it thrills when *he* touches the strings!
Pain thinks he is heard all over the land,
As he strikes the chords with a master-hand;
But *Faith* and *Hope*, in the mission given,
To touch the notes that are heard in heaven.

They linger still, when the rest are gone,
And left the frail harp broken and lone;
And when Death plays the last sad strain—
Breaking the chords he ne'er shall touch again,
They bear it away, with joyous wing,
And sing it anew where the angels sing.

CHARITY.

The secret that doth make a flower a flower,
So framed it that to bloom is to be sweet,
And to receive to give.
No soil so sterile and no living lot
So poor, but it hath somewhat still to spare
In household odors. Charitable they,
Who, be their having more or less, so have,
That less is more than need, and more is less
Than the great heart's good-will.

Sidney Dobell.

OBITUARIES.

Died—On the 14th inst., of cancer, at the residence of her brother, John C. Barrow, of Bolivar county, Ms., Mrs Mary Hamilton, age 59 years and 5 days. At the age of 26 she sought and obtained the pardon of her sins, and from that time to the day of her death she lived a consistent member of the M. E. Church, South. The cancer, of which she died, made its appearance about four years since. At the time she was convinced that it was really cancer she was also convinced that death was inevitable, and though she had lived a faithful member of the Church and obtained the witness of the Spirit that she was an heir of God and a joint heir with Christ, she notwithstanding her deep piety, had for years great fears of death; and as her end of life declined, she became anxious that all doubt and fears should be removed. For this she and her friends prayed till all was bright before her, and she felt that death had lost his sting and the grave her victory. The deceased may truly be said to have been one of the excellent of the earth. Amiability of disposition and affability of manners were prominent and lovely traits in her character. Meek and gentle of spirit, generous and kind in her nature, true and unreserved in her friendships, full of benevolence to all and ever striving to promote the comfort and happiness of those around her, she greatly endeared herself to "the loved ones at home," was a general favorite with her relatives and much esteemed and admired by all who knew her.

Of our dear departed sister it may emphatically be said, she was a Bible Christian and an eminent saint of the Lord. For the last six months she was confined to her room, and the greater part of that time to her bed; but the Bible was her constant companion, and well did she profit by its companionship. The sun of her Christianity shone with increasing brightness, and shed a heavenly lustre all along her pathway; but it was at the setting hour—at the evening horizon—amidst the clouds of human weakness, natural infirmities and rallied powers of darkness, that his light and splendor broke forth and shone with the most unearthly brightness. There were none who witnessed her afflictions that had ever seen the like before. For marks the Lord destined her far out upon the very verge of life's shore, as a witness of his power and grace, to bless and save. Sister Haselrigg has left many friends and an only brother to mourn her loss; but the writer would say to them, in the language of inspiration, that she can not return to them, but they can go to her.

James H. Shelton.

Died—At the residence of her husband, on Lake Bisteneau, Bienville parish, La., on the 24th day of March last, Mrs. Sarah Tooke, wife of James J. Tooke, formerly of Talbotton, Ga., and daughter of Col. James Wimberley, of Muscogee county, Ga.

Sister Tooke was born 30th Oct., 1815, was raised in Talbot county, Ga., and had been an acceptable member of the M. E. Church for near thirty years, having joined the Church when quite young. Her disease was of consumptive character, and of four years continuance. More than a year ago, she said to me she had not been free of pain for five minutes at a time for three years past. She is said to have had the consumption, combined with the asthma. For six months before her death she was confined to her bed. She never complained, but on the contrary, whenever speaking of her severe afflictions, she said it was the will of God that it should be so, and that it was all right. Her faith seemed to be deeply fixed in Christ her Savior. I believe she was never known, through her long protracted sickness, to doubt her acceptance with God. She spoke of dying as she would have done under other circumstances of making a visit or taking a trip to some more or place of pleasure or delight. Spoke of what would be the condition of her family when she should be gone with perfect self-possession, and ever evinced a perfect willingness to acquiesce in the will of God. She retained her proper mind to her very last moments, and died as she had lived, manifesting strong confidence in the promises of God.

Sister Tooke leaves an affectionate husband and seven dear, kind children to mourn her departure; but the husband and three of the children that have attained the age of accountability, entertain the pleasing hope of meeting her again in a clime where

"Sickness, sorrow, pain and death
Are felt and feared no more."

Homer, La., April 19, 1858.

J. L. Wright.

P. S.—Southern Christian Advocate please copy.

Died—January 4, 1858, in Tuscaloosa county, Rachel C. Elliot, daughter of David and Jane Elliot. The deceased was born August 8, 1843. She had been for several years a member of the Methodist Church, having joined when young. Her life was exemplary, maintaining her confidence to the end. She had been a child of suffering—her last sickness was protracted. She seemed to have little hope of recovery from the first. She was much engaged in prayer, and there is no doubt but her sufferings were sanctified and her spirit fully prepared to enter into the abode of the blest ere it was called away from earth. Her end was peace. "O death, where is thy sting?" She gave a clear testimony to the power of religion to give victory in death.

She was an affectionate child and her love for her family was manifested in her dying hours. She bid all adieu and exhorted them to meet her in heaven. May all who attended her death be made wiser and better. May her death be sanctified to the good of her family. J. A. P.

CHILDREN'S COLUMN.

Edited by Mary.

LITTLE PILGRIMS.

Close beside the wicket-gate,
Lo! two little children stand,
Each with grave and earnest brow,
And a pilgrim-staff in hand;
Stand to read that promise free,
"Knock, and it shall be opened."

Well they know beyond the gate
That a toilsome journey lies,
Many dangers must be met,
Ere they hope to reach the prize;
But they pray God's grace to win,
And they knock and enter in.

Children, you are pilgrims too,
Traveling onward day by dey;
Some toward the wicket-gate,
Others on a broader way.
All forgetful of the prize
Promised to you in the skies.

O! while yet your pilgrimage
Is but just begun below,
Pray that God will guide your feet
In the way that they should go;
So that when life's journey's done,
Gladly shall your prize be won!

Young Reaper.

THE HAPPY CHANGE.

"Well, you shall have your way, nad I will have mine; for you always think your way so much better," said Emily to her youngest sister Martha.

"No, dearest Emily, you are deceived if you suppose I thlak myself alwsys right and you wrong. Although I am younger than you, still I cannot help telling you what a wicked thing it is to break the Sabhath, for you know the Lord has commanded us to keep the Snbbath day holy."

"Now stay, Marths, I have been lectured long enough. I did not intend to work; I only wanted to go to see Mary Simpson, and ask her to take a walk with us this evening, for the weather is so beautiful and fine."

"But, Emily, could you not spend your Sunday evening better?"

"I do not thiak I could, Marths. And in what way do you thlnk I could spend it better?"

"Why, come, and go with me to chapel this evening; there is to be a sermoa to young people, and I am sure you will not repent going?"

"Well, I will not go to-night; somo other time when I feel more inclined to go I will go with you."

"Emily, deurest Emily, I have one thing to say to you. What advico would our dearly beloved mother, who is now dead and gone, give us were she now living? Would she wish yon to go to walk, or go to chapel? Don't you remember hearing her dying words when she called us both to her bedside, to bless her children for the last time, and how she prayed for us that God would protect us from all danger, and that as we grew in years he migbt inspire our hearts to love and serve him—and, though she was going to be separated from us on earth, that we might all meet round the throno of God?"

"Martha, I cannot bear to heur yon talk so; I will accompany you to chapel this evening; and do, my doarest Martha, pray for me, for your words trouble me much."

"Yes, Emily, I will pray for you, and you must pray for yourself; for the Lord has promised to give pardoa to all who call upon his holy name. But come, it is near six o'clock, and we shall be too late for chapel."

They both bastily dressed and went to chapel. The minister was giving out the 416th hyma:

"Fly, ye sinners, to yon mountain,"

Emily felt those words strike her heart—she saw herself a sinner in the eyes of her Maker, and longed for pardon. Tho words of her dying mother still rang in her ears. After singing and praying, the minister took his text from these words, "Behold, now is the accepted time. Behold, now is the dny of salvation." "My dear young friends," commenced the minister, "I know you all wish to be saved and go to heaven. Then pray to God to pardon yon. Pray now—pray this day—put not off till to-morrow, for yon know not what a day may bring forth.—Before another snn rises you may be launched into eternity. That grim tyrant, Death, may now be watching you, to seize you before this night closes; and if you are not prepared, oh, how awful will be your condition! I entreat you to give your hearts to God, and let it be to-night before you close your eyes in sleep," etc., etc.

Emily whispered to her sister, and said, let us go out of the chapel, for I have tho hendacho very bad and feel very faint." Martha instsatly complied with her sister's wish. As soon as they got out Emily burst into tears. "O Martha, Martha! what shall I do? Pray for me!" Martha did pray for her—that God would bless and pardon her. When they arrived homo, Emily fell down on her knees and cried, "God be merciful to me a sinner! Pardon me, I beseech thee, O Lord!" She wrestled and prayed for two hours, and God did hear her prayer.—He burst her boads nsunder, and the once thoughtless Emily became a steady, zealous christian, and an ornament to society; and I have no donbt, if she had lived, she would have done much good, but God saw fit to take her away, and she died rejoicing in the God of her salvation.

THE DISOBEDIENT KITTEN.

"Now," said an old puss to one of her children, as she washed her face and paws, "I charge you, Kitty, not to go into the next gentleman's yard, for great dog Jowler lies there: he has horrid teeth, and a terrible snarl, and he is always on the look-out for stray cats. Remember, and keep at homo; we have a sung garden, a sweet baymow, kind friends, capital tit-bits, and work enough—rats and mice a plenty. So, do not stroll off with bad compaay, visiting places where you have no business to be, and disgracing your bringing up; for you know better, Kitty, you do."

But Kitty had a saucy look; she boxed her mother's ears, in play to be sure, hoisted her tail, and away she frisked after a dead leaf.—Kit did not look nt all like minding, and after her mother had gone to bed on the haymow she kept up her mooulight rambles, golag abont nobody knows where, and cutting up all sorts of capers, like a silly little Kit as she was.—One night, when she and some of her thoughtless compaulons were scudding across Jowler's yard, he, much disturbed by their noiso at an hour when he thought all hoaest folks ought to be a bed and asleep, started up and made after them in a violent rage; and poor Kitty, in her fright, got entangled in some briar bushes, and so fell into Jowler's power. He seized her by the neck with his terrible mouth, shook the breath out of her body, and tossed her over the fence.

"O! O!" cried Mary and Willy, when they found their little favorite stiff and cold the next morning. "O," cried their mother, pussy's mistress, "you little puss! she bid fair to be an excellent mouser." "O dear!" mewed tho old cat; "O dear! such are the fruits of disobedience. How many a wilful child comes to an untimely end!"

It is bad to commit sin, but it is a great wickedness indeed to plead for it, especially to plead for Baal, that idol, whatever it is, which possesses that room in the heart which God should have.

PROFESSIONAL.

J. O. FUQUA. J. G. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 126 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. H. R. McAnally—St. Louis. Oglesby & Macauly, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6-2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. fe-dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.
DR. S. GILBERT, Sr.,

HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long stonding, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

JOSEPH C. BEALL,

ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than 18 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, where he will take Claims for Collection.
☞ References can be furnished if desired. mh21-1y

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THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
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Two bottles are warranted to cure the worst canker in the mouth and stomach.
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Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranied when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastores, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANIS, buina nor ha's about it suiting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
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DOCTOR HOOFLAND'S
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PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFCTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, to Fullness or Blood the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Flottering at the Pit of the Stomach, Swimming of the Head, Hurried, and difficull Breathing, Fluttering at the Heart. Choking or Suffocating Sensations when in a lying posture. Dimness of Vision, Dots of Webs before the Sight. Fever and Dull pain in the Head. Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sale is unrivalled by any similar preparations extant. The testimony in its favor given by the most prominent and well-known Physicians and individuals in all parts of the country is immense, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.
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Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

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Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,

Is late to suit purchasers. Orders promptly attended to.
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GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. apr30

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LARGE STOCK OF
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CALL AND EXAMINE THE STOCK,
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jy11 MILES OWEN.

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The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety, from damage in transit. C. FLINT & JONES,
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We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
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IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
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Mrs. Boyd's Ladies' Emporium.

ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

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Miss SALLIE J. McNEELY, M. E. L., Instructress in English Literature and Belles-Lettres.
Miss JUDITH A. BURGE, Instructress in Music.
Mrs. AURELIA B. THACHER, M. E. L., Instructress in the Ornamental Department.
——— Instructress in the Academic Department.
Mrs. MARY BELL, Instructress in the Primary Department.
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The vacancies will be filled by competent persons.

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Primary and Academic Department	$15 00
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Music in Piano Forte, Harp or Guitar	5 00
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No extra charge for Latin and Greek.
Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.
Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance at one time, or where an unavoidable Providence necessarily requires a removal. ☜
Books, Stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Sunday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.
The annual Examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.

THE Trustees of this prosperous institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-nine weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, *each*, $10.
After the first month, no fees are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. M. THOMASON, Secretary. J. C. BLACKMAN, President.
jan 29-1y

Centenary College, of Louisiana.

THE next term of this Institution will open on MONDAY the 6th of October, 1856.
FACULTY:
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Rev. WM. H. SCALES, M. A., Professor of Mathematics.
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G. H. WILKY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLOTT, M. B., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department.....5 00
Board can be obtained at the steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
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NEW ORLEANS CHRISTIAN ADVOCATE.

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LETTERS FROM ABROAD.

CAIRO, Egypt, Feb., 1858.

THE MOSK OF AMR.

In old Cairo is seen this edifice, built by the Saracen conqueror, whose name it bears. It is a building of peculiar interest, more so than almost any other in the country. It is said to have been composed of one thousand and one columns, and no two alike. On erecting it he is said to have exclaimed, "With this mosk the religion of St. Elam rises—with its fall perishes the faith of our holy prophet. This nation perisheth with it." And his prophecies seem to be fulfilling to the letter. It has been a grand and noble building, covering a vast space of ground, with an open court within in its center and a fountain for ablutions. A corridor surrounds this magnificent temple, with a double row of columns in front so close together that they almost meet. One of them has a traditional virtue attached to it, and it is called the "Eye of the Needle." If a person can squeeze through it he is entitled to Muhommed's parsdise, and it is considered salitary in healing diseases. One of our good friends, a clergyman from America, of small stature, passed through enhurt, but with difficulty. One row of arches has nearly fallen to the ground, and its broken columns lie scattered about. The fountain in the center is crumbling away, its roof falling and the fragments hanging like broken icicles, ready to dissolve by the rays of the sun, until not a particle is seen where they rose. The water is no longer there for holy ablutions, and the worship in that temple seems deserted, while no one puts forth a hand to stay the progress of its ruins, as if its destiny was sealed by a futality inevitable. The viceroy of Egypt, with millions at command, takes no interest in this noble building, but leaves it to the hand of time, which is slow in its operations, the climate being so dry that buildings, which in our country if made of such slight materials as most of these would be swept away in a few months, will last here for years. That which is composed of stone in this building remains, but the unburnt brick fall to pieces. This mosk, the oldest in Egypt, was constructed 638 after the christian era, and in a form to resemble the works of nature—its open court as if surrounded by a forest of arching trees, which upon one side are so thick as almost to resemble forest scenery. Standing at one end and looking down through the vast rows of columns and arches, there is an impression felt like that of nature divested of imagery in the works of art. The tomb of Amr is in one corner of this building, enclosed by a wall with a latticed door and window where we could stand in the spacious temple and view his monument, and around upon the thousand columns brought from Grecian and Roman temples to adorn this mighty one for the Moslem's faith, built upon the ruins of the ancient Egyptian Babylon, whom Amr founded a city, now degenerated into the most miserable Arab village in the suburbs of the capital. No dwellings can surpass these wretched habitations of mud walls, where the goats, donkeys, chickens and pigs, with the families, all live together. The goats feed upon their house tops, covered with straw, flat and a few feet from the ground.

The mosk known as Gama Taylean, founded 879 years after Christ, is the oldest in the metropolis, having been erected nearly 100 years before any other part of the city. This edifice is large with an open square and fountain in the center. Its peculiarity is the introduction of the pointed arch, which was established 100 years before its introduction into England. The windows are very small and protected by thin bars of wood or iron, which form a sort of lattice work for the circulation of air. The minaret is unlike any other in Cairo, having a winding staircase around the whole reaching to the top. We ascended this after climbing over broken walls and through gates guarded by a fierce set of Mohammedans looking out for backsheesh. From the summit we enjoyed one of the finest prospects in the city, which lay like a map beneath us—the pyramids, the Nile, the sandy desert, the citadel, the tomb of the Mamelukes and the Mukattan hills, with another which is called the chair of Moses; for at this place it is said he looked over the whole camp of Israel as it was arranged to leave Egypt—the very place where they, in all probability, started for the promised land. The mosk, as it lay beneath us, showed its extensive plan; and its roof, with its domes and cornices, presented a singular combination of curious architecture, which will soon crumble away, as no effort is made to stay its progress. The windows are broken and the fountain despoiled of its beauty; while its open court and passages are lined with a set of people the most wretched, squalid and miserable that it is possible to imagine, who gathered around us in fifties, crying out "backsheesh," and beating our poor donkey boy because they could not get more than we gave them.

THE CAMP OF THE CESARS.

This fortress forms one of the most interesting sites of Cairo. Strabo, in speaking of it says: "In sailing up the river we meet with Babylon, a strong fortress built by some Babylonians who had taken refuge there and had obtained permission from the king to make a settlement. At present it is an encampment of one of the three legions which garrison Egypt." The entrance to this grand fortress by its splendid archway is completely filled up with sand, and nothing is seen but the cornice which rose in an arch above and the Roman eagle carved upon a stone under one of its corners, entire. The bastions on each side are still grand and imposing in their ruins, and are beautiful in design. The third has crumbled away. The walls of this great camp are like adamant; the cement, perfectly Roman, which unites the brick, is as solid as a rock—unlike any Egyptian manufacture. This was the central point of Egypt, from which all the roads were known to radiate, and the most important position in the time of the Cæsars. It covers a vast space of ground, and we entered through its massive, heavy gate into its interior departments by narrow, winding passages, like the streets of a city—a labyrinth, from which a person could never find his way out without a clue. We passed from the halls of justice to courts and palaces by ascending old heavy stone steps, winding about up vast heights through these antiquated walls which unclose the encampment. In this climate the stories of all the buildings are double the height of ours. The difference of the materials which enclose the great dilapidated stairway were shown us by a friend: some marked by the reign of Nebuchadnezzar in large stones; over them Roman brick with cement: how true we can not tell; but antiquated they surely are. Some parts of the buildings show great rudeness of architecture; others a degree of perfection in contrast. The open court with seats, was primitive; and while sitting there we began to people those halls in imagination with Roman heroes and warriors, who mounted these same steps in military glory and occupied the same seats; and a Mark Anthony, perhaps, following the light footsteps of Egypt's fairy queen, Cleopatra, and casting all his honors and spoils at her feet. The upper rooms of the building—which are very beautiful and look out upon the city, and which we reached by many more flights of steps and through passages and halls—might have been, some one of them, her banqueting hall, where she dissolved the precious pearl to surprise her enamored captive by the extravagance of her meal. The windows are large, occupying almost one side of a room, without glass, and elegantly designed, covered with a lattice work of carved wood, giving air as well as shade, so essential in sunny Egypt; and then the doors opened upon the flat roofs, out upon which we walked and had a fine view of the peculiar oriental scene. But oh how changed since the time of the Cæsars! The glittering helmet and plume enter here no more, and the passage where the horse and the rider passed through in triumph of earthly glory into the open court is closed with sand, and the palm and the olive now flourish and silence reigns in the vast halls once filled with the legions of the Roman army. "Behold, therefore, I am against thee and against thy rulers: And I will make the land of Egypt utterly waste and desolate: From Migdol to Tyre, even unto the borders of Ethiopia."

The hall of justice has become transformed into a Coptic church. There is another also in one of the rooms above, with some fine carving upon wood. We were shown a massive gate in our passage, of such heavy proportions that a kind of saw was fixed inside of its bolt with many teeth attached, signifying that it took so many inches at a time to open it. In another part of the camp, lower down, is a place of worship called Jeremiah's synagogue—a singular looking place, dark and dusty, but still interesting from its associations with that people. The throne of the high priest has an arch of fine wood adorned with Hebrew characters nicely carved upon it, still visible. A little curtained recess, in the wall revealed their rolls, well kept, and in another remote corner of the building, high up, another curtained recess or closet, beneath which the holy fire was kept burning. In this place tradition says the manuscripts of Jeremiah's Lamentations were safely secreted, and that they were written here. We passed around this synagogue into a dark, winding passage leading down beneath the building to a well, which must have been used for the camp in ancient times.

Not far from the Pretorium we entered a dark, narrow alley through an old, massive gate and passed into another Coptic church called St. Stepheas, an obscure looking building of the same character as the other churches.—Here tradition says St. Peter wrote his epistles. "The church that is at Babylon elected together with you, saluteth you: so does Marcus, my son." The Copts claim the honor of the epistles being written from this ancient Babylon. This church is not far from the one built, as they say, over the grotto where Joseph and the Mother of our Lord were hidden on their flight into Egypt.

These Copts are a peculiar people—perfectly distinct in character and position. They have suffered so much from persecution that their countenances wear a subdued and grave aspect, and they are looked down upon by the natives. Their black turbans add to the peculiarity of expression, and there is no mistaking a Copt. They are the only people who take the Bible for their text-book, although they have some traditions. They suffer no innovations from former customs, but adhere strictly to those of their fathers in ceremonies of worship and all their institutions. Education has been sadly neglected among them. Mrs Leider, the wife of the English missionary, has labored 20 years here and done much for the Copts, as they have patronized her efforts and received great benefit. We visited the school, which was composed of 90 girls. It is conducted on the monitorial plan—two Coptic girls acting as monitors.—They are instructed in the Bible, catechism, and useful branches of housekeeping, and one part of the day is devoted to plain sewing and needle-work. The girls are all dressed in their oriental costume with veils, but uncovered faces. There were a few with blue veils; these were Mahommedans, and this the mark of distinction. Some with red; these are worn by girls betrothed, even at the age of 6 or 8 years. Some Armenians were pointed out, of a fairer complexion. The Copts are all dark. They are all taught in the Arabic translation of the Bible, as it would be useless to teach them in any other language than their own.

We visited the Greek and Armiuian churches. Neither of them suffer the women to worship with the men; but they occupy a gallery—one with a wiery net work all around it, through which they could look into the body of the church; the other with a lattice of wood, high up. The women had no books, but seemed to be repeating a prayer and bowing. The Greek women appeared more listless in devotion than the Armenians. Their church was more splendid and the congregation larger.

S. B. THOMAS.

THE REVIVAL.

Our exchanges still teem with accounts of the progress of the great awakening. The *N. Y. Examiner* collects from correspondence and exchanges for April 23,000 as the number of hopeful conversions. The numbers are reported from places, for the most part, where the work is just beginning or in full progress. We give the report from one state as a fair specimen of the rest:

New York—New York city and vicinity 590 baptized, Episcopal confirmations 233, Genesee 50, Mt. Vernon (Ref. D.) 7, Troy 41, Schaghticoke 100, Parma 70, Brockport, Pear Neighborhood 50, Greenbush 7, Unadilla Forks, West Sand Lake (Luth.) 42, Greenport, L. I., 43, Athens 22, Westfield, Bristol 12, Franklindale 3, Lockport (Luth.) 60, Union Village 111, Keesuville 7, Mead's Creek 7, Pulaski and Port Ontario 150, Throopsville 7, Shelby 45, Morrisania 30, Auburn 35, Cortlandville 38, Ithaca (mis.) 100, Palmyra 38, Adams' Basin 50, Waverley, Peekskill 100, Penn Yan 13, Morris 20, Adams 31, Patterson 14, Bristol, Smithville, Dunkirk, Villanova 18, Oneonta 5, Webster 30, Newfane 27, Wilson, Johnsen's Creek, Groton, Booneville, Nassau (mis.) 100, Geneva, Vienna, Stapleton, Olean (mis.) 140, Auburn, Eaton, Warsaw (mis.) 150, Rockaway, L. I., 300 fishermen, Catskill (Ref. D.) 115, Cochocton (Cong.) 15, Damascus 40, Washington 25, Holliston 100 in all, Union College, Schenectady 120, Woodhull 3, Dundee 10, Pawling 10, Wilson, Avon, South Bradford 27, Brooklyn (Epis.) 146, Alfred University 100, Milton, Tompkinsville (Pres.) 37, Hudson, Yonkers 200, Ledi, Palmyra (Pres.) 150, Great Falls, Black Rock (Pres.) 45, Fredonia (mis.) 65, Jamestown (mis.) 400, Wyckoff 17, Holley (Pres.) 16, Meredith 16, Butler 30, Stephentown 60, Dunkirk 11, Busti 60 in all, Malone 28, Locust Tree 60, Bristol 4, Cuba 50, South Dover 10, Staten Island, Elmira Female College, Syracuse (Pres.) 100, Brooklyn (E. D.) (Ref. D.) 17, Fishkill Landing (Ref. D.) 17, Kingston (R. D.) 15, Wayuaat's Kill (R. D.) 13, Albion (Pres.) 60, Setauket 14, Johnstown 35, Cold Spring 8—4984.

RELIGIOUS INCIDENTS AND ITEMS.

A pious merchant in Chicago who was doing business with a country customer, unconsciously pulled out his watch and said, "It is almost 12 o'clock—almost time for the prayer-meeting." "What!" said his astonished customer, "do you have a prayer-meeting at this hour?" "Yes, for business men, at Metropolitan Hall; will you go?" They went together. The sinner was awakened. He returned home—was converted—his partner was converted—a clerk was awakened—a noon prayer-meeting started there, and the future results of the simple remark, "It is almost time for the prayer-meeting," are known only to God.

At a noon prayer-meeting in Chicago, it was lately stated that a pious gentleman had been out of town, and was returning in the cars—He was introduced to a lady, and among other topics of conversation, he spoke about the welfare of her soul. Not more than ten minutes were taken up with this subject, and yet impressions were made on her mind never to be effaced. They separated and in a few days the gentleman received a letter from the lady, informing him of her ceaversion, and saying that his short conversation with her was blessed of God to this happy result. "How glad you must feel," said a friend to him, "that you improved that opportunity!" "Yes," he replied, "but how ashamed I am that I have lost so many opportunities equally good."

The revival prospers all over Upper Canada; in Lower Canada it is chiefly confined to Quebec and Montreal. In Montreal the Union prayer-meetings have been held as often as three times a day. Union prayer-meetings are held at Hamilton, St. Thomas, and other places; at St. Catherine's there have been over 100 conversions.

Of the Senior Class in Jefferson College, which consists of seventy-six members, all but thirteen are now members of the church, or profess to entertain a hope in Christ. It is thought that at least forty members of the class will enter some Theological Seminary in the fall.

President Stearns, of Amherst College, says, "Nearly three-quarters of our number were previously professors of religion, about twenty of them having taken their stand publicly on the side of Christ some months before. Of the remainder, between forty and fifty have been hopefully converted during the term, leaving less than twenty in the whole college undecided. Besides these, ten or twelve who had once been professors, some of them giving little, if any evidence of piety, were awakened and converted anew, while nearly the whole body of Christian students seemed to receive a fresh baptism of the Spirit. Of the Senior Class, but three or four remain who have not openly commenced the Christian life. Of the Junior Class but one, and he a serious inquiror, if not a Christian. Of the Sophomore Class four or five. Of the Freshmen nine or ten."

Twenty converted Romanists have lately united with the German Methodist church in Bloomington, Ill.

OUR PUBLIC MEN.

"It is a pleasant thing, observes Lord John Russell, in his Life of the Poet Moore, "to reflect that the men of our age and nation, whose characters have been unfolded to the world by the publication of their letters and their lives, have been proved generally to be men of honest hearts and pure intentions. A century has made a great change for the better. If we compare Wellington to Marlborough, Southey and Moore to Pope and Swift, we shall find that the standard of moral worth, though still far too low, has been vastly raised in the period which has elapsed since the commencement of the 13th century."

Sanctified disappointments lead to amendment; we inquire what is God's will, and are ready to do it.

LADY OF ENCOURAGEMENT.

Oh! what if the prospect be clouded,
And what if the sunlight be fled;
The bright sun himself may be shrouded,
And the bright crown be torn from his head
But he bends never long to the rigor
Of the tempest that beats on his form;
And he comes forth anon full of vigor,
More glorious because of the storm.

From the sun let the soul take its morn),
Nor shrink 'neath the battle of life;
Near the cypress grows ever the laurel,
And we pluck, as we please, from the strife,
Though the foe presses on with his legions,
And we bend for the hour to his will,
Keep you calm in the turbulent regions,
And the triumph enures to you still.

GILMORE SIMMS.

JOHN WESLEY AND LITTLE CHILDREN.

The London *Watchman* says: "Many facts, illustrative of Mr. Wesley's notice of little boys, might be gathered before the present generation passes away, which would place his kindly feeling toward juveniles in a more favorable light than the extract from Redding's 'Fifty Years' Recollections.' That extract, says a correspondent of the *Watchman*, reminded me of a conversation with Mary Birch, an old disciple in Leeds, some years ago. She informed me, that, on one of Mr. Wesley's visits, he was going to preach at the old Chapel. She and her son William, then about four years of age, were standing near the pulpit stairs, the chapel being crowded to excess. The boy contrived to escape from her side, and took his seat on the pulpit steps. When an opening was made for the venerable man to pass, she saw her child seated on the center of a step, which would impede Mr. Wesley's progress, but she could not reach him. Mr. Wesley went forward, and, instead of being harsh with the intruder, he said to him, 'My little boy, will you have some spice, or a kiss?' The boy said, 'Some spice, sir.' 'Well, then, I will give you both,' said Mr. Wesley. He gave him a lozenge from his waistcoat pocket, and kissed him. He then took him by the hand, and gently drawing him on one side, passed into the pulpit."

Mr. Wesley took a deep interest in the early conversion of children. In his Journal for 1746 are two instances, almost in juxtaposition.

"In the afternoon, being at Mrs. Fenwick's, and seeing a child there ten or twelve years old, I asked, 'Does your daughter know Christ, or know that she has need of him?' She replied with much concern, 'I fear not; nothing has ever affected her at all.' Immediately that word came into my mind, 'Before they call, I will answer.' I was going to say, 'Come, let us call upon God to show her she has need of a Savior;' but before the words were pronounced, the child turned away her face, and began crying as if she would break her heart. I could get no word from her but, 'My sins, my sins!' We then besought God to carry on his own work."

"I was glad of having an opportunity here of talking with a child I had heard of. She was convinced of sin some weeks before by the words of her elder brother, (about eight years of age,) dying as a hundred years old, in the full triumph of faith. I asked her abruptly, 'Do you love God?' She said, 'Yes, I do love him with all my heart.' I said, 'Why do you love him?' She answered, 'Because he has saved me.' I asked, 'How has he saved you?' She replied, 'He has taken away my sins.' I said, 'How do you know that?' She answered, 'He told me himself on Saturday, "*Thy sins are forgiven thee;*" and I believe him; and I pray to him without a book.' I was afraid to die; but now I am not afraid to die; for if I die I shall go to him.'"

COL. BENTON'S RELIGIOUS VIEWS.

Rev. Mr. Cowan, who delivered the funeral sermon over the remains of Col. Benton at St. Louis on the 16th inst., says that the deceased gave to those who had the privilege of being with him in his last illness, "the most satisfactory evidence of having made his peace with God." He also related the following incident:

"The mind of the deceased doubtless has long been interested in a greater or less degree, on the matter of his salvation. It may not be improper here to mention a circumstance which occurred in the year 1851. I was engaged in a protracted meeting, in Scott county, in the town of Benton. The deceased visited the place during the meeting. He attended the exercise which took place during his stay in town. He listened attentively to the sermon. My text was, 'Almost thou persuadest me to be a Christian.' At the close he came up and took me by the hand, and placing his mouth close to my ear, he remarked, in allusion to my text, 'It is all my own case—it is all my own case,' and burst into a flood of tears. Those, therefore, who have intimately known his history, especially in the latter years of his life, have not been surprised at the happy termination of his earthly career."

CLERICAL ELOCUTION.

The New York "Churchman" is very pointed in its comments upon what it characterizes as the appearance of "irreverence, lightness, or flippancy" of some clergymen in the public reading of the Scriptures. It particularly condemns "the' secular practice of pronouncing the *ed* in words of such ending," and declares that it is unbefitting the solemnity of public worship. "More especially" (says the Churchman) "where such words occur as *damn'ed, sav'ed, preach'ed*, and the like, to say *damn'd, sav'd, preach'd*, has a flippancy about it quite out of character with the solemn subject in hand." The writer quotes distinguished authorities upon the subject, and adds: "As well might we tolerate the introduction of such expressions as *can't* and *won't* and *couldn't* and *wouldn't* and *don't*, and the like, in the reading of God's Word, as to reconciled to the clipping and corrupting of the pronunciation in such instances as those we have referred to."

MANLINESS.

Learn from the earliest days to insure your principles against the peril of ridicule. You can no more exercise your reason if you live in the constant dread of laughter than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it; however rustic, however antiquated, however pedantic it may appear, do it—not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.

There is no greater argument for trusting in God for the future, than remembering his kindness and faithfulness in the past.

ANECDOTE OF MR. CLAY.

The following is related by a highly respectable Baptist minister of Kentucky, illustrative of a very important duty. We commend it, says the German Reformed Messenger, to the careful perusal of all our "men-fearing" heads of families.

He had just commenced preaching, and had for a few years been married and keeping house. He was in humble circumstances, and of a limited education—modest and retiring to a fault. It was with great difficulty that he could summon resolution to address a congregation. Mr. Clay, in the discharge of his duty as a lawyer, came to the neighborhood of our informant ('Clover Bottom,' Woodford county,) to have surveys made of some land, then in litigation. He was accompanied by another lawyer of note. They made the humble cabin of brother B. their home. On the first night they stayed with him, our brother was reduced to great extremity. He was in the habit of holding family worship morning and evening; but he trembled at the thought of doing so in the presence of guests so distinguished as Mr. Clay and his friend. His little children were becoming sleepy, and his wife, by significant gestures, suggested that the time for prayer had come. Brother B. hinted to his guests that perhaps "they would choose to go to bed." But Mr. Clay, with great politeness, said that "he did not feel at all sleepy, and that, unless it were intrusive, he would be happy to enjoy his society longer." Of course brother B. could not object. Still, the matter of prayer could not be postponed without sending the children to bed in advance, which was contrary to his settled principles of procedure. At last, with considerable trepidation, he stated to Mr. Clay and his friend what was his custom, and said that they could stay and unite with his family in their devotions, or retire, at their option. Mr. Clay promptly, and with some feeling, replied that "they would remain by all means; that the earliest recollections of life were associated with such exercises; that his father was a Baptist minister, and his mother was still a member of that communion, and that they had taught him to reverence the institutions of religion, and none more so than that of family worship."

Brother B. then proceeded with his wonted exercises, but with much fear and trembling. He says that he never felt so much embarrassed in his life. When the season of prayer was passed, Mr. Clay approached him and said: "Mr. B, never again feel the least hesitation in the discharge of your duty to God on account of the presence of men. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember, my dear sir, that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feeling than reverence for 'the consecrated hour of man in audience with Deity.' And what are myself and friends here, but frail and feeble mortals, like you and your children, indebted for all that we are to the great Fountain of Good, and dependent on Him for every blessing of life! We and you are destined to the same grave, and to the same final retribution. The king upon his throne and the beggar in his rags are the same in the eyes of the Omniscient. Think of this, Mr. B., and you will never hesitate again to engage in prayer to God on account of the presence of men. For myself, I would rather know that the prayer of a pious man, no matter how humble his position in life, were ascending in my behalf, than to have the wildest applause of listening senators."

Mr. Clay and his friend then retired for the night. Mr. B. says it was the best lesson of his life. He afterwards heard the great statesman in all the grandeur of his eloquence; but he insists that in no effort he ever heard, was he so impressive as on the occasion named.

THE PHILOSOPHER'S STONE.

It is said that John Randolph once suddenly rose up in his seat in the House of Representatives, and cried out, "Mr. Speaker, Mr. Speaker, I have found the philosopher's stone. It is, *Pay as you go.*"

John Randolph said many wise things, but perhaps no one better than this.

"Pay as you go," and you can walk the streets with a manly front, looking at men in the eye without flinching. You will not have to cross the way to avoid a dun, or look into the shop windows to avoid seeing a creditor.

"Pay as you go," and when you laugh, it will be a right honest and hearty one.

"Pay as you go," and when you sleep you will not dream of bills which you can't pay, or wake up to credits which you cannot support.

"Pay as you go," and your home will be *your* home—happy, cheerful, contented, safe.

"Pay as you go." But there is one debt which you cannot pay—the debt of shortcoming and sin to your Lord and Sovereign. That can only be cancelled by the blood of Jesus Christ. Accept his suretyship and you will then act only be square with this world, but what is far more important, square with the terrible reckonings of the world to come.—*The Child's Paper.*

TRAINING STEERS TO WORK.

There is but one right way to train steers to the yoke, and that is by getting them into a yard from which they cannot jump. Here keep them going 'round until you can handle them easily; handling well is one of the first and most important points to be gained in the training of steers. If they are to be gentle cattle, they must be learned to handle well. They can be learned to handle gently by feeding them nubbins of corn, from the hand, rubbing and scratching them, etc. When you can approach them at pleasure and handle them, put on the yoke and keep them going around you until they obey your voice and motion. One man can train several pairs of steers at the same time. They should be yoked on different sides, and driven in the yard until thoroughly broken to drive; then take them out, and if you want an up-headed, fast-walking pair, do not put them to drawing heavy loads at first, but load them by degrees until you have them trained to work.

Young steers can be discouraged and much injured at even light work, such as dragging, and should not be kept at it until worried. The advantages of this manner of training steers over the usual mode are numerous, not the least of which is being able to accomplish more in four days, than by the old way in so many months.

HEARTS.—Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed; no single flake that is added to the pile produces a sensible change—no single action creates—however it may exhibit—a man's character.

EDITOR TURNED SHEPHERD.

George W. Kendall, one of the proprietors of the New Orleans *Picayune*, owns large estates in Texas. Writing to a friend in Boston, he describes his mode of life as follows:

You may, perhaps, wish to learn the mode and manner of my life hereaways; let me enlighten you. Three days in each week I ordinarily pass at my rancho here, three or four miles from New Braunfels, with my family; two days I spend at the Estancia, a place of mine, 30 miles west, and where my flocks of sheep are pastured; and the other two I am on the road backwards and forwards, my conveyance an old Jersey wagon, with two trusty horses. There is one gap of eight miles on the road without a house, and another of twelve; yet the way is not lonesome. I never pass over it without seeing an abundance of deer, turkies, ducks, partridges and the like; I carry alongside of me a double barrel gun, a Sharpe's rifle and one of Colt's revolvers and some kind of game is sure to grace my wagon, both going and coming.

My sheep now number some 3000, and finer flocks you never set eyes upon; in May I hope to be able to count upwards of 4000, as my lambs come in April. I have, besides, a fine gang of brood mares, besides some forty cows, and, like the elder Mr. Norval, "to feed my flock and increase my store" is now "my constant care." Did I not once tell you that I had much rather see my lambs skipping upon the hills and playing in the valleys than to witness the pirouetts and entrechats of the best corps de ballet that ever existed. If I did not say as much to you it is nevertheless true. And since I have been here on this spot in person, now nearly two years, I have had extraordinary good luck; I have not lost two per cent. of my sheep per annum, and when I tell you that 20 per cent is the average loss the world over you may well imagine that my success is remarkable. I never sell a ewe or anything which produces; I have pasturage for 20,000 sheep and any number of horses and cattle, and to see all this space covered is now what I am working for.

ANECDOTE OF A GOOD WIFE.

It is no uncommon thing for Christian people, under the pressure of worldly business, to neglect family prayer. The *Christian Herald* states that many years ago, when the country about Cincinnati was new, a Christian farmer, who had employed a number of hands to aid him in clearing his lands, took it into his head that he would not have family prayer in the morning, because the time he would spend on so many hands was more, he thought, than he could afford to lose. He had made up his mind to get rich in haste, and determined that religion should heed to business. When he informed his pious wife of his purpose, she expostulated with him, but in vain. Morning came, and the workmen were hurried to breakfast, and hurried out to work without a breath of prayer.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew angry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went to the house. No table was set, no coffee was boiling on the fire, no food was cooking over or before it. The good wife was knitting quietly, with the big Bible open on her lap.

"What does this mean?" cried her husband; "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you would not have time to eat it."

"Have time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers again every morning, no matter how busy we are, or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one, and was never forgotten.

DON'T DESPISE SMALL THINGS.

Some years ago a gentleman visiting a farmer in Telland, Connecticut, took from his pocket a small potato, which somehow had got in there at home. It was thrown out with a smile, and the farmer taking it in his hand to look at it, a curious little boy of twelve, standing at his elbow, asked him what it was. "Oh," said he, "nothing but a potato, my boy; take and plant it, and you shall have all that you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, carefully divided it into as many pieces as he could find eyes, and put them into the ground. The product was carefully put aside in the fall, and planted in the spring, and so on till the fourth year, when, the yield being good, the actual product was four hundred bushels! The farmer seeing the prospect that the potato field, would, by another year, cover his whole farm, asked to be released from his promise.

HANDSOME MEN.

"We were speaking of handsome men, the other evening, and I was wondering why K—— had so lost the beauty for which, five years ago, he was famous. 'Oh, it's because he never did anything,' said B.; 'he never worked, thought, suffered. You *must have the mind chiseling away at the features, if you want handsome middle-aged men.*' Since hearing that remark, I have been on the watch to see whether it was true—and it is. A handsome man who does nothing but eat and drink, grows flabby, and the fine lines of his features are lost; but the hard thinker has an admirable sculptor at work, keeping his fine lines in repair, and constantly going over his face to improve the original design.

RIDICULE.—The quality of turning men into ridicule, and exposing those we converse with, is the qualification of little, ungenerous tempers. The greatest blemishes are often found in the most shining characters; but what an absurd thing it is to pass over all the valuable parts of a man, and fix our attention upon his infirmities—to discern his imperfections more than his virtues!

It is good to appear for God when we are called to it, though there be few or none to second us, because God can incline the hearts of those to stand by us, from whom we little expect it. Let us do our duty, and then trust God with our safety.

The man who is proud of his money, has rarely anything better to be proud of.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MAY 15, 1858.

LAST SABBATH.

Our Sabbath the Methodist Churches of the city and Algiers enjoyed the ministrations of brethren from the Presbyterian Churches, now meeting in the General Assembly. The congregations, as far as we have heard, were delighted and edified. We heard sermons at the Carondelet Street Church, from Rev. Dr. Baird, of Mississippi, in the morning, and from Rev. Mr. Hoyt, of South Carolina, at night. These brethren gave us the pith and marrow of the gospel, and their sermons came to their hearers with a heavenly unction. Our colored brethren of Wesley Chapel were not neglected. Rev. Mr. Galbraith, of Baltimore, preached to them at 4 P. M. The sermon was one of great fitness and acceptability. There were present a goodly number from the North and West. They expressed themselves highly gratified, and congratulated the pastor on having such a congregation to preach to. So far as we are able to learn the Methodists of New Orleans are doing what is in their power to entertain the members of the assembly. This is as it ought to be.—The presence of these men of God in our families will their ministrations in our pulpits will bring a blessing which no hospitality can remunerate. Our pulpits will be occupied on next Sabbath by members of the assembly. The following are the appointments for the day.

McGehee Church.—May 16th, Sabbath, 11 A. M., a sermon by Rev. John Steele. Same evening, 7½ P. M., a sermon by Rev. D. McQueen.

Trinity Street Church.—May 16th, Sabbath, 11 A. M., a sermon by Rev. D. X. Junkin, D. D. Same evening, 7½ P. M., a sermon by Rev. Dr. [illegible].

Morgan Street Church.—May 16th, Sabbath, 11 A. M., a sermon by Rev. D. Stevenson. Same evening, 7½ P. M., a sermon by Rev. D. T. Carnahan.

Howe Chapel.—May 16th, Sabbath, 11 A. M., a sermon by Rev. D. Tully. Same evening, 7½ P. M., a sermon by Rev. R. D. Morris.

Church in Algiers.—May 16th, Sabbath, 11 A. M., a sermon by Rev. Alexander Swaney.

Wesley Chapel.—May 16th, 4 P. M., a sermon by Rev. H. B. P. Willis.

Wesley Chapel.—May 16th, P. M., a sermon by Rev. A. D. Montgomery.

The Advocate of next week will contain the Address of the Bishops, besides full proceedings of the General Conference.

The General Assembly is expected to adjourn on Tuesday next.

Answers.—*Atlantic Monthly.*—In the Advocate, of April 24, we published some verses called "Day Break"—verses they are of singular beauty and poetic merit. Through some inadvertence we failed to credit them to the Atlantic Monthly, from which they were taken. We cheerfully make the acknowledgment.

The Reformation Revived.—There is remarkable news from Bohemia. It is reported that the Reformation put down in this country by the Romish Church centuries ago, by fire and sword, is likely to break forth again with renewed power. The priests are generally prepared to leave the Church, if some provision can be made for their support. Dr. Nowotny, who has become a Protestant, gives the names of thirty-five who, like himself, have forsaken the Church, and left Bohemia in search of a livelihood. It is thought that fully two-thirds of those who remain are ready for a similar movement when Providence opens the way.—It is to be hoped they may carry the people with them, and still retain their fields of labor in their native land.

Setting an Example.—The *Buffalo Advocate* says: "As the Southern Church is to have a General Convention in May, we hope that the measures of reform which have been generally and fully discussed in their papers may become the law of the Church. Lay-representation, with some other modifications are demanded. Our Southern brethren now have the opportunity of setting an example to their Northern brethren which may influence favorably the General Conference of 1860."

NEWS FROM THE CHURCHES.

Natchez, May 7, 1858.

We have been holding meetings in the M. E. Church in this city for more than five weeks, and the religious interest still increases. We have four services every day, to-wit: At half-past 5 in the morning, at 10, at 4, and at night. Last evening nineteen were at the altar, and yesterday morning twenty-one. God is doing great things for us in Natchez, "whereof we are glad." Numbers are being added to the Church. J. P. Lindsman.

Mr. Editor: We have just closed a protracted meeting at Isabella Church, on the Centerville circuit, which continued three days. The work commenced unexpectedly at a week-day appointment, at the close of a sermon by Rev. Thos. Green, warm from the heart and bedewed with the Holy Ghost. It had its desired effect, causing sinners to weep, mourners to pray and Christians to rejoice. Power was in every word, and his countenance was as if the light of glory reflected upon it. There were two conversions and four accessions, and the membership graciously revived. This is sometimes uncommon in this country, as it was not in the season of the year that revivals generally commence. But notwithstanding the call to temporal things, we should remember that we are commanded to put our house in order. I left the altar crowded with weeping penitents, and my constant desire and prayer to God is, that they might be saved. B. W. Brown.

The number of probationers received in the M. E. Church in New Jersey is, for the last six months, 12,462, and the work is still progressing.

The General Conference.

The fourth General Conference of the Methodist Episcopal Church, South, was held in the Hall of the House of Representatives of the Tennessee Legislature, Nashville, Tenn., beginning Saturday morning, May 1st, 1858.

The session was opened by the venerable senior bishop, Joshua Soule, by reading Colossians, singing the Hymn,

"And are we yet alive,"

and offering an appropriate and impressive prayer.

The Secretary of the last Conference called the list of the Annual Conferences:

All the bishops were present, to wit: Joshua Soule, James O. Andrew, Robert Paine, George F. Pierce, John Early, Hubbard H. Kavanaugh.

Bishop Soule vacated the chair, which was taken by Bishop Andrew.

On motion of Hugh A. C. Walker, Thomas O. Summers, of the Alabama Conference, was elected Secretary.

A communication from A. W. Putnam, G. A. Blackie, and John Melgs, Com. of the Tennessee Historical Society inviting the Conference to be present to-day at a "celebration of the establishment of the first government in this city and county" was received and read; and on motion of Alexander L. P. Green, the Conference resolved to accept the invitation, and to adjourn for that purpose at 11 o'clock.

On motion of Jefferson Hamilton, the Presiding Elder of the Nashville District, and the stationed preachers of Nashville and Edgefield, were appointed a Committee on Public worship.

The Rules of the General Conference of 1854, were read, and, on motion of John F. Hughes, the first article was changed so as to read, "This Conference shall meet at 8½ A. M., and adjourn at 12½ P. M."—a motion of James Stacy, to amend the fourth rule, and a motion of Edward Wadsworth to add a new rule having been laid on the table, the Rules as amended, were adopted, and, on motion of George W. Langhorne, were ordered to be presented, in connection with a list of the standing Committees and the residences of the Delegates.

John B. McFerrin announced that the Book Agents proposed to issue during the session of the Conference, a Daily Christian Advocate, in which shall be published, the proceedings of the Conference, whereupon,

On motion of David R. McAnally it was Resolved, that the General Conference approve the purpose of the Book Agents to publish a Daily Christian Advocate, during the present session of the Conference, and will give it our hearty support.

On motion of A. L. P. Green, Resolved, That the following standing committees, be appointed, to consist of one member from each annual Conference, and that each delegation appoint its own member on said committee:

1. On Episcopacy.
2. On Itinerancy.
3. On Books and Periodicals.
4. On Boundaries.
5. On Missions.
6. On Revivals.
7. On Sabbath Schools.
8. On Education.
9. On the Tract Society.

Resolved, 2. That the following Committees be appointed by the President:

1. On the Claims of the American Bible Society.
2. On Temperance.

Resolved, 3. That a Committee be appointed to ascertain from the Records the exact vote in each Annual Conference on the Alabama and Holston Resolutions, and report to the Conference.

A Resolution to authorise the Secretary to employ two pages to attend the Conference was offered by Charles K. Marshall, and not adopted.

The hour of adjournment having nearly arrived, on motion of A. L. P. Green, the Conference adjourned, with the benediction by Bishop Andrew.

Monday, May 3, 1858.

Conference met at half-past eight o'clock, Bishop Andrew in the chair; who opened the session by reading the eighty-sixth Psalm, and giving out the hymn on page one hundred and seventy-nine:

"Oh might my lot be cast with these,
The least of Jesus' witnesses!"

The minutes of Saturday were read and approved.

The list of Conferences was called over, and the certificates of several newly arrived delegates received.

The following committees ordered on Saturday were filled up with a delegate from each Annual Conference, to wit:

On Episcopacy.—W. M. Wightman Ch'n., J. Boyle Sec'y., J. C. Harrison, Z. M. Taylor, A. Monroe, J. Harrell, Andrew Hunter, S. A. Williams, T. Stanford, J. W. Glenn, D. B. Nicholson, Samuel Kelley, W. A. Smith, J. G. Jones, H. N. McTyeire, E. F. Sevier, G. W. D. Harris, M. M. Henkle, Robert Alexander, N. Scarrett, F. G. Ferguson, S. P. Richardson.

On Itinerancy.—L. M. Lee Ch'n., W. A. Gamewell Sec'y., S. Field, J. A. Ivy, N. H. D. Wilson, W. J. Parks, Stephen Carlile, L. Campbell, T. K. Munsey, M. J. Blackuell, J. W. Hanner, J. W. Phillips, W. Bradford, E. Wadsworth, E. Robinson, P. P. Smith, S. A. Williams, W. M. McAlister, W. Moores, T. T. Ashby, J. H. Linn, A. H. Redford.

On Books and Periodicals.—J. B. McFerrin Ch'n., L. Rosser Sec'y., Charles Betts, R. J. Harp, W. Barringer, J. E. Evans, L. P. Lively, H. H. Montgomery, R. M. Stevens, S. Watson, W. C. Dandy, J. W. Whipple, S. K. Vaught, N. Scarrett, T. W. Dorman, W. H. Anderson, T. N. Gardner, C. C. Gillespie, W. P. Radcliffe, D. R. McAnally, J. Harrell, E. Stevenson.

On Boundaries.—Levi Pearce, Ch'n., W. Hicks Sec'y., J. H. Davis, S. Kelly, R. J. Boyd, S. J. Davies, R. T. Heflin, S. Carlile, A. T. Mann, N. Sullivan, J. F. Hughes, Robert Fisk, G. W. Brush, J. T. Peery, L. McAlister, A. R. Winfield, J. W. Fields, J. Anderson, W. G. Caples, T. J. Koger, N. Scarrett, W. C. Lewis.

On Missions.—J. Boring Ch'n., I. T. Wyche Sec., G. W. Langhorne, W. H. Seat, W. Bradford, O. R. Blue, T. Dines, J. W. Mills, J. W. Fields, William Moores, John Harrell, D. A. Leeper, G. W. Brush, F. A. Morris, P. E. Pitts, W. McMahon, W. Robeson, D. M. Wiggins, S. Carlile, H. N. McTyeire, J. W. Kelly, S. K. Vaught.

On Sunday Schools.—Lovick Pierce Ch'n., W. W. Bennett Sec'y., H. C. Thweatt, P. Doub, T. Stanford, J. Lusk, W. Hicks, J. B. Tullis, T. Dines, W. Bradford, S. Kelly, J. H. Brooks, T. Raudle, E. Stevenson, J. H. Linn, H. N. Watts, W. L. McAlister, A. R. Winfield, P. P. Smith, J. J. Hutchinson, M. Yell, N. Talley.

On Education.—B. M. Drake Ch'n., L. D. Huston Sec'y., A. M. Shipp, S. Field, R. W. Kennon, N. W. Burks, W. P. Radcliffe, John Harrell, E. M. Marvin, F. A. Morris, A. R. Erwin, G. Jones, E. E. Wiley, T. Stanford, W. J. Sasnett, N. F. Reid, H. C. Thweatt, P. P. Neely, N. Scarrett, W. H. Anderson, S. P. Richardson, D. S. Doggett.

On Tracts.—A. H. Mitchell Ch'n., H. A. C. Walker Sec'y., J. E. Edwards, R. Alexander, E. E. Wiley, C. K. Marshall, L. P. Lively, J. B. Payne, P. Doub, R. J. Harp, W. Bradford, A. Monroe, J. Anderson, Philip Tuggle, T. Maddin, N. H. Lee, J. G. Bruce, E. M. Marvin, John Harrell, W. P. Radcliffe, C. C. Gillespie, S. K. Vaught.

On Revivals.—A. L. P. Green Ch'n., C. F. Deems Sec'y., James Stacy, S. Field, N. W. Burks, Andrew Hunter, W. L. McAlister, D. R. McAnally, J. G. Bruce, N. H. Lee, E. C. Slater, T. N. Gardner, W. G. Caples, N. Scarrett, J. Hamilton, S. J. Davies, S. Anthony, L. P. Lively, J. Lusk, James Atkins, R. W. Kennon, W. B. Rowzie.

Reports from other committees were called for, but none were presented.

Petitions, memorials and appeals were called for, when W. W. Bennett, from the Virginia delegation, presented a memorial from the Church in Washington City, asking for an agent to raise funds for building a new Church in the National Metropolis.

This memorial was referred to a special committee of three.

A. H. Mitchell, of the Alabama Conference, presented a memorial from the Quarterly Conference of Prattville, Ala., proposing an alteration of the Discipline on the subject of Temperance; which was, on motion, referred to the Committee on Revisals.

The same delegate presented another memorial from the same parties, setting forth that the discussion of the subject of Lay Delegation in some of our Church papers was injurious to the peace and prosperity of the Church, and praying the General Conference to take no action in this matter.

It was moved to refer this memorial also to the Committee on Revisals.

L. M. Lee moved, as a substitute, to refer it to the Committee on Itinerancy.

Messrs. Campbell, of Mississippi, and Evans, of Georgia, opposed the substitute. T. W. Dorman, and others, advocated it.

The substitute did not prevail, and the memorial was referred to the Committee on Revisals.

On motion of E. Wadsworth, of Alabama, a paper was called up which was laid temporarily on the table on Saturday, proposing an additional rule of order, as follows:

17. Whenever a member shall move that the question be now put, the vote on such motion shall be taken without debate; and, if two-thirds of the members voting shall sustain the call, the President shall put the question then pending, and in case there is an amendment, or substitute, it shall be put in regular order, until the main question is reached, and the whole matter disposed of."

The proposition for an additional rule was rejected.

J. W. Fields, of the East Texas Conference, presented a memorial concerning certain property bequeathed to the Methodist Episcopal Church, South, by Payton S. Wyatt, deceased, and praying that said property might be appropriated to the benefit of the Boston Circuit, Clarksville District, East Texas Conference.

This memorial was, on motion, referred to the Committee on Missions.

W. G. Carter, of the Virginia Conference, presented the following, which was seconded by Leo. Rosser:

Resolved, That a committee of ——— be appointed to prepare a course of study for the candidates for ordination in the Traveling Connection, and report the same to this General Conference for its approval.

After some discussion, the resolution was laid on the table for the present.

L. Pearce, of the Mississippi Conference, proposed the appointment of a Committee of ——— on Ministerial Education.

L. Campbell of Mississippi, sustained the motion, and suggested to fill the blank with nine.

D. B. Nicholson, of North Carolina, moved, as a substitute for nine, a member from each Annual Conference, to be appointed by each delegation, which was accepted by the mover.

Wm. A. Smith, of the Virginia Conference, and W. G. Caples, of Missouri, opposed the motion.

J. B. McFerrin thought the appointment of such a committee premature—the subject of ministerial education might be referred to the standing Committee on Education.

B. M. Drake, of the Mississippi Conference, proclaimed himself opposed to theolgical schools, but advocated the appointment of the proposed committee.

L. Rosser offered the following as a substitute, which was adopted:

Resolved, That the committee on Education be instructed to consider especially the subject of Ministerial Education, and report thereon.

L. M. Lee presented a paper from two quarterly conferences in Virginia, proposing certain alterations in the Discipline, which was referred to the Committee on Revisals.

On motion of J. B. McFerrin, the Conference now proceeded to the election of an assistant Secretary, when E. H. Myers was nominated and elected by a unanimous vote.

F. E. Pitts moved the following, which was carried:

Resolved, That the Book Agents be, and hereby are, instructed to send a copy of the Daily Advocate to the address of each member of the last Tennessee Legislature.

On motion of J. B. McFerrin, it was

Resolved, That the pastors and ministers of the several evangelical churches in this city be, and hereby are, cordially invited to occupy seats within the bar, at their pleasure, during the session of this General Conference.

Also, that Dr. Sehon, our Missionary Secretary, be especially invited to occupy a seat in the General Conference as shall suit his convenience.

W. W. Benoett, of the Virginia Conference, in the behalf of Wm. T. Smithson, Esq., of Washington City, made a communication, proposing an engraving of the General Conference; whereupon, it was moved by E. Wadsworth,

That we approve of the proposal of William T. Smithson, Esq., and that we request Rev. W. W. Bennett to call on each member of the Conference for an ambrotype likeness of himself, and for subscriptions.

The following, being offered as a substitute by D. S. Doggett, was adopted:

Resolved, That we approve of the proposal of W. T. Smithson, Esq., of Washington City, to execute an engraving of the present General Conference.

Conference now adjourned.

EPISCOPAL CONVENTION.

The convention of the Protestant Episcopal Church, of the Diocese of Louisiana, assembled at Christ Church, New Orleans, Thursday, May 6, 1858.

On Friday May 7, the Bishop of the Diocese delivered his annual address to the convention. He referred to the university which has lately been inaugurated under the auspices of the Southern diocese of the church, and stated that it had been incorporated under the title of the "University of the South." The locality for this seminary of learning had been fixed on the plateau of the Cumberland Mountains.—Vigorous efforts have been made towards the completion of the enterprise, but it had been deemed advisable, in consequence of the late general financial embarrassment, to delay, for the present, the collection of subscriptions. The whole matter, however, was in the hands of prompt and judicious men, and a confident belief was entertained in the complete success of the undertaking.

The summary of the Bishop's labors and acts, other than those performed as Rector of Trinity Church, New Orleans, shows that during the last conventional year, he had baptized one white adult and six children, held twenty-three confirmations, at which he had confirmed two hundred and fifty-seven persons; had ordained four deacons and one priest; consecrated one church, laid the corner stone of one, transferred four clergymen, received into the Diocese six, and given his official consent to the election of one bishop.

On Monday, the 10th, the Committee on the State of the Church reported at some length, and among those especially noticeable, stated that during the past year several new church edifices had been erected, and that several more were in progress, with sufficient means; that several new parishes had been organized; that the expansion of missions among the colored population was most gratifying, almost every minister in the country having several congregations in charge; that the preparation of a special service among the colored people was judicious.

The Convention adjourned on Monday, *sine die*.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This body met on Thursday morning, May 6, in the First Presbyterian Church of New Orleans. The assembly was opened with a sermon by Rev. C. Van Rensalaer, D. D., the last Moderator: Text—2 Cor. 13th chap. and 11th verse—"Be of one mind, live in peace; and the God of love and peace shall be with you." The subject of unity, peace and blessedness was handled with marked ability, and the heart of the preacher seemed deeply imbued with the spirit of the text. The exposition was most happy, and every way suited to the occasion. Drs. Scott, Howe and Stanton were nominated for Moderator. Dr. Scott having received a minority of 16 votes over his competitors on the first ballot, was declared elected. Little was done the first day beyond the usual preliminaries of organization. We give an abstract of proceedings as late as possible, condensed from the reports of the Daily True Witness, and other city papers:

SECOND DAY.

Friday, May 7, 1858.

The General Assembly met at 9 o'clock, and was opened with prayer by the Moderator, Wm. A. Scott, D. D.

Resolutions were adopted to make committee reports on "Reports of Boards" the order of the day, as follows: namely, Board of Domestic Missions, Saturday; Board of Foreign Missions, Monday; Board of Education, Tuesday; Board of Publication, Thursday; Board of Church Extension, Friday. It was ordered that the hour for each report should be 10 o'clock, A. M., and that no report should occupy more than two hours.

The first order of the day was then taken up, and the annual reports of the Board of Foreign Missions, the Board of Domestic Missions, and the Board of Education were laid before the Assembly. The following is an abstract of the report of the Board of Education:

ABSTRACT OF THE BOARD OF EDUCATION.

1 MINISTERIAL EDUCATION.

Candidates.—The following table of the statistics of candidates show the operations of the Board of Education in the Ministerial Department.

The number of new candidates received has been	103
Making in all from the beginning (1819)	2630
The whole number on the roll during this year has been	385
In their Theological course	122
" Collegiate "	178
" Academical "	83
" Stage of study not reported	6
" Teaching, or otherwise absent	6— 385

The aggregate number of candidates this year is two greater than last year; whilst the number of new candidates is eleven more than were received last year—an increase that is encouraging chiefly from the fact, that there is no decrease.

STATE OF THE TREASURY.

The following is a general view of the pecuniary affairs of the Board during the ecclesiastical year. The accounts closed on the 18th of April, which is about two weeks earlier than usual.

1. CANDIDATES' FUND.

Receipts	$47,103 07	
Balance	2,370 29—	49,473 37
Payments		43,432 35
Balance		$6,041 01

2. SCHOOL FUND.

Receipts	$5,507 27	
Balance	36 96—	5,544 25
Payments		5,458 20
Balance		$86 05

3. MISCELLANEOUS FUND.

Balance	$3 76

4. AFRICAN FUND.

Receipts	$83 24	
Balance	1,387 45—	1,470 69
Payments		90 00
Balance		$1,380 69

Total receipts for the year, $52,693 60; total income, $56,462 06; total payments, $28,980 56; total balance, exclusive of the permanent African Fund, $6511 52.

From this statement, the Assembly will perceive that the treasury of the Board has been in a highly prosperous condition. In no year since the organization of the Board, has so large an amount been contributed by the churches to the education of candidates for the ministry.

CAUSES OF ANXIETY TO YOUNG MEN AND CANDIDATES.

The Board have judged it expedient to present to the Assembly and to the churches, the consideration of some of the causes of anxiety to young men, who think of entering upon the work of the ministry. As the present time, in the providence of God, invites many young men to turn their attention to this subject, its candid and sober discussion may result in good. The following are the topics discussed, under this head in the Annual Report.

1. The want of sufficient piety.
2. The want of sufficient evidences of a divine call to the work of the ministry.
3. The want of peculiar means.
4. Advanced age, beyond the usual period.
5. Ill health.
6. Defectiveness of early education.
7. A profession in life already selected, and entered upon.
8. The scanty salaries of ministers.
9. The opposition of relatives and friends.
10. The want of natural ability.
11. Obscure birth in a low condition of life.
12. The ministry is too vast a profession.

These various topics are discussed with the purpose of removing the objections and anxieties of candid and inquiring minds. Throughout the whole discussion, the Board not only assume, but lay stress upon the following propositions: 1. The individual possesses, in other respects, the qualifications requisite for making a useful minister. 2. The Holy Spirit can alone give a call to the work. 3. The standard of mental and moral requirement, prevalent in the Presbyterian Church, is not intended to be lowered by the arguments and incidents herein stated, but on the contrary, the age demands higher qualifications than any preceding one.

2. GENERAL CHRISTIAN EDUCATION.

PRIMARY OR PAROCHIAL SCHOOLS.

The number of Parochial Schools, as nearly as can be ascertained, is about one hundred. Of these, thirty-two have been aided, during the year, by the funds of the Board. Six of these schools report considerable religious interest among the pupils.

PRESBYTERIAL ACADAMIES.

The number of academies, under the care of Presbyteries, is sixty. An annual religious interest has extended in several of these institutions.

ASHMAN INSTITUTE.

This institution under the care, of the New Castle Presbytery, and designed for the education of young men of color, is in a hopeful condition. Four of the students expect to go as missionaries to Africa.

COLLEGES.

The number of Presbyterian Colleges, under ecclesiastical supervision, or controlled by ministers and members of the Presbyterian church, is twenty-four.

Revivals of religion have been reported in Davidson College, N. C.; Oglethorpe University, Ga.; Hanover College, Ind.; Washington College, Pa.; Jefferson College, Pa.; and the College of New Jersey, at Princeton, N. J. Some particulars are contained in the report, to be laid before the Assembly.

Verbal reports were made from the Seminaries of Danville, of Princetown, of Alleghany, and of Union Theological Seminary; but the printed documents of their respective Boards, and of other Boards, not having yet arrived, they were not presented.

Rev. Mr. Coe, Secretary of the Board of Church Extension, was announced as present and ready to receive contributions.

The Centennial Celebration of the re-union of the Synods of New York and Philadelphia, recommended by the last General Assembly, was fixed for Wednesday next.

A report was read from the Committee on the Fund for the relief of disabled ministers, and referred to the Committee on Systematic Benevolence.

A resolution was then adopted forthwith to fix the time and plan for the next annual meeting of the General Assembly.

The vote being taken resulted as follows:

For Indianapolis, 142; for Cincinnati, 24; for Rochester, 22; and for Pittsburg, 21. The Moderator declared Indianapolis the choice of the General Assembly.

A recess of fifteen minutes was taken.

On resuming the session, it was

Resolved, That when the General Assembly adjourns, it shall do so to meet in annual session, in the third Presbyterian Church of Indianapolis, on the third Thursday in May, 1859, at eleven o'clock A. M.

Overture No. 5, representing the alterations made by the "American Bible Society in the standard English version of the Bible," having last year been referred to the present meeting, was then called up.

On motion of Dr. Breckinridge, the Overture was read and referred to a Committee, with instructions to draft a report which shall be a minute expressive of the views of the Assembly on these subjects, and in reference to the claims of the Bible Society on our Churches.

The Overture so referred is as follows, viz:

1. The American Bible Society has, by the terms of its Constitution, no legitimate right to alter in any way, the common and accepted English Scriptures, as they stood at the period of the creation of that Society.

2. Concerning the said English Scriptures, the American Bible Society has full power to print and circulate them, and to collect and manage funds for those purposes. But it has no power to edit them, in any other sense than to keep them in the exact condition in which the standard English Bible stood at the formation of the Society.

3. This General Assembly, and the Church it represents are, and from the beginning have been, warm and unanimous supporters and friends of the American Bible Society. And it is in this sense we feel called on to say that we neither do nor can allow, on our part, of any, even the smallest departure from the original principles on which that Society was founded; and to express the settled conviction that the continued support of that Society by the Presbyterian Church, depends upon the strict adherence of the Society to those clear and simple principles.

4. The Board of Publication of the Presbyterian Church will consider and report to the next General Assembly a plan for the preparation and permanent publication by it, of the common English Bible, in a form suitable for public use, with the standard text unchanged, and the usual accessories to the text commonly found in pulpit English Bibles, from 1611 to 1847.

On a motion to make the subject the special order of the day for Monday next, at 11 o'clock, A. M., an animated discussion ensued, in which Messrs. Findley, Breckinridge, and Hewitt participated. The motion was adopted.

Rev. John Woodbridge presented a report of his attendance as the Delegate of this General Assembly to the last "General Synod of the Reformed Dutch Church of the United States." The report was accepted.

A most interesting communication was forwarded to the Assembly by Rev. Frederick Monod, from Dr. G. Fish of France, in the name of the "General Synodale of the Presbyterian Church of Paris." It was referred to the Committe on Foreign Correspondence.

THIRD DAY.

Dr. Hogg said he was informed by the permanent clerk, that at the annual meeting of the Assembly, three years ago, it was resolved to insert in the minutes the names of the speakers, and of all movers and seconders of resolutions. He moved that the resolution be rescinded.

Mr. Erskine opposed the motion, on the ground,

1st, That the insertion of the names makes the record more complete;

2d, That the consciousness of a speaker that his name is to appear, is calculated to make him feel his responsibility, and to be more circumspect.

3d, It looks badly for the Assemblies of different years to appear unstable and inconsistent. He hoped that Dr. Hogg would present better arguments in support of his motion.

Dr. Junkin corrected the statement as to the names referred to: none having been specified in the resolutions except those of the speakers. He agreed with Mr. Erskine that such a record is calculated to save time by making the members chary of their speeches, and careful what they say.

Mr. Rankin was in favor of the resolution as it now stands, because it renders justice to all. For his own part, he would be unwilling to have his poor speeches futhered by the reverend D. D's.

Dr. Hogg had hoped that the motion to rescind would have been adopted without discussion. He was unable to conceive any good purpose to be served by cumbering the minutes with names. Can members possibly be in earnest in desiring a record of every speech that has been made on this little motion? An adherence to the resolution makes invidious distinctions between those who speak and those who more wisely, perhaps, hold their peace.

The motion to rescind was then adopted.

The first Order of the day, being the reception and commitment of Presbyterial narratives on the state of Religion and statistical reports was then taken up.

On motion of Dr. Hogg, tellers were appointed to go through the house and collect the reports.

Dr. Musgrave, Secretary of the Board of Domestic Missions, gave the Assembly a brief summary of its action during the past year, of which the following is an abstract:

Notwithstanding the extraordinary commercial and financial revulsion which have overtaken the country, and produced for a time almost a total suspension of business of every kind, and bringing bankruptcy to thousands, the Board have been able to execute the work entrusted to them with extraordinary success. Indeed, no sooner had the gloom began to disperse, than the contributions to its treasury largely increased. In the month of February, the receipts exceed those of the corresponding period of the previous year by $5000. The Board have increased the number of missionaries by twenty, making the number now employed 600. The appropriations for the past year, are slightly in advance of those made during the one preceding it. The total receipts are $105,277 52; the entire disbursements for the same period are $104,143 67. The receipts for the Board are considerably above the record of any previous year, and this increase is not the result of individual bequests so much as of the contributions of the churches. The excess of increase in the past year over any preceding one, is above $8000. An average reduction of $300 has been made in the appropriation to each Missionary, in view of the embarrassments of business; but the churches in which they labored have increased the amount which they contributed to the salary: so, that the salaries received by those engaged in Missionary labor average $500 in each.

The Reports from the Missionary churches indicate the most extraordinary success. There is a sensible manifestation of the influence of the Holy Spirit in a revival of the Church and an awakening of the people. Although the fruits are not reported to this Assembly, it can be confidently stated that such an extensive interest on the subject of religion has never been witnessed.

Dr. McKinney, from the committee on the "Report of the Board," made a report and offered resolutions as follows:

REPORT OF THE BOARD OF DOMESTIC MISSIONS.

The committee on the report of the Board of Domestic Missions, presented to the Assembly for consideration and adoption, the following resolutions, viz:

1. *Resolved*, That the deepest gratitude of this Assembly is due to God for his goodness in that during a year of great financial embarrassment, He has disposed and enabled his people to supply the wants of the Board, making the period to close happily with an increase of funds and laborers.

2. *Resolved*, That this Assembly give devout and honest thanks to God for the outpouring of His Spirit upon our Missionary Churches, in common with the other portions of His beloved Zion.

3. *Resolved*, That the Assembly rejoice in the increase of contributing churches, and now cherish the hope that, by due effort, all may ultimately be induced to do their part in the work.

4. *Resolved*, That while the Board have frequently made their appropriations, still the wants of funds is such, and the demand so great and numerous, that there is a large amount of work which can scarcely be attempted; and that the Assembly request that a large portion of funds should still be absorbed by unproductive churches; some that remain feeble from year to year are, it is well known, like *hives*, which send forth their annual swarms. But all are not such. Presbyteries should look into this and cease to recommend, or should unite two or more churches in one charge, thus husbanding both men and means for labor in productive regions.

5. *Resolved*, That in view of the happy working and bright prospects of the scheme of systematic benevolence; the Assembly suggest to the Board the propriety of considering the question whether the services of the Associate Secretary might not be dispensed with, and the amount of the salary of the office saved.

6. *Resolved*, That the Assembly is pleased with the effort of the Board to increase the number of itinerant laborers, believing that the system may be extended to the great advantage of spursely settled districts.

7. *Resolved*, That the failure on the part of nearly one third of the missionaries to send a special report for the use of the Assembly is to be deeply regretted, and that in the cases where such failures is the result of negligence, the missionary has shown himself unworthy and should not be re-appointed.

The proposition to amend the fourth resolution by striking out the words "*and cease to recommend*," aroused a vigorous and able debate, in which the principles of church benevolence were broadly brought out and the history of weak churches strongly portrayed. In this debate Drs. Breckinridge, Musgrave and McKinney, and Rev. Geo. Hall, participated, until the hour of taking up other business arrived, when the resolutions were, on motion, recommitted to the committee.

The assembly then took a recess of fifteen minutes, after which the Rev. J. M. Young, of South Carolina, representing the General Synod of the Associate Reformed Church of the South was introduced to the assembly.

In an eloquent and feeling manner he presented the greeting and congratulations of the synod to the assembly, and gave a brief history of the synod and its present condition.

The report of the committee appointed by a previous assembly to conduct a correspondence on the subject of union between the General Assembly of the Presbyterian Church and the Synod of the Associate Reformed Church of the South was read. This correspondence suggested two important difficulties in the way of union, the difference of the two bodies on the subject of psalmody and intercommunion.

A motion was made to continue the Committee of Correspondence, which was afterwards amended by one discharging the committee from further consideration of the subject, and the relinquishment of measures for union on account of inherent difficulties in the way.

Dr. Breckinridge made an eloquent address on this subject against further efforts at union, characterizing the demands of the Associate Reformed Church as inadmissible, not presenting that spirit of broad Christian liberality which favored further discussion, and elaborating the proposition that what the assembly wanted in its constituent elements was homogeneousness, which whould not exist if the two bodies should be incorporated.

Dr. Hogg forcibly presented the same views with additional arguments for the cessation of measures tending to secure union. Several members followed on the other side of the question.

Pending the discussion the hour for adjournment having arrived, the whole question was ordered to be placed upon the business docket, which is equivalent to laying it on the table subject to call.

The assembly, after a prayer by Dr. Rankin, adjourned to Monday morning, 9 o'clock.

FOURTH DAY.

Monday, May 10.

Rev. Dr. Stanton, chairman of the committee of foreign missions, then presented its report on the action of the board the last year.

The veneruble Secretary of the Board of foreign missions, Walter Lowrie, Esq., occupied the attention of the assembly for an hour, giving one of the most lucid and satisfactory expositions of the operations of the board the past year, and so pathetic a description of the martyrdom of missionaries and native Christians in India as to melt the whole house into tears.—He gave detailed information in regard to the missions among the American Indians, those in Africa, India, Siam, China, California and South America, which illustrated the mighty influence now exercised by this church organization upon the civilization and christianization of the world.

The business details of his remarks presented the following statistics:

The receipts of the Board of Missions from all sources the past year, (including a special contribution to repair the losses of property in India) have been $223,077 79.

The expenditures have been $207,057 50 (the sum specially donated for India, $18,112 57, being reserved,) leaving a balance against the board of $1186 29.

Thirty missionary laborers have been sent during the year; twelve of these were returned missionaries; and ten others are now waiting an opportunity to embark for the fields to which they have been respectively designated.

Under the direction of the Board there are nine missions among the American Indians; one among the Jews, and one to the Chinese in California, within the limits of the United States.—There are two in South America; two in Western Africa; one in Siam; three in China; two in India, embracing fifteen stations, and extending over a region of country of more than a thousand miles; besides which pecuniary aid has been extended to the evangelical societies of Belgium, Paris, Geneva and the Waldenses abroad.

Connected with the various missions there are 170 missionary laborers from this country; 70 native helpers; 50 principal stations and out-stations; 22 organized churches, and nearly 1,000 native youth under Christian schools connected with these missions.

The sad disaster at Futtehgurth, India, sent out, under the most painful circumstances of suffering from the hands of the Sepoys, the lives of eight missionaries and two of their children; others have died on the missionary field; a loss of a large amount of property has been sustained in India, and the mission work in China has been partially suspended, but still the work of foreign missions has shown manifest progress since the last meeting of the General Assembly; and when in the greatest straits the Board has found relief in the generous contributions of the church.

Rev. Mr. Hays of Allahabad, India, addressed the Assembly giving an account of the population of India, their habits and castes; the principles of government adopted by the British in India; the constitution of the army; the causes of the insurrection, and its melancholy progress, marking everywhere its path in blood, until it involved his station in its terrible scenes; and the dispatch of himself with the women and children of the fort by an order of the military commandment to Culcutta.

The speaker, by facts and illustrations, showed that the missionary effort in India had not been a failure. It has destroyed human sacrifices to Juggernaut, eradicated the custom of widow-burning and infanticide, and even this very revolution, which seemed so inauspicious and disastrous to the missionary work, would result in the Government of India broadly announcing Christianity as the ruling policy of its administration, and opening the whole of that vast country as one of the most successful missionary fields since the apostles left Jernsalem to preach glad tidings to men.

Dr. Hewitt followed in an address turning the wail from India into a hallelujah of triumph.

Dr. Edward, of the Choctaw Indian mission, then gave an interesting account of the progress of that mission. It had, he stated, 16 churches, 13 ministers, 4 licenciates, and 1636 communicants, 1206 children were attached to its schools. It had contributed $1274 to church benevolence, and $703 to foreign missions.

The second order of the day, viz: the Bible revision question, was then taken up, and Dr. Breckinridge presented the following minute on this subject, expressive of the opinions of the assembly.:

By a vote of the General Assembly of 1857, an overture of that body, which is printed in its minutes, pp. 35–36, relating to the American Bible Society's new standard English Bible, and to the best method of preserving in its integrity the common version of the English Bible, was specially referred to the consideration of the present General Assembly. During the year which has intervened, the attention of the Christian public has been directed to this important subject in a very unusual degree; and so far as this assembly has the means of judging, it is apparent that the Presbyterian Church throughout the country is decidedly opposed to the line of conduct, in the premises, pressed by the late Committee on Versions, of that society, and to the circulation by that society of their new standard English Bibles. It is, therefore, a matter of great satisfaction to the General Assembly, that the Directors of the American Bible Society have resolved to cease publishing and circulating the aforesaid new standard Bible, and to resume the publication and circulation of the standard English Bible, in exclusive use by the society, before the late work of collation and change commenced, about the year 1847. We also cordially approve the further action of the Board of Directors, so far as it secures a more vigilant oversight in the future, of the work of its Committee on Versions, and prevents any future change either of the text of its necessories, without the careful consideration and special order of the Board of Directors. With regard to any change whatever, either in the text of the English version of the Bible, commonly called King James' version, or in the accessories to that text as they were commonly printed at the foundation of the American Bible Society, we do not admit that the said society has any power or authority to make any alteration in said accessories or said text, except such as appertain to a printer, and not to an editor. By the text of King James's version, we do not mean a copy corrupted by errors and unauthorized changes, no matter where that copy may have been printed, nor how these errors originated, nor who may have ventured to make these changes. But we mean the true text in English, produced and published after the labors of the translators appointed by King James the First, of England, which for nearly two centuries and a half has been the standard Bible of all people speaking the English language, and which the Presbyterian Church in the United States of America is resolved to preserve in its integrity and purity, and to use and circulate.

Along with the greater portion of the Christian public in this country, we have confided to the American Bible Society the great work of circulating the English Scriptures in the version in common use, and, while we deeply regret the serious error into which it was betrayed, its recent action in the premises demands a cordial response from all the earnest supporters of the great work in which it is engaged. In discharge, therefore, of our duty as the General Assembly of our branch of the Church of the Lord Jesus Christ, to which he has committed his most blessed word for the guidance and salvation of men, we have made this deliverance; and upon the terms herein set forth, we reiterate our approval of the principles upon which the American Bible Society was founded, our desire to co-operate with our brethren of all Christian denominations in united efforts to furnish the whole world with the word of God, and our earnest recommendation to our people to give liberally to the support of this great cause.

This minute was adopted without dissent, when the assembly adjourned, after prayer by Mr. Stevenson, until 9 o'clock to-morrow.

FIFTH DAY.

TUESDAY, May 11.

The chief subject of discussion, to-day, was the proposed union between the General Assembly and the Synod of the Reformed Church of the South. Long and able speeches were made on the motion to grant a committee of conference to meet a similar committee sent by the Synod. Drs. Breckenridge and Hogg were opposed to the conference. Mr. Cobb spoke at length in favor. At the hour of adjournment the subject was not disposed of.

SIXTH DAY.

WEDNESDAY, May 12.

Report on Theological Seminaries was received. An interesting feature of the proceedings for the day the celebration by the assembly of the centennial anniversary of the reunion of the synods of New York and Philadelphia. The Moderator, assisted by the members of the assembly, opened the religious exercises according to the usual forms of the church. Rev. Courtlandt Van Rensselaer, D. D., then delivered the historical discourse.

Towards the conclusion of his centennial discourse, Dr. Van Rensselaer, in referring to the great field of labor opening to the church, spoke as follows:

The old French war, which was in active operation at the time of the re-union, in 1758, was a war of principles, of races, of religions; and God gave might to right. By the treaty of pence, all the French possessions in North America reverted to England; and over the whole valley, east of the Mississippi, (with a small exception,) and North of the Ohio, the flag of liberty and King George waved its triumphs in the air, throwing its shadows on the prostrate emblems of France and the Bourbons. Then was achieved the first victory which announced the future destiny of all this glorious region. As between England and France, God vested this country in England, to retain it until the young Republic should become of age.

Next came the war of the Revolution; and the West, having been annexed to the colonies, the colonies were now to be dissevered from England, in order that the West, with the East, might be cultivated for the whole world.

Thus did God mark out for the Church a country vast in extent—to be added to in future years, but now first guaranteed to the Church—vast in its increasing extent, until lake mirrors gulf, and sea surges into sea. How great has been the political and civil influence of the last century upon this country! And who can tell what another century shall bring, of increase to this magnificent inheritance of liberty and religion? How the ignorance of man clouds the vision of faith! And yet, methinks, faith can see into the vista of years. Like as the eye, with a telescope, unravels the tangled skein of nebulæ in the skies, faith can behold the confused mysteries of Central America taking their places as stars in the firmament of our Union. And as astronomers think there is some central point whither the whole system is tending, so, were I to theorise about the territorial center of our republic, when expanded a century hence, I would say it might be here, in the city of our centennial celebration; here, in New Orleans, where lines from the North and South and West meet, a triangle enfolding a problem of greatness; here, on the highway to the whole of the glorious Pacific states; here, in contiguity with Texas and with the states of the great Mexican peninsula all the way down to the Isthmus.

The resolution calling the attention of the Board of Domestic Missions to the expediency of dispensing with the services of the associate secretary of the board, thus saving for the employment of missionary labor the sum of $2100, awakened a general debate, and were passed.

DOMESTIC MISSIONS.

MR. EDITOR: On the plantations of John Robinson, Esq., in Madison county, Mi., the Rev. J. S. Harris is employed as missionary, and as the number of negroes held by Mr. Robinson is from five to six hundred, the mission is an important one. I visited two of the plantations and heard Mr. Harris' manner of conducting religious exercises. He began by catechising both children and adults, and certainly the readiness with which they answered the questions would be esteemed creditable in any Sabbath school; and when we consider that, with rare exceptions, they cannot read, good evidence is given by them that they appreciate the importance of knowing *by heart* the commandments and attributes of God, their Savior, and the Holy Spirit.

Mr. Harris very faithfully attends to this important duty and impresses upon them the importance of it. Very earnest attention was given to all he said to them. I supposed that a very simple discourse would be delivered to them; for, being a Northern Presbyterian, I had no idea that a negro could appreciate a meutal effort of more than ordinary quality; but when Mr. Harris commenced preaching I perceived that an earnest desire to illustrate the goodness and glory of his Divine Master aroused in him that power which is always manifest in zealous Christian ministers. He strives faithfully to win their souls for Christ. I observed that the negroes love him for his devotion to their immortal interests, and were deeply impressed as he spoke of that everlasting life which awaits the people of God.

For three years he has served his God on Mr. Robinson's plantations faithfully; and certainly he is a good man who shuts himself out from the world, as it were, to preach the gospel to negroes at their quarters unheard, unknown, and unappreciated by his white brethren generally. Mr. Harris did like a good soldier of the cross, forsake all for Christ, and with much fear and trembling yielded to the persuasion and prayers of the Rev. Mr. Montgomery, and gave up a lucrative pursuit for the self-denying one of the gospel service. Your Church has a very efficient minister in him. I have heard some of the greatest preachers on earth and have never listened to one more lufgely endowed with natural eloquence. This is a great gift, and when used in the service of Him who gives it, cannot but be productive of good to mankind. I trust that a long life may be granted to Mr. Harris, and that after the maturity of his studies he will be noted as one for whom your Church has reason to be thankful. Mr. Robinson intends erecting church buildings with bells to give out their pleasant tones over his plantations on the Sabbath. The lower stories of these churches are to be used for nurseries.

I trust that every planter may go and do likewise. It would not be much additional expense, any it will be profitable; for when the master looks to the spiritual interest of his servants, his Heavenly Master will not fail to reward him by giving him in return more faithful servants, and form in them an attachment to their plantations far beyond that which those have who have no spiritual overseer nor churches granted them. God grant that the time may soon come when believing masters will say to faithful Christian servants as one good master of old said to his: "And behold Boaz came from Bethlehem and said unto the reapers, The Lord be with you, and they answered him, The Lord bless thee."—Ruth 2: 4. AMICUS.

Twenty-four thousand six hundred and forty-three Coolies have been imported into Havana since 1847.

HIGH WATER, LEVEES, CREVASSES, &c.

The Baton Rouge Advocate, in noticing the announcement from Vicksburg by telegraph, on the 4th inst., that the river was within four inches of running over Diamond Island levee, says:

Our dispatches from Vicksburg are alarming, if true. They are, however, evidently exaggerated as to the danger of Diamond Island levee giving away. Mr. Towns, the Swamp Land Commissioner for that District, assures us that the water cannot be within eighteen inches of the top of the levee, unless that work has melted down from the effects of the water against it. Harper's Bayou, which has been sinking for the last three or four weeks, may break, but the Diamond Island levee proper he considers perfectly safe unless it melts away.

The Vicksburg True Southron of yesterday (7th) remarks:

The all-absorbing topic at this time is the river; and, judging from the tenor of our reports from above, it would seem that "the end is not yet." Great damage has already been done; greater, we much fear, will yet be done. Meantime we are glad to learn that our friends upon the river bank, on both sides, are putting forth extraordinary exertions to combat the threatening flood. May they be successful!

The Memphis Eagle and Enquirer of the 4th inst., says:

Since our report of Sunday, the river has risen two inches, and was last evening at about a stand. The water broke through the levee at Mound City, opposite this city, and, is doing some damage. The river has now reached a point within a very few inches of the greatest height ever attained here. The Arkansas side of the river is under water for a considerable distance, just opposite our landing.

The same paper has a report that a break in the levee, some twenty miles above Memphis, on the Arkansas side, had occurred. If this prove true, it remarks, a large body of water will be poured across Crittenden county to Blackfish and St. Francis rivers.

We have the following further intelligence of the state of the rivers and levees, and of the crevasses that have occurred at points above us.

The Harrisonburg (Catahoula) Independent, of the 5th inst., says:

The Ouachita is reported falling from Camden to Monroe. At this place the rise is decreasing, being at this time about an inch in twenty-four hours. The water has already proven disastrous in many places, and but little more is required for it to amount to a partial overflow throughout the greater portions of the river lands.

The Monroe (Ouachita) Register, of the 6th inst., says:

The Ouachita river at this point is falling slowly, having receded some two feet within the last ten days. Private advices received yesterday from Bœuff river and Lake Lafourche state that those streams are also falling.

The Natchez Free Trader, of the 8th, says:

We learn that the levee broke night before last at Mr. Alexander Henderson's plantation, about sixteen miles below this place, in Concordia parish, La.

The river at Trinity, La., has not risen within the last three days more than one inch per day.

The Memphis Appeal, of the 5th inst., says:

The river falls very slowly—during the twenty-four hours ending last evening it had not gone down quite two inches. The crevasse at Barton's Landing, four miles up the river on the other side, was pouring out a heavy volume of water yesterday, and will do much injury. The position of affairs down the river is melancholy in the extreme, and we may expect to hear of cases of severe distress. Mr. Thomasson, the clerk of the Evansville, in yesterday from White river, has given us several particulars of the state of things as they existed on the trip of the boat to this city.

From Helena to White river the traveler on the river could distinguish only one sheet of water, on both sides of the river, as far as could be seen. Up the shore of White river, for sixty miles, a similar stretch of water met the eye. The houses are all surrounded by water which flows beneath them. Where the water runs in a current, the support of the houses are hourly undermined; some of the houses were seen leaning over, ready to fall. The condition of the inmates in many instances, especially when far from neighbors, must be most deplorable. The loss of stock will be great. The cattle have no opportunity of lying down, and must suffer from deprivation of sleep, as well as from scarcity of food.

Men were seen in dug-outs, in some places followed by the wading cattle. The men were engaged in cutting down the young cottonwood trees for the cattle to browse upon. In one place a drove of hogs swam for some distance after the boat, evidently anxious to get on the dry deck. A man was seen at Helena endeavoring to purchase a flatboat, upon which to place a portion of his stock to save them from perishing. He lived back from Napoleon; but not a boat was to be got in that city. The fences, of course, are carried off for miles. Cordwood is also carried away in such abundance that the boats already find it scarce, and have to pay an advanced price.

BY TELEGRAPH.

NEW YORK, May 10.—The steamship Vanderbilt, which left Havre on the 28th for this port, via Southampton on the 28th ult., has arrived here, bringing four days later intelligence from Europe than was received by the Europa.

THE PARIS ELECTIONS.

The general news brought by the Vanderbilt comprises scarcely anything of importance, although not without interest in details.

The Paris election for members of the Chamber of Deputies, to represent that city, had resulted in the return of two government candidates and one opposition candidate.

BRITISH PARLIAMENT.

Parliament was discussing the India bill.

The Chancellor of the Exchequer's proposition to impose a stamp on banker's checks passed the House of Commons without debate.

GREAT BRITAIN AND PERSIA.

A fresh dispute has arisen between Great Britain and Persia regarding Affghanistan.

SARDINIA.

The Sardinian Chamber of Deputies has passed the conspiracy bill.

FRANCE.

The acquittal of Bernard produced great sensation. The Paris *Moniteur* did not publish the result when first received.

The Paris correspondent of the London Times says that the Emperor and his advisers do not regard with indifference the encouragement that the result will give the conspirators, but that no exciting language will be employed by the French press to create indignation.

There is a slight improvement in the trade of Paris and the departments. The French Bourse was extremely dull; the three closed at 68 90.

RUSSIA.

All import and export duties are to be increased by five kopees a ruble from July 1st, the additional revenue to be employed on the frontier railways.

INDIA.

The details of the news, *via* Bombay, to March 24th have reached England. There is nothing of much importance to be added to the telegraphic advices received. Maun Singh and many of the other rebel zemindars have submitted to the British. The rebels mostly fled northward, but a large body had passed into Rohilcund, which was still unsettled. Troops were in hot pursuit. The trial of the ex-King of Delhi was concluded on the 9th of March, but the result was not known. Nana Sahib was at Calpee preparing to penetrate the Deccan in hopes of being joined by the Mahrattas. The British would soon attack Calpee. The executions at Delhi and other cities continue.

Local Intelligence.

MORTUARY.—The interments reported by the Board of Health for the week ending on the 9th inst., were 147.

ANOTHER CREVASSE.—We learn from the officers of the steamer Belfast that a breach occurred in the levee at the plantation next above Bringier's, directly opposite Donaldsonville, last night. When the Belfast passed the water was rushing in with tremendous fury. The neighboring plantations had all their forces at work to stop the break, but apparently with little hopes of early success.

STEAMBOAT BURNED.—At an early hour this morning the steamboat Delta, lying at Algiers, was destroyed by fire. We could not ascertain how the fire originated, or whether the boat was insured or not.

Special Notices.

NOTICE.—There will be preaching on board the ship Arizona, at the foot of Felicity street, Fourth District, on to-morrow (Sunday) the 16th inst., at 4 o'clock P. M.

NOTICE.—There will be a Camp Meeting, commencing the third day of September, 1858, on Natchitoches circuit, Louisiana Conference, near Ksaichie P. O., in Owing's settlement. Preachers and people generally are invited to attend. R. PARVIN.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

KEENER & McTYEIRE, Agts.

SECOND ROUND QUARTERLY MEETINGS
New Orleans District.

Morgan Street, May 9th; Q. C. 10th, at 7 P. M.; L. F. 10th.
German Missions, May 16, Dryades Street; L. F. Dryades, 16; Q. C. 14, at 8 P. M. at Dryades.
Laurel and Boullgny, at Laurel, May 23; Q. C. 24, at Laurel.
Baton Rouge, May 29 and 30.
Plaquemine and Gros Tete, June 5 and 6 at Gros Tete.
New Orleans Circuit, June 13 at Gretna, Q. C. at Carondelet 11th.
Carondelet, June 20—L. F. 21; Q. C. Friday night 18th, at 8 P. M.
Lafourche and B. Black Circuit and Mission, June 26 and 27, Napoleonville.
Thibodaux, July 3 and 4.
Felicity, July 11; L. F. 12; Q. C. 13.
Atchafalaya, July 17 and 18.
Westey, Soule and Winans, Q. C. June 12 at Carondelet.

J. B. WALKER, P. E.

SECOND ROUND QUARTERLY MEETINGS.
Lake Providence District.

Winsboro' circuit, at Winsboro', May ..... 8—9.
Sicily Island Mission.
Richmond circuit and Madison mission, at Willow Bayou chapel, May ..... 15—16
New Carthage Mission.
Trinity circuit, at Wesley Chapel, May ..... 22—23
Concordia Mission.
Waterproof circuit, at Tensas chapel, May ..... 29—30
Tensas Mission.
Carroll circuit, at Solitude, June ..... 5—6
Providence circuit, at Pecan Grove, June ..... 12—13
Carroll Mission.
St. Joseph circuit and mission, June ..... 19—20
Ion circuit, June ..... 26—27

The District Steward's Meeting will be held at Waterproof Wednesday, May 5th. Business of importance—full attendance needed.

LEWIS A. REED, P. E.

Waterproof, April 19, 1858.

SECOND ROUND QUARTERLY MEETINGS.
Ouachita District.

Ouachita at Mars Hill, June ..... 5—6
Dugdemona, at Lebanon, June ..... 12—13
Bro. Bellamy in charge.
Winnfield, June ..... 19—20
Jackson, at Center Camp Ground, June ..... 26—27
Minden, at Cross Roads, July ..... 3—4
Homer, at Homer, July ..... 10—11
Farmerville, at Lisbon, July ..... 17—18
Monroe, at Monroe, July ..... 24—25
Bastrop, at Oak Ridge, ... July 31—Aug. 1

There will be a District Steward's Meeting at Mars Hill, Ouachita circuit, June 5.

R. R. R. ALEXANDER, P. E.

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs.—We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

NEW ADVERTISEMENTS.

MEXICAN MUSTANG LINIMENT.

Its wonderful effects and consequent popularity—perhaps no article in the history of the Materia Medica ever acquired the same patronage, was subjected to the same number of severe and different tests, and met with so few failures as the Mustang Liniment. It has justly been styled a Panacea for all external Wounds, Cuts, Swellings, Eruptions, Sprains, or Bruises on man or beast. It is so far a medicine of surprising virtue, that physicians are compelled to prescribe it; and from some remarkable cures of chronic and distorted Rheumatic cases it has naturally attracted much attention from the first scientific minds of the age. No family can afford to be without a bottle of the Mustang Liniment in the house. *Beware of imitations.*

The genuine is sold by respectable dealers in all parts of the world.

may 1 BARNES & PARK, Proprietors, New York.

☞ **The Wonderful Success of Dr. Hostetter's** Celebrated and unrivalled *STOMACH BITTERS*, from the time of its introduction to the public proves conclusively its manifest superiority over any other preparation of the kind now manufactured. Its action on the digestive organs is of the most pleasing character, removing all diseases of morbid y, and giving the system a sound and healthy tone in cures of dyspepsia, loss of appetite, general mental or physical weakness, its operation is most beneficient in test; some of the most direful cases that have ever been under medical treatment have been entirely cured by this great agent. As a tonic, Hostetter's Bitters are most delightful, especially unless in ills.

Sold by Druggists every where, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 55 Front street, Pittsburg. may 1-41

WANTED—Three Good Seamstresses, to do piece-work. None need apply but the most expert with the needle.

MRS. BOYD, 157 Camp st.

may 1 2t

GEORGE H. VINTEN,

PRINTERS' WAREHOUSE,

68 Camp street, next door to Picayune office, New Orleans.

PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Robt. Hoe & Co's Presses, and James Connor & Sons' Types.

Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER.

Constantly on hand and for sale Printing Paper of the following sizes.

21 inches by 28	23½ inches by 31	24 inches by 28	28 inches by 40
22 inches by 32	24 inches by 36	26 inches by 31	28 inches by 42
32 inches by 44		36 inches by 48	

AND OTHER SIZES TO ARRIVE

Also, Double Me lium Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c

GEORGE H. VINTEN.

mar 20-1y

COMMERCIAL.

The New Orleans *Price Current*, of the 12th, says:

The week opened with but a moderate degree of activity in nearly all departments of the market. Cotton has been in less demand within the past few days, though no marked change has taken place in prices, and Sugar and Molasses are firm, under light receipts, while in nearly all articles of Western Produce there is but a limited movement at about previous rates.

At an early hour on Monday the steamer Vanderbilt's advices, four days later, were received, reporting a moderate business in the Liverpool Cotton market, the sales for three days having been 21,000 bales, prices being steady at previous quotations—say 7¼d for Fair Orleans, and 7 1-16d for Middling do. Breadstuffs were firm and Consols had advanced ¼ @ ½ ₰ cent according to the quotations given, which is 97¼ against 96¾ @ 96¾ by previous steamer. Yesterday the Persia's advices, still three days later, were received, reporting the week's sales of Cotton at Liverpool to have been 55,000 bales, at prices unchanged, though advices from Manchester were favorable, holders of goods generally demanding an advance. Breadstuffs were quiet, Provisions steady and Consols were still quoted at 97¼.

In our own market Monday passed with but a limited business, the sales barely reaching 3500 bales. Yesterday there was almost a cessation of demand, only a few buyers coming forward, mostly for small lots, and the sales barely reached 1800 bales, prices being without material change; though rather less full, of course, than in an active market. Thus the sales of the three days sum up only 13,300 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7¼	Middling	11¼ @ 11¾
Ordinary	8¼ @ 9¼	Good Middling	12¼ @ 12¾
Good Ordinary	10 @ 10¾	Middling Fair	12¾ @ 13
Low Middling	11 @ 11¼	Fair	nominal.

COTTON—Arrived since 7th instant, of Louisiana and Mississippi 5440 bales, Tennessee and North Alabama 3741, Arkansas 288, Mobile 873, Florida —, Texas 1228; together 11,573 bales. Cleared since the same date, 19,240 bales. Stock in presses and on shipboard not cleared on the 11th inst. 291,183 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,480,187 bales, against 1,412,011 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 22,919 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a increase to Great Britain of 157,175 bales, and a decrease to France of 13,462 bales, and to other foreign ports of 63,411 bales.

SUGAR—LOUISIANA—The receipts have been too limited to admit of any operations to much extent, and the sales of the past three days have been confined to about 1200 hhds, mostly in small lots, for which full prices have been obtained. We repeat previous quotations:

Interior and Refining	2¾ @ 4
Common to Good Common	4¼ @ 5¾
Fair to Fully Fair	6 @ 7
Prime	7¼ @ 7¾
Choice	7¾ @ 8¼
Centrifugal and Clarified	0 @ 9¼

Arrived since the 7th 875 hhds 270 tierces and bbls—cleared 19 hhds 31 bbls.

MOLASSES—There has been a considerable increase of receipts, but the demand has been sufficient to take off most of the arrivals, and we quote for Inferior and Fermenting to Good 27 @ 30, Prime to Choice 30 @ 31c in bbls; half-barrels 32 @ 34c; 5-gallon for Fermenting to Choice. Refinery reboiled 31 @ 32c in bbls. and 34 @ 36 in half-barrels. Arrived since the 7th 2151—cleared 28 hhds.

MONETARY AND FINANCIAL.

Wednesday Evening, May 12.

The market does not appear to have undergone any notable change to-day. Negotiations of strictly prime paper continue to be made quite freely at 10 per cent., and other grades at 10½ @ 11, and sometimes 12 for names not generally known. The tendency towards further easiness is very decided. Business shows unmistakable symptoms of a falling off, but still there is rather more doing than usual at this season of the year. The approach of warm weather begins to tell on transient visitors and residents, many of whom are making preparations for their summer exit.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	150 50
Canal Bank	122@ —
Citizens' Bank	174@ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	98@ —
Bank of New Orleans	98@ —
Southern Bank	500
Crescent City Bank	97@ 98
Bank of America	95@ —
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	125@126
Carrollton Railroad	nominal
Pontchartrain Railroad	68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	6¼@ 7
Jackson Railroad, 25 paid	5¼@ 6
City Consolidated Bonds	85@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₰ cent Bonds	72@ 75

SPECIE.

American Gold	par @ — ₰ cent discount
California Gold	$17 00 @ 17 50 ₰ oz
American Silver, old issue	1¼ @ 2 ₰ cent prem
American Silver, new issue	1 @ 2 ₰ ct discount
Mexican Dollars	3¾ @ 4 ₰ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 30 @ 16 60
Patriot Doubloons	$15 50 @ 15 75
United States Treasury Notes	¼ @ ½ ₰ ct discount

EXCURRENT BANK NOTES.

Missouri	1 @3 ₰ cent discount
Indiana State Bank	1 @2 ₰ cent discount
Ohio	1 @2 ₰ cent discount
Other Banks, Ohio and Indiana	2½@5 ₰ cent discount
Kentucky	¾ @1½ ₰ cent discount
Illinois	3 @5 ₰ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company,	certificates of, at
Aberdeen	3 @5 ₰ cent discount
Georgia and South Carolina	1 @1½ ₰ cent discount
North Carolina	2 @3 ₰ cent discount
Virginia	1½@2½ ₰ cent discount
Alabama State	3 @5 ₰ cent discount
Texas	½ @1 ₰ cent discount
Tennessee	1 @2 ₰ cent discount
Mobile	par@¼ ₰ cent discount
Tennessee Free Banks	5 @10 ₰ cent discount
Central Bank, Montgomery	1 @3 ₰ cent discount
Commercial Bank, Selma	5 @7 ₰ cent discount
Northern Bank, Huntsville	8 @10 ₰ cent discount
Northern Bank Mississippi	40@50 ₰ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₰ acre—$1 00
Land Warrants, 80 acres	₰ acre—80c
Land Warrants, 120 acres	₰ acre—75c
Land Warrants, 160 acres	₰ acre—85c

JAMES W. PEE & Co.,

GROCERIES, No. 99 CAMP ST., NEW ORLEANS.

apr 17 1y.

New Sewing Machines.

E. L. NIMMO,

No. 7. *CAMP ST., NEAR CANAL ST.* No. 7.

AGENT for all the latest improved styles. The Woodruff patent has just been received, is very simple and suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price only $60. I am also agent for other Machines from $4 to $120. Needles and other findings for sale. Sewing Machines repaired. apr24 1y

WISER'S CANADIAN VERMIFUGE is free from one great objection to other worm medicines; it contains neither mercury, nor any of its corrosive exotics; and yet it is much more expeditious and certain in its expulsory action, more so than any of the remedies, so called, that are impregnated with mineral poison.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

I. WRIGHT & CO. 21 and 151 Chartres st.

THE HAIR! THE HAIR!

What Lady or Gentleman would be deprived of a beautiful head of Hair, when by the use of LYON'S KATHAIRON such an one can so easily be had! Too much value cannot be placed on a fine head of Hair—not only as an adornment to the person—and no person is well dressed without well arranged Hair—but also, as intimately connected with the general health of the body—for this connection is much closer than is generally supposed.

The KATHAIRON preserves and beautifies the Hair—making it soft, curly, and glossy—and by its cleansing and invigorating properties, give tone and elasticity to the whole system.

Sold by all dealers, everywhere, for 25 cents per bottle.

HEATH, WYNKOOP & CO., Proprietors and Perfumers, 63 Liberty street, New York—and for sale by

may16-1m J. WRIGHT & CO., 21 Chartres street.

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	13 @ 14
East India	14½ @ 15
BALE ROPE, Kentucky, per lb	6 @ 7½
Northern	— @ —
BEESWAX, yellow, per lb	25 @ 27
BRICKS, Lake, per thousand	10 00 @ 12 00
English, Fire	32 00 @ 36 00
BRAN, per 100 lbs	57 @ 62
COFFEE, Rio, per lb	9½ @ 11
Havana, good, pr g'n	12½ @ 13
inferior to middling	— @ —
Java	19 @ 20
Laguayra	11½ @ 11¾
CANDLES, Sperm, per lb	43 @ 44
Tallow	— @ —
Adamantine	20 @ 22
Star	16 @ 21
CORN MEAL, per bbl	— @ —
DOMESTIC GOODS, per yard.	
Brown Shirtings, ¾ to ¼	6 @ 8
—— Sheetings, 4-4 to 6-4	8 @ 12
Bleached Shirtings, ¾ to ¼	7½ @ 10½
—— Sheetings, 4-4	9 @ 15
Brown Lowell Osnaburgs	11½ @ 12½
—— Virginia ditto, ¾ to 4-4	12 @ 15
Tickings, ¾ to 4-4	9 @ 16
Stripes and Checks	8½ @ 16
Denims	7½ @ 16
Cottonades	12½ @ 25
Sattinets	25 @ 75
Calico Prints	5 @ 15
DUCK, Russia, per bolt	— @ —
English	10 00 @ 16 50
Am. No. 2 to 10 pr yd	19 @ 27
DYES, Indigo, per lb	40 @ 1 20
FLOUR, Ohio, &c. superfine, pr bbl	4 25 @ 4 30
Illinois and Missouri	4 25 @ 4 35
St. Louis City	4 30 @ 4 35
FEATHERS, per lb	40 @ 45
FISH, Cod, per box	1 @ —
Mackerel, No. 1, per bbl	11 50 @ 14 00
—— No. 2	10 00 @ 13 00
—— No. 3	8 50 @ 10 50
Herring, per box	35 @ 55
FRUIT, Prunes, per lb	12 @ 15
Raisins MR, per box	2 50 @ —
Lemons	2 50 @ —
Carrants, Zante	12 @ 13½
Almonds, soft shell	18 @ 21
—— hard shell	— @ —
FURS, raccoon, per skin	5 @ 25
GRAIN, Wheat, per bushel	90 @ 1 13
Oats	38 @ 44
Corn, in ear, per bbl	55 @ —
—— shelled, per bushel	45 @ 50
Beans, per bbl	4 00 @ 4 50
GUNPOWDER, common, per keg	4 00 @ —
Sporting	7 00 @ —
GLASS, per box of 50 feet.	
American, 8 x 10	1 80 @ 1 90
—— 10 x 12	1 90 @ 2 10
—— 12 x 18	2 30 @ 2 50
HAY, per ton	16 00 @ 19 00
HIDES, W. I. & Mex. flint, per lb	16 @ 18½
Dry salted Mexican	— @ —
Wet salted, heavy	5½ @ 7½
Dry, country	12 @ 13
Kip and Calf	5½ @ 6
IRON, pig, per ton	35 00 @ —
Country bar, per lb	4½ @ 5
English, per ton	70 00 @ 80 00
Swedes, assorted	113 00 @ 124 00
Hoop, per lb	4½ @ 7½
Sheet	6½ @ 8
Nail Rods	6½ @ 8½
Castings, American	— @ —
LUMBER, yard prices:	
Boards, pine, white, per M ft	25 @ 30
—— —— yellow	15 @ 20
—— Cypress	35 @ 40
Staves, p. o., per 1200	40 @ 60
—— white oak hhd. c	50 @ 80
—— French batts	40 @ 70
—— white oak heading	— @ —
LEAD, pig, per 100 lbs	7 @ 7 50
Bar, per lb	— @ —
Sheet	— @ —
LIME, Western, per bbl	1 25 @ —
Thomaston	1 30 @ 1 60
MOLASSES, in the city, per gal	27 @ 31
On plantation	23 @ —
MOSS, rough, per lb	1½ @ —
NAILS, 4d to 20d, per lb	4 @ 4½
PROVISIONS, per bbl	
Beef, Mess, Northern	— @ —
—— " Western	14 @ 16 50
—— " half bbl	8 50 @ 9 75
—— India mess, per tierce	— @ —
—— Prime mess	17 50 @

POETRY.

FROM MOUNTAIN STREAM.

Listen, the song of the mountain stream,
From its old rocky chamber springing!
Hailing the earliest morning gleam,
With its frolicking—sparkling—singing!
O, 'tis a glorious thing to bound
Through a world of such wondrous beauty;
The flowers are breathing sweet odors around,
And hail the old woods with gay music resound;
Pleasure is glancing,
Sunbeams are dancing,
Life is a boon, and enjoyment a duty!"

Listen to the song of the mountain stream,
As its murmurs are gently swelling,
Floating along with its adorable theme,
Of the glory of labor telling.
Where the land, and cool the breeze,
And let the young grain blades growing;
Fill deep round the roots of the old oak trees,
And call to the cattle their thirst to appease.
"Lambs shall come skipping,
Birds shall stoop sipping,
All shall be glad for my pure limpid flowing."

Hear the song of the mountain stream,
As it sings with its heaving motion,
Gladly relishing the sun's last beam,
As it leads itself in the ocean;
Who runs through the beautiful vale I'll wend;
I have finish'd life's changeful story;
Joyfully—thankfully seeking the end,
Where with the saints, my small tribute shall blend,
Singing—not dying,
Smiling—not sighing,
Singing forever His greatness and glory."

OBITUARIES.

WILLIAM H. MITCHELL, son of N. H. and Ann H. Mitchell, was born in Walton county, Fla., July 21, 1833, and died of consumption at the residence of his father, in Mobile, Ala., April 2, 1858, in the full triumphs of faith. He had been a member of the M. E. Church, and a professor of religion for several years previous to his death.

The writer was not permitted to witness his last moments, but was with him some during his sickness, talked and prayed with him, and found him perfectly resigned to the will of God, patiently awaiting the final hour when death should release him from his sufferings. Those who were with him to the last, say they never saw such patience and resignation manifested by any one while passing through the portals of death. He was never heard to utter the least murmur or complaint. He had no doubts or fears: his sky was clear and his soul happy. When interrogated, a few hours before his departure, concerning his situation, he calmly replied, in a clear voice, "All is well—all is well," while his face brightened and his eyes sparkled with joy as though he saw the angelic hosts ready to convey him to glory.

We mourn, but we will not deplore him. "Blessed are the dead that die in the Lord: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The writer had been acquainted with the deceased for several years, and ever found him a gentle, kind, affectionate friend, and generally trying to carry out Christian principles.

He leaves behind an affectionate wife and one child, also many step-children, to mourn their loss. When we look at things in the light of this world only, it seems hard to have our best, earthly friend torn from our fond embrace by the relentless hand of death; but we know that God is doing to the child good; He will not afflict His creatures, unless His wisdom sees it best and His goodness prompts Him to it for our good. May He who has promised to "be a father to the fatherless and a judge of the widows," be kind to them who have been bereaved by this affliction. O that they may be able to look, with implicit confidence, to that God whose name and nature are "love!" O that they may ever cling to His promises and lean upon His omnipotent arm for support! May they follow in the footsteps of the Savior, until, one by one, they are called away to meet their beloved husband and father, and to unite with him and all the blood-washed throng in singing the song of redeeming love, saying, "Unto Him that hath loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and forever."

W. A. MONTGOMERY.

May 6, 1858.

DIED—At home, near Livingston, Madison county, Mi., on the 9th of April, Mrs SUSAN HOGUE.

The deceased was born in N. Carolina in 1805, married John Hodge, Esq., in Franklin county, Tenn., in 1818, and removed to Mississippi in 1826. Lost her husband 1833 and subsequently religion in 1843 and was a member of M. E. Church, South. Her death was most pleasingly calm and peaceful. During a protracted and very trying illness, her patience and meekness in suffering and her resignation and firm trust in death were truly Christian. Finding that her fond hope of restoration to her family must be given up, she quietly waited "until her change came;" and the lamb like submission of the victim was most touching.—Now this gentle victim is conqueror through Christ.

Mrs. Hodge was not an ordinary person. Her judgment and forethought during her widowhood proved this. The grace and pleasing accomplishments of five daughters, whom she raised, show her fine taste and maternal discretion. The happy deaths of two of these, Mrs Girard Stokes and Mrs Elijah Graves, evince how truly Christian was her parental guidance. I have known few so unexceptionable and pure and lovely in all the relations of life; so kind, courteous and hospitable as a neighbor; so wise, liberal, enlightening, and yet so firm as a mother; so kind and just as a mistress; so consistent and blameless as a Christian. The community feels the loss of "one of the excellent of the earth," and often in her sick room did the sufferer prove that,

"The chamber where the good man meets his fate
Is privileged above the common walks of life
Quite in the verge of heaven." D. S. GOODLOE.

DIED—In New Orleans, on the 25th of April, 1858, JAMES ANDREW, son of Reddick A. and Amantha Joyner. Long the little one lingered in pain, but its freed spirit has, ere this, winged its way to the Savior's bosom.

"Sweet little babe, this earth was too cold
For a spirit as gentle as thine;
And Jesus has taken the lamb to his fold,
For did he not say they are mine?
O that the bereaved parents may strive to go where it is gone, and then the Heaven-translated flower shall be cherished there.

L. S. SADLER.

DIED—On the 6th March last, in the city of New Orleans, after a painful and very protracted illness, Rev. Reuben Dismuke, of the Mississippi Conference.

Brother Dismuke was born in Southridge county, Va., Nov. 24th, 1795; and was, therefore, 59 years, and a few months old. Early in boyhood being impressed with the necessity of a change of heart, he struggled against those convictions until his fifteenth year, when, having joined the Methodist Rev. Thomas Owen, he soon found Christ in the forgiveness of sin. From a fragment of autobiography we learn that he was early wrought upon in respect to the subject of preaching. Resistance, however, to that voice was vain. Want of education and family claims were too feeble to stand the other obligation God had imposed. Brother Dismuke, then became exhorter; then local preacher, and, in 1822, a member of the Mississippi Conference.

Disease prevented that constant and arduous labor which he desired; yet his labors were abundant, and, we trust, his fruits few. Years ago Methodism was just taking root in this southern country. Brother Dismuke was among the pioneers. A great deal of labor, long and near the ground, was necessary then almost without Bibles and hymn books. Much of the elderly laborers' time was spent in faith and hope: they have gone to a precious harvest to their Church and to their God.

We feel that another father has gone. Society and the Church feel the loss. But He who doeth all things right has called away his steward. He was panoplied in the armor of God when the messenger came; and though he is dead, may his works of good still follow him.

He leaves a large family to mourn his loss, yet following him by the way of the cross to the purer and better place of the pious above.

A FRIEND.

East Feliciana, La., May 1.

ALICE CALDERWOOD ROUTON, daughter of Richard M. and Martha S. Routon, of Monroe, La., was born Oct. 5, 1856, and departed this life April 12, 1858, aged one year, six months and seven days.

"He shall gather the lambs with his arm, and carry them in his bosom."

"Death may the bands of life unloose,
But can't dissolve my love—
Millions of infant souls compose
The family above."

R. R. R. ALEXANDER.

CHILDREN'S COLUMN.

Edited by Mary.

THE MINUTES.

FROM "POND-LILY STORIES."

We are but Minutes—little things!
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a Minute ever comes back.

We are but Minutes—yet each one bears
A little burden of joys or cares.
Take patiently the Minutes of pain—
The worst of Minutes cannot remain.

We are but Minutes—when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while yet we stay—
It takes but a Minute to fly away.

We are but Minutes—use us well—
For how we are used, we must one day tell.
Who uses Minutes, has hours to use—
Who loses Minutes, while years must lose.

THE LITTLE SOWER.

The summer sun was setting, and shedding its golden rays over a quiet village churchyard, where many a white stone told its simple yet solemn tale. In a retired corner of the ground a child bent over a grave, resting her young head on the green turf, while tears obscured each other down the sweet face, so touching in its silent grief. This little one had been early called to pass through the deep waters of trouble and sorrow. That grave held all that was dear to her—father, mother, lay sleeping there. The next day she was to travel far away from her loved and familiar home to a strange place, and to new, and as yet stranger friends, and now she had stolen away by herself to take a last fond look at this spot so sacred. But think not, young reader, that this lonely little one was without comfort; she had a Friend whose eye was ever upon her, whose hand guided all her steps, and led her all her way. She had given her young heart to the Savior, who did not—who could not—forsake her in her sorrow.

An old man in passing through the churchyard saw the little girl, and stopped when he came up to her: "Don't cry so, dear child," and he laid his rough hand on the sunny curls, while a tear trickled over his weather-beaten cheek, for he, too, had known what it was to part from loved ones, and in another part of that same church-yard lay the child of his old age, his last darling. When the little girl saw that she was no longer alone, she raised herself and looked up inquiringly at her companion. "Don't cry so; it won't bring back the dead from the grave," said he. "They are not there—only their bodies, you know," quickly replied the child. "And where are they, then?" asked the old man. "O, in heaven—they are quite happy!" the little girl looked up into the clear, blue sky, with a joyful, trusting smile. "How do you know they are there?" said her questioner. "Because they loved Jesus, to be sure. Don't you know that he died to save sinners? It's all in the Bible."—"Well, I can't say I know much about these things. I have a Bible at home, but—I'm no scholar; still I hope to get to heaven too, when I die. I should like to be certain." "O, but you can't go if you don't love Jesus! Don't you love him? don't you? O, do go to him! Do love him, then you'll be certain—yes, you will!" and the child stood by her parents' grave, and her blue eyes lit up with love and earnestness. She told the old man in her simple words that all are sinners, and that "the blood of Jesus Christ cleanseth from all sin." 1 John i, 7. Long they stayed there talking together, and the little girl repeated what her dear father used to tell her, when seated on his knee, she listened while he spoke to her of Jesus—how he came down from heaven and became a little child, and how, when he grew to be a man, they crucified him, and how he bore it all to save sinful men. And more than this, how he rose from the grave, and went up again into heaven, and how all that love him and believe in him shall go there, too, when they die, and live with him there forever. She told him, too, that her father said to her just before he died, "The God of the fatherless will be your God, my own dear child!" And how her mother grew thinner and thinner after she was a widow, and one day after she had been kneeling in prayer a long time she was taken very ill and died, and they laid her, too, in that grave. And again the tears would come; and the little girl and the old man—they wept together there, and then they parted.

The next day the child was far away, but the old man—what of him? He still lived in his humble cottage, and in the morning when he awoke, and in the evening when he went to bed, and when he was at his work, and at all times, the words of the little girl sounded in his ears—"Do go to Jesus!" It was a little seed dropped by a tiny hand. And did it grow? You shall hear. A few weeks after that evening in the grave-yard, the old man became seriously ill, and unable to go to his daily labor. And now the child's words came with twofold force into his mind. He thought, "Perhaps I am going to die now, but I am not fit to enter heaven; I am a sinner—what shall I do?"—"Do go to Jesus!" seemed to ring in his ear. He started! He almost fancied he heard the silvery voice, and he looked round the room as if he expected to see the little childish form. But no; she was not there, but the Bible—that precious book that she loved so well—was there. It lay where it long had lain, on the window-sill, and the sick man asked the person who attended him to read it. From that time he constantly had the Bible read to him—it was his only comfort. How sweet those precious words were—"Come unto me, all ye that labor, and I will give you rest." Matt. xi, 28. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. The old man never rose from that bed again, but we believe he did go to Jesus, and that loving Savior made him so happy that he did not mind the pain, and was not afraid to die. When his spirit passed away from the earth, it passed into the presence of the King of kings and Lord of lords, to rejoice with him forever.—*Monthly Penny Magazine.*

A POLITE BOY.

The other day we were riding in a crowded car. At one of the stations an old gentleman entered, and was looking around him for a seat, when a lad ten or twelve years of age rose up and said, 'Take my seat, sir." The offer was accepted, and the infirm old man sat down.—"Why did you give me your seat?" he inquired of the boy, "Because you are old, sir, and I am a boy," was the quick reply. The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow and press him to my bosom. It was a respect for age, which is always praiseworthy.

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PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 126 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally—St. Louis. Oglesby & Macauly, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 6 2m

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

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Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

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All letters received and written by pupils are subject to the inspection of the Patron of the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.

THE Trustees of this institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department $25; Modern Languages, each, $10.
After the first month, tuition are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 23-1y

Centenary College, of Louisiana.

THE next term of this institution will open on MONDAY the 6th of October, 1858. FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Sciences.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. BOLCOMBE, A. B., Professor of the Greek Language.
G. H. WIRT, A. B., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLOTT, B. B., Professor of Modern Languages.
Rev. A. H. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Mat

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 16. WHOLE NUMBER 370.

NEW ORLEANS, SATURDAY MAY 22, 1858.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

THE BEAM OF DEVOTION.

BY GEORGE P. MORRIS.

I never could find a good reason
Why sorrow unbidden should stay,
And all the bright joys of life's season
Be driven unheeded away.
Our cares would wake no more emotion,
Were we to our lot but resigned,
Than pebbles thrown into the ocean,
That leave scarce a ripple behind.

The world has a spirit of beauty,
Which looks upon all for the best—
And, while it discharges its duty,
To Providence leaves all the rest;
That spirit's the beam of devotion,
Which lights us through life to its close,
And acts, like the sun in the ocean,
More beautiful far than it rose.

For the N. O. Christian Advocate.

LETTER FOR THE SPRING TIMES.

FROM A "LOG CABIN" ON BAYOU BARTHOLOMEW.

ASHLEY COUNTY, Ark., April 23, 1858.

MR. EDITOR: Enclosed you will please find a spring-offering of wild flowers. I imagine their gentle fragrance will fill your "sanctum" with pleasant fancies of happy country life, now that bright, gladsome spring has come, with her wealth of birds, leaves and flowers. What sweet thoughts of blue skies, singing birds, and waving trees hover around these simple forest flowers.

By their presence we are made purer, better. Their humble modesty reproves our proud spirits—we see in them beauty without vanity, and fragrance or amiability for all who may approach.

Many a useful lesson do I learn from the little flowrets I daily meet in my woodland walks. 'Tis only in the broad, wooded country that the sweet spring-time can be truly appreciated. One becomes interested in the opening buds and tiny green leaves, while the appearance of the earliest flowrets excites a pure, heart-felt pleasure.

I think you are a lover of Nature's beauties, Mr. Editor; if so, I wish you could have seen my yard about a month ago. The dog-woods (about two hundred) looked like banks of snow with green linings; the haw and wild plum were rivals in whiteness and fragrance; the green earth was beautified by the bright eyes of the blue violets and the sweet star-flowers; while the merry, gay, twittering little birds sang all the day long. Now, the dog-woods have showered down their white blossoms, and the haw and plum, in a fit of jealousy at each other's superior charms, have scattered on the winds their fragrant flowers; the pretty violets and star-flowers have lived their short life "Their fitful dream of life is o'er." Many of my tiny musicians are patiently sitting in their leafy homes, awaiting the coming of the little ones to be so tenderly cared for; the trees are clothed with their green robes of scalloped leaves; the sun shines over all more warmly and the story of all is, change, change! "Life is a vapor; even a shadow that fleeth away." The "sweet-williams," "pretty-marys," and the yellow "lady-slippers" have taken the place of my flowers that have "passed away." I have not the same affection for them as for the earlier visitants of my woodland yard; but still I cherish them with a quiet love, and will grieve when they too are gone.

My home is beautified also by three human flowers that daily open fresh petals of love, obedience, and intellect. I cultivate them assiduously, and they have doubly repaid me for my patient care. Mattie, my latest, most fragrant blossom, is as a sunbeam in the house. Ella is as a modest violet hid among its leafy bed: one has to examine closely to see the hidden beauty. Johnny is my vari-colored tulip, that attracts attention as soon as one enters the home garden. He is brilliant, affectionate, gentle.

I feel how responsible I am for the right culture of these my best beloved flowers and daily seek Divine guidance in the pleasant duty.

'Tis for the benefit of these dear ones that I invite the weekly visits of your most excellent paper; for I wish to place in their reach all that is pure, lovely and of good report, and to keep, as far as possible, from their young hearts any thing that will sully or vitiate. Therefore, Mr. Editor, send on the "Advocate," for they and I are waiting impatiently for it.

M. A. C.

The letter of "M. A. C." must have been written among the flowers, by one whose soul is in sympathy with all that is pure and beautiful in nature. The offering is on our table; not so fresh as when the fair contributor called the flowers which make it, but sweet nevertheless. We love communion with nature, and this delegation from the garden and the wood shall be treasured in the sanctum. The Advocate shall have an herbarium, and this offering shall be the nucleus. Thanks to M. A. C.—ED. ADVOCATE.

BARBAROUS SUPERSTITION.

An evidence of superstitious barbarism that would scarcely be deemed possible, were it not well accredited, has just been developed at Glens Falls. A man named Adams died and was buried seventeen months ago. His brother has since been suffering from consumption. Last week Adams' wife returned from the West, and made the proposition that the body of her husband should be taken up, the heart dissected, and if any blood was found in the heart it should be burned and the sick man would recover! The monstrous proposition was immediately acted upon—the dead body disinterred, a physician (?) called, who took out the heart and lungs, but not enough blood being found to answer the purpose—the body having lain too long—the further prosecution of the infamous project was abandoned.

Our repentance is right and genuine, when the sinfulness of sin, as disobedience to God, is that in it which we chiefly lament.

ADDRESS OF THE BISHOPS
TO THE GENERAL CONFERENCE AT NASHVILLE

Beloved Brethren and Fellow Laborers in the kingdom and patience of Jesus Christ:

With feelings of devout gratitude to the all-wise and merciful God, we greet you in His name. Assembled as you are from all portions of our widely-extended work, and met for the purpose of transacting important business, which must affect for weal or woe the interests of the Church of God, which He hath bought with his own blood, it is proper that we should earnestly invoke Divine illumination and aid in the performance of the high and holy duties which have called us together. Let us be deeply impressed with an abiding conviction of the constant presence of God, in all our actions and in all our intercourse. Let us remember that we are here to devise means for the enlargement and establishment of our glorious Redeemer's kingdom; hence, let us in all our conduct, public and private, act with reference to God's good pleasure and the advancement of his glory.

The retrospect of the last four years is full of instruction and encouragement. The work of God has greatly prospered and enlarged within our bounds. God has done great things for us and by us; yet how much more might have been accomplished had we been faithful to the grace of God received, and zealous in diffusing this grace abroad. We fear that the Church has not been sufficiently aggressive in her character. Encouraged, however, by the remembrance of the Divine favor in the past, let us address ourselves, with all diligence and humility, to the task of planning more wisely and acting more boldly and zealously for time to come.

Since our last quadrennial meeting it has pleased the all-wise God to remove our beloved and honored friend and brother, Bishop Capers, from the toils of earth to his eternal rest above. A faithful laborer in his Master's vineyard, devoted, useful and popular, his life was one of consecration and his death peaceful. He requires no eulogy from us, nor will he ever need a monument to perpetuate his name while the missions to the slaves of Carolina shall continue to exist, or while they shall be remembered by succeeding generations.

We shall now briefly direct attention to several of the prominent departments of our work. We feel that we have cause of gratitude to God for the general peace which pervades the Connection. In doctrine we believe there is general unity; and in reference to our government and usages, although, as might be reasonably expected, there are diversities of opinion on some points, yet these differences of opinion, cherished as doubt honestly by the different parties, do not interfere with the feelings of mutual brotherly love nor with feelings of profound respect for the Church and love for her institutions. This feeling of attachment to the Church and respect for her institutions is an essential element of success in all our plans. Take away the great connectional principle, and our progress to ruin will be certain and rapid. Nor is this devotion to the great principles and institutions of Methodism at all inconsistent with honest differences of opinion on many of the minor economical regulations of our fathers. We may never hope that among so many hundreds of thousands all will see exactly alike in all minor details; but we may hope to see all love alike, all equally loyal to the great principles and aims of Methodism, which are to spread scriptural holiness throughout the earth, by raising up and perpetuating a holy ministry and a holy people. This is the grand object and aim of our organization, and the best method of promoting and securing these glorious results should specially occupy our minds and hearts while we are assembled in our present capacity. Our past history as a people is full of important instruction; and we shall do well to consider carefully the lessons which it teaches us. Our whole system as a Church seems to have sprung up, from time to time, under providential indications; and one of the grand characteristics of our founder was an aptness to perceive and appropriate the good he met with from any quarter; hence the character of many of our usages. Wesley engrafted them into his rules because he perceived their admirable adaptation to promote scriptural piety among the members of his societies; and the experience of more than a century has confirmed the practical soundness of his judgment. For, just in proportion as our people have conformed in spirit and practice to the prudential regulations of Methodism, have they been a holy, spiritual, and aggressive portion of the Church militant; and in proportion as these have been ignored have we become worldly-minded, and vain, and powerless. This fact, it seems to us, should be sufficient to establish the wisdom of their adoption and their admirable adaptation to the ends contemplated; and should at least make us pause before we remove from their place in our economy any of those well-tried and time-honored usages. It is true that the altered condition of society may allow and even require some modification, in order to increased efficiency; but such changes should be made with great care, and only after prayerful deliberation. In most instances it would be better for us, and better for the Church, honestly to keep the rules than to break them or attempt to mend them.

One of the grand distinguishing features of our system is the itinerant ministry. It is deemed important that this feature be preserved in its efficiency; but in order to render this plan as great a blessing as it should be, it must be maintained in its original independence. Local influences must not control it. If the traveling preachers are to receive their appointments from the Bishops, it is essential that they have confidence in the wisdom and impartiality of the appointing power; and the same thing is true in reference to the people who are to receive their pastors by the appointment of the Bishops. Hence it is important not only that the Bishops be strong in the confidence of both preachers and people, but it is also important that the Presiding Elders, who are necessarily to a great extent the Bishops' advisers, should very largely share in this confidence.

The cause of Missions is so intimately connected with the vitality, enlargement and prosperity of the Church, that it is proper for us in this address to call the attention of the General Conference to a critical scrutiny of our plans and operations in that direction. There needs no argument to convince this body of Christian ministers of the vast importance of a well-digested plan for establishing missions, both foreign and domestic; and for furnishing both means and men for their prosecution and support. In glancing at this subject, we call attention first to the important field of domestic missions, which is already extensive, and is annually demanding vastly increased expansion. It is found upon a close examination, that in all the Conferences there are numerous tracts of country, sparsely settled, which are without the regular ministrations of the gospel: there are few, if any, houses of worship, and the people are either too poor to pay for the gospel of Christ, or have never learned to value the institutions of Christianity. It is a lamentable fact that many of these communities are to be found in our oldest States and within the geographical limits of long-established and numerically strong Conferences. In much of this territory missions might be established which would, in a few years, (with proper culture,) become self-sustaining and flourishing circuits. Our large cities also present important fields for missionary effort, which it is feared have not as yet received their proper share of attention from us. Our newly settled territory opens a wide field for the labors of devoted, self-sacrificing evangelists, whose whole life and ministry constantly proclaim that "the love of Christ constraineth us." These fields not only demand to be occupied, but every motive of love to God and men conspires to urge that the work be done at once. Our large and rapidly-increasing foreign population presents an irresistible appeal to our patriotism as well as our Christian sympathy for furnishing them with those means of Christian instruction best adapted to their character and circumstances, to lead them from error to truth, and from sin to holiness and to God. Among the Germans who are annually crowding to our shores, we have already several promising missions; and our brethren of the North, many years ago, entered upon this work with true Christian zeal and enterprise, and in no portion of the field has God given more signal evidences of his approval and blessing. Many thousands have been numbered as the fruits of their faithful labors; and so mightily has the spirit of missions diffused itself among them, that we see them sending back to their fatherland messengers who have carried the gospel in its simplicity and spiritual power, and are now busily and successfully engaged in reviving the doctrines of primitive Christianity upon the well-tried and scriptural plans of our beloved Methodism. In Texas and Missouri, particularly, and also in many other portions of our work, this class of the population is numerous, and demands our special attention. Our Church should give to these people prompt and efficient aid. The Germans are to a large extent a reading people, and we should take care to provide them with a suitable literature. The German paper published by our Church in Galveston would, if well sustained, be a very powerful auxiliary in spreading scriptural truth among them. We recommend to the General Conference to take some measures more effectually to sustain it and extend its influence. After 1844, we consented that the Church North should continue to control the German missions in Missouri. This was well intended, but several years' observation has led us to the conclusion that it would have been best for the prosperity of these missions to have continued them in connection with the Southern Church. They would then have been more directly in sympathy with their American brethren around them; and the two classes thus intimately associated would have exerted a more decided and happy influence on each other; we therefore suggest whether it will not be best for the Southern Church to take more decided measures for occupying that ground.

Our work in California has struggled against a strong tide of opposition, but still maintains its existence. The last year has been one of unusual prosperity, and our Church on the Pacific coast is, we believe, firmly planted, and to-day gives stronger evidence of vitality than it has ever done since its establishment. To those who do not know the state of things there, or who have never properly considered the difficulties attendant on the propagation of genuine Christianity in such a population as gold has attracted to California, it may seem that our progress has been slow; but we are thoroughly satisfied that to sober, reflecting men, who take the proper view of the subject, it will appear that we have achieved quite as much as we ought reasonably to have expected; and we are bound by every consideration of duty to God, and honor and faithfulness to the brethren who at our bidding have gone thither, and to the souls whom God has given them in that distant land, not only to maintain our position there, but to increase the number and the efficiency of the instrumentalities which we have now in operation there. They need, and ought to have from the Atlantic States, a few more able men who will be qualified to fill their more important stations. We should, if practicable, give them aid in the building of a church in San Francisco, as every one who considers the important relation which that great seaport bears to the whole State must perceive the great importance of our possessing a good church-building there; but property is high, and our friends are comparatively few and not abounding in wealth. They need help, and ought to have it. Can we and will we furnish it? The brethren in that country, under a deep and painful conviction of its necessity, have established and are now publishing a religious paper there; they deem this publication indispensable to their prosperity as a Church; and we think that those who have been on the spot will fully and cheerfully endorse this judgment. We recommend this journal to the favorable notice of the General Conference, and of our people generally.

The brethren in that distant part of the work have suffered great inconvenience and damage from the great difficulty, if not impracticability, of obtaining the publications of our own Publishing House. This is the more to be regretted, as our Northern brethren obtain, without difficulty, the publications of the New York Concern. This is known to everybody there, and the contrast is not at all to our advantage. We recommend that such steps be taken as will remove this difficulty. The presence and labors of a Bishop in that distant portion of our work are deemed of great consequence by the brethren there, and they are earnestly solicitous that such arrangements be made as shall secure to them a large increase of episcopal supervision. The great distance, and consequent exposure and expense of annual visitations from the Atlantic coast, present strong arguments in favor of the adoption of some arrangement of that kind to secure the proper efficiency of the Church in that distant but important field of our operations. We commend the subject to the favorable consideration of the General Conference.

The missions to the Indians demand our special and earnest attention. Much has been done for the salvation and improvement of these wandering tribes, for which we are grateful to God. But the work is not half accomplished, nor will it be till we can find a more abundant supply of efficient and cheerful preachers and teachers, ready to labor *among Indians* if they may but be the means of converting and saving them.

The missions to the slaves of the Southern plantations constitute the most interesting and important field for the missionary operations of the Church, South. The relations which this class of our population sustain to our members and ministers throw them more entirely upon our Church for sympathy and Christian instruction. The reasons which commend them to our Christian effort are sufficiently obvious without being distinctly stated. We regard these missions as the crowning glory of our Church.—The good they have already accomplished is incalculable; but we have as yet very imperfectly entered into the work which God has assigned us. New fields are constantly inviting our occupancy, and if we could only properly occupy them, we believe that expansion to an almost illimitable extent is before us. If these missions could receive more of episcopal attention and supervision, it would be an important advantage to them, in more than one respect.

In addition to the missions already indicated, the wants of a darkened and perishing world invite us to aggressive movements on a large scale. In foreign lands, vast fields unoccupied already claim our sympathy. While the love of foreign travel, and the zeal and liberality of scientific bodies are constantly adding to this already widely extended and unoccupied domain, the wails of these perishing millions have fallen upon our ears and our hearts, and we long to send them help. But where are the men to go, and the means to send them? We have but one foreign mission—that in China. In that far-off field of labor our faithful brethren are laboring zealously; and although their success is apparently small, yet, when we consider properly the difficulties in the way of success, and look at the results of missionary effort in other heathen lands, and even in China, under other missionary organizations, we feel that we have abundant cause to thank God and take courage. We earnestly recommend the China mission to the Church, as demanding and deserving increased liberality and an additional number of laborers. We ought to furnish them with the means of building the needed chapels and schools, and also a competent support for themselves and families; it is enough that at our bidding they are exiles from friends and country, without adding neglect and penury.

It is believed that a careful revision of our whole missionary plan of operations is imperiously demanded; and we submit to the General Conference the propriety of extensive alterations in our missionary constitution.

Our publishing interests demand and will doubtless receive your early, deliberate, and careful attention. Of the importance of the Publishing House as an institution of the Church, there is not, we presume, any diversity of opinion. It was a grand Southern experiment, inaugurated by the last General Conference. Of the manner in which it has been conducted, and the extent to which it has been successful, the official reports to be made to the Conference will enable you to judge. This important establishment ought to be a great bond of connectional union, and a mighty agency for diffusing truth and godliness through out the land; but in order to this grand result, it must have the united energies of the whole Church brought into action for its success.—Without this union of effort, no agents, however skillful, can make it succeed.

We submit to the General Conference whether it will not be best to discontinue all those periodicals which do not sustain themselves; and to decline receiving any papers, as belonging to the General Conference, that cannot furnish unmistakable evidence of their ability to sustain themselves, it being fairly presumable that if the people of any particular section of the Church need and desire the publication of a paper in their midst, they will support it. It will perhaps be proper, for obvious reasons, to exempt from the bearing of this rule the German paper published at Galveston, and the Pacific Methodist, published at San Francisco. The Church has been heretofore sufficiently taxed in paying large sums of money to papers established without competent authority, and conducted with too little prudence. It is time for us to learn wisdom from the things which we have suffered. A few further suggestions may be offered, that our Church papers may become efficient auxiliaries in promoting the cause of God, when properly conducted. We have no doubt that in order to be thus useful, several things deserve attention:

1. There should not be more weekly papers published than the Church can support *respectably*.

2. The editors of these periodicals should be instructed that they are placed in these positions to defend the institutions of Methodism, and not to discuss and promote innovations upon our established doctrines or usages.—Furthermore, it should be understood that the journals of Methodism should not be made the vehicles of personal or local quarrels. They are designed to conserve the great interests of the Church, and to promote universal concord between the different sections of our great brotherhood. A contrary course will result in incalculable mischief and confusion.

The last General Conference took measures to establish a Tract Society, looking to it as an important auxiliary in the diffusion of religious knowledge, by circulating suitable books and tracts. Subsequently to the adjournment of that body, plans were adopted, and vigorous efforts made to carry out the objects contemplated. No doubt great good has been accomplished; but it is the judgment of many of our brethren that our machinery is complicated, and that our Tract Agency, as at present constituted, is quite too expensive to be profitable. It is probable that important changes should be made. We submit the whole subject to the prayerful and deliberate judgment of the General Conference.

The subject of education presents claims to your consideration, as an agency for good, second only to the preaching of the gospel; and, indeed, it is intimately interwoven with the successful performance of that great work. The children of the Church must and will be educated, at least to a very large extent. As the material prosperity of the country advances, the desire to educate the youth of the country will increase; and this desire is pervading all classes of the community. Not only the rich, but thousands of those in the humbler walks of life feel its influence. It should be the business of the Church to foster this spirit, and give it a proper Christian direction. Knowledge is power, either for good or evil, and is a blessing or a curse, just as it is consecrated to God, and brought under the control of the Spirit and grace of God, or otherwise; and it is certainly the policy of the Church to wrest this power from the hands of Satan, and so direct it as to make it a glorious agency for promoting truth and working out the world's salvation. We believe there is an increasing conviction in favor of denominational schools, as best calculated to promote the cause of sacred, sanctified learning in connection with scriptural and earnest Christianity. This cause has, we believe, been steadily increasing in its influence throughout the Church since our last meeting. Not only are our old institutions still living and accomplishing great good, but a large number of new institutions have sprung into being both for male and female education. This argues favorably for the ultimate and permanent prosperity of the Church, and we hail it as a strong indication for good; yet it is well for us closely to scrutinize the plans on which we operate. It is possible to receive too many *colleges* into the family, especially when they are not judiciously located with reference to the influence they exert on each other's patronage. We suggest whether it might not be well for the Annual Conferences to be a little more careful in receiving institutions offered for their patronage. We think they should not give agents from their own body to collect funds for any institution which is not the property of the Conference. In some instances this rule has been departed from and agents have been sent out, considerable sums of money collected from our people, and the institution has subsequently passed into other hands. Let past experience teach us wisdom.

We believe that very few, if any, of our institutions are respectably endowed. This is a subject of deep regret, but we do not suppose this body has the ability to remedy it. To the Annual Conferences and the people we must look for the correction of that evil. Let the Annual Conferences act with proper caution in receiving institutions and appointing agents, and it will go very far toward maintaining the confidence of the people, and opening their purses.

It is deemed important that the administration of the Discipline should, as far as possible, be uniform; and in order to promote this desirable end, we recommend that the General Conference either adopt some suitable manual already published, or take measures to have one prepared and published.

The administration of the Bishops will, of course, undergo the proper scrutiny. It does not become us to speak of the manner in which we have performed the duties assigned us.—The delegates from the Annual Conferences will be able to represent us fully in this respect, which we hope they will do faithfully. We have endeavored to discharge our duties according to our ability; but as we claim no infallibility, there may have been errors in the administration, which it is desirable to correct. We have been able to visit most of the Conferences; but indisposition on the part of some of the Bishops has, in a few instances, caused a failure of episcopal visitations. This has been to us a source of deep regret, but it was unavoidable.

It has been frequently asked, how many new Bishops will be needed? To this, of course, we can make no direct reply. The death of our honored brother and colleague, Bishop Capers, has left us more feeble in that department than we were four years ago; and we are not very confident that the surviving members of the Episcopal Board can all be relied on for the coming four years. Yet, if there is to be no change in the plan of operations; if the Bishops are still to be regarded as simply the pastors of the preachers; and if the Church only expects us to visit the Annual Conferences, and the General Conference will provide for the work on the Pacific coast, it is probable that the present Bishops can attend the annual sessions of the different Conferences.

We call attention to one more topic. We have noticed, with some concern, the efforts which have been recently made in certain quarters to introduce important changes into our economy. The attempt to agitate the subject of lay delegation we deem unfortunate. Years ago that subject was extensively agitated, and that with no little bitterness; and because we did not yield to the wishes and clamors of our disaffected brethren, but resolved to maintain the institutions of the Church as we received them from our fathers, thousands of our brethren left us and essayed the establishment of a Church which they believed to be in accordance with the genius of our civil institutions. They had every advantage for making their grand experiment, and what has been the result? Has it not proved a failure, and do not hundreds of our Protestant brethren acknowledge it? And yet, with this failure before our eyes, some of us seem willing to risk a similar experiment. So far as we have heard the sentiments of our lay brethren, they desire no change. What they ask of us is to let the Discipline remain settled, so that they can feel assured that our great landmarks are established permanently, and that the preachers themselves carry out in practice and in speech the requirements of that Discipline, which they have promised to keep. This course, we believe, will tend a great deal more to the peace and prosperity of the Church than the frequent efforts to introduce new plans and principles into our economy.

You will permit us, dear brethren, before we close this address, to call attention to what we regard an evil of threatening aspect, which we fear is increasing among us, and threatens disastrous results to the peace and prosperity of the Church of our choice. The great connectional principle which has been the grand bond of union to our widely extended brotherhood is, we fear, becoming weakened. We are in danger of yielding to personal and local influences, to the destruction of the efficiency of our itinerant system. Local interest tempts us: we yield, and instead of the ample sweep of vision which took in the interests of the great whole, we take narrow views—we look to our own Conference, our own District, our own Circuit or Station—and we are in great danger of losing that broad and expansive Wesleyan spirit which claims the world as its parish, and of settling down on an easy, comfortable, congregational basis, which dispenses with much of the poverty and self-sacrifice of the old plan, and promises to render the ministry a more easy and profitable employment. Does not the General Conference, in some of its movements, encourage this spirit? Take for example the election of men to fill the various offices of the Church.—What should be the question asked in reference to the candidate proposed? Should it not be, "Is he well qualified for the work to which we design to call him?" Of what conceivable importance can it be, where he was born or to what Conference he belongs? It seems to us, the only question should be, Is he the man best fitted for the work? And if so, that should determine our action. But if, departing from this straightforward principle, we choose men to fill important positions in the Church, not because they are well qualified for the work, but because they happen to belong to certain sections of the Church, shall we not introduce incompetency and confusion into the Church of God, and bring our ecclesiastical elections into disgraceful conformity with the contemptible trickery and demagogueism which but too frequently disgrace our political elections? We pray you, brethren, think of this matter seriously, and watch with untiring vigilance against the encroachments of the paralyzing influence of this sectionalizing spirit, which we regard as threatening our peace and efficiency at so many points.

And now, dear brethren, in conclusion, suffer a few words of exhortation. Do not forget that your first business here is to sustain well your characters as faithful ministers of the Lord Jesus. It is to the practical developments of your characters in this relation that the eyes of all will be directed while you are here; and let us constantly bear in mind that our private as well as our public example here will and must exert a tremendous influence for good or evil upon the eternal interests of the thousands who may, during our sojourn here, witness our discussions and decisions. May the spirit of wisdom and grace from God rest upon us, and guide us to such decisions as shall most tend to the glory of God and the peace and unity of the Church purchased by the blood of the Son of God.

JOSHUA SOULE.
JAMES O. ANDREW.
ROBERT PAINE.
GEORGE F. PIERCE.
JOHN EARLY.
HUBBARD H. KAVANAUGH.

Nashville, May 4, 1858.

FINANCIAL REPORT

Of the Southern Methodist Publishing House, to the General Conference.

ASSETS.

Real Estate in Nashville		$42,153 99
Fixtures: Presses, Type, etc.		21,615 74
Stereotype plates—prime cost	52,756 91	
Less 10 per cent. for use	5,275 69	47,481 22
Steel-plate Engravings, Woodcuts, Casts, etc.	9,187 48	
Less 10 per cent. for use	913 75	8,273 73
Copyrights		2,729 50
Sheetstock in Bindery and Warerooms		12,316 25
Material: Paper, Ink, Metal, etc.		6,003 70
Bills Receivable	25,746 35	
Less 10 per cent. for use	2,574 63	23,171 72
Book Accounts	84,358 77	
Less 10 per cent. probable loss	8,435 88	57,922 89
Merchandise: Book and Tract Stock		71,068 23
Bond Receivable, New York and Cincinnati		25,821 49
Due on Nashville Subscription		4,567 68
Due from Tract Society		29,138 99
Cash on hand		2,220 76
Richmond Depository	80,200 74	
Loss as per Report	8,135 42	
Less 10 per cent. on outstanding debts	1,080 00	9,215 42
		20,985 32
Charleston Depository, Real Estate		14,000 00
" " Merchandise		20,289 58
" " Suspense Acc., Profit		13,004 20
New Orleans Depository		6,761 89
Texas Advocate (Loan)		1,024 58
Furniture in Office		448 00
		$459,761 96

LIABILITIES.

Bills Payable, including $19,000 for Real Estate and Md'se. in Charleston	$76,127 16	
Due on Book Account	24,739 22	$100,866 38
Balance in favor of the House		$358,895 58

Your agents would further report that, since June 1st, 1854, they have paid, in cash, as per order of the General Conference, on drafts of Southern Commissioners, and for other purposes, clearly outside of the regular business operations of the House, $50,217 79, (see papers marked D and E,) which amount is now found in their account of Profit and Loss, but would otherwise have appeared in their available assets; thus showing a balance in favor of the House of $409,103 37.

Finally, your agents would remark, that the Publishing Committees of the several *papers* belonging to the General Conference, but not issued from the seat of the Publishing House, will be prepared to furnish every necessary or desired information respecting their financial condition.

All of which is respectfully submitted.

STEVENSON & OWEN, Agents.

Nashville, Tenn., April 1, 1858.

THE COMPANY OF HEAVEN.

It is pleasant amid the jars and discords of the lower worlds, to meet and mingle with the great and good and noble spirits that are to be found among us, and to refresh the weary, world-worn mind by association with the pure and holy-hearted; after the busy cares and petty trials of this work-day world are over, to sit quietly down by the fireside, or among two or three who have met together, and converse of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

And if the communion of saints on earth is so sweet, if the society of the good and lovely is to be desired, what must it be to mingle in the grand assemblage above? Heaven has been gathering to itself through countless ages whatever is congenial to its nature, and enriching itself with the spoils of earth. Whatever we look upon as holy and excellent, elevated and worthy to be loved in the character of man, is found gathered and still gathering in that multitude which no man can number, in the city of the living God, the heavenly Jerusalem.

From every century, every generation, out of every people, and nation, and kindred, and tongue, since the world began, a long procession has ascended, and still passed onward, comprising all that is best, and noblest, and brightest in man, all that is holy, all that is true, all that makes earth safe and pleasant to dwell in, and joining itself to that Church of the first-born, which is written in heaven, and to the spirits of just men made perfect. There are those whom we have known and loved.—The hoary head walking among us for so many years in the ways of wisdom—the soldier of the cross, who had learnt to live not unto himself, but unto Him who died—the gentle, pure-hearted, living ones—the tender infant—all taking their place in the ranks of those who are "without fault," before the throne. Once safe within those portals, how glorious their communion, how pure their intercourse! Nothing but holiness, and happiness, and love bind together the family of heaven. Is this the companionship in which we trust to spend our eternal years? What manner of person ought we, then, to be in all holy conversation and godliness, looking for, and hastening unto the day when we too shall join in that innumerable multitude, and unite with them in the ever new song of praise to Him who hath covered us with a righteousness, and made us meet to be partakers of the inheritance of the saints in light.—*Christian Witness.*

THE WORLD GROWS BETTER.

It is constantly being said and published that "the world is degenerating," that "men are less honest than formerly," etc., etc.; but it is not so. The world is growing better. There is more probity, charity, truth, and goodness in the world now than ever before. But owing to the omnipresence of newspapers, the crimes of society are now more talked of, and a knowledge of them more widely diffused, than heretofore, and on this account there seems to be more crime now than in the olden times. Suppose there was not a paper or periodical published in America! Crime might then increase a hundred fold, and we should not hear so much about it as we do now. And in past ages crime could be committed without exposure, or comment, or permanent record, except in comparatively a few cases, whereas now it is speedily brought to the broad light of universal publicity.

What I wanted to say about books is this: that there are times in which every book should feels itself above any and all human books. I always believed in life rather than in books. I suppose every day of earth, with its hundred thousand deaths and something more of births—with its loves and hates, its triumphs and defeats, its pangs and blisses—has more of humanity in it than all the books that were ever written, put together. I believe the flowers growing at this moment send up more fragrance to heaven than was ever exhaled from all the essences ever distilled.—*The Antiquary.*

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MAY 22, 1858.

EDITORIAL CORRESPONDENCE.

BY THE WAY.

My last was from Memphis. The management of the M. and C. railroad have considerably changed their schedule, and the traveler goes through the level country at night. About daylight I left at Tuscumbia, and thence to Nashville had a daylight view of the tunnels and precipices, the mountain scenery, all; arriving here by 8 P. M. the same day.

Florence, the seat of the Wesleyan University, is six miles from Tuscumbia. Stages run between daily. But the Florentines will do better than this: they are building a railroad to their town, branching off from the Memphis and Charleston. Over the Tennessee river they are constructing the bridge for it. Florence is a lovely place—just the place for a seat of learning—and one is surprised that they tried so hard and long to keep old Lagrange alive, on the bleak mountain overlooking it, when this village of the plain invited them to more congenial quarters. President Rivers and his faculty are diligent and successful in their high calling, and have a well ordered and increasing charge of pupils. The college building is outwardly complete, but in need of furniture and libraries, which they are taking steps to supply. The endowment fund is growing—that sure foundation and only one, for such institutions. Students, instead of lodging in dormitories, where all manner of mischief may be concocted, enjoy the social cultivation and refinement of dwelling in private families. I spent a day here with great satisfaction, visiting the college where they make A. B's., A. M's. and D. D's.; and the factories where, at 25 per cent. profit on invested capital, they make cotton cloths.

NASHVILLE, May 11.

Keeping up with the current business of the General Conference, in the forenoon, and spending afternoons in committees, leaves me less time than I expected for correspondence. But this is the less necessary, because the proceedings are so fully reported and reach you in the Daily Advocate.

The legislative department of the State House is well filled by our Conference, and all the arrangements of this magnificent house of stone are highly convenient for our purposes.

As a *general* rule, the Conferences seem to have sent up their maturest and ablest men as delegates. An old member remarked to me that this Conference was fully equal to that which represented undivided Methodism (before 1844) in all the elements of talent and deliberative fitness and power. They work well together. Yesterday the committees, which had been well gorged, began to pour back reports, and work is done.

The Bishops' address was well received, and is considered by many the best yet put forth. Unlike similar documents, it takes positive ground and has points—any number of them. They give the editorial corps some knocks over the head, and there was some wincing among us. Of course I took none of it to myself.

Last Sabbath I accepted the invitation of Rev. Malone, chaplain, and accompanied him to the Lunatic Asylum, six miles from the city.—Dr. Cheatham has 170 patients under his skillful care, divided into six classes. The buildings are admirably arranged, lighted and ventilated, and the subjects of the worst form of affliction here find a comfortable and even hopeful asylum.

In the chapel the preached word had a quiet hearing. They have not lost their voices, as the singing testified. It was a painfully blank congregation.

An embarrassing circumstance to a visitor in such a place is, he does not know who is crazy and who is not. A stranger is liable to some grotesque blunders. For the inmates many periodicals are taken: I found the Nashville Christian Advocate a favorite paper, and twenty copies of it are taken. Passing a lunatic, in one of the spacious halls, deeply absorbed in the Advocate, I looked over his shoulder and discovered he was reading through one of the communications signed "R. Abbey." I did not disturb him.

Commending you to the columns of the Daily for all the important news,

H. N. M.

To Correspondents.—We are receiving communications, from time to time, without the name of the writers. Please bear in mind that the editor must be entrusted with the name of the writer. Neglect of this is sufficient to bar publication. Some communications now on hand will have to wait the editor's return: others are, for the present, kept back by General Conference proceedings.

GENERAL ASSEMBLY.—This body adjourned *sine die* on Tuesday, the 18th inst., after a session of eleven days. Nothing of general interest occurred in the proceedings of the last day.—The next Assembly meets in Indianapolis, Ia.

TO "WORN OUT."—The following letter is from some unknown but liberal soul. We pray that heaven may bless the donor.—We will forward the amount to "Worn Out" as soon as possible.

"MR. MCTYEIRE: In the April number of the Home Circle I read an article, "Worn Out." I send you ten dollars, the proceeds of butter and eggs, and wish it was more. Will you please to convey it to our suffering brother?

MANIFESTS OF REMARKABLE CONVERSIONS AND REVIVAL INCIDENTS: Including a Review of Revivals, from the day of Pentecost to the Great Awakening in the last Century—Conversions of Eminent Persons. Instances of Remarkable Conversions and Answers to Prayer. An account of the rise and progress of the Great Awakening of '57-8. By Wm. C. Conant, New York. Derby & Jackson, 119 Nassau street, 1858.

This is a book of great interest and for the times. We recommend it to the careful perusal of all serious persons. It is to be had at J. C. Morgan's, Exchange Place, New Orleans.

The Methodist General Conference.

THIRD DAY.

TUESDAY, May 4.

Conference met at half-past eight o'clock.—Bishop Kavanaugh opened the session by reading the first chapter of the First Epistle General of John, and giving out the 258th Hymn—

"Let Zion's watchmen all awake,
And take th' alarm they give;"

followed by an appropriate and fervent prayer.

Bishop Paine took the chair. The minutes of yesterday were read and approved.

Bishop Pierce then took the chair, and called for petitions, memorials, and appeals.

J. H. Linn and W. C. Dandy presented a memorial from Kentucky Conference, calling for the constitution of a new Conference in the mountain regions of Kentucky, bounded as follows: "Commencing at the Lewis line, and running, with the Rowan and Fleming line, to the Olympian Springs; thence to the Red River Iron-works; thence to the mouth of Red River; thence to Crab Orchard, leaving Madison in the lower Conference; thence to Somerset; thence to the Tennessee line, and including so much of the Holston and Western Virginia Conferences as may be necessary to secure said Conference."

It was referred to the Committee on Boundaries.

E. M. Marvin, of the St. Louis Conference, offered a memorial from the Rev. H. L. Dodds, a local preacher residing at Independence, in Missouri, praying the General Conference to take into consideration his claim upon the Treasury of the Missouri Annual Conference for nine years, as a superannuated member;

And another from W. B. McFarland and others, of the St. Louis Conference, seconding the petition of the memorialist.

Both were referred to the Committee on Books and Periodicals.

The same delegate presented another paper, of similar character, from John Monroe, a superannuated member of the St. Louis Conference; which was, without reading, referred to the same committee.

B. M. Drake, of the Mississippi Conference, presented a memorial from that Conference, praying the General Conference so to enlarge the course of study, improve the method of examination, and perfect the whole plan of ministerial education, as to render unnecessary the establishment of Theological schools.

Referred to the Committee on Education.

H. H. Montgomery presented the appeal of James McClennan from the act of the Mississippi Conference, in locating him without his consent, in a manner deemed illegal and unjust; and a communication from the same party, praying that an early day may be set for the hearing of the case, and suggesting next Saturday as the time.

On motion, it was resolved to entertain the appeal, and call it up for action at 10 o'clock on Thursday next.

James Stacy, of the South Carolina Conference, presented a memorial from M. A. McKibben, T. M. Pegues, and R. R. Johnson, asking an alteration of the Discipline on the subject of Class-meetings, placing this institution on the same ground as other prudential means of grace, and not as a condition of membership in the Church.

J. Stacy moved its reference to the Committee on Revisals.

C. K. Marshall added, And that it be printed.

W. A. Smith preferred its reference to a special committee. He said it was a matter of very great importance. Class-meetings had, in a measure, gone down in his part of the country. It was a great calamity. What was the cause? Was there any remedy? Doubted if the remedy was presented in the memorial.—There is a remedy and we ought to find it. It is demanded by the best interests of the Church. The Committee on Revisals will have a great deal to do. Therefore, he moved that the memorial be referred to a special committee.

J. Stacy said that in presenting the memorial he did not feel himself pledged to sustain it. If referred to a special committee, he thought that committee ought to consist of a member from each Conference.

A. L. P. Green thought the Committee on Revisals likely to be overloaded and overworked; and if the memorial received the attention which its importance merited, it must be referred to a special committee.

Lovick Pierce preferred a special committee. His heart had been full of the subject for many years. He had prepared a preamble and resolutions to present to this Conference, looking in a different direction from the memorial under consideration. But he was glad to have the matter come up at this time, and was willing that it should come up in this way, as it would afford him an opportunity to present his views to the Conference on one of the most important subjects that would be brought before the body. He hoped it would be most gravely and prayerfully considered. He differed very widely from the memorialists; but something must be done in relation to class-meetings. The Conference ought to act as if this were to be its last act till eternity should dawn upon us.

J. Stacy now withdrew his motion, and Dr. Smith's motion for a special committee prevailed.

Three, five, nine, and twelve were suggested by different members as the number for such committee.

C. F. Deems proposed that the committee be constituted of one member from each Conference. It was desirable that all the different parts of the Church should be represented in that committee.

J. B. McFerrin thought this would be multiplying committees of this sort, without necessity and without advantage. If we must have a committee consisting of one member from each Conference, why not refer it to the Committee on Revisals? What need of a new committee?

It was agreed to, refer the memorial to a special committee of five.

A communication from the Alabama Conference, on missions, being an extract from the journals of that Conference, was presented by T. W. Dorman, and referred to the Committee on Missions.

Another from the St. Francis Street Church, Mobile, on the subject of endowing the Book Concern, was received, and referred to the Committee on Books and Periodicals.

R. Alexander presented a paper from James W. Shipman, of Texas, recommending the publication of the Discipline in the German language, which was referred to the Committee on Books and Periodicals.

The same delegate presented a resolution advising the establishment of a Book Depository at Galveston, Texas, which was referred to the same committee.

And another recommending the insertion in the General Rules among things forbidden, "Trafficking in Spirituous Liquors," which was referred to the Committee on Temperance.

W. P. Ratcliff, of the Wachita Conference, presented the following:

Resolved, That the Book Agents be instructed to pay the drafts in favor of those claimants on the dividends made out according to the law of the last General Conference.

After some remarks, the resolution was referred to the committee on Books and Periodicals.

J. B. McFerrin presented a paper from Jacob Whiteside, of Washita Conference, the design of which was to secure the object contemplated by that resolution. Referred to Committee on Books and Periodicals.

Bishop Kavanaugh presented an interesting communication from O. Fisher, of the Pacific Conference, respecting our work on the Pacific coast. The writer represents that the Southern Methodist Church has a large moral and religious interest in that country—that the lines between the anti-slavery and conservative parties are as distinctly drawn there as among us, that thousands of Northern people there refuse to attend the preaching of Northern men—that many Northern people are joining the Southern Church, which is increasing constantly—that our cause in California is rapidly gaining ground, and ought to be encouraged—that if the brethern laboring there are abandoned, they will not abandon their work—that such an act would be construed by their adversaries as an abandonment of their principles—that two Methodist Churches do actually exist there, and if a union ever take place it must be on the Southern platform—that Oregon is calling on California for help, and scores there are waiting for an opportunity to join the M. E. Church, South—that they demand the gospel without politics, and several men are wanted at once for Oregon—that a wide door will soon be open in the South, and their lines will soon stretch from San Francisco to Mexico.

The communication was referred to the Committee on Missions.

E. M. Marvin said he had received intelligence from Oregon in a personal communication to the same effect.

R. J. Harp presented a paper from the Louisiana Conference, praying for some uniform method for the reception of members into the Church; and another recommending the striking out of the clause, on page 48 of the Discipline, which makes New Orleans an exception to the common rule in relation to the removal of preachers. The former was referred to the Committee on Revisals; the latter, to the Committee on Itinerancy.

The Bishops now presented the usual Quadrennial Address, which was read by Bishop Andrew; it was ordered to be published.

On motion of H. A. C. Walker, the several matters contained in the Address were referred to their appropriate committees.

The following resolution, signed E. C. Slater, L. Pearce, and M. J. Blackwell, was adopted:

Resolved, That the Committee on Books and Periodicals be instructed to investigate the securities of the buildings and other properties of the Publishing House; and if it should appear that they are inadequate, then said Committee are hereby instructed to report to this General Conference some feasible plan for promoting the protection of the interests involved.

J. W. Langhorne and W. B. Rowzie presented a preamble and resolution touching the use and application of the chartered fund; which were referred to the Committee on Books and Periodicals.

M. J. Blackwell and E. C. Slater offered a resolution proposing a certain alteration in the Discipline concerning the trial of an accused member; which was referred to the Committee on Revivals.

James W. Allen presented a communication relating to his action as Commissioner in regard to the bequest of Rev. John More, deceased, of a thousand dollars to the Methodist Episcopal Church, South. On motion of W. C. Dandy, the report was received and the action approved.

E. Stevenson presented the Report of the Book Agents, which was received and referred to the Committee on Books and Periodicals.

The Book Agents gave notice that to-morrow they would submit an additional paper.

H. N. McTyeire presented the following:

Resolved, That it is expedient to establish a Rio Grande Mission Conference, extending from the mouth of the Rio Grande river to El Paso, and with the Nences river as its Southern boundary; referred to the Committee on Missions.

The following, signed by D. S. Doggett and W. B. Rowzie, was adopted, and referred to the same Committee:

Resolved, That steps should be immediately taken to establish a Mission on the Western Coast of Africa.

The following, signed by A. Monroe and Wm. G. Caples, was referred to the Committee on Boundaries:

Resolved, That the Committee on Revisals be and are hereby instructed to consider the propriety of preparing, for insertion in the Discipline, a form of questions to be asked by the President of each Annual Conference, at the expiration, of each preacher's character; embracing his ministerial character and conduct, the administration of Discipline, etc.

2. *Resolved*, That they be instructed to prepare a form of questions for the examination of candidates for membership in the Church, embracing, 1. A knowledge of our doctrines and discipline. 2. A hearty approval of the same. 3. A covenant to keep the rules and sustain our economy. 4. A pledge to meet habitually in class.

Resolved, That the Discipline also enjoin it as a special duty on preachers in charge to remind and instruct candidates for membership, in accordance with the preceding resolution.

P. P. Smith offered the following, which was passed, and referred to the Committee on Boundaries:

Resolved, That the Committee on Boundaries be instructed to inquire into the expediency of changing the boundary line between the Florida and Alabama Conferences, so as to embrace Apalachicola in the former.

C. D. Oliver and G. W. Carter presented the following, which was referred to the Committee on Sabath-Schools:

Resolved, That for the thorough instruction and indoctriuation of those uniting with our Church, a committee of ——— be appointed to prepare a catechism embracing the history, doctrines, usages and economy of the Methodist Episcopal Church, South.

J. B. Payne presented a resolution, proposing certain alterations in the Discipline, which was referred to the Committee on Revisals.

R. W. Keenon presented a resolution requesting the General Conference to direct the Missionary Board to refund the Texas Christian Advocate what it has paid out for the German paper published in Galveston; which was received and referred to the Committee on Missions.

On motion of W. H. Andersen, it was resolved that the exhibit of the Book Agents be published in the Daily as early as practicable.

A resolution concerning the course of study and examination of candidates for the ministry, was received and referred to the Committee on Revisals.

N. W. Burks and C. K. Marshall presented a resolution proposing a certain alteration in the Sacramental service, which was referred to the Committee on Revisals.

The Bishop announced the following committees:

On the Memorial from Washington: W. W. Bennett, C. D. Oliver, R. J. Boyd.

On the Memorial concerning Class-Meetings: D. R. McAnally, J. E. Evans, W. A. McSwain, W. Barringer, and G. Shaeffer.

After announcements by chairmen of committees, Conference adjourned with the benediction by the Bishop.

FOURTH DAY.

WEDNESDAY, May 5.

Conference opened at the usual hour, Bishop Pierce in the chair.

After the opening service Bishop Early took the chair.

The call was made for petitions, memorials, and appeals.

J. H. Linn presented several papers relating to unadjusted claims upon the Publishing House; to wit:

One from the Rev. S. Veach.

One from Mrs. S. A. Latta.

One from the Rev. Thomas V. Brown.

One from Mrs. Eliza V. Bascom.

All of which were referred, without reading, to the Committee on Books and Periodicals.

J. H. Linn announced that Lexington, Ky., would be in nomination for the seat of the next General Conference.

A. H. Redford presented a memorial from a joint meeting of several official Boards in Louisville, Ky., asking for a Book Depository in that city, which was referred to the Committee on Books and Periodicals.

R. Fisk presented a preamble and resolution, in substance as follows:

Whereas, W. Mitchell, deceased, of Kentucky, bequeathed an estate, amounting to $1000, to the Methodist Episcopal Church, without designating the particular object of the bequest; and whereas there is good reason to believe that said bequest was intended for the benefit of Scottsville Circuit, Louisville Conference; therefore,

Resolved, That the General Conference be respectfully requested to direct that said bequest be placed in the hands of the Quarterly Conference of said circuit, to be used as intended in the will.

Mr. Fisk stated his reasons for believing that the bequest was intended for the benefit of Scottsville Circuit.

On motion of J. G. Bruce, the request of the memorialists was granted.

N. Scarritt presented a memorial calling for the division of the St. Louis and Kansas Mission Conferences, and for the formation of a new Conference, to be called the Kansas Conference.

Another was presented by D. R. McAnally, H. N. McTyeire, and A. T. Mann, suggesting the boundaries of the proposed new Conference.

Both of which were referred to the Committee on Boundaries.

J. G. Jones presented a complaint made against Bishop Early by James McClennan, of Mississippi. The complaint did not involve the Christian or ministerial character of the Bishop, but set forth certain grievances in his administration, connected with the location of said McClennan by the Mississippi Conference without his consent.

It was proposed to refer the paper to the Committee on Episcopacy.

L. Campbell desired that the charge and complaint be read.

G. W. Brush thought it ought to be referred without reading.

E. Wadsworth desired the reading.

A. L. P. Green opposed it.

G. W. Langhorne advocated the reading.

R. J. Boyle stated that the paper had been presented to the committee, but they declined receiving or even reading it, till it should be passed into their hands by the Conference.

W. G. Carter preferred that the charge be at once investigated by the General Conference.

James E. Evans said this Conference had no power to try a Bishop, and urged that the document should go unread to the committee.

S. P. Richardson thought that, in justice to the Bishop, the paper should be read.

G. Jones did not desire to hear the document read till it had been before the committee, and they had reported it worthy the attention of the Conference.

C. K. Marshall wished to correct an impression—that the matter involved only the administration of the Bishop, not his moral character.

Bishop Paine said there was no question of morality in the case: it was a question only of law and administration, and ought to go at once to the committee.

Bishop Early said that he challenged publicity; that he did not expect the matter to come up while he was in the chair.

Hereupon Bishop Paine took the chair.

G. W. Langhorne said that there was something sacred about the character of a Bishop. Up to this time no blur had appeared upon the moral integrity of our Bishops. There was no more effectual way of bespattering a man's character than by innendo. The paper ought certainly to be read, that the Conference might know precisely what it was.

A. H. Mitchell had heard enough, and wanted the paper read.

The vote being now put, the motion prevailed, and the complaint was read.

Bishop Early presented a paper from the complainant to himself, to show that he had been duly notified of the complaint against him.

On motion of D. B. Nicholson, the complaint was referred to the Committee on the Episcopacy.

J. G. Jones made an explanation. The complaint had been placed in his hands yesterday morning; with the consent of the complainant, he presented it to the committee; but they refused to entertain it till it should have been before the Conference.

H. H. Montgomery presented a memorial from Rev. Thomas Ford, of the Mississippi Conference, concerning our publishing interests, and proposing some alterations in the *modus operandi* of the establishment; which was referred to the Committee on Books and Periodicals, but did not come into the hands of the editor.

J. A. Ivey, of Louisiana, offered the following, which was referred to the Committee on Boundaries:

Resolved, That our delegate be instructed to request General Conference to attach the remaining part of the State of Louisiana to the Louisiana Conference.

H. A. C. Walker presented a memorial from the South Carolina Conference, concerning the form of receiving members into the Church; which was referred to the Committee on Revisals.

R. Alexander presented a resolution of the Texas Conference, signed by the Secretary, expressing a strong opposition to the dismemberment of said Conference, by attaching any part of its territory to the East Texas Conference; which was referred to the Committee on Boundaries.

J. F. Hughes presented a resolution, proposing a change in the Discipline in regard to the reception of members on trial, which was referred to the Committee on Revisals.

F. G. Ferguson offered two resolutions proposing several other changes in the Discipline, which was referred to the Committee on Itinerancy.

W. P. Ratcliffe offered a resolution proposing a change in the Discipline in regard to the constitution of trustees of churches, which was referred to the Committee on Revisals.

T. T. Ashby presented the following:

Resolved, That the Committee on Revisals be and hereby are instructed to prepare a form for the dedication of churches, to be printed in the forthcoming edition of the Discipline.

L. Campbell was opposed to all such forms. We had forms enough already. Instead of constructing a form for the consecration of churches, he would rather pass a law never to have another church consecrated.

Bishop Soule hoped all our churches everywhere would be consecrated.

A. H. Mitchell offered a substitute—namely: That this matter be referred to the Board of Bishops.

C. F. Deems thought the matter should go to the Committee on Revisals.

C. K. Marshall opposed the adoption of a form. He thought a Methodist preacher might perform such a service without a prescribed form. No use in sending this matter to the Lethean Committee. If it should go there, it would never be heard of again. He held a resolution then in his hand, which he expected would go to that committee, after which he never expected an echo from it. He saw a peculiar expression in the left eye of Dr. McFerrin, which said: "I'll build a tombstone over it in a twinkling."

G. Jones moved that the whole matter be laid on the table, which was lost.

R. T. Heflin thought it was time to pause and see where we were going. We had already proposed too many changes in the Discipline. If the Bishops would prepare a sermon for some of our preachers to deliver on such occasions, it might be very useful, but any other form for a dedication was unnecessary.

J. Hamilton was of opinion that there should be some appropriate form in the Discipline for so important a service. He moved to amend the motion by substituting a special committee for the Episcopacy.

Bishop Soule said the Wesleyans in England had no form for dedicating their chapels. They have a suitable service at the opening of a new chapel; and when in London, he had officiated on two of these occasions, but they had no special form, and never had any.

T. M. Gardner moved the indefinite postponement of the subject, which was carried.

C. C. Gillespie offered a preamble and resolution touching literary institutions, which was referred to the Committee on Education, but did not come into our hands.

P. E. Pitts offered the following, which was referred to the Committee on Itinerancy:

Resolved, That the Committee on Itinerancy be instructed to inquire into the general practice of our people in regard to the Christian duty of fasting or abstinence, and report thereon.

FIFTH DAY.

THURSDAY, May 6.

Conference opened at half-past 8 A. M., Bishop Kavanaugh in the chair.

Reports from committees were called for.

W. M. Wightman presented Report No. 1 from the Committee on the Episcopacy, relating to

BISHOP CAPERS.

The Committee on Episcopacy beg leave respectfully to submit the following preamble and resolutions as suitable to be entered on the Journal of the General Conference:

Whereas, It has pleased God to remove by death, on the 26th of January, 1855, WILLIAM CAPERS, one of the Bishops of the Methodist Episcopal Church, South, a man who for nearly half a century was identified with the itinerant ministry, served his generation faithfully, and will be honored by posterity as the founder of missions to the blacks in his native State; therefore,

Be it Resolved, That in recording on the Journal this mournful event, we desire to magnify the riches of the Divine grace manifested in him, and which led to a full consecration of his abilities, from early manhood, to the work of the Methodist ministry. Eloquent, courteous, and influential, he filled with dignity and usefulness the varied spheres of service intrusted to him; and in the office of Episcopal oversight maintained such a position in the respect and affection of his brethren as warranted the universal confidence of the Church. Although declining health in the latter part of his life diminished the vigor and extent of his activities, yet his motto to the last was, "As much as in me lies." He died in the faith of that Jesus whom he had known and preached for forty-six years as an Almighty Savior, and in the sure and certain hope of eternal life through the merits of His atoning sacrifice.

Resolved furthermore, That the Secretary of the General Conference be and he is hereby instructed to convey to the family of the deceased the foregoing resolution, accompanied with an expression of the sympathy of this body on the occasion of their late and severe bereavement.

Respectfully submitted,

W. M. WIGHTMAN, Chairman.

May 6, 1858.

J. B. McFerrin presented Report No. 1 of the Committee on Books and Periodicals, recommending the publication of the Hymn Book, Discipline, and Catechisms in the German language.

After some remarks from J. B. McFerrin and J. Hamilton, it was, on motion of E. Wadsworth, laid on the table for the present.

The Chair now called for petitions, memorials, and appeals.

W. C. Johnson presented a resolution, being a copy from the records of the Tennessee Conference, instructing the delegates of said Conference to use their influence to have the action of the last General Conference, on page 300 of their Journal, appended to the General Rule on Slavery, as explanatory of its nature.

It was, on motion, referred to the Committee on Revisals.

C. K. Marshall presented a printed memorial on the subject of a great central paper.

The memorial contemplates the publication of a Church paper, on the principle of a weekly tract, for general distribution, without subscription or fixed price; every church to establish an agency for its circulation, and every member and family to be supplied at their own price. The memorialist thinks that the Church will come up manfully to the support of such a publication; that one page devoted to high-priced advertisements will pay well; and that the Church ought to raise two or three hundred thousand dollars, the interest of which should be devoted to this enterprise. Thousands of dollars have been already pledged to the object by worthy and liberal Christian gentlemen, and any necessary amount may be procured by proper effort.

The memorialist sustained the paper by a characteristic and eloquent speech, and desired its reference to a special committee.

He said: "Many look upon the plan as visionary. To us it is plain, clear, and practical. If not appreved, I can wait a century to see it done, and look down from heaven with satisfaction to see it in operation. My scheme may fail, but I would rather be the author of a valuable enterprise that failed because it was in advance of the times, than to raise a crop of Jonah's gourds that would shade the torrid zone for a century."

It was, on motion, referred to a special committee of nine.

B. M. Drake presented a resolution from the Quarterly Conference of Clinton Circuit, Mississippi, recommending the plan for publishing papers given some time since in the New Orleans Christian Advocate; which was, on motion, referred to the same committee.

N. F. Reid presented a memorial calling for a Book Depository in Raleigh, N. C.; which was referred to the Committee on Books and Periodicals.

A. H. Mitchell presented a memorial from R. Abbey, suggesting a plan for conducting our publishing operations, which was referred to the Committee on Books and Periodicals.

EAST TEXAS CONFERENCE—BOUNDARY-NAME.

J. W. Fields, from the East Texas Conference, submitted, in behalf of said Conference, a resolution instructing the Committee on Boundaries to inquire into the expediency of changing the boundary-line between the East Texas and the Texas Conferences. Before the resolution was read, he remarked that it was sent up here after unavailing efforts to settle amongst themselves the question of boundary between the two Conferences of this State.

On his further motion, the resolution was referred to the Committee on Boundaries.

J. W. Fields also submitted a resolution with reference to a change of name of these two Conferences, which was read by the Secretary.

W. H. Seat, of Texas, remarked, that if the brother desired any change of name for the East Texas Conference, he hoped the General Conference would hear him; but he would say for the west of Texas, that they were entirely satisfied with their Conference name.

On motion by J. W. Fields, the resolution was referred to the Committee on Revisals.

INDIAN MISSION CONFERENCE.

L. P. Lively, from the Indian Mission Conference, submitted a resolution, with two endorsing seconds, directing the Committee on Boundaries to inquire into the expediency of dividing said Conference, so as to attach the Choctaw District to the East Texas Conference, and add the remainder of said Conference to the Arkansas Conference. He moved that the resolution be referred to the Committee on Boundaries.

It was so referred.

THE PACIFIC FIELD.

Bishop Kavanaugh (the President) now laid before the Conference a memorial from the Pacific Conference, presenting the necessities of that field of labor, and urging the necessity of the supply of laborers, signed by W. R. Gober and others; which was read. He suggested (though it was not his province to make a motion) that so much of the memorial as refers to the Episcopal Visitations should be referred to the Committee on the Episcopacy.

J. Boring—I do not desire, Mr. President, to contravene your judgment, or your instructions as to the particular direction to be given to the memorial.

Bishop Kavanaugh—I have no instructions.

J. Boring—I have heard the memorial, etc., with a great deal of interest which, in the very nature of things, no other member of this body can feel. The memorial sets forth what I know to be most true. It occurs to me, that if the paper were to be divided and referred—part of it to the Committee on the Episcopacy, and a part to the Committee on Books and Periodicals, and if we should be called to act upon separate interests in that important field of labor—I fear that by such an arrangement this General Conference will again adjourn without any thing like an adequate idea of the vast work, its importance and its necessities. Four years ago I, desired an opportunity of presenting these same facts, from my place in the General Conference; but it was denied me by the force of circumstances. Bishop Soule also sought an opportunity to do the same thing, but, as things came up, it could not be done. And now, sir, whilst I would not bring my judgment against yours, I would say to the body that, from personal knowledge derived from my connection with that work for four years from its beginning, my decided opinion is, that the whole interest ought to come before this General Conference, with its connections as a whole, and at the same time. It occurs to me that this object cannot be reached so well and so fully by any other method as by the appointment of a special committee to take charge of this memorial. Brother Kelly is here, formerly our missionary in that field; I am here; Bishop Soule and Bishop Andrew are here, and Bishop Kavanaugh, who is now in charge of that work, is also here present; and it occurs to me that this is the time for the elicitation of full information upon this subject, and that, at last, the great work on the Pacific coast should, for once, be brought before the General Conference. I will add, that there are a number of very peculiar and important facts connected with the history and prosperity of that work, which are not and which could not be contained in the memorial, and which ought to be brought before the Conference. I will move that the whole subject be referred to a special committee, with a request that they report at as early a day as practicable. I do so in the belief that this course will elicit all the desired information in the case. Upon this subject, sir, I stand to-day just where I stood in 1849, when I was assigned to that work; where I stood in 1854, when I left it, and where I stood when the last vestige of my property went for it. I am for this work, and I will stand for it, under all proper circumstances.

A. L. P. Green suggested that there be excepted from the reference that part of the paper having relation to the Episcopal visitations. According to the uniform practice of this body, that part must go to the Committee on the Episcopacy.

J. Boring—I was apprised of that, and I am a stickler for law. I know that subject must go before the Episcopal Committee, but still I apprehend that need not prevent the reference of the whole of that California paper to a select committee.

W. McMahon—The paper ought to be referred to two committees. It was too long for one.

J. Boring—I accept Dr. Green's amendment.

Bishop Kavanaugh—I am glad of the interest Dr. Boring has manifested in this matter.

The motion for a select committee was adopted.

On motion by A. L. P. Green, it was ordered that so much of said paper as refers to the Episcopal visitations be referred to the Episcopal Committee.

J. Boring suggested that said Select Committee consist of nine members, to be appointed by the Chair; and it was so ordered.

BOOK AGENTS' ADDRESS.

J. B. McFerrin—Before the Conference proceed to the special order of the day, I desire to say that there is an important matter waiting to be presented and read here, and which must be submitted, before one of the standing committees can proceed with their labors. The brethren have been two days waiting to get that paper before them.

J. E. Edwards moved that the special order be dispensed with for that purpose; which was agreed to.

E. Stevenson remarked, that the paper had been prepared amidst the multiplicity of other cares and labors; and whilst it might be found defective in many particulars, he still felt that it contained facts and reflections that might prove to be of some advantage to the Conference in their deliberations. It contains not only matter which we are bound to notice, but suggestions which we have deemed it our duty to submit; and upon the whole we trust that its suggestions will not be regarded as altogether out of place.

The Book Agents then submitted their Address, as an Appendix to their Report presented on Tuesday, setting forth the condition and prospects of the Publishing House.

L. M. Lee moved its reference to the Committee on Books and Periodicals.

E. Wadsworth moved, as an amendment, that so much of the document as relates to the Tract cause be referred to the Committee on Tracts; so much as relates to Sunday Schools to the Committee on Sunday Schools; and the remainder to the Committee on Books and Periodicals.

L. M. Lee wished permission to submit to the Committee on Books and Periodicals, in connection with the address of the Agents, an Exhibit of the Richmond Depository for each year since he has had charge of it, with a detailed account of all the facts in connection with it; which was, on motion, granted.

E. H. Myers presented his report as Agent of the Charleston Depository, with a request that it might be added to the address of the Agents; which was, on motion, permitted.

F. E. Pitts thought the whole address ought to go to the Committee on Books and Periodicals.

The vote was taken, and the address, with the accompanying papers, was referred to the committees, as named in E. Wadsworth's amendment.

T. O. Summers read a note from the Librarian of the Tennessee Library, presenting to the General Conference copies of Professor Safford's Geological Reconnoisance of Tennessee, with map, his Second Report, and other documents.

On motion of T. O. Summers, it was

Resolved, That the thanks of the Conference be tendered to the Librarian for this courtesy.

The order of the day was now called up, to wit: The appeal of James Maclennan from the action of the Mississippi Conference, in locating him without his consent.

The appellant desired the assistance of H. H. Montgomery in managing his case; which was, on motion, granted.

The appellant occupied the time till near the hour of adjournment; when, on motion of C. F. Deems, it was

Resolved, That the appellant be allowed to prosecute his appeal to-morrow, at 10 o'clock A. M.

G. Jones submitted a resolution directory to the Committee on Revisals, instructing them to inquire into the expediency of inserting a new rule in the book, prohibiting dancing and attendance on the theater by our members—signed also by J. Lusk and B. M. Drake; which was read and referred to the Committee on Revisals.

J. Stacy submitted a resolution, (signed also by R. P. Smith,) directing the Committee on Revisals to consider the propriety of amending the Discipline on page 112, etc., with reference to the trial of ministers; which was read and referred to the Committee on Revisals.

C. K. Marshall submitted a resolution (signed also by H. E. Thweatt) with reference to amendments of the Discipline on pages 56, 58; which was read and referred to the Committee on Revisals.

R. Alexander submitted a resolution, (signed also by R. W. Kennon,) directory to the Committee on Itinerancy, and instructing them to inquire into the expediency of the Bishops' appointing certain traveling agents to promote the circulation of books in certain Conferences; which was read and referred to the Committee on the Itinerancy.

J. B. Payne submitted a resolution, signed also by G. J. Pearce, directing the proper committee to inquire into the propriety of shortening the time of qualifying for deacon's and local preachers' orders, from two years to one year, and from four years to two years; and to consider the subject with special reference to the existing necessity in many quarters for the due administration of the sacrament of the Lord's Supper; which was read and referred to the Committee on Revisals.

E. F. Sevier submitted a resolution, signed also by E. E. Wiley, to this effect:

Resolved, By the delegates of the several Annual Conferences, That the present name of the churches we represent be changed, and that they be called and known hereafter by the name and style of the Methodist Church.

CENTRAL RELIGIOUS PAPER.

The Bishop presiding, under the order of this day, now announced the special committee to consider the memorial concerning a central religious paper, as follows: C. K. Marshall, Chairman; D. S. Doggett, J. Hamilton, W. J. Sasnett, Lovick Pierce, J. Boyle, F. E. Pitts, E. Stevenson and R. Alexander.

SIXTH DAY.

FRIDAY, MAY 7.

Conference met at the usual hour, Bishop Kavanaugh in the chair.

Thomas Maddin, of the Tennessee Conference, conducted the morning devotions.

The minutes of yesterday were read, corrected and approved; when Bishop Paine, having been requested, took the chair, and called for reports from standing committees.

RIO GRANDE MISSION CONFERENCE.

J. Boring, from the Committee on Missions, to whom the subject of the establishment of a new Conference, to be called the Rio Grande Conference, was referred, reported a recommendation of the establishment of such a Conference, and proposing boundaries, by a line beginning at the mouth of the Guadaloupe river, and thence running up said river to San Antonio; thence along the Military Road to Fort Mesan; thence north to the Colorado river, etc.; thence round to the Rio Grande, down said Rio Grande to its mouth, and thence along the coast to the beginning.

The report lies on the table one day under the rules of Conference.

WILL OF PEYTON M. WYATT.

J. Boring, from the same Committee, to whom had been referred the memorial signed by W. J. Hays and others, asking the Conference to consider a certain bequest in the will of Peyton M. Wyatt, reported Committee's concurrence in the opinion that the bequest should be turned over to the Boston Circuit, East Texas Conference; it appearing to them that such was the design of the testator.

The PRESIDENT—It is not the province of the Chair to give direction to the report.

E. H. Myers moved its adoption.

J. Boring stated, for the satisfaction of the Conference, that the Committee on Missions, after every investigation which could be had, came to the conclusion that such was the design of the testator.

The report was adopted.

CLAIM OF THE TEXAS CHRISTIAN ADVOCATE.

J. Boring, from the same Committee, to whom had been referred the subject of expenditures for the German paper by the Texas Christian Advocate, reported that they were satisfied that the sum of $550 should be refunded to said Advocate from the Treasury of the Missionary Society.

J. BORING—We had before us the delegation from Texas, two members of the Publishing Committee of the Texas Christian Advocate, and also conferred with Dr. Sehon and Dr. Stevenson: so that there can be no question about the correctness of the matter reported. It is perhaps unnecessary to lay it on the table.

On motion of J. G. Bruce, the motion was adopted.

MISSION ON WESTERN COAST OF AFRICA.

J. Boring, from the same Committee, to whom had been referred the subject of establishing a mission on the Western Coast of Africa, reported that, having considered the subject, it was inexpedient, in their judgment, to establish such a mission at the present time.

G. W. LANGHORNE—As a member of the committee, I would offer a substitute for that report, which I drew up after leaving the Committee last night. It is seconded by F. E. Pitts.

The substitute, which was read, proposes, in form of a resolution, that if, at any time during the interim between this and the meeting of the next General Conference, the providence of God should open a door for the establishment of such a mission, our Missionary Board be requested to avail themselves of it.

E. H. Myers moved that the report be referred back to the committee.

The motion was adopted, and so the report and resolution were referred back to the Committee.

BOUNDARY LINE BETWEEN ALABAMA AND MEMPHIS CONFERENCES.

L. Pierce, from the Committee on Boundaries, to whom was referred the proposition of brothers Kogar and Sullivan, submitted a report, (No. 1,) recommending certain changes in the boundary line between the Alabama and Memphis Conferences.

Also Report (No. 2) on the resolution of brothers Smith and Andrews, asking that the Apalachicola Mission be transferred from the Alabama to the Florida Conference, and recommended its adoption.

Also Report (No. 3) on the paper of J. H. Linn and others, as to the formation of a new Conference, to be composed of portions of the Kentucky and Virginia Conferences; recommending that such Conference be not formed at this time.

The Chair.—This report, of course, lies on the table, as it contemplates a change in the Discipline.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

J. B. McFerrin, from the Committee on Books and Periodicals, submitted a report, (No. 2,)

I. With reference to the claim of Mrs. Eliza V. Bascom, recommending that the whole matter be referred to the Book Agents.

II. The claim of Mrs. S. A. Latta, recommending that her claim be not allowed.

III. The claim of Thos. V. Brown, recommending that the same be not allowed.

IV. On the security of the Publishing House properly, in accordance with the resolution of E. C. Slater and others, the Committee report—

1. That the deeds of the lands and buildings have all been duly made and recorded.

2. That the buildings are constructed in part with inflammable materials, and filled with inflammable matter; and owing to the contiguity of other buildings, they regard the establishment as liable to injury by fire.

3. That there is no insurance except on that part connected with the Bindery.

4. That the Book Agents have found it difficult to procure a policy.

The Committee recommend that the General Conference take steps for the better security of the property, either by making the buildings fire-proof, or by securing a reasonable policy of insurance.

J. H. Linn moved to take up the report.

A. L. P. Green—There are a good many papers in the hands of committees, and I move that it be laid on the table for the present.

The motion prevailed, and the report was laid on the table.

REPORT FROM THE COMMITTEE ON REVISALS.

A. L. P. Green, from the Committee on Revisals, submitted a report (No. 1) on the prayer of the Quarterly Conference of King and Queen Circuit, Virginia Conference, recommending an alteration in the Discipline—striking out, and inserting to this effect: At each Quarterly Conference the preacher in charge shall read the names of those who are received into the Church, and also the names of those who are excluded therefrom; and shall give a general statement of the condition of his circuit, station, or mission.

2. The Committee do not recommend the striking out of the word, "expressly."

3. The Committee recommend that the first resolution from Prattville, Ala., be transferred to the Committee on Itinerancy.

4. That the second resolution from Prattville be transferred to the Committee on Temperance.

5. That the resolution of C. D. Oliver be transferred to the Committee on Sabbath Schools.

J. B. McFerrin moved to lay the report on the table, but did not press the motion.

A. L. P. Green—The first paper from Prattville, marked No. 4 in the report, refers to the subject of Lay Delegation; which, of course, belongs to the Committee on Itinerancy. The next paper from Prattville is on the subject of temperance; which, of course, belongs to the committee on that subject. The next is brother Oliver's on the creation of a Catechism for Sabbath Schools. None of these properly belong to our committee.

A. R. Erwin moved that the report be adopted.

C. K. Marshall disliked to see this last subject transferred to the Committee on Sabbath-schools. He understood Bro. Oliver to agree with him, that this resolution aims at something beyond a mere Sunday-school book; something that shall cover the entire doctrine of the Methodist Church; something that Chief Justice Taney might take into his hand if he wished to study the polity of our Church—a book for the information of the people at large. Such a book is much needed. If I were asked for a book that might give a knowledge of the doctrines, history, and economy of our Church, I confess I should not know exactly what book to indicate. I take that back, sir. In regard to the doctrines and constitution of the Church I should say, certainly, the New Testament. But, outside of that, I should not know what book to recommend. I could think of a dozen books, but not one of them would meet my view. I want to see this plan adopted, this book produced and sanctioned by the Bishops; and for this reason I oppose the laying of the report on the table, and ask its reference to the Committee on Books and Periodicals.

J. E. Evans—The motion is now to adopt the report of the Committee on Revisals, recommending the transfer of these papers; and the reason assigned by the Chairman is, that the Committee on Revisals have nothing to do with them, inasmuch as they propose no change in the Discipline. But it strikes me that one of these papers does propose to strike out a very important part of the Discipline. Turn to pages 35 and 39, prescribing who shall compose the General and Annual Conferences, and examine them in connection with that paper, and you will find that it materially affects the Discipline. I prefer that it should remain with the Committee on Revisals, because I have confidence in that committee. I want them to meet the question that has been referred to them, and not transfer it to another committee. Let them meet the responsibility. It involves a grave question, and certainly does come legitimately before them.

E. H. Myers read the paper referred to, and alleged that nothing was contemplated to be done by it. It took no action that need disturb anybody's mind.

A. L. P. Green—I said it proposed no change in the Discipline.

The said paper was then ordered to be transferred to the Committee on the Itinerancy.

The second paper from Prattville, asking for a rule of prohibition of the sale of intoxicating liquors, except for medicinal purposes, was referred to the Committee on Temperance.

A. L. P. Green—As to the other paper, I am perfectly willing that it should take the direction suggested by Bro. Marshall, and go to the Committee on Books and Periodicals.

C. D. Oliver—It was not designed to take the proposed book out of the Sabbath-schools, but it was designed to be incorporated into our Sabbath-school Libraries. It was intended to embrace the history, ordinances, and discipline of the Church, touching probationers, class meetings, etc.

This paper was referred to the Committee on Books and Periodicals.

The Chair—The balance of the report having respect to a change of the Discipline, of course it lies on the table one day.

WASHINGTON CITY STATION.

C. D. Oliver, from the special committee appointed to consider the memorial from the Quarterly Meeting of the Washington City Station, Virginia Conference, submitted a favorable report in writing, which was read by the Secretary.

The committee to whom was referred the memorial of the Quarterly Conference of Washington City Station, Virginia Conference, having had the same under consideration, beg leave to present the following:

The interest in behalf of which your memorialists plead is one of the greatest importance to the Southern Church, and to the cause of true religion in the metropolis of the nation. This point needs no elaboration. Every member of this body must feel that so great and influential a denomination as the M. E. Church, South, should be represented by a large and flourishing society at the seat of the General Government.

The little band of Southern Methodists in Washington City have been, for the last eight years, unfurling and stemming the tide of opposition from the thousands in that city who hold connection with an avowedly abolition Church, and are served by the members of a Conference openly declared to the anti-slavery.

They might have suppressed their convictions of duty and remained in the Northern Church, but they could not sacrifice principle. They believed our Church to be right on the great question that severed us from the North, and nobly took their stand in the ranks of Southern Methodism.

Their ruin was predicted by those who made the wish father to the prophecy. Eight years have passed away; and our Church there not only exists, but grows in numbers and influence.

They represent the M. E. Church, South, in the Federal city: and there, where crowds meet from all parts of the Union, "they have unfurled the banner and proclaimed the principles of Southern Methodism."

While these brethren are fully able to sustain themselves in their present place of worship as a station of the Virginia Conference, they feel persuaded that our cause there would be greatly promoted by having a more spacious edifice in a more eligible situation. We cannot do better than to repeat the language of your memorials on this particular point: "We ought to have a more spacious building, and a more convenient location. We need a large and better situated building; but, we repeat, for ourselves, but for the accommodation of the Southern Methodists who are here in crowds all the year, or the months during the session of Congress. With such an advantage, we are confident that we could enlarge the sphere of our operations to the material advancement of the sacred cause which we all hold so dear."

Your committee would also call the attention of the General Conference to the fact that all the leading denominations of the country are taking measures for the establishment of large and influential churches in the National Metropolis. The Protestant Episcopalians, Presbyterians, Baptists, and Northern Methodists have been making most strenuous efforts to increase their numbers and influence in the Federal city. All these Churches, with the exception, perhaps, of the Episcopal, have sent their agents far and wide through the North and South, soliciting funds for the purpose of building large and commodious houses of worship. Why should we be behind all other denominations in this respect? Our people are more numerous, quite as wealthy and as liberal as those of any other Church in Christendom, and we would fain believe that all that is needed to bring them to the support of this great enterprise is, to place it before them in its true bearings upon the religious interests of the hundreds of Southerners who annually congregate in the metropolis of the Union, and to show them the importance of being represented there by a Church worthy of the noble body of Christians whose great purpose it is to spread scriptural holiness over these lands without turning aside to make war up the rights which we enjoy under the Constitution of a great and free people.

Your committee therefore recommend the adoption of the following resolutions:

1. *Resolved*, That we cordially recommend to the confidence and liberal patronage of the members and friends of our Church, the Agent that may be appointed to raise funds for the purpose of erecting a more spacious house of worship for the use of the M. E. Church, South, in Washington City.

2. *Resolved*, That we will give our hearty co-operation to the Agent whenever he may visit our fields of labor, and that we respectfully request all the preachers of our Church to do likewise.

All of which is respectfully submitted.

W. W. BENNETT.
C. D. OLIVER.
R. J. BOYD.

D. S. Doggett moved the adoption of the report as a whole. He hoped there would be no contrariety of opinion. He had been closely connected with that church for the last two years, and was fully prepared to endorse the statement of facts as well as the reasoning in the report. The request made in this case had peculiar merit. Similar requests had come up from individual churches. This rested on very different ground. The church was located in the great center, the metropolis of the nation. The Southern Methodist Church ought to be represented in Washington in a respectable and efficient manner. It was not only the center of influences going out of the country, but also the focus of influences coming in from every direction. It was the center and focus not only of civil, but also of ecclesiastical and religious influences. The Conference was not asked to commit itself to any pecuniary responsibility; but only to encourage the enterprise, and sanction the appointment of an agent. There could certainly be no contrariety of opinion on this point. There was an interesting fact alluded to in the report: Other denominations have fine and spacious churches in Washington. This is notorious to all acquainted with the city. Our house of worship is small, and inconveniently and obscurely located. It is on no thoroughfare, but in a secluded place in the rear of the Patent Office. We desire a better location. It is our policy and duty to have a church near Pennsylvania Avenue, where it may be seen and accessible. This appeal is grounded further on the fact that our society there is comparatively a feeble one. Never was there a truer set of Southern Methodists; but the number is small. In the division of the Church, only a few adhered to the South. The vastly overwhelming influence of Methodism is against us. It is necessary that the Church, South, take a general interest in the work; and, indeed, she has a general interest, from the fact that it is the national metropolis. Throughout the greater part of the year, there is a continual stream of travel through the city. Multitudes would attend our church, had we suitable conveniences, who now go elsewhere for worship. We want not a splendid church, but a spacious and commodious one, properly located. I know not what the views of brethren may be. If I could anticipate objections, I would proceed at greater length. The Conference may feel assured nothing is contemplated in this movement but the interests of the Church.

A. Hunter moved an amendment, by the addition of the words, "and that it be printed in the Daily Christian Advocate."

F. G. Ferguson wished to know if it was either necessary or politic to publish to the world that the brethren of the Baltimore Conference were avowed Abolitionists? He knew that many of those brethren were not Abolitionists; and why should we brand them as such? By the opposite party in the North they were denounced as pro-slavery men: why should we publish them as Abolitionists?

Bishop Paine—The report does not call them Abolitionists, but only speaks of them as belonging to an Abolition Church.

The portion of the report referred to was read.

Mr. Ferguson—I take back my remarks.

Bishop Soule—I have but few words to say. I perfectly approve the report of that committee. I feel deeply the importance of the subject. I deem it vastly important that we should have such a house of worship in the metropolis of the United States. It is unnecessary to enlarge. I should have been glad if there had been a suggestion in the report, that we set an example to our people that should give additional weight and influence to this resolution. I should be glad to see a respectable subscription from this body to that object, because it would give great weight to your action in the case. What is it for us to raise upon the spot—shall I say one thousand dollars? We may raise two thousand. This would give great weight to the resolution with our people.

The report was adopted and ordered for publication.

On motion of J. B. McFerrin, F. S. Petway, reserve from Tennessee Conference, was recognized in place of S. D. Baldwin, who was absent, being engaged in a revival in Memphis.

Bishop Kavanaugh now took the Chair, and called up the order of the day for ten o'clock, the appeal of James Maclennan from the action of the Mississippi Conference. The appellant concluded his defence; H. M. Drake responded in behalf of the Mississippi Conference; the vote was taken, and the decision of the Mississippi Conference in the case was reversed.

L. Campbell asked leave of absence for H. M. Drake till Monday next, which was granted.

E. H. Myers read the report of the Publishing Committee of the Southern Christian Advocate, which was referred to the Committee on Books and Periodicals.

A. L. P. Green presented a paper from Thos. O. Summers, on the revision of the Discipline, which he wished referred to the Committee on Revisals. It was referred unread.

The Bishop announced the committee on the memorial from Mississippi Conference, as follows: J. Hamilton, J. E. Evans, L. D. Huston, J. W. Kelly, S. Field, R. Alexander, F. A. Morris, W. R. Branham, W. G. Caples.

Appointments were now given out, and Conference adjourned with the benediction from the Chair.

The Wonderful Success of Dr. Hostetter's Celebrated and unrivaled *STOMACH BITTERS*, from the time of its introduction to the public, proves conclusively its manifest superiority over any other preparation of the kind now manufactured. Its action on the digestive organs is of the most pleasing character, removing all diseases or morbidity, and giving the system a sound and healthy tone in cases of Dyspepsia, loss of appetite, general debility or physical weakness; its operation is most beneficial indeed: some of the most direful cases that have ever been under medical treatment have been entirely cured by this great agent. As a tonic, Hostetter's Bitters are most delightful, especially before meals.

Sold by druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 55 Water and 58 Front streets, Pittsburg. may 1-4t

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Our reports are necessarily brief, owing to the pressure upon our columns of General Conference proceedings, and other matter. We condense from the city papers:

SEVENTH DAY—May 13.

Dr. Hewitt, of the Committee on Foreign Correspondence, made a report relative to a communication from the General Synod of the Free Church of France, and submitted the following resolutions:

Resolved, That when the statistics of the last year are complete, and more particularly those relating to the present revivals of religion, our Moderator be requested to reply to the President of Synod, at the Free Church in France, expressive of the sympathy, veneration, and affection of this Assembly for that sister church.

Resolved, That if one or more of our brethren shall visit Europe the ensuing summer, our Moderator be empowered to commission him, or them, to represent the Assembly in that Synod.

The report and resolutions were adopted.

The subject of a conference with representatives of the Associate Reformed Church of the South, upon their proposed union with the Church represented by the General Assembly, was called up. After some debate, a resolution of Dr. Van Rensselaer's for appointing a committee of three to ascertain the terms of the union proposed by the Associate Reformed Church, was adopted; and the Rev. Drs. Van Rensselaer, Cunningham and Palmer, were constituted the said committee.

The order of the day, to-wit, the Report of the Board of Publication, was called up. Rev. Mr. Schenck, the Secretary, submitted the report, which showed that the Board had published more new works than in any previous year; that nearly as many volumes had been sold, and that more had been gratuitously circulated. The report protested against the prevalent idea that the publications of the Board were such only as to foster denominationalism. It claimed that the works found upon the Board's catalogue were, to say the least, as well adapted to promote a spirit of intelligent, of truly catholic, and warm-hearted piety, as those found upon any catalogue in any country.

The following statistics were included in the report:

New books published, 45, and an aggregate of 85,750 copies printed; nine new tracts, 24,000 copies; the Presbyterian Almanac, 30,000 copies. Total number of new publications, 139,750 copies. Reprints of former publications, 326,750 copies. Total number published last year, 466,500 copies. The issue of new publications last year exceeded that of the preceding year by 14,500, and is still farther in advance of any other year in the Board's history. The sales made at the publishing house in Philadelphia during the past year have been 191,993 volumes.

The sales of tracts during the past year have amounted to 796,983. Colporteurs have sold 123,924 volumes, and gratuitously distributed 17,039. The receipts were $126,960; expenditures $106,801. The amount from sale of books, tracts and Sabbath School Visitor, has been $80,842, and from churches $17,150.

Dr. Breckinridge introduced the subject of getting up a Presbyterian Commentary on the Holy Scriptures. He spoke at some length upon the great necessity existing for such a Commentary, and concluded by submitting the following preamble and resolution, or minute, to the Assembly:

Inasmuch as the want of a sound Godly and thorough Commentary upon the whole Word of God, composed in the sense of the constant faith of the Church of God as that is briefly set forth in the standard of the Westminster Assembly, held by the Presbyterian Church in the United States of America, has long been felt to be a grievous want, whereby a great lack of due service to God and his truth occurs, and whereby constant danger arises to men of needless ignorance on one side, and of dangerous misguidance on the other—therefore, be it

Resolved, By the General Assembly, that the Board of Publication shall, and it is hereby directed to proceed with all convenient dispatch to have such a Commentary composed, prepared for the press, and published. And in the execution of this great work, the following rules and orders, together with such further orders as may be adopted from time to time by the General Assembly, shall be carefully observed by the Board of Publication, and by all others in any way engaged in the execution of any part thereof:

1. The Commentary shall be prepared exclusively by the members of this Church. And in the preparing of it, they shall have all such indulgence as to time as they shall respectively demand. And for their compensation, they and their heirs, shall receive, for the legal term of twenty-eight years, a fair per centum on the price of the work sold, which shall be settled in advance by the Board of Publication, and which shall be uniform, and in lieu of all claims and cost of every sort in any way connected with their said work.

2. The said Commentary shall be fitted for common use by all men; and in the preparation of it free use may be made of all material that may exist, the design being to procure, not so much what may be original, as what may be best, in the way of enlightening and saving men. It shall not be prolix, but so arranged that the whole may be embraced in five or six royal octavo volumes of good print, containing, besides the Commentary, the English text in full, together with the usual accessories thereof, and such other suitable helps to its understanding as plain people need. And the text used in it shall be strictly that of the version prepared by the translators appointed by James the First, King of England.

3. In order to secure the fullest men for this great work, the Board of Publication shall make special application to the General Synods of our Church, at their next stated meetings, respectively; and the said Synods shall, upon careful consideration, nominate to the said Board of Publication any number of their own members, not to exceed five from any one Synod, of such as they shall consider qualified to undertake the work. And the Board of Publication may add not more than four in addition to the whole number thus nominated to it. And it shall communicate the list of names thus obtained by sifting the Church to the General Assembly at its next stated meeting in May of next year; making at the same, and from year to year thereafter, report of its doings under and by virtue of this minute.

The General Assembly of 1859 will take such further order in the premises, especially with regard to the selection of persons out of the list communicated to it, to the distribution of the work amongst them, and to all things needful for its effectual prosecution, as shall seem most expedient.

A lively and learned debate followed, in regard to the above. Different members offered amendments, which were not accepted. Revs. Drs. Rankin, Floyd, and James Hogg, of Ohio, all took strong grounds against it, for different reasons; and Rev. Drs. Junkin, Morris, and Hewitt, joined with Dr. Breckinridge in advocating it. During the debate, which lasted over two hours, all kinds of motions for reference were made by the opposition, and voted upon, but lost. The debate was a very interesting one, but was too long for us to undertake to give even an abstract of it. It was evident that the measure would be carried; but pending the debate, the hour of adjournment arrived, and the proceedings were closed without action being taken.

EIGHTH DAY—May 14.

The order of the day, viz: the reception and consideration of the reports on church extension, was taken up.

Rev. Mr. Coe, secretary of the committee, presented a report of the action of the committee during the past year, of which the following is a brief summary: The receipts from all sources during the past year exceed those of the previous year nearly $1500. 518 churches have sent in their contributions. The amount appropriated to churches this year is nearly $10,000 above that distributed the past year. The applications for relief required a fund $12,000 larger than what would have sufficed last year. The balance in the treasury at the close of last year was $8634 58. The receipts from April 1, 1857, to April 1, 1858, amount to $24,741 15; the expenditures to $24,381 03—leaving an appropriated balance in the treasury of $8991 70. 76 churches have been aided in the construction of church edifices. 47 of this number cost from $500 to $2500; 22 from $2500 to $5000; 7 over $5000. During the two and a half years the committee have been at work they have aided in the construction of 205 church edifices. The work of the committee, it is evident, has been among the poor. The committee have knowledge of 450 organized churches which have no houses of worship. The average contribution to a needy church has been $100. The operations of the committee have been conducted without collecting agents or a corps of salaried officers.

The amendment of Dr. Breckinridge to the report of the Publication Committee, providing for the writing and publishing of a commentary on the Bible, then came before the house.

Dr. Van Rensselaer was opposed to the adoption of the amendment, first, because it was inexpedient that the Presbyterian Church should establish a scripture version against the common usage of all English Christians; second, there were five hundred passages on which there were conflicting views; and third, that the whole machinery proposed was too complicated, and moved to refer the paper containing the amendment to the next General Assembly.—First, because the subject is new, and not yet sufficiently considered; and second, the character of the church is concerned. If it fail, there will be a reaction in the public mind. The paper was referred by a heavy vote.

Rev. Mr. Emerson thought more works should be published in the German language; and Rev. Mr. McNair moved that the Board of Publication be directed, as speedily as possible, to print the hymn book and the Presbyterian record in the German tongue.

The resolution was laid on the table, and the resolutions of the Committee on Publication, as originally presented, were adopted.

The house then permitted the special committee, appointed to meet the Committee of United Presbyterian Synod of Knoxville, to report.—Dr. Van Rensselaer, on the part of the committee, reported that an interview had taken place between the two committees, and the terms proposed by the United Synod, as the basis of union with the assembly, were as follows: [we give a condensation of the paper.] The United Synod proposes to unite the two bodies on the following terms:

1. We agree to unite as ecclesiastical bodies by declaring, as the Synod now does, our approval of the Westminster Confession of Faith and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine; and also our adherence to the plan of worship, government and discipline contained in the Westminster Directory.

2. Both bodies agree in declaring it to be a fundamental principle in the Presbyterian Church, that no judicatory of the church can, for any cause whatever, by any act of legislation, constitutionally condemn or exclude from the church other judicatories, or ministers, or private members, without a process of trial, such as is prescribed in the constitution of the Presbyterian Church.

3. Both bodies agree that it is consistent with the requirements of the Westminster Confession of Faith to receive said confession according to the Adopting Act of 1729, to wit: as containing all the essential truths of christianity, and also the doctrines that distinguish the Calvinistic from the Pelagian, Socinian and Arminian systems of theology. We agree, likewise, in believing that this system of doctrine includes the following truths, viz: the Trinity, the Incarnation and Deity of Christ, the Fall and Original Sin, Atonement, Justification by Faith, Personal Election, Effectual Calling, Perseverance of the Saints, the Eternal Happiness of the Righteous and Eternal Punishment of the Wicked.

4. Both bodies agree in declaring that slaveholding, or the relation of master and servant, cannot, *in any case*, be a bar to membership in the church of Christ. And, whilst they admit the right of the judicatories of the church to take cognizance, in the way prescribed in the constitution, of cruelties practiced in the relation, they hereby declare the opinion that as the continuance or abolition of the system of slavery in this country belongs exclusively to the State, the discussion or agitation of slavery, further than pertains to the moral and religious duties arising from the relation, is inappropriate to the functions of church judicatories.

5. It is further agreed, that in effecting the union, the presbyteries connected with this synod shall be united as presbyteries; and without an examination of their ministers, with the synods belonging to the General Assembly, to which, because of their geographical limits, they shall be attached; excepting that the Synod of Tennessee and the North Alabama Presbytery shall retain the name and occupy their present territory.

The sixth article directs the publication of the union, if effected.

The seventh is directory to the Committee of the United Synod to attend this assembly and their mode of conference with the assembly.

An additional article proposes to be received among the corresponding bodies of the assembly if a union be not effected.

Dr. Breckinridge slightly amending (by the leave of the house) the minute he had previously presented on this subject, moved its adoption, which was unanimously approved.

NINTH DAY.—May 15.

The morning session was occupied with an Appeal of the Rev. Mr. Findley who appeals to the Assembly from the action of the Synod of New Jersey. A session was held in the evening.

Mr. Eagleson, of the Special Committee appointed to consider the matter of continuing in office the Committee of Conference with the Synod of the Associate Reformed Church of the South, submitted the following, report and resolutions.

The Committee to whom was referred the report of the Committee of Conference, in reference to a closer union between the Associate Reformed Synod of the South and the Presbyterian Church, represent that they have carefully examined said report and recommend the adoption of the following resolutions:

1. *Resolved*, That the fidelity of the Committee be approved.

2. *Resolved*, That the Committee be continued with addition of the following persons, viz: Chancellor John Johnson, Rev. Messrs. Thomas Hoyt, Thomas L. McBride, D. D., and J. H. Thornwell, D. D. Said committees to report to the next General Assembly.

Resolved, That it be recommended to all and especially to our ministers and churches in the South to circulate for examination and use the psalms and hymn books of our church, with selections from the book of psalms in metre according to the versions used in the Church of Scotland.

The report and resolutions were adopted; and Rev. Mr. Brown, the delegate from the Associate Synod, made an appropriate response.

The report of the Committee on the State of Religion, being the special order of the evening, was next taken up.

Dr. J. L. Hulsey, chairman of the committee, read the report. It set forth that one hundred and seventeen presbyteries had sent in narratives of the state of religion in their churches, and that the committee were able to send back the most cheering accounts to the churches.—The report continued:

It has been a year of great awakening among the people, of unusual concord and peace among the churches, and of unusual liberality to all the great benevolent operations of the day. From the North, the South, the East and the West the voice of rejoicing comes up for what the Lord has done for the church.

A few churches speak of a great degree of barrenness, but even their reports are full of a spirit of prayer and faith in the coming of a great revival of religious life.

Another class of churches report a steady increase of attention to religious observances, a new zeal in pastoral administrations, and the increase of religious services; of the unusual attention in the candidism of the colored population, and to Sabbath schools, and an enlarged liberality in the churches. Here, though the church has not received large accessions, there are evidences that the beginning of a great work of religious revival is commencing.

From the remainder of the churches, including much the larger portion within our bounds, extending to over seventy presbyteries, come to us the most gratifying accounts of revivals, such as the history of the church scarcely ever recorded.

The work of divine grace, commencing under different agencies, has extended over whole sections of the land.—Hundreds of churches report additions to their communion of members, varying from fifty to six hundred persons.—This work is still in progress, and the results for the remainder of the year promise to give a record that will be without a precedent in our history. These revivals commenced without any excesses or unusual agencies, and have reached men of all classes and ages—the skeptic, the abandoned, the fevered, the aged, as well as the pure in character, the ignorant, and the young.

Another fact is worthy of notice. This revival has been most wonderfully marked in the academies, colleges and seminaries of our country.

But time would fail to recount the wonders that have been wrought. Eternity alone can unfold the glorious results of the work which should fill all the churches with praise and all hearts with love.

The means have been such as are of the appointment of God. Earnest prayer, the faithful preaching of the word, visitations from house to house, have been the instrumentalities which have been followed by such a glorious work. Let what hath God wrought! This year, which is the close of the centennial period since the union of the two branches of the Presbyterian Church, has been most signally marked by the outpouring of blessings upon the people which signalized it as the beginning of a new era in our progress.

BY TELEGRAPH.

WASHINGTON, *May 18*.—In the Senate, to-day, the bill for the admission of Oregon into the Union was passed by a majority of 18.

THE SEARCHING OF AMERICAN VESSELS.

Official advices received by the department from the U. S. Consul at Havana, fully confirm the reports of American vessels having been searched by British cruisers.

The home squadron is to be strongly reinforced.

DEATH OF GEN. PERSIFOR F. SMITH.

ST LOUIS, *May 19*.—We have intelligence here to-day that Gen. Persifor F. Smith died at Fort Leavenworth on Sunday night last, at half-past 12 o'clock.

Special Notices.

THIRD ROUND QUARTERLY MEETINGS.
Sharon District, Mississippi Conference.

Sharon, May	29-30	Bankston, July	3—4
Vernon, June	5—6	Starkville, July	10-11
Camden, June	12-13	Okitibbeha, July	17-18
Canton, June	19-20	Double Springs, July	24-25
Carthage, June	26-27	Greensboro', J'y 31, Aug	1
Attala, August 31.		Camp Meeting Spring Ridge.	

JOHN LUSK, P. E.

THIRD ROUND QUARTERLY MEETINGS
Natchez District, Mississippi Conference.

Woodville, May	22-23
Bayou Sara and Borrow Church, at B. Sara, May	29-30
Clinton, La., June	5—6
East Feliciana circuit, at Plains Church, June	12-13
Wilkinson circuit, at Pisgah Church, June	19-20
Percy's Creek circuit, at Tunica, June	26-27
Buffalo circuit, July	3—4
Kingston, July	10-11
Jackson, La., at Jackson, July	17-18
Washington, July	31—Aug 1
Natchez, August	7—8

L. CAMPBELL, P. E.

SECOND ROUND QUARTERLY MEETINGS
Shreveport District, Louisiana Conference.

Natchitoches circuit, at Oakland, May	16-16
Mansfield and P. Hill circuit, at Mansfield, May	22-23
Cadda circuit, at Keatchie, May	29-30
Lake Ilisteneau circuit, at L. Chapel, June	5—6
Sparta circuit, at Sparta, June	12-13
Grand Cane circuit, at Boyd's Mills, June	19-20
North Bossier circuit, at Collinsgwood, July	3—4
Shreveport station, at Shreveport, July	5
Red River circuit, at Unity, July	10-11

JOHN PIPES, P. E.

COMMERCIAL.

The New Orleans *Price Current*, of the 19th, says:

The week opened with very little movement in any department of the market. Only a very moderate demand prevails for Cotton, while the Tobacco market remains quiet, with a rapidly accumulating stock. In Sugar, Molasses, and the various articles of Western Produce the transactions are generally limited and prices feebly sustained.

On Monday European advices four days later were received, brought to Quebec by the North American from Liverpool, reporting an advance of 1-16 @ ⅛d in the Liverpool Cotton market, with sales for the three days of 34,000 bales, and the market is stated to have closed buoyant. Manchester advices were favorable and Consols had improved as ¼ @ ⅜ cent, being quoted at 97¼.

Our last report (Saturday) closed upon a heavy market, and we noticed a decline of a ¼ cent in the rates for the Middling and lower grades, but this reduction did not appear to be sufficient to meet the views or limits of buyers generally and the business of Saturday was confined to about 4500 bales. On Monday the market opened with very little inquiry, the North American's advices appearing to have little or no effect. The sales barely reached some 4000 bales, prices being at about the previous range. On Tuesday, again the market wore a heavy appearance, but some few buyers came forward and took about 5000 bales; making a total for the three days of 13,500 bales. With respect to prices, we have to remark that great irregularity still prevails, especially in the grades below Middling, which constitute the bulk of the supply now offering, and the rates generally are rather in favor of buyers, though for the present we retain previous quotations.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7¼	Middling	11¼ @ 11
Ordinary	8 @ 9⅜	Good Middling	12¼ @ 12¾
Good Ordinary	9¾ @ 10¾	Middling Fair	12¾ @ 13
Low Middling	10¾ @ 11	Fair	nominal

COTTON—Arrived since 14th instant, of Louisiana and Mississippi 5230 bales, Tennessee and North Alabama 4372, Arkansas 935, Mobile 593, Florida —, Texas 338; together 11,458 bales. Cleared since the same date, 20,145 bales. Stock in presses and on shipboard not cleared on the 11th inst. 288,795 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,480,187 bales, against 1,497,319 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 61,755 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is a increase to Great Britain of 159,344 bales, and a decrease to France of 16,596 bales, and to other foreign ports of 61,260 bales.

SUGAR—Louisiana—The receipts continue moderate but have somewhat exceeded the demand within the past few days, and prices for most qualities have yielded fully a ¼ cent ₱ lb. The three days' sales barely reach 1000 hhds, and we now quote as follows:

Inferior and Refining	3½ @ 4
Common to Good Common	4½ @ 5¼
Fair to Fully Fair	5⅝ @ 6¾
Prime	7 @ 7¼
Choice	7½ @ 8
Centrifugal and Clarified	8 @ 9½

We notice a sale of 350 hhds on plantation at 8½ ₱ lb.

Arrived since the 14th 1757 hhds 95 tierces and bbls—cleared 28 hhds 87 bbls.

M

OBITUARIES.

...on the 9th of December, 1857, of ty... at Rocky Mount, Lowndes county, Ala., ..., a local preacher in the M. E. ... deceased was born Sept. 25, 1829, ...believing some time in the year 1847, and ... the Church, of which he lived and ... He served as junior preacher on ... under Rev. Daniel Duncan, in the ... those afterward served on the ... administration of the patrons.

...humble tribute to his memory fro... the bedside of the sick and dying dur... epidemic which raged with much ... in the neighborhood in which he ... was always found at the post of ... his services were in any way avail... humble servant of the Lord ... unfeigned allegiance.

...known him from his youth, and has never ... anything to his prejudice as a Christian ... great satisfaction from those ... time of his decease that he ... and confidence. He leaves ... and three children; a father, mother, ... to mourn over his early departure ... his earthly trial.

... of the disease his brain became impli... destroyed, and we are left with but ... hope; but before the cerebral ... had prepared ... without fears for his future state ... have to give an account of his stewardship. ... cared for his wife and children.

JAMES G. TURNER.

...in Canaheyville, Mi., on the ... Mrs. F. A. E. Gaddis, wife of B. F. ... daughter of Rev. Moses Y. Pruitt, of ... aged twenty-three years, five months and nine...

...several years previous to her demise been ... the M. E. Church. She was modest ... piety; her virtues shown more ... social circle, and her character was best ... her heart—not intimately. She ... time, when all nature was becoming ... autumn garb, when every breeze was ... of flowers and the birds were ... warble their songs of joy. But ... to the weary wanderer's home, ... turmoil of life is o'er, ... will heave no more. ... angel now, ... bowers of Paradise. ... her refulgent brow, ... vanished from her eyes, ... death in her appears ... heaven's eternal years.

B. F. G.

...on the 9th of March, 1858, ... daughter of Rev. E. and A. B. ... and 28 days.

... Hamlet, ... sleep; ... think of thee, ... long, long day.

H.

...April, 1858, in Hinds county, ... of Mr. J. L and Mrs S. P. E. ... three months.

... while playing upon the hearth ... her clothes took fire, ... capable of giving efficient aid could ... so badly as to render the saving ... a painful effort. She died on the ... inevitable occurrence.

... earth an exceedingly interesting, ... angel from the courts of ... on the toilsome life-path of ... her return: and too, by her soft ... her restless, soul-pervad... to God.

... a loveless casket—thus its ... Given—a new accession to, its ... And, but that this is so— ... will might mourn ... consoled by so many ties. Yet ... this further consolation: as an ... Christ, that it is there to join again their ... we see no more.

H. E.

..., Mi., EDMONIA and THOMAS J. ... were born Aug. 5, 1850, and departed ..., was born Feb. 10, and ... 1857, sons and daughter of Thos. ... It is more truly a hard task ... of Providence in having ... boy and girl at such short inter... ... afflicted can ... bereaved parents. ... death, was in perfect ... under the agonizing pressure of ... world. Although the ... have no doubt but the God ... translated her ... where the ... Her affection was ... in its efforts. The Spirit ... meditates in a perpetual present.

CHILDREN'S COLUMN.

Edited by Mary.

From the Lady's Home Magazine.

THE CHILD'S WISHES.

BY CLARA AUGUSTA.

Oh, I wish I was a robin,
With breast of glossy red,
And black and shining feathers
On my bonnie little head!
Dear Mother, see the robin,
The pretty robin, fly!
Oh, if I had his nimble wings,
I'd visit yonder sky!

Oh, I wish I was the South wind,
That sings so low and deep,
And flutters down the hillside,
Amid the snowy sheep;
I'd fan the little lambkins
Through every sunny day,
And make the crimson clover
Blossom for them all the way.

Oh, I wish I was the streamlet,
Down in the merry dell;
I'd sing the whole time sweetly,
To the listening cowslip bell;
I'd water dusty meadows,
And verdant make the grass,
And all the little sleepy flowers
Would laugh to see me pass.

I wish I was a daisy,
In some shady wayside nook,
Where the pretty village maidens
Would pause on me to look;
I'd charm them with my fragrance
Of half their gentle love,
With my eyes so bright and starry,
Lifted up to Heaven above.

But if I was a robin,
Or the South wind, soft and low,
Or the little gliding streamlet,
Or a modest daisy flow—
Mother, I could not slumber
Upon your snowy breast;
Your kisses would not soothe me,
In the night-time, into rest.

So I'd rather be your darling
Than anything on earth;
I'm happier than the happiest thing
That ever had a birth!
I'd not be bird, or streamlet,
South wind, or daisy-pearl,
But let me stay here, Mother dear,
And be your little girl.

Farmington, N. H.

GOD CALLING CHILDREN.

Ellen Wilson had been reading the story of Samuel aloud to her mother, when the coming twilight forced her to close her book. So she sat awhile with her little hand clasped in her mother's loving clasp, looking into the blazing fire. At last she said:

"Mamma, I don't want to go and leave you, and live alone with a priest like Eli; but I do wish it was the fashion of God to call children, now-a-days, just as he did little Samuel."

"Why, my dear, do you desire such a fashion?"

"Because then I would know just how to be good, and what he wants me to do."

"It is true God does not speak with a voice which sounds in the *ear*, as his midnight voice did to Samuel; but I well remember that I received many solemn calls from God in my childhood, and I think, if my Ellen would listen with all her heart, she would find that it is still the *fashion* for God to call children."

"When did God ever call you, mamma?"

"The first time I remember, I was about five years old, and was reading the narrative of William Baker's death in the 'Child's Book on the Soul.' Then something seemed to whisper, 'Though you are young, you may die too. Why do you not give your heart to Christ, and be prepared?' I felt very sober for a while, but it was a still small voice, and I soon drowned it into play. Then, again, two or three years later, when I first saw a dead body, from which the soul had gone. Then something seemed to say, 'Remember thy Creator in the days of thy youth. They that seek me early shall find me.' Then I listened and felt sober for a few days, as before, but did not obey the voice, and it soon ceased."

"Did you have more calls mamma?"

"As I grew older the calls became fainter and less frequent, and, but for God's goodness, might have ceased altogether; but, thanks to his mercy, the blessed voice came again, and as the words 'Quench not the Spirit' sounded from the minister's lips, and were again repeated in my ears as I tossed upon my bed at midnight, I saw my sins and danger, and Christ ready to forgive and save me.

Then I said, *'Here am I,'* and from that time resolved to love and obey Christ all my life.—Then peace came into my soul, and I could sleep sweetly, for I had heard and answered the heavenly voice. From that hour I have never been troubled to 'know what to do,' for I find God ever ready to tell me as plainly as he did Samuel. Ellen, have you never heard such a voice? And don't you think, if you listen attentively, you could tell what to do?

Ellen hung her head, for she read the Bible and knew her duty, and had heard God's voice more than once calling her to love and serve him.

"Yes, mamma, I think I have heard God call, though that is not the voice I meant. I always thought it would be easier to know what to do, if God would speak in my ear, just as he did to Samuel.

No, my dear, if you will not listen *now*, you would not under any circumstances. Childhood soon passes, and the noise and din of earthly care drowns the calls of God, and they are often unheeded until it is too late. Christ loves children, he died for them, and when he was on earth he blessed them, and said, 'Of such is the kingdom of heaven.' Now, the next time you hear his voice say, 'Here I am, for thou didst call me,' and trusting in Christ for help, try to obey his Word. Sometimes he calls with a text of Scripture; sometimes by putting a serious thought into your mind, even amidst your play; to-night, he calls my Ellen by the story of little Samuel."

Tears ran down Ellen's face at these few solemn words from her mother; and that evening, as she knelt in prayer, she asked that help from God's spirit, without which no child can truly obey God's voice.

One Sunday a lady called to her little boy, who was tossing marbles on the sidewalk, to come into the house. "Don't you know you should not be out there, my son?" said she."—"Go into the back yard, if you want to play marbles; it is Sunday." "I will," answered the little fellow; "but *ain't it Sunday in the back yard*, mother?"

Infants count by minutes; children by days; men by years; comets by revolutions of ages; nature by revolutions of systems; the Eternal meditates in a perpetual present.

"Why did you give me your seat?" he inquired of the boy, "Because you are old, sir, and I am a boy," was the quick reply. The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow and press him to my bosom. It was a respect for age, which is always praiseworthy.

PROFESSIONAL.

J. O. FUQUA. J. G. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mor 20-ly

J. W. TUCKER,
ATTORNEY AT LAW,
ST. LOUIS, MISSOURI.

Office (for the present) 120 Third street, near City Hotel.
References—Hon. J. L. Orr, Speaker U. S. House of Representatives; Hon. L. M. Kennett; Hon. Samuel Treat, Judge U. S. District Court; Rev. D. R. McAnally—St. Louis. Oglesby & Mnoauly, Rev. H. N. McTyeire, Rev. J. C. Keener—New Orleans. mar 0-2m

W. P. HILL,
ATTORNEY AT LAW,
No. 15 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

JOSEPH C. BEALL,
ATTORNEY and Counsellor at Law, Shreveport, La., will give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than 18 years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas, and Southern Arkansas, whereby he will take Claims for Collection.
☞ References can be furnished if desired. mh21-1y

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A. H. May & Co.,
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THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture woods a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.
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Two bottles are warranted to cure running of the ears and blotches among the hair.
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One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, humor nor he's about it suiting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I gave it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
For sale in New Orleans, wholesale and retail, by
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DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS,
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a Disordered Liver or Stomach.

Such as Constipation, Inward Piles, to Fulness or Blood the Head, Acidity on the Stomach, Nausea Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations. Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head. Hurried and difficult Breathing, Fluttering at the Heart. Choking or Suffocating Sensations when in a lying posture. Dimness of Vision, Dots of webs before the Sight. Fever and Dull pain in the Head. Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sale is unrivalled by any similar preparations extent. The testimony in its favor given by the most prominent and well-known Physicians and individuals in all parts of the country is immense, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.
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Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

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Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,
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A good assortment of TRUNKS,
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SILK and GINGHAM UMBRELLAS, &c., &c.,
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CALL AND EXAMINE THE STOCK,
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Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

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For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
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For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug30

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BOOTS and SHOES,
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PAINTED ENAMELLED and FLOWERED CHAMBER sets in all colors, Parlor suits in BROCATELLE and fancy goods, CAMP STOOLS, IRON BEDSTEADS, OFFICE LOUNGES, and DESKS of all styles.
The increasing facilities of communication enables us to fill all country orders with despatch and residents of the interior may always rely upon goods being packed in such a manner as to insure their safety, from damage in transit. C. FLINT & JONES,
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We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
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Losses equitably adjusted and promptly paid.
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Orders respectfully solicited. a25-1y

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Mrs. Boyd's Ladies' Emporium.
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

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——— Instructress in the Academic Department.
Mrs. MARY DELL, Instructress in the Primary Department.
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Two vacancies will be filled by competent persons.

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Primary and Academic Department	$15 00
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Music on Piano Forte, Harp or Guitar	25 00
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No extra charge for Latin and Greek.
Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12.50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.
Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No reduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance or more time, or where an unavoidable Providence necessarily requires a removal. ☜
Books, stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Patrons of the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE.
THE Trustees of this prosperous Institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of *continued* sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 28-1y

Centenary College, of Louisiana.
THE next term of this Institution will open on MUNDAY the 6th of October, 1856. FACULTY:
REV. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev Wm. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. M., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M.D.A., Professor of Natural Science.
T. P. CALDECLEUGH, B. L., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:

In Preparatory Department	$21 50
In College Department	30 00
Matriculation fee on entering College Department	5 00

Board can be obtained at the Stewards Hall or in private families, at prices varying from ten to fifteen dollars per month.
This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons of Louisiana: Gen R. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d10-1y

FELICIANA FEMALE INSTITUTE,
JACKSON, LA.
PRINCIPAL.....REV. WILLIAM McCALLEN, M. D.
THE First Term will commence on Monday, the 15th of March next. The course of instruction will be extensive and thorough. None but well qualified Assistants will be employed in the various Departments. The Religious training of the youth will be an object of primary importance. The Bible will be a text book, but all sectarianism will be scrupulously avoided. The discipline will be strict, but mild and parental. Spelling, Reading, and Composition, so much neglected in many schools, will receive particular attention. The Principal having graduated in a European University and having been engaged in teaching nearly eighteen years, fifteen of these in Kentucky and Mississippi, hopes by zealous attention to his duties to prove himself worthy of public confidence. The charges and comforts will be the same as formerly made here by Rev. R. Jones, whose property, so admirably adapted to educational purposes, the Principal has purchased. The first term will necessarily consist of only four and a half months, but the expenses—*payable in advance*—will be accordingly.
REFERENCES:—The President and Professors of Centenary College, Jackson; and Rev. H. N. McTyeire, New Orleans. Feb 20 2t

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NEW ORLEANS CHRISTIAN ADVOCATE.

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Methodist General Conference.

SEVENTH DAY.

SATURDAY, May 8.

Conference opened at the usual hour, with Bishop Andrew in the chair.

The devotional exercises were conducted by J. H. Linn.

The minutes of yesterday were read and approved.

PRESIDING ELDERSHIP.

The Chair announced the order for the presentation of petitions and memorials, and directed the Secretary to call the Conferences for that purpose.

G. W. Carter, from the Virginia Conference, presented a petition from Portsmouth, praying for some modification in the Presiding Eldership, and moved that, without reading, it be referred to the Committee on Revisals.

It was so referred.

A. L. P. GREEN—I do not know what the contents of that paper may be, but it seems to me, from its title, that it ought to go to the Committee on Itineracy; and therefore he moved a reconsideration of this vote, which was agreed to, and then the paper was referred to the Committee on the Itinerancy.

NORTH CAROLINA CONFERENCE BOUNDARY.

G. W. Carter, from the Virginia Conference, presented a paper, signed by Beaufort, Bell, and Sutton, asking for a transfer of certain territory from the jurisdiction of the North Carolina to the Virginia Conference, and moved that, without reading, the memorial be referred to the Committee on Boundaries.

It was so referred.

He also presented a memorial from certain members of the Clarksville and Henderson Circuit, of the North Carolina Conference, praying for the transfer of that Circuit to the Virginia Conference; which, without reading, was referred to the same committee.

D. B. Nicholson presented a similar paper from Clarksville and Henderson Circuit, of the same Conference; which was referred unread to the same committee.

R. T. Heflin presented five counter memorials from Clarksville and Henderson Circuit, Danville District, North Carolina Conference, protesting against said transfer; all which were referred unread to the same committee.

James Stacy offered a memorial from the Publishing Committee of the Southern Christian Advocate, at Charleston, highly commending its editorial management for the last four years, and respectfully soliciting the re-appointment of E. H. Myers as editor.

In accordance with the wishes of the offerer, it was laid on the table for the present.

W. A. Gamewell presented a memorial from the Methodist Church in Columbia, South Carolina, asking for the next General Conference to be held in that city; which was laid on the table for the present.

A memorial from the citizens of Gernard, praying that they be taken into the Georgia Conference, was presented and referred unread to the Committee on Boundaries.

J. E. Evans presented a resolution adopted by the last Georgia Conference, advising that the Quarterly Review and the Home Circle be merged into one periodical of high order, or the Quarterly discontinued; which was referred to the committee on Books and Periodicals.

T. J. Koger presented a memorial from Columbus, Mississippi, in the Alabama Conference, praying that the next General Conference be held in that place; which was laid on the table for the present.

H. C. Thweatt presented a paper from Asbury Davidson, of Texas, praying for some modification in the plan of Episcopal visitation; which was referred unread to the committee on Episcopacy.

H. N. McTyeire presented the following; which was referred to the committee on Books and Periodicals:

Resolved, That the Louisiana Conference do highly approve of the able manner in which Dr. Doggett has edited the Southern Methodist Quarterly Review; but that, in view of the financial exhibit of the Agents, we recommend the General Conference to unite the office of Editor of the Quarterly Review and Book Editor.

D. B. Nicholson presented a resolution, recommending a change in the Discipline concerning Episcopal decisions of law, and their publication; which was referred to the committee on Revisals.

L. M. Lee presented petitions from Patrick Circuit, Danville District, North Carolina Conference, praying for a transfer to the Virginia Conference; which were referred unread to the committee on Boundaries.

J. B. Payne presented the following:

Resolved, That after Wednesday next the General Conference receive no more memorials, petitions, or applications for change of the Discipline.

An amendment was moved, substituting Monday for Wednesday.

J. Hamilton hoped that the door would be left open. If the resolution were adopted, it would have to be suspended again and again.

On motion, the resolution was laid on the table.

L. Pierce offered a resolution contemplating the improvement of the rule on the reception of members into the Church, so as to obviate a popular difficulty.

R. Abboy and Levi Pearce, the agents appointed by the last General Conference to manage the interest of the Church in the Van Houten bequest, made their report; which was, on motion of E. Stevenson, referred to the committee on Books and Periodicals.

N. H. D. Wilson and N. F. Reid offered a resolution calling for the publication, in convenient form, of such Episcopal decisions, delivered during the last four years, as have been approved by the whole college of Bishops.

After a lengthy and interesting debate, the resolution was referred to the committee on Episcopacy.

TRIAL OF MINISTERS.

J. E. Evans submitted a preamble and resolution (signed also by W. J. Parks) to the following effect:

Whereas, it is believed that all the ends of justice and of good moral discipline may be as well, if not better, subserved by providing that the trial and appeal of accused ministers shall be conducted before a committee of ministers, in the presence of a Presiding Elder, or a Bishop presiding; within the Conference where the offence was committed, than as now before the Annual and General Conferences; therefore,

Resolved, That a committee of ——— be appointed to inquire into this subject and report to this General Conference.

W. A. Smith, of Virginia—I will suggest an amendment; it is to add these words: "And resolved further, that said committee be instructed to inquire into the propriety of transferring the jurisdiction to another Conference in such cases as the court may be satisfied that the ends of justice cannot be otherwise secured."

J. E. Evans—I accept it. I want them to take the whole subject into consideration. I only wish to remark, that this is a very grave subject, and I therefore propose to have it referred to a special committee. The standing committees are all crowded with work, and I want the mature and deliberate judgment of a committee appointed especially to consider this question in all its bearings. I hope, sir, to have the result of the mature consideration of a wise committee. If the law cannot be improved, let us, at least, have a report upon it. But I believe some arrangement can be made better than the present.

C. K. Marshall—Does the amendment contemplate that the accused shall have the right of appeal to another Annual Conference?

W. A. Smith—I mean that the committee inquire into the expediency of transferring the case, if the presiding officer is satisfied that the ends of justice cannot be secured by a trial before that court.

W. A. Smith's amendment was now modified so as to read, "That said committee inquire into the whole subject, and report to this Conference." And, as thus amended, the preamble and resolution was adopted.

J. E. Evans moved that the blank in said resolution be filled with "seven;" which number was taken by consent.

The Chair subsequently announced the following members of this Committee: Messrs. W. J. Parks, G. W. Carter, P. Doub, John C. Harrison, A. L. P. Green, H. N. McTyeire, and E. M. Marvin.

TRACT SECRETARY'S REPORT.

J. Hamilton—I have a paper which I would like to get before the Conference. It is a communication in behalf of the Tract Society, by the Secretary, which I will ask leave to read myself.

Leave being granted, the paper was read by copious extracts, embracing statements of money, the results of labor, etc.

D. S. Doggett moved that the paper be referred to the Committee on Tracts. It was so referred.

CLASS MEETINGS.

R. T. Heflin presented the following:

Resolved, That the Special Committee on Class meetings be requested to report on the expediency of restoring classes to their original size of "about twelve persons," according to their respective places of abode."

The mover urged that the classes are too large; that it is impossible for the leader to visit his members; that this is the reason why class meetings are so much neglected. Class meetings are the common school system of the Methodist itinerancy. From the class room our ministers are raised up; from the class room our revival influences go abroad. I present this resolution under the impression that the Committee will report adversely to the other matter referred to their consideration.

J. E. Edwards was opposed to the resolution. If classes were reduced to the number of twelve, it would be difficult to obtain leaders. I have charge of a church, said he, consisting of seven hundred members, and this arrangement would require in that church fifty-six class leaders—It would be difficult, also, to find suitable places for the classes to meet. In our present condition, our classes are better off as they are.

Bishop Andrew suggested that there was another difficulty. Let the preachers get converted, said he. Let them attend the classes. Let their wives attend. Let our great men attend. Their influence would restore the institution.

The Secretary read a resolution, signed P. P. Neely and T. W. Dorman, directing the Committee on Revisals to inquire into the expediency of so altering the Discipline as to allow a preacher to remain in the same charge three years, instead of two.

The resolution was lost.

MISSION IN CENTRAL AMERICA.

The Secretary read another resolution, signed O. R. Blue and T. W. Dorman, directing the Committee on Missions to inquire into the expediency of establishing, at an early day, a mission in Central America.

C. K. Marshall—The Greeks are at our door. We have Africa in our own country. We have enough missionary work—more than we can do—already.

J. Hamilton—I suppose that is a comment on the apostolic commission—"Go ye into all the world, and preach the gospel to every creature."

T. W. Dorman—We only want the resolution referred. We will discuss it at the proper time.

G. W. Langhorne—The great design of the gospel is to conquer the world. I am not prepared to restrict our efforts. We are to extend Christianity to every land. If God opens a door in Central America, let us enter, and occupy the ground.

N. H. Lee—I think this discussion is premature.

H. N. McTyeire—If we were to confine our missions to the Africans at home—to the slaves—we should soon see a Church gone clear out. We should stop all extension and expansion; and, while others would be reaching beyond, we would be at home, and stay at home, and never get away from home. I am not of that class of preachers who, like my brother, are for giving ourselves a character as to the Slave Mission work. I believe in doing that work. It is a work of mercy; and I think the Church deserves credit for what she has done already. But what is the peculiarity of this field?—Take the oldest Slave Mission, and this day it is not more than self-supporting. The Africans, at home and abroad, are yet a dependent class of beings. Pretty much all they can do is to receive the gospel. Whereas, if you plant a mission in Central America, the people there have a political existence; they have intelligence; they belong to a race of progress; and by-and-by they will begin, not only to support the gospel themselves, but extend it and preach it to others. They will form themselves into Conferences: and so we shall extend our domain; we shall enlarge our territories, and add not only souls but lands, and countries, and societies, and dominions to the Redeemer's kingdom. The Missions to the Africans are well worthy of our care; but if you confine yourselves to them mainly, you will see that, whilst other Churches will be growing stronger, building up new churches, and forming themselves into new Conferences, your work, sir, will be like an inverted cone: you must be all the time over it, holding it up, and as soon as you go away it will fall to pieces. It cannot propagate, it cannot sustain itself; and by-and-by, taking care of the negroes at home exclusively, you will find the dominion of the land and the territories of the earth have been passed into other hands, and that you have neglected to sow and to plant where you might have gathered a plentiful harvest. I make these remarks, sir, in the full belief that if any Church confine themselves to the negroes, they will find in them but an element of weakness. I am glad to hear this resolution. I believe the progress of our Church is southward. I believe that Mexico, Central America, South America, and the West Indians are our peculiar fields of labor; and I hope the resolution will be adopted.

A. L. P. Green—I would say that I am in sympathy, to some extent, with Bro. Marshall. I think our Domestic Missions first demand notice and care. Yet I want this resolution referred; I believe it would be referred, any way; but I want it referred with a vim—with an emphasis. I want Bro. Marshall to vote for it, and the whole house to vote for it. I believe that the establishment of a mission in Central America would be an establishment of an element of power, such as would enable us more efficiently to carry on our Home Missions.

C. K. Marshall—Whilst I confess myself in favor of the view taken by Bro. McTyeire, I differ with him about the occupancy of this field at this time. Whilst we have so much ground at home unoccupied, I deem it unwise to divide our means.

W. A. Smith—I think it due to every brother who asks the reference of a subject, that it should be granted to him; unless he proposes to subvert some established principle. I doubt whether discussions of this sort are not out of order, and calculated to exhaust the time of the body. As this practice grows upon us, we shall find ourselves losing a vast amount of time. I would make the reference, whether in favor of the object contemplated or not. Nine-tenths of these propositions will never be heard of any more.

L. Campbell—I do not consume much time on any subject. There are certain questions which may be well enough discussed on the question of reference, for this reason: We all know that, on a simple reference, it may be considered or not. If we wish a resolution to go to a committee with an emphasis, it may be discussed for the guidance of the committee; and when the committee has reported upon it, such discussion might supersede the necessity of discussion upon its merits. I am half inclined, with my friend from Mississippi, to say that the Greeks are here amongst us; but I am not disposed to say that we should allow them forever to remain. I think we may safely enter the open door into Central America, and cordially vote for this resolution with the vim spoken of. Let us do this, brethren, and when the Bishops shall call us to go, let us be ready to take up the line of march.

G. W. Brush—Mr. President, we decided an important question a few moments ago, on a question of reference, by declining to refer the proposition—some of the older members voting to decline. In view of that fact, I think this discussion more in order and of more importance than brethren seem to think. Now suppose this resolution be referred, and the committee report that it is inexpedient to establish this Mission; then those who are against it would have no opportunity to make their remarks. I am with Bro. Marshall, substantially; not because we have an African Mission at home; but because, in a more literal sense, in the language of John Randolph, "the Greeks are at our doors." We have the representatives of all foreign countries at our doors, and if we cannot convert them when they come to us, into our own land, what hope have we of going to their country, where we have to learn the language before we can speak to them?—Our field is greater than we can occupy. The accessions of the Church are not equal to the increase of our foreign population. This is true of the Church, South, as well as North.—We had here a report the other day for the formation of a very large new Conference Mission; and that is only a garden-spot compared with the territory we have. Why then should we go down to Nicaragua and Central America? I doubt whether, in the city of Nashville itself, the people attend church. I believe there is not a State in the Union where Missions might not be more wisely established than in Central America. The Bishops' address are full of indications of this home-work of the Church.—God is eminently pouring out his Spirit on this land. We should preach where we can organize churches, and not so much by the way. Population is advancing over all this Southern country. Let us go with our population, and not in advance of them. In all cases where we have gone ahead of our population we have failed—invariably failed; and, judging the future by the past, will continue to fail.—Twenty or thirty years ago we sent Bro. Pitts to South America; we sent also a Mission to China; and what are the fruits? They were both failures. About the same time, we sent a Mission to Texas; and there we have a glorious harvest, because operating under the wing of an Anglo Saxon people. These are indications of Providence which we should watch carefully. In our own State of Kentucky, we have not half money enough to carry on our work there. Preachers are not half clothed and fed. We have missionaries there hardly able to take a letter out of the post-office. I speak to those who know. Instead, then, of Missions to China and Central and South America, to have something to talk about and make a show abroad, let us take care of our own home-fields. And more particularly does it become the Church, South, to receive this admonition. The Churches abroad do not fraternize with us. We are the Slavery Church, they say. Then let us take care of ourselves at home. Let us have the most efficient missionaries and members; let us have the best tract societies, the most flourishing Sunday-schools, and the holiest people. Let us take care of ourselves. Let piety and benevolence pervade our institutions at home; and so we shall go abroad in spite of all opposition.

J. Boring—Brother Brush seems to assume that the Methodist Episcopal Church, South, should only occupy the ground which she now covers, and so much more as may be covered by our population. Now I assume that this opinion of my brother is based upon a fundamental error, and in positive contravention of the principle and spirit of the gospel. If I understand the spirit of the original gospel at all, it was not that the membership of the Church should cover no more ground than that whereon the Church was first planted. But it was to become diffusive—diffusing the light and the knowledge of the true God over the face of the whole earth. If this be true, then we should adopt the policy proposed by brother McTyeire.

F. E. Pitts—Reference has been made to myself, and therefore I feel called out. The failure of the mission to South America has been alluded to, which was placed originally in my hands. It has been mentioned as a failure, and the statement of brother Brush should be set right. That is one of the most successful missions upon the face of the earth; perhaps the most successful ever sent out from the United States. It is one of the most paying missions we ever had, and it ought to belong to the South. I hope the pending resolution will be referred.

The resolution was referred to the committee on missions.

RATIO OF REPRESENTATION.

P. P. Smith, of Virginia, submitted a resolution to the following effect:

Resolved, That the committee on Revisals consider the propriety of so changing the Discipline, on page 35, as to allow one delegate to the General Conference for twenty-one members of the Annual Conference; and so changing the Discipline on the 37th page as to provide that each Annual Conference shall be entitled to at least three delegates.

The resolution was adopted.

TRIAL OF BISHOPS.

D. W. D. Harris submitted a resolution directing the committee on Revisals to inquire into the expediency of changing the Discipline, on page 109, chapter 4, by striking out the words, "in the interval of the General Conference."

The resolution was adopted.

EDITORIAL MANAGEMENT.

The resolution on this subject, heretofore presented by S. Kelly, and signed also by A. H. Redford, and G. W. Langhorne, was now taken up, considered, and adopted.

EDUCATION.

J. F. Hughes submitted a resolution (signed also by T. W. Randle) requesting the committee on Education to report a plan by which the Church may take a more active and efficient part in extending education to the people generally.

The resolution was adopted.

DISTRICT APPOINTMENTS.

A. H. Redford submitted a resolution (signed also by J. W. Hanner) to inquire into the expediency of certain changes of the Discipline with reference to the Bishops' duty in the formation of districts, providing that no district shall contain more than twelve appointments.

The resolution was amended so as to make it directory to the Committee on Itineracy, and so adopted and referred.

CONFERENCE BOUNDARIES.

A. R. Erwin submitted a resolution (signed also by J. W. Hanner) directing the Committee on Boundaries to inquire into the propriety of conforming Conference boundaries as near as may be to the boundary lines of the States in which they are situated.

SUPPORT OF THE BISHOPS.

J. E. Evans submitted a preamble and resolution (signed also by B. M. Drake) to the following effect:

Whereas, It is believed that the support of the Bishops can be made more sure by requiring a given per cent. of the amount paid for the support of the itinerant ministers to be set apart for that purpose by local treasurers, etc.; therefore,

Resolved, That the Committee on the Episcopacy be instructed to inquire into the practicability of this plan of supporting the Bishops, and if they should deem it expedient, report the necessary changes to effect that object.

W. A. Gamewell—I move to change the direction of the resolution, and refer it to a select committee. This is an important matter, and ought to have the consideration of a special committee.

H. N. McTyeire submitted a proposition in lieu, embracing these points:

1. The sum necessary for the support and traveling expenses of the Bishops shall be estimated.

2. Which sum shall be divided and raised proportionately among the several Annual Conferences.

3. To meet this levy, the Annual Conference Steward, at each session thereof, shall collect of each member of the Conference one per cent. of his entire receipts for the year, and pay it over to the presiding Bishop.

4. Stewards of circuits, stations, and districts, shall add one per cent. of the preachers' salaries to this fund, and provide for it accordingly; and whenever in the judgment of the preacher it may be deemed advisable, a collection may be taken up for this object.

5. Deficiences shall be made up by the Book Agents, who shall also make all necessary advances of money on the Bishops' salaries.

H. N. McTyeire—This plan originated with Dr. Keener, one of the best financial minds in the Church. We have experimented upon it in our Conference. We never could raise the widows' and orphans' and superannuated preachers' pay until we adopted the plan of assessing five per cent. on the preachers' receipts.—If a preacher received $1000, we simply said to the brethren: five per cent. of this must go to the widows, the orphans, and superannuated.—They knew exactly how much they had to pay, and they paid it. The first year we tried this plan, we paid these claimants 96 per cent.; the next year we paid them dollar for dollar; and last year, as Bishop Paine knows, we paid them dollar for dollar, and had $800 that we did not know what to do with, which we passed over to the next year and reduced the per cent. Five hundred and fifty-five dollars is the average of receipts of preachers last year in the Louisiana Conference. One per cent. on the receipts of 2267 traveling preachers will support eight Bishops, and give them a better salary than they now get. One per cent. will do it, but lest something should go amiss, it is well to have the Book Concern to back the Bench. I want to make the Bishops' support certain, and I should like to keep them in some connection—some special sympathy—with that establishment which they do so much to support. To meet the objection against paying the Bishops but once a year, we provide that the Book Agents shall make advances to them, etc. I have no doubt this plan will provide an ample support for the Bishops, and it will support them amongst the people, where, I doubt not, they prefer to be supported. I submit this plan as a substitute for the preamble and resolution.

J. E. Evans—Would it not be better to have both papers referred?

H. McTyeire—I will not be outdone by Bro. Evans in that. I move the reference of both papers to a Special Committee.

The motion was agreed to.

J. E. Evans suggested that the Committee consist of seven members, which was taken by consent.

PRESIDENT OF ANNUAL CONFERENCE.

R. J. Harp submitted a resolution of inquiry (signed also by S. J. Davies) as to the propriety of changing the answer to question 3d page 40 of the Discipline, with reference to the appointment of President of Annual Conference.

J. B. McFerrin—What change in the Discipline does it propose?

A. Voice—It changes the power of the Bishops to appoint.

The resolution was adopted.

EIGHTH DAY.

MONDAY, May 10.

The Conference was called to order by Bishop Paine—the preliminary exercises being conducted by Rev. N. Talley.

The journal of Saturday was read and approved.

There being no reports from committees, the Chair directed the Secretary to call the Conference for petitions and memorials.

ST. LOUIS BOOK DEPOSITORY.

J. Anderson presented a memorial from the Publishing Committee of the St. Louis, Missouri, and Kansas Mission Annual Conferences.

E. M. Marvin—Mr. President, I would like to hear brother Pinkard in regard to this interest, who, I understand, is present and prepared to make a statement to the Conference.

C. F. Deems—I move that the Conference hear Bro. Pinkard's statement.

The motion was agreed to.

Mr. Pinkard then came forward and made a brief statement of the circumstances which led to the establishment of the St. Louis Book Depository, and to vindicate the management thereof in the hands of brother McAnally. The movement for this Publishing House was commenced in 1850, before there was any Publishing House of the Church—before there could be any intention to antagonize any other establishment. We were driven to adopt that course by what we considered the highest interests of the Church in that quarter. There never was a desire to do any thing by way of antagonism to any other interests of the Church. The moneys for this purpose were in hand in 1852, when they were committed to the management of bro. McAnally. These moneys were contributed under such restrictions that they could not be used for any other purpose. Brother McAnally declined, at first, to accept the management, and debated the matter for some time before he could consent to accept.—At that time we were unable to pay the Agent; but seeing the embarrassment of the Church for want of a Depository, at the earnest solicitation of the brethren he consented to take up the work; and he has kept up the Depository ever since. Those having charge of this work have more than once intimated a desire to be connected with the General Conference. This memorial is in keeping with our present and past feeling as to the whole matter. There were circumstances connected with the subscription of the money by which this Depository had been established, which placed them in rather a peculiar position, which he was ready to make known to the proper committee.

The memorial was referred to the Committee on Books and Periodicals.

MEMPHIS CONFERENCE BOUNDARY.

J. G. Jones submitted a resolution from the Mississippi Conference requesting their delegates here to use their influence to have the southern tier of counties, now attached to the Memphis Conference, added to this (the Mississippi) Conference.

G. W. D. Harris—I have no objection that the paper should go to the appropriate committee, but if a report in favor of that object should come in, the Conference may expect to hear a desperate fuss over here.

On motion by J. G. Bruce, the memorial was referred to the Committee on Boundaries.

RIO GRANDE CONFERENCE.

J. Boring—Mr. President, I desire to move the Conference to take up the consideration of the Report (No. 1) from the Committee on Missions—that for the establishment of the Rio Grande Mission Conference. It is important that the action of the Conference in this matter should be had at an early day. There is no difficulty in the case that I know of. I move that the report be taken up.

The motion was agreed to, and accordingly the said report was read by the Secretary.

T. N. Gardner—We want to know something about this territory and people, and the necessity for this proposition.

J. Boring—If there be any question with regard to the propriety of this report, I suppose it will be expected of me, as Chairman of the Committee on Missions, to make some representations. I will ask the Secretary to read this paper of notes of this region, its population, churches, stations, preachers, resources, trade, wants, etc.

The paper was read, describing the boundaries as follows:

Beginning the northeastern line at the mouth of the Guadaloupe river, *circum.* lat. 28½°; thence up the Guadaloupe river to the junction with San Antonio river; up the San Antonio river, (including the town of San Antonio;) thence from the town of San Antonio along the military road to Fort Mason, (leaving the Fredericksburg German Mission in the Texas Conference;) from Fort Mason running due north to the Colorado river; up the Colorado river to Big Spring; thence due north to the State line; thence west on the State line of Texas to El Paso; thence down the Rio Grande to its mouth; thence along the coast to the point of beginning.

J. Boring—I think it unnecessary to consume time on this. The boundaries there defined embrace a vast extent of country—not an uninhabited country, but containing a very considerable population—a number of towns and cities. Among the latter is the city of San Antonio, of about 12,000 inhabitants. This place has a stupendous commerce, and contains a vast amount of intellect and enterprise. Similar statements might be made with regard to divers other points within the proposed Conference. There is a large population along the whole Gulf coast. The San Amonio Mission is quite a property and self-sustaining. From the information in my possession, and my own personal knowledge of this Southwestern country, I cannot see why the Conference should hesitate a moment. This Conference proposes to run its western boundary-line for several hundred miles along the borders of Mexico; and all along that border there are now forming large American settlements within the territory of Mexico. All along that line, of six or eight hundred miles, it is of the utmost importance that we should be fully organized. There must be revolution and progress in this quarter, of which the Church ought to avail herself. I never saw a new Conference organized the propriety of which was more manifest.

J. W. Whipple—It has been erroneously supposed that this proposed Conference lies in the form of a horse-shoe. It lies not in fragments, but in an available solid body. From the coast to the mountains there is a square block of territory where sundry missions have been already established; thence extending up the Rio Grande valley, it embraces a district of more than two hundred miles square—one of the most lovely countries on the face of the earth.

Bishop Early—I have had occasion to reflect more on this particular ground than upon any other portion of our missionary work. I have been gratified with the demonstrations of care, and caution, and far-seeing exhibited by the Texas preachers on this subject. If the preachers who live on the ground were to start difficulties, we might hesitate. But they start none. Look at that location: New Mexico on the north, California on the west, Mexico on the south, and Texas on the east. You have here a vast territory, and still leave enough for the Texas Conference. But vast as the territory is, it is not too much. Think how important is your approach here upon the borders of Mexico. You start at Brownsville, opposite the city of Matamoras, ascend the river to Rio Grande City, and finally to El Paso. The Pacific Railroad will run through this territory, and pass out at El Paso. Here is the outlet from Mexico into the United States. I have been told by one of the preachers stationed at Brownsville, that not long since he had occasion to visit some ladies who had married Mexicans, upon invitation of their husbands, residing at Matamoras, and whilst there a police officer asked him—very politely of course—what he came there for—"I came to visit my friends," was the reply. "Are you a preacher?" continued the policeman. "I am." "A Protestant?" "Yes." "Then," said the officer, "I am instructed by the priest to tell you that you must not come over here for the purpose of officiating." The preacher replied again: "I have not come here for that purpose, but I tell you, frankly, that I am in the habit of reading the Scriptures and praying in the families where I reside, and if they should ask me to preach I shall certainly do so." The police officer then asked him where he was stopping. The preacher mentioned the names of some of the most influential families in the place, and the police officer took his leave with, "I beg you, sir, not to attempt to preach here." This preacher further states the fact, which is corroborated by many other accounts from that quarter, that the Mexicans everywhere in that region are manifesting the greatest interest in the knowledge of the principles of Protestantism. I hope this report will pass without objection; for it is of the utmost importance, in my judgment, that you should send out studious men into that field—men who will stay there and study the Mexican language, and preach the gospel to the people.

J. B. McFerrin—I am very favorably disposed towards the establishment of this mission, provided two or three difficulties can be removed. I am in favor of progressing; but we ought never to progress until we are ready. Four years ago the General Conference authorized a Kansas Mission Conference, and now there is a proposition to dissolve it. In 1844, a proposition came up from the Indian tribes for the organization of an Indian Mission Conference. I opposed it, because I believed that in the end it would not work well. Now we have a petition for dissolving that Conference. Thus, after a few years experience in this way, we have propositions to dissolve two Annual Conference. That looks like progressing backwards. How will it look to the public at large? They will say we have been driven from these territories. I do not like that, sir. Whenever we establish ourselves in any position, I want to be able to maintain that position. Everybody knows that where we have to retreat, it but increases the difficulty, and we become chargeable with overreaching our means. The great difficulty lies in getting preachers. I saw this in 1844, and said then, that as long as this Indian work was connected with our regular Conferences, we have the right to send out any man belonging to the Conference; and, when he wishes to return, we have the power to send another in his place, and so allow the ministers to alternate. Almost any brother would be willing to go for one or two years, whilst very few would be willing to take out their families and raise up their children there. How are you going to get this work supplied? Will the brethren from Texas go? will they leave that beautiful land of flowers, where they have labored so long and so successfully, and go into these Southwestern wilds? [A Voice—"Yes, sir."] I am glad to hear it. But can you find a sufficient number? If you can, then I am for the organization of this Conference. If you will convince me that there are territory, population and preachers enough, then I am for it. But if not, then I prefer that it remain missionary ground.

G. J. Pearce—I think we can accommodate this. These Texas brethren seem to be anxious. Brother Whipple says this is the finest country in the world. Let these brethren occupy that country, then—take it to themselves and cultivate it. Let them turn their attention in that direction, and then they can afford to give the East Texas brethren more ground to operate upon. I fully agree with Brother McFerrin. I believe, to use a common phrase, that we ought to "wait for the wagon;" that we should go out in force, and never go out so far as to be obliged to retreat. Let us continue our border work, until these territories shall be strong enough to keep house.

L. Campbell—I am entirely opposed to this report, from various considerations. I am greatly opposed to progressing backward.—Nothing has been more injudiciously managed than our Missions. I sometimes hear the question started, whether our Missionary enterprise is not a failure. You establish a mission; you send out a missionary; he writes a few letters, becomes discouraged, returns home, and that is the last of it. Your new missions are almost gone. Shall we have another case of failure? Shall the next Conference have occasion to declare again that we have begun too soon? What of the 12,000 inhabitants spoken of in old San Antonio? They are Mexicans, who can be more be impressed with the gospel than the graulte. But brother Pearce has told a secret. There is a controversy about the boundary-line between the two Texas Conferences connected with this report for a new Conference.

J. W. Phillips—Is that the brother Campbell who once made a failure himself in the East Texas Mission?

The Chair does not know.

R. Alexander—Mr. President, they tell us of certain failures, and they anticipate failures in our missionary operations—

J. B. McFerrin (interrupting)—I said nothing as to missionary failures. I spoke of Conferences.

R. Alexander—Individual missionaries have made failures in their enterprises; but that has not been the case with our Missionary Conferences. They know nothing about failure—no such thing as going back. We had a Missionary Conference organized in Texas, which became at once self-sustaining, and at length divided into two Conferences. They now number over 20,000 members, and we are here to-day asking to set off yet another Missionary Conference, and so extend the good work to those who are beyond us. I think brother Campbell's remarks gratuitous. I hope he does not judge the missionary spirit in Texas by his own failure in that direction.

L. Campbell—I said not one word about Texas. Texas was named in connection with myself. I beg leave to state that by the direction of the Bishop, I was called away from Texas and put into other work quite as hard, and perhaps even more arduous and difficult than any work in Texas. These failures have no application to me.

R. Alexander—The very arguments against the erection of this Conference were turned into its favor. What is the great object of the Texas Conference in this proposition to go beyond the Rio Grande? It is to see if we cannot hold out inducements to young men to go there and stay there, and study the Mexican language. But as they go now they are liable at any time to be recalled and sent [illegible] hundred miles in some other direction, which destroys their whole interest and usefulness. Brother McTyeire tells me that he has [illegible] of promising young men in the older Conferences who are willing to go there if they can be kept there. They would go and preach the gospel to the Mexicans. Thus [illegible] the design in moving the or[illegible] this new Conference. East T[illegible] do with it. She has now [illegible] more prosperous than the Texas [illegible] and this proposition proposes to take [illegible]

important stations, [illegible] Brownsville and [illegible] Texas Conference. We want those young brethren to go there and live and labor and die there. But this Conference is never made, if this south-western [illegible] perpetually in connection with [illegible] I have no doubt the re- [illegible] ment of the East [illegible] This proposition has been [illegible] by the Texas, but the [illegible] I give it as my opinion, [illegible] in that country for twenty-one [illegible] south-western region will be [illegible] and the cause of religion [illegible] far more rapidly advanced by [illegible] separate Conference pro- [illegible] line in force from the mouth [illegible] Paso. And for what? [illegible] gospel to these miserable Mexi- [illegible] do suppose, notwithstanding the [illegible] Campbell, that these Mexi- [illegible] proper subjects for the gospel. We [illegible] most reliable information that the [illegible] people there embrace every opportu- [illegible] obtain religious instruction, and the [illegible] of the Bible Society have been very suc- [illegible] He proceeded at some length [illegible] illustrations.

[illegible] also gave illustrations of the [illegible] these people for regular preach- [illegible] direction of this Conference was de- [illegible] by a vast and very rich country, that [illegible] be settled up in four years. Brother [illegible] could give most thrilling accounts of [illegible] conversions, giving their own exulting [illegible] has pardoned my sins this time, [illegible] There was no fear of failure [illegible] and he gave his own experience [illegible] missionary.

[illegible]—Sir, I understand what Methodism [illegible] does not presume upon present moral disa- [illegible] or the want of sympathy in a few prea- [illegible] upon themselves the responsi- [illegible] But Methodism is [illegible] Divine Author to seize upon [illegible] Divine providence, and with [illegible] energy to enter fully upon it. "Mis- [illegible] failures," "dissolving Conferences," [illegible] for the wagon," and such like expres- [illegible] become this body. They are not [illegible] with our true character. Rather [illegible] Facts may have an important [illegible] as to difficulties—difficulties to [illegible] preacher should always invest [illegible] with a charm; and the very charm [illegible] may have something in it of the supernat- [illegible] do not believe that all the obstructions [illegible] Northern Abolitionists can raise [illegible] should weigh more than a feather, [illegible] in our consideration here. I do [illegible] sir, that such agitation should affect [illegible] arrangements at all. Kansas is [illegible] is sinking, Kansas is dying— [illegible] because we permit it. We ought [illegible] the rescue, and we ought never to [illegible] hand, but if possible, sir, we ought to [illegible] our forces round the lakes of the North, [illegible] of the St. Lawrence, and estab- [illegible] Methodist Church even in the [illegible] of Abolitionism—the city of Boston. [illegible] man of God go forth and preach the [illegible] and God will sustain him anywhere. But [illegible] urged that we want men, that every new [illegible] Conference wants men, that the Kansas Con- [illegible] wants men.

[illegible]—Will you go?

[illegible]—Men are wanted for the Indian [illegible]. That, sir, to me is an ill omen. It [illegible] restriction in the operations of Metho- [illegible] I knew that we may be extravagant; [illegible] is true, sir, that faith has dared what hu- [illegible] ingenuity could not compass. If we do occupy the territory now proposed to be [illegible] in this new Conference, who will? Let [illegible] and trust in God. Let us raise up the [illegible] God will provide them; and if the work [illegible] to be done, he will also provide the [illegible] Methodism needs vitalizing in its mis- [illegible] spirit. Brother Campbell, of the Mis- [illegible] Conference, asks me if I will go. Yes, [illegible] I feel it to be my duty to go, I will go? [illegible] say no more than that; and the man who [illegible] shrink from his duty, though it led him [illegible] hardships, is not a properly developed [illegible] minister of Christ. Yes, sir; I would go. But [illegible] such a reflection upon a Methodist preacher? If this is to be taken as an argument, [illegible] we must restrict the Bishops' power of appoint- [illegible] ment to the consent of the man. That would [illegible] revolutionary. In further answer to the re- [illegible] that fell from the lips of my brother, I [illegible] say that, to advocate his position in public [illegible] would be against the principles of the man in [illegible] private. Shrinking from hardship! is that the [illegible] that he would raise before our minds? [illegible] think? No, Mr. President, a thousand [illegible] say, sir, if we can do it, let us by [illegible] occupy this ground.

[illegible]—Mr. President: Some two or [illegible] allusions lead me to the belief that I have [illegible] misunderstood, and two or three brethren [illegible] have been to me privately and desired that [illegible] make an explanation. I did not mean [illegible] to say that our missionary enterprise among the [illegible] was a failure. Far from it. If I have [illegible] that impression, it was certainly very far [illegible] from my intention to do so; for our Indian mis- [illegible] sions have succeeded admirably. What I in- [illegible] tended to say was, that the attempt to establish [illegible] separate Conferences for our mission fields had [illegible] proved to fail; and that I thought the work of [illegible] missions could be better accomplished in another [illegible]

[illegible]—I understood Bro. Alexander [illegible] that the Texas Conference was trying to [illegible] the borders northward, so as to facilitate [illegible] the two Conferences out of what is [illegible] the East Texas Conference. I wish to [illegible] I am a member of the Committee on [illegible] Boundaries, and this is the first time I have [illegible] heard that. No such proposition has been [illegible] committee.

[illegible]—I alluded to Bro. Pearce. He [illegible] came to East Texas. The project of dividing [illegible] East Texas Conference was developed in [illegible] various four years ago.

[illegible]—The next point was an allega- [illegible] that the East Texas Conference was but [illegible] Bro. Tullis is here, represent- [illegible] the newest portion of that [illegible] I have heard no such complaint [illegible] from him.

[illegible]—I intended to say that the northwestern portion of their territory was but superficially cultivated—not that they have no [illegible] there.

[illegible]—I had hoped—and I suggested [illegible] to Dr. Boring privately—that this question [illegible] be sprung thus prematurely upon the [illegible]

[illegible]—I never heard of any ill disposi- [illegible] this mission. I made the motion [illegible] this morning, not as a Chairman [illegible] Committee on Missions, but at the in- [illegible] of the friends of the enterprise; and if [illegible] desire now, I will withdraw the mo- [illegible]

[illegible] was not opposed to the forma- [illegible] Rio Grande Conference. It must be [illegible] the design in urging this matter was [illegible] all the action of the committee in an- [illegible] matter. The action was premature, and [illegible] hoped some disinterested person [illegible] the postponement of the question [illegible] present.

[illegible]—The whole matter resolves itself [illegible] this question: How can that region be best [illegible] with the gospel? Can it be best sup- [illegible] by retaining a portion of the Texas Con- [illegible] ference not set as a distinct Confer- [illegible] the latter. If erected into a [illegible] there are young men there, [illegible] told us, who would enter [illegible] but who would not do so [illegible] the probability of a subsequent transfer [illegible] to a remote part of the work. In the North Carolina Conference we have at least one young man, acquainted with the Spanish language, full of missionary zeal, who would be willing to go to that Conference, if formed.

J. Harrell hoped the matter would be postponed.

H. N. McTyeire was not ready for the postponement. The report was brought at an early day before the body. The matter had been matured by the committee. He hoped the Conference would act promptly. There was no need of delay. It ought not to give way for a mere difference of opinion about a boundary line.—As all things are now ready, it was to be hoped the Conference would vote for the new Conference, and send out the report that on this tenth day of May one thing had been done—one good thing.

A. L. P. Green was opposed to the postponement. Probably the Conference understood the question as well as it ever would. If postponed, we should have all this speaking over again. The report ought to pass. The territory was large, and much of it was as yet unoccupied by our preachers. Unless formed into a separate Conference, it could not be efficiently served with the gospel. Let the new Conference be formed, and the work would have a local habitation and a name. If we intend to occupy that country at all, we ought to begin at once. There was no division of opinion in the committee on the subject. Why delay for other questions? Let us pass this report, and have done with one item of business.

D. S. Doggett was opposed to the resolution before the body. We were ready for the vote on the entire subject. He wanted to know, 1st. What was the probable number of the population embraced within the proposed limits; and 2d, What was the average character of that population.

J. W. Whipple replied that San Antonio had about 12,000, Brownsville about 7000, and several other places from one to three thousand.—Twelve efficient preachers were needed there now.

T. O. Summers—Are there any converted Mexicans who have joined our Church?

J. W. Whipple—There are several, Mexicans and half-bloods, in a number of our appointments. Many others would join if they had an opportunity, where we now have no classes, and no preachers to form any.

C. K. Marshall—The great Pacific Railroad is to pass through the entire northern line of the proposed new Conference. It runs through the richest portion, perhaps, of the globe. Every bar of railroad iron laid down will produce a family as large as John Rogers' when he was carried to the stake. "Westward the star of empire takes its way." We are apprehensive of losing the West altogether.

Some one called the speaker to order. He resumed:

I am opposed to the postponement. We cannot think of waiting to see whose wagon is to take the lead. The Methodist Itinerancy was not gotten up on the principle of waiting for the wagon. He hoped we should immediately set off the Conference. The Mexicans were being converted. We should some day, not far distant, spill over and flood Mexico. I expect by and by, said he, to be down there in Central America. This very day we need the Conference. Let us form it, and some of these Conferences that have got the dropsy and need tapping, will run off and become healthy.

Several amendments were offered and laid on the table. The question was then taken, and the report adopted.

Bishop Soule presented a letter from John C. Adams, of St. Michael's, Md., apprising him of his appointment as trustee of the Methodist Episcopal Church, South, for a legacy bequeathed the said Church by Mrs. Anne White, of Louisiana, deceased, and asked some action of the Conference in the premises.

The letter was read, and the matter was, on motion of J. E. Evans, referred to a special committee of three.

The chair announced as that committee, J. E. Evans, H. N. McTyeire, and Levi Pearce.

The following was offered by N. H. Lee, and referred to the Committee on Boundaries:

Resolved, That the Committee on Boundaries be instructed so to define the boundary-line between the Louisville and Kentucky Conferences as to bring Mount Washington in the former.

L. M. Lee presented a resolution, that the Committee on Revisals be instructed to inquire into the propriety of transferring the examination now had of candidates for full membership in the Conference, to the reception of ministers on trial. It was referred to the Committee on Itinerancy.

N. Scarritt offered the following, which was referred to the Committee on Education:

Resolved, That the Bishops be and hereby are requested to enlarge and improve the course of study, and report the same to this Conference for their sanction.

L. D. Huston offered the following, which was passed by a rising vote:

Resolved, That Bishop Soule be and hereby is respectfully requested to preach to this body, at some convenient time during its session.

Bishop Soule said he thanked the Conference, but could not pledge himself to preach. If he found himself able to do so, he would give the Conference notice.

C. F. Deems offered the following, which was referred to the Committee on Revisals:

Resolved, That the committees of examination of candidates for ordination be appointed by the Annual Conferences.

F. G. Ferguson presented a resolution providing for the superannuation of a bishop, when he becomes either mentally or physically disqualified for the Episcopal functions; which was referred to the Committee on Episcopacy.

H. N. McTyeire presented the reports of the New Orleans Christian Advocate and Book Depository; which were referred to the Committee on Books and Periodicals.

J. Hamilton presented a paper, proposing certain alterations in the Discipline; which was referred to the Committee on Revisals.

O. R. Blue offered a resolution respecting the claimants on Conference funds; which was referred to the Committee on Revisals.

J. B. McFerrin called up Report No. 2, of the Committee on Books and Periodicals; which was adopted. The report disallows the claims of Mrs. Latta and Thomas V. Brown, and refers that of Mrs. Bascom to the Book Agents for settlement.

Announcements were now made, and Conference adjourned.

NINTH DAY.

TUESDAY, May 14.

Bishop Paine called the Conference to order. The opening exercises by B. M. Drake.

The minutes of yesterday were read and approved.

REPORTS FROM COMMITTEES—GEORGIA CONFERENCE.

Bishop Pierce being now called to the Chair, announced the order of reports from Committees.

L. Pearce, from the Committee on Boundaries, submitted their Report, (No. 4,) recommending a change in the boundary of the Georgia Conference, proposing that said Conference shall include all the State of Georgia except that part lying south of a line commencing at Gaines and terminating at the Altamaha river.

Laid on the table according to rule.

TEXAS CONFERENCES—BOUNDARY.

L. Pearce, from a majority of the Committee on Boundaries, submitted their Report, (No. 5,) adverse to the memorial asking for a change of the boundary line between the Texas Conferences.

J. W. Fields—I have a minority report from the Committee on Boundaries which I wish to offer as a substitute for that report.

The minority report proposes for the boundary between these Conferences, a line beginning at the east pass of the Galveston Bay; thence through the town of Cincinnati, along the northern boundary of Walker and Gaines counties, etc.; thence due north to Red river: and it is signed by nine out of the nineteen members of the Committee, also by the balance of the delegation from the East Texas Conference on another part of the same paper.

The Bishop—The names of delegates, not members of the Conference, ought not to have been placed on the same paper.

J. W. Fields—I am willing to have them erased.

Those reports lie on the table one day, under a provision in the Rules of Order.

MISSION TO WESTERN COAST OF AFRICA.

J. Boring, from the Committee on Missions, submitted their report, (No. 4,) declining at present to establish a Mission on the Western Coast of Africa, but recommending that the Bishops proceed to organize such a mission whenever, in their judgment, it shall become expedient so to do.

J. Boring said these reports were of such a character that the Conference would be fully prepared to act upon them on the present reading. The resolution referred to the committee directed their attention to the establishment of a Mission on the Western Coast of Africa. The committee had ascertained, to their satisfaction, that the Western Coast was not now an eligible field, but that an eligible field could perhaps be found farther in the interior; and therefore they had submitted this report, referring the matter to the discretion of the Bishops.

On motion by H. N. McTyeire, the report was adopted.

MISSIONS TO THE SLAVES.

J. Boring from the same committee, submitted their report, (No. 5,) to the effect that they cannot recommend the adoption of any resolution for the appointment of a Superintendent of Missions to be slaves.

J. Boring stated that the report of the Alabama Conference, from which this application came, had not reached this General Conference, and, as a matter of course, was not before the Committee; and that, therefore, the report submitted was the best they could do under the circumstances.

The report was adopted.

MISSION TO CENTRAL AMERICA.

J. Boring, from the same committee, also presented their report, (No. 5,) unanimously recommending the establishment of a Mission at some point in Central America or New Granada, at as early a day as practicable.

The report was adopted.

J. Boring presented a paper, as a substitute for our present plan of Missionary operations.

H. N. McTyeire moved its reference to the Committee on Missions. He said it was the great business of that Committee, and perhaps the chief busines of the General Conference.

It was so referred.

H. A. C. Walker presented another plan; which was, in accordance with his request, referred, without reading, to the same committee.

H. N. D. Witson and D. B. Nicholson presented a resolution, proposing a mere verbal change in the Discipline; which was read and referred to the Committee on Revisals.

W. Barringer, R. T. Heflin, and D. B. Nicholson offered the following:

Resolved, That the Committee on Revisals be requested to inquire into the expediency of preparing a new chapter on the Rules of Evidence in Church trials, to be inserted in the Discipline, as a guide in the administration of discipline.

It was moved to refer the resolution to the Committee on Itinerancy.

The substitute prevailed, referring the matter to the College of Bishops.

G. W. Carter and W. W. Bennett presented the following:

Resolved, that the Committee on Revisals be requested to inquire into the expediency of preparing, for insertion in the Discipline, a formula for Church trials, and report the same to this Conference.

J. W. Phillips opposed the resolution. The last resolution covered the ground, and rendered this unnecessary. If every thing were inserted in the Discipline, it would make the book too large.

G. W. Carter offered the following:

Resolved, That a committee be appointed to prepare for publication in permanent form, by the Book Agents, an Ecclesiastical Digest, embracing,

1. The Judicial Reports and Decisions of the several General Conferences from 1812 to 1858 inclusive.

2. The Decisions of the College of Bishops on appeals to them from the Annual Conferences since 1854.

3. The decisions of the College of Bishops on other than appeal cases, when such decisions are approved by the General Conference.

Mr. Carter sustained the resolution in a very lucid and able speech, setting forth the necessity and utility of such a compilation.

A. L. P. Green was opposed to the resolution. It would be a troublesome, difficult piece of work to compile the thing; it would involve a good deal of expense to publish it, and when published there would be no market for it.

J. Hamilton confessed his own misgivings, in view of a disposition here to multiply forms and technicalities. In this way, he feared, it would become next to impossible to get a bad minister or layman out of the Church. It was but the other day that the decision of an Annual Conference was reversed here upon the application of a rule of construction which many had never heard of before. He took exceptions particularly to the last part of the resolution. He did not believe in the propriety of investing this body with the power of supervising and correcting the decisions of the Bishops. This body had claimed and exorcised judicial functions, for want of a tribunal of final resort, but he should regret to see this function of the General Conference recognized and legalized in this form. The idea of giving judicial functions to a legislative body was without a parallel, unless it might be found in the British House of Lords, or, perchance, on one occasion in the Legislature of the State of New York. The legislative and judicial function were distinct, and ought to be kept so, especially in the Church. He thought we might safely place the judicial functions of the Church in the hands of the Episcopacy. Besides, the judicial session of the General Conference would take up a great deal of time, and discussions and debates of intricate and important questions would be introduced into a body which, by reason of its numbers, would be far less competent to decide them than five or eight sober, intelligent, godly men.

G. W. Carter—It is not susceptible of that construction. I consider that all the decisions of the Bishops not reported for the action of the General Conference stand as laws. Certainly I do not mean that the General Conference shall take up and formally pass upon every decision of the Bishops. The resolution does not propose to perpetuate these reviews, but only to have respect to the past.

J. Hamilton—the explanation of Bro. Carter does away with a great deal of my objection.

A. L. P. Green added, that if he could see any necessity for this thing, he would be willing to submit to the expense. He never felt the need of such a book himself, and did not think it necessary. If the book were published, it is likely that nine-tenths of it would be but a compilation of repealed decisions and laws. The very principles and cases necessary in administration were already in the archives of the Church. Those desiring to know more might go into the old manuscripts and hunt them up. He regarded the decisions of the Bishops, in regard to all questions of law, as the end of strife. But still, the General Conference had the power to get clear of the decision and the interpretation both; so that we were in no danger of the encroaching power of the Bishops.

L. Campbell—The Holy Scriptures were the supreme law, and we never claimed authority to legislate for the spiritual government of the Church. Not only were the Holy Scriptures of supreme authority, but they were adapted to administration by holy men. It seemed to him that to take rules of evidence and modes of interpretation which belong to the world, and impose them upon holy men, would be most incongruous. He concurred in the remark of Dr. Hamilton, that the old forms could not be improved without involving difficulties at every step. He believed that all we wanted was to come down to the simple administration of the New Testament in the hands of holy men.—This was a government that could not be patched up by human hands. The tendency of such propositions was to involve ourselves in labyrinthine difficulties. He hoped the resolution would pass into the Lethean pocket.

W. A. Smith felt some anxiety that his friend from Virginia might be gratified, but thought the proposition ought to be amended, so as to authorize the committee which shall prepare the decisions, to publish only such of them as they may deem of practical utility. He inclined to the belief that they would find very few such. It was only a few years since that the reports of the General Conference began to be published; and they would have to go into the manuscript journals of the Conference to find a good deal of the information which the resolution contemplates. Then, no doubt, they would find a number of conflicting decisions. He could himself testify to votes in the General Conference on judicial questions in total conflict with decisions of former years. The publication of these conflicting decisions could do no good. A legislature the interpreter of its own laws was an idea unheard of. A legislative body was more or less a popular body. It was impossible for such a body to make consistent judicial decisions, tied up as they are by personal considerations and party influences. This showed the necessity of having a body separate and apart from the legislature, to expound and interpret the law. He had no objection, if a committee could be found to wade through these masses of matter, that they should publish the result of their labors. Up to the time of the last General Conference of the Methodist Episcopal Church, South, the General Conference had been considered the final judge of all questions at law. That Conference commenced a modification of this. By a rule then established, in the nature of a constitutional feature, the College of Bishops was constituted a co-ordinate branch of the Church government, in fact, as they are incontestably so in theory; and, in accordance therewith, the Episcopal Committee reported a rule, which was adopted, requiring the Bishops to report and publish their decisions. Carry out this principle, and the General Conference was no longer the final judge of the law, but simply the lawmaker. He did not propose to discuss the propriety of this, but simply to show the ground the Conference was taking. He had no objection to this digest, provided the Bishops' decisions should be accompanied with a report of the circumstances on which they are founded.

C. K. Marshall thought the resolution would be lost; but to obviate one of Dr. Green's objections, he said, the decisions could be published in one column of the great central newspaper organ without charge.

L. M. Lee alleged that all this matter had been published. The General Conference of 1850 had authorized him to go to the General Conference at the North and get a copy of the history of Methodism from the old Conference records. That body would not come out in a manly way and allow him to copy; but they authorized the publication of these old records. This had been done; and whatever they contain of any importance was now printed at our hands. He had examined these records as far back as 1844, and there was very little in them that could avail any thing in accomplishing the object aimed at in this resolution. So far, then, as the acts of Conference in the past are concerned, we had them. It was our Methodism as well as those who published the book.—Whatever was Methodistic and legal up to 1844, was Methodistic and legal to us now; and what has occurred since that time, we have published. If this committee were appointed, he did not think it would be a very great labor for them to make a digest of the kind spoken of; for the records were published, and in his judgment every Methodist preacher ought to have a copy of them.

On motion by W. J. Sasnett, the resolution was then laid on the table.

JOHN CARR.

The Bishop now introduced Father John Carr, of Tennessee, standing upon the steps of the forum with him, who, the Bishop said, was the oldest living member of the Methodist Church in the State, and might have something to say to the body.

The members of Conference then rose up, and Father Carr said: "I have been a member of the Methodist Church since 1790, and have been living in Sumner county ever since. I feel very grateful, indeed, in being spared to come into this hall and to see so many of God's preachers. In early times I used to guide the preachers from one fort to another, to hear them preach. I feel grateful to God for the results; and for what I see to day. I thank you, brethren, for your attentions."

Bishop Pierce then repeated these words in a distinct voice, and, on his suggestion, it was ordered that Father Carr be invited to a seat in this Conference, and to take part in its deliberations.

DRESS.

J. Lusk submitted a resolution (signed also by Levi Pearce) to the effect that the 8th section of chapter III., p. 108, of the Discipline be stricken out.

Bishop Soule—What is the section?

J. Lusk—It is the section on Dress. I would not oppose the scriptural restrictions on dress: I do not care how our people dress, if they do not exceed the bonds set by St. Peter and St. Paul. The rule in the Discipline is put down with a good deal of stringency; still, many Methodists are as magnificently dressed as any body else. The rule has become, it seems to me, altogether inoperative. Our preachers and Bishops wear gold-headed canes and gold spectacles; and I should not be surprised if some of our reverend fathers were to look up through their gold spectacles at the brother now proposing this change. After further remarks in this vein, he moved that the resolution lie on the table.

The motion was agreed to.

SLAVERY.

C. C. Gillespie—If in order, Mr. President, I wish to read an extract from the Journal of the East Texas Conference with reference to the general rule of the Discipline on the subject of slavery.

The Chair—We will hear it.

C. C. Gillespie then read the report of a special committee of the East Texas Conference, memorializing the General Conference and urging the removal of said regulation from the Discipline.

On motion by Levi Pearce, the paper was referred to the Special Committee raised upon the Alabama resolutions.

THE DISCIPLINE IN THE GERMAN LANGUAGE.

On motion by J. B. McFerrin, the Conference now took up the consideration of the Report, (No. 1,) from the committee on Books and Periodicals, recommending the adoption of such measures as shall secure the translation and publication of the Discipline in the German language.

J. W. Phillips moved the adoption of the report.

The motion was agreed to.

J. B. McFerrin—The report does not specify by what method this work shall be accomplished. I hope that will be now indicated by the Conference.

R. T. Heflin—I move that the Book Editor be instructed to carry out this object in such a manner as he may deem advisable.

C. F. Deems—I can hardly see any necessity for the resolution, but I think the matter ought to be in hands of the Book Agents.

E. Stevenson—I am opposed to the motion. Under present circumstances I believe the Book Agents will find themselves in possession of no capital to invest in that way. But I believe the Constitution of the Missionary Society has already provided for such a work. I believe the Missionary Society has power to invest money in the publication of German books. The wants of our German population must be known to them, and I hope therefore the Conference will place the matter in their hands. I move, as a substitute, that the Missionary Board be authorized to appropriate funds for the purpose of stereotyping this work.

T. N. Gardner objected to the substitute, on the same grounds urged against the work being thrown upon the Publishing House. The Missionary Society was less able than the Book Agents to furnish the money for this work.

C. F. Deems concurred. If this Discipline in German was to be given away, there would be propriety in the substitute. But it was presumable the book would have a sale. There must be the presumption of a sufficient market, or a practical business committee would not have recommended the publication.

J. B. McFerrin—From the remarks of Dr. Deems the Conference might be led to infer that the Committee judged that the Publishing House was to do this work; but it will be recollected I stated, when I introduced the report, that the Committee were of opinion the Conference should direct it to be done, in whole or in part, by the Missionary Society.

T. N. Gardner—Did the committee pass such a resolution?

J. B. McFerrin—The committee made no such resolution, but it was spoken of in committee, and some of the members, I know, were of that opinion. But the committee desired the General Conference to take its own course. They knew that, in 1854, the Conference directed the Missionary Society to appropriate funds for the establishment of a German paper in Galveston; they knew that Conference had made up the $500 deficiency in that direction, and therefore calculated it might be their disposition that the Missionary Society should do this work. After what has been said about the solvency of the Publishing House, I will say, that if it is in any danger, it is because the Agents have been required to do too much work not properly belonging to them. Since we have had virtually a Missionary Conference in California, who has met the expenses of its Superintendents engaged in that work? The Southern Methodist Publishing House has done it—a work that legitimately belongs to the Missionary Board. I think the Conference had better give this work into the hands of the Missionary Board, or reconsider their vote on the report.

J. Hamilton submitted an estimate of the cost ($600 to $1000) of translating and stereotyping the Discipline and Hymn Book into German. The Publishing House could not expect to effect sales enough to cover this. He considered that the Missionary Board should sustain the expense of stereotyping. Their stringent appropriations last winter, which had been referred to, were attributable to the money panic of last October.

T. O. Summers—It is expedient that we should have the Hymn Book translated; but do you know what has to be done, when you talk about translating? When this work is done, you will have to put your hand down deep into your pantaloons pocket. And that is not all. There is yet to be found the man that can translate these hymns into the German language. A good English and German scholar might translate the Discipline and the Catechism, but who could translate these hymns? That's the question; and it is absolutely astounding. I understand that some very good hymns have been brought out by our Northern brethren in the German language, and my impression is, that we will have to borrow that book for some time to come, until we can scarce up some good German poet to do this work for us. He would put down his estimate of the cost of all this work at four or five thousand dollars; and he gave his opinion that some share of it should be thrown upon the Missionary Board, which was known to be decidedly friendly to German Missions.

R. T. Heflin concurred, as to the difficulty of translating the hymns, and submitted considerations in favor of his original motion.

E. Stevenson withdrew his substitute.

A. L. P. Green proposed to amend the motion by adding, after "Hymn Book," the words, "or so much as they can get out," and after "Book Agents," the words, "Missionary Board."

R. T. Heflin accepted the modification, except as to the Hymn Book.

The Secretary read the motion as amended, as follows:

Resolved, That the object of report No. 1, of the Committee on Books and Periodicals, be carried into effect at such time and in such manner as may be deemed expedient by the Book Editor, the Book Agents, and the Missionary Board.

W. A. Smith—Four years ago, I was Chairman of the Committee on Books and Periodicals; and the most difficult part of my duty was to prevent a too heavy tax on the Book Concern, and watching against the passage of resolutions requiring its Agents to do too much. I had constantly to be on my guard against the tendency to overburden them. I believe the same tendency is in the house now, and that it is still a most important matter to guard that point right—to vote no requisition of money from the Publishing House without first knowing that the Agents believe the establishment can bear it.

T. O. Summers proposed to amend the report adopted by inserting appropriately the words, "The Hymn Book, or a portion thereof."

R. T. Heflin—"Hymn Book, or a compilation of German Hymns."

T. N. Gardner moved to strike out of the pending resolution the words, "Missionary Board."

The amendment was rejected.

R. Michaels spoke in favor of requiring the Book Agents to do the work, and alleged his belief that the sales of the work would more than repay the cost.

Bishop Soule—I regard this as a very important subject. I have no doubt but that German scholars can be found in the Methodist Episcopal Church sufficiently acquainted with the German and English languages to translate the Discipline of the Methodist Episcopal Church into the German language. I have no doubt of that. I believe I know two or three men myself who would be entirely capable of that translation. But, sir, I must be permitted to doubt whether there is a German scholar in the Methodist Episcopal Church in the United States who is capable of translating the hymns from the English into the German language.—That book of hymns contains a body of divinity, and I had almost said the best body of divinity that can be found in any publication of the kind. It is evangelical. A number of these hymns, as the Secretary knows, and we all know, are translations from the German, and they are highly evangelical. But the book, sir, is to form a part of our solemn religious worship, and consequently it ought to remain purely evangelical in whatever language it shall appear. But, sir, it will be found especially difficult, in the translation of these hymns, to preserve that poetical character which imparts the inspiration of devotion. I therefore think that great care should be taken in respect to these translations, so as not to introduce any thing into our forms of worship that is not purely evangelical and spiritual.

D. S. Doggot was interested in this discussion. He objected to the resolution on the ground of the weight of duty it seemed to inculcate on the Committee. It was too indefinite. If we do any thing for the German population, we must do it through their vernacular. The Agents will feel that they are under no special obligation to act in the case, and four years will elapse without the translation. He was opposed on another ground, stated by the venerable Bishop, and alluded to by the book editor—the impracticability of translating our hymns at all into the German language. Therefore he was opposed to the whole. He desired to translate into the German such of our books as could be translated. The Discipline and Catechisms could be and should be forthwith, and should have been before, but the hymn book must be left out. Dr. Smith had asked him who should pay the expenses. He hesitated not to answer, the Missionary Board—it was their appropriate work.

E. Stevenson offered an amendment, that the Book Agents, the Book Editor, and the Missionary Board be instructed to take the matter under advisement as soon as practicable.

The amendment was accepted by the mover of the resolution.

Bishop Early feared this discussion had made a wrong impression upon the public mind as to the pecuniary ability of the Publishing House. The cost of translating and stereotyping could not be more, perhaps, than two hundred dollars. As to the hymn book, our German brethren were now using the Northern hymn book, and could use it till we could get a satisfactory translation of our own for them.

G. W. Langhorne could not understand that it was any part of the work of the Missionary Board to bear the expense of this publication. The creation of the Missionary Society did not contemplate any such work as the publishing of books. He looked with surprise, not to say amusement, upon the change which had come over the spirit of our dream since the last General Conference. Four years ago, these brethren, some of them, seemed to feel like a young man suddenly come into possession of a fortune which he cannot squander, and it was proposed to lend the various Church papers thirty odd thousand dollars: now they talk as if the Publishing House were unable to bear an expense which probably would not amount to five hundred.

C. F. Deems offered to amend by inserting, "so far as it refers to the Discipline and the Catechism." The Northern Hymn Book Concern now publish a German Hymn Book.—Fifteen or twenty of Wesley's hymns are translated. There is nothing in that book improper for Southern circulation. The translation of the Discipline would be a very little labor—could be done in a few hours by any decent German scholar, and the expense would not be large.

Brother Heflin accepted the proposed amendment.

D. S. Doggott thought some provision ought to be made for furnishing our German brethren with hymns. If we could not translate, we should select. He would move an amendment that we prepare a hymn book for our German population.

C. F. Deems was opposed. It would involve great expense. The Germans were already using the Northern Hymn Book. In four years we should scarcely sell one thousand copies of a new one. There was, so far as he knew, no objection to the Northern. If there were no such hymn book, he would cordially second his brother's amendment.

J. B. McFerrin had just had a conversation with our two German brethren. They thought we had no German scholar in the United States who could translate our hymn book. We needed the Discipline and Catechism in German. That would meet the wants of our German brethren.

The question was now put, and the reaction, as amended, was adopted.

J. Hamilton asked leave of absence for O. R. Blue, who had received afflictive intelligence by telegraph, from home. It was granted, and J. Hamilton announced that J. J. Hutchinson would take the place of brother Blue in the Committee on Missions.

J. E. Edwards and A. Hunter presented a resolution advising the abolishment of the system of probation for Church membership, and another, proposing a substitute for the system, if the change should be deemed expedient; both of which were referred to the Committee on Revisals.

J. J. Hutchinson presented a resolution, signed by a number of the Alabama delegation, in regard to Missionary funds, which was referred to the Committee on Missions.

D. R. McAnally called for the exhibit of the St. Louis Christian Advocate, which was here upon presented by W. H. Anderson. It represents the concern as in a very safe and prosperous condition. The document was referred to the Committee on Books and Periodicals.

R. J. Harp and J. A. Ivey presented a preamble and resolution, setting forth our deficiencies in Church music, and calling for the preparation of a new tune-book, which was referred to the same committee.

R. Fisk offered a resolution advising a plan of ministerial labor for the local preachers and exhorters, to be arranged by the first Quarterly Conference of each year, in all our circuits and stations.

Bishop Paine made a communication to the Conference respecting the work which had been assigned him by the last General Conference of preparing the memoirs of Bishop McKendree and Bishop Soule. The biography of Bishop Soule had been turned over to other hands.—One volume of Bishop McKendree's biography he had ready for the press, but the Book Agents were not ready for its publication. It will bring his life down to 1824. The Bishop said he had devoted many hours to this work when others were asleep. It was a severe tax upon his time, but it was a labor of love—it had instructed and edified him. The life of McKendree was connected with the history of the Church from 1788 or 1789. He was identified with all the great movements of the Church—her polity, her struggles in the modification of her government and the attempts to change it. He had examined a great number of papers—some very important ones, some which had long been supposed to be lost, which Dr. Bangs—when he wrote his history of the Church, could not find, and which he says he knew not what had become of—among them the valedictory of Bishop Asbury, a valuable document, most carefully prepared, and containing some very sagacious instructions, a defence of our Church government and of our ministry, as successors of the Apostolic itinerancy. He said he could condense into one volume the remaining part of the history. He was very sorry the Agents could not put the work at once to press, as he had expected. It was not his fault, perhaps not theirs; perhaps it was a misfortune, pe

aps not. It would give him more time, and both volumes could be published together when the other should be ready. He had performed the work at the command of the Conference, without any expectation or desire of remuneration. It was theirs at some future day; but, as the Agents were not ready, he should carry it home with him for the present.

T. O. Summers said Bishop Paine had shown him a considerable amount of what he had written, and many valuable documents, of which he did not know what had become, but which would be incorporated into the book. It ought to be styled not "The Life" simply, but "The Life and Times" of Bishop McKendree. It would be a history of the Church, and he was glad the Bishop was going to make two large octavo volumes of it. He intended to have one of them out during this General Conference.—It would have been put in hand by the middle of April if the Bishop had arrived, as was expected; but, said the speaker, you have got some miserable rickety arrangement of a railroad down there.

C. K. Marshall.—We have been laying down English iron.

The speaker continued:—And you ought to be ashamed of it. Why don't you use American iron? You have plenty of it. Why do you not use it? Well, any how, the Bishop's railroad was washed away, and he couldn't get there. When he came, we had made arrangements with Dr. Wightman for the publication of the Life of Bishop Capers. I am sorry the Bishop has determined to carry home that volume. I wish you would fix it down here, and not let it go back.

Bishop Paine.—It goes back certainly, if I go back.

The speaker.—You ought not to go back, then.

Bishop Paine.—I intend to be present when that work goes to press. It is not yours yet, but mine, and in my own hands.

J. G. Bruce offered a resolution, signed by himself and one or two others of the Kentucky delegation, expressing gratification at the intelligence furnished by the Bishop of the forwardness of the work, thanking him for his labors in regard to it, and requesting him to proceed, with all convenient dispatch, to its completion; which was unanimously adopted.

Appointments were now made, and the body adjourned, with benediction from the Chair.

The following is the committee on the plan for supporting the Bishops:

H. N. McTyeire, J. E. Evans, T. J. Koger, J. H. Linn, W. G. Caples.

MISSIONARY ANNIVERSARY.

The first meeting was held in Andrew Chapel on Tuesday evening, the 11th inst. Bishop Kavanaugh presiding.

The opening exercises were by Rev. Mr. Phillips, of the Texas Conference.

The report was read by the Secretary, and able and very interesting addresses delivered by Drs. Boring and Doggett.

The second meeting was held on Wednesday evening in Hobson Chapel, Rev. Mr. Rowzie, of the Virginia Conference, and Bishop Pierce, presiding. Report read by Secretary. The meeting was addressed by Bishop Kavanaugh, and Dr. Linn, of Kentucky. The speeches were able and peculiarly appropriate, and were heard with deep interest. A collection was taken, amounting to about $412.

The third meeting was held in McKendree Church, on Thursday evening. Bishop Soule, the venerable President, was present, but too feeble to preside. Bishop Andrew presided.

Report was read by Secretary. Eloquent and interesting addresses were delivered by Rev. Mr. Edwards, of Virginia, Dr. Cross, of South Carolina, and Bishop Pierce. The collection amounted to something more than $1000.

The following items are taken from the Report as read by the Secretary.

In 1845 we were organized as a Society: for the first year, ending in May, 1846, the amount raised for Missions was $68,529; for the year ending May, 1847, $73,697; for the year ending May 1848, $62,613; for the year ending May, 1849, $65,495; for the year ending May, 1850, $85,973; for the year ending May, 1851, $113,801; for the year ending May, 1852, $123,163; for the year ending May, 1853, $166,901; for the year ending May, 1854, $168,031 33; for the year ending May, 1855, $164,336 71; for the year ending May, 1856, $172,654 53; for the year ending May, 1857, $212,802 25; for the year ending May, 1858, $201,325 19.

These facts present a most gratifying result. We name them in this connection, as we are on the eve of the third session of the General Conference of our Church, and we would wish them remembered.

The mode of disbursing these funds was devised by the General Conference; and has been faithfully pursued by the Board here as well as by that in the place of its former location. A large part of the contributions pass through the hands of the different Conference Mission Committees; and only reach us as funds reported received and expended, and, as we think, justly so.

The appropriations in the Board are made annually at the meeting of the Bishops and the Board. A careful examination of the whole work is had, and after a faithful examination of each field and department of missionary labor, the amount is designated to each for which drafts may be drawn for the ensuing year.

The Board have faithfully endeavored to carry out the great trusts committed to them. For the amount received, there is no benevolent society or institution in our country at less expense. The whole expenses of the Society would not reach two per cent. upon the amount annually contributed. During a time of great financial pressure and difficulty, your Board have succeeded in sustaining fully the credit of the Society, and permitting no draft to be protested; this, too, at a time when the largest and heaviest commercial houses and benevolent associations have been most seriously affected. Indeed, it is doubtful—and it is due to be said here—whether at any other point in the Union the same banking facilities were received by any other society.

From our whole mission field cheering and encouraging reports continue to be received.—Our missions are established in the destitute portions of our regular work, among the people of color, the Germans, and the Indian tribes, with one mission in China, together with our missionary interests in California. From all these we have from time to time, as occasion required, furnished the Church, through our weekly journals, with all necessary information. Each of these departments of missionary labor is treated separately in the body of the report. We have in the aggregate 413 missions, 375 missionaries, 205 churches, 79,487 church-members and probationers, 172 Sandny-schools, 27,464 children under religious instruction, 8 (Indian) manual-labor schools, and 510 Indian pupils.

We are pained to record the death of two of our native Indian preachers—Dickson W. Lewis, of the Choctaw Nation, and Tncewalita, of the Cherokee Nation. Brother Lewis was one of the most useful men of his nation, universally popular and beloved by his people, a good man and useful preacher. He was one of the national representatives of the Choctaw Nation at Washington. Tncewalita was a good and faithful man, and a minister of abundant labors among his people. His loss is truly a great one to his nation. They are gone, have rested from their labors, and entered upon their reward and the joy of their Master. May kind Heaven indeed sanctify the death of these beloved brethren to the good of the Church and the great advancement of the cause of Missions.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, MAY 29, 1858.

EDITORIAL CORRESPONDENCE.

Nashville, May 17, 1858.

We are now in the midst of the heaviest business. You will see by the "Daily Advocate" that the striking out of the last lingering item about slavery, hangs. The Pacific, the Indian Mission and the Kansas Conferences had not the subject before them: or rather, they did not vote on it, so far as we can ascertain. The minute of the first is uncertain, ambiguous. It is known informally that the Pacific Conference is for striking out. The other two were not visited by bishops, at the last session, and did not vote. The number of votes given *above* the legal majority among the Annual Conferences voting, for striking out, is not equal, by one or two, to the whole number of the membership of the three Conferences that did not vote.—Now, shall it be assumed that these three Conferences are *unanimously* against striking out? Again: is it competent for one or two of the smallest Conferences to defeat all the others, by non-action, when the matter has been public for a year and a half?

For myself, I am for putting the matter through, differing from those who (as the boys say at playing marbles) are for counting the past action as slippance and originating the resolution to strike out by a two-thirds vote here and sending it round again for a three-fourths concurrence, among all the Annual Conferences. I wish to put an end to agitation on this subject—to kill and bury the rule now and here, with no *resurgam* written on its tomb.

But brethren, wise and good and true Southerners, think our constitutional right to proceed to final action, is doubtful; at least, it is doubted: that, by enduring the agitation a year longer, a larger majority may be obtained—perhaps a vote that will approximate unanimity for striking out the general rule of the Discipline that mentions slavery. Respect for the feelings and wishes of the brethren on the border, has influence. Our border brethren are sound, but they wish what is done to be done without a doubt on any mind of its legality—done in a way so clearly constitutional that every mouth shall be stopped on that point. I write in a state of formative opinion.

The city and country around afford abundant appointments for Sabbath. A score of our preachers find employment. I have heard, and heard of, many able gospel sermons. That of Dr. Doggett, in the principal Methodist church on yesterday week, was a pulpit effort of great unction and power. The editor of the Knoxville Whig, thus describes it:

"Sabbath was a day of unusual interest in Nashville and the surrounding towns, as the pulpits were all filled with men of rare abilities, members of this General Conference. Attended the McKendree Church in the morning, and heard one of the best sermons I have listened to here, by Dr. Doggett, of Washington City. His text was, 'Then cometh the end,' etc. The preacher occupied one hour, and never did I hear a man for that length of time, who made better improvement of his time. Vast as was the crowd, on the lower floor and in the spacious galleries, tears fell as profusely as the dews of Heaven from almost every eye. Looking around me, I saw men of all classes, in and out of the Church, shedding tears most freely, and for the time being at least, the strifes of long and weary years were hushed—the bugle notes of the Gospel rung truce to partisan feelings, and hushed the warring elements of poor human nature into religious silence? One could but think of the approaching period when the cold white stone will be keeping its lonely watch over the last remains of each one present, and when the sod shall be growing green that shall hide forever from the sight of man, the finely decorated forms present! All present wrestled with the consciousness of approaching death, until it poured itself upon each mind present, and all forgot this bright world of sunshine and beauty! But while, in imagination, one seemed to be sinking down to the dark valley of the shadow of death, the concluding remarks led the despondiug hearer to know in whom he had believed, and leaning on the strong arm of the Gospel, to exclaim, 'I fear no evil'—'thy rod and thy staff they comfort me.'"

I see several lay brethren seated among the delegates—Dr. Powell and Hon. R. A. Baker of Alabama, Col. Chambers, of Georgia, and others.

Nashville, May 20.

Yesterday was a work-day. One New Testament Church stands forth, clear of all intermeddling with slavery. The item in the Discipline that alludes to it, though long, obsolete, and always ambiguous, was expunged by 140 ayes to 8 nays. The absent voters will record three more ayes. This is a wonderful approach to unanimity. And of those eight, only one is in favor of the rule for its own sake; the others condemn it and would have it out, but delay for expediency. Bishop Soule made a grand speech, before the vote was taken on the expunging resolutions. He said he had no objections to see them pass. The time had come.

In less than a year the resolution of the General Conference will have gone round to the Annual Conferences. The result is not doubtful, and the Book of Discipline will then stand fully conformed to our position—that all ecclesiastical legislation on the civil institution of slavery is outside of the gospel charter: we have only to enforce the mutual duties of master and servant, as laid down in the Bible. I may state, of those eight five are from Kentucky, two from Missouri, and one from Kansas.

The Conference has been occupied to-day with a painful business. The administration of all the bishops for the four years past has been examined and approved, save that of Bishop Early. The administration of Bishop Early, in several of the Annual Conferences, has been complained of. In nothing, however, is his moral character touched. That stands, as over it has without the least tarnish or stain upon it. The substance of the complaint from the St. Louis, Texas, South Carolina, Mississippi, Alabama, Florida, and Tennessee Conferences is, that his official intercourse has been abrupt, discourteous especially to presiding elders, and sometime severed of overbearing and impatience. These things are now before the General Conference, on a long and elaborate report from the Committee on Episcopacy. The Bishop preferred that the investigation should be conducted with open doors. This I regret. If, however, it should appear to the public that our bishops have power, and to our enemies that they may abuse it, it is also seen that they are not beyond our reach, but are held to rigid accountability. Trial it is not; but when the investigation concludes you shall have the result. The most complaints are from the Mississippi Conference, growing out of the last visitation, at Brandon. His previous visit, to the session at Jackson, two years before, was very acceptable.

A year ago yesterday Bishop Early buried his wife, the partner of a long and happy life.—His bodily afflictions have been heavy and numerous, enough to break down a younger man. Under all these circumstances, the infirmities of age added to them, he tried to fill the schedule of Conferences, wherein most of the dissatisfaction originated. With characteristic energy, he dragged himself painfully around, in a state of body and mind ill fitted for the arduous labors and cares of the president of an Annual Conference.

A new Board, substituting our present Missionary Society, has been prepared and passed through the Committee on Missions. It is a great improvement; but I fear it cannot get in. Its chief feature is, that the Annual Conferences have oversight and control of all Missions within their own bounds.

One Book Agent and not two, is just now the understood policy. A very general desire has been expressed to lift a certain person out of New Orleans and put the Publishing House on his shoulders. It is thought he, if any one, could bear the burden and propel, too. But he wrote back squarely, *no*, and there was an end of it.

The ambrotype man, with huge camera, entered the conference room to-day just after adjournment, and took the members in a group. He bade us keep still and shut our mouths—a thing hard to do. He tries again to-morrow, at another part of the house. All faces were properly sad, and that without effort. The grouping is very good. Bishop Soulo sits in the center, supported on the right by bishops Paine, Kavanaugh, and Early, on the left by bishop Andrew and Pierce, standing. Dr. Lovick Pierce, the oldest member on the floor, is to be represented in the act of addressing the chair. The two quaint looking secretaries, Drs. Summers and Myers, with their spectacles, sit in front of the chair. When the attitude of Dr. Pierce was so properly suggested, "Our James" was delivered of a bright idea. He rose and suggested that Dr. Smith, of Virginia, should be represented on the floor, in the act of addressing the chair, from the other side of the house. What! two speakers on the floor, at once. Out of order, that; and a smile played over the scene of faces.

The picture is to be executed on a large and fine plate, by Mr. Smithson, an eminent artist of Washington City. H. N. M.

Methodist Depository.—At a late meeting of the Board of Trustees, it was resolved to buy the house now occupied by the Depository and Advocate, 112 Camp st., and a committee was appointed to effect the purchase. That committee has carried out the instructions of the Board and the house is secured. Our friends, whose notes have matured, are earnestly requested to make immediate payment of the same to Wm. H. Foster, Esq., treasurer. The funds are needed at the present moment, and the Board has taken the step in full reliance, as well as dependence, upon the promptness of those who have subscribed to the enterprise.—Men of Israel, help!

Centenary College,
Jackson, La., May 17, 1858.

Mr. Editor: *Dear Sir*—I acknowledge the receipt of one hundred dollars, a voluntary subscription of Mr. W. J. Lum, of Rocky Springs, Mi., to aid in paying for our new college building, recently completed. The same amount was received from this brother last year. I propose to acknowledge subsequent receipts in the same way, with your permission, and I hope you will be troubled frequently by the donations of the liberal to this great and good enterprise. We like any kind of subscription, but especially a voluntary one.

John C. Miller, Treas., &c.

To the Editor of the N. O. Christian Advocate.

Nashville, Tenn., May 8, 1858.

Mr. Editor: In your paper of 5th Dec. last, there appeared the following, as a part of the proceedings of the Mississippi Conference:

"The name of James Maelennan was called, and B. M. Drake moved that he be *located without his consent*, in conformity with the law of the Discipline which authorzes such action, where a preacher has so conducted himself as to render him unacceptable as a traveling preacher.

"After testimony given in the case by different members of the Conference, and other brethren, which are all filed with the records, bro. Maclennan addressed the Conference for a few moments and retired, when the following substitute for the original motion was adopted:

"*Resolved*, That while we deeply deplore the existence of the causes which afflict bro. Maclennan, and while we believe he is guilty of no immorality and regard his position as one of an unfortunate nature, calling for our sympathy, we nevertheless believe that his situation does render him unacceptable to the people, and that he therefore be located.

"James Maclennan gave notice of his appeal from the action of this Conference in his case to the next General Conference.

"On motion, the secretary was instructed to furnish bro. Maclennan a copy of the proceedings in his case."

Concerning which, by a card in your paper of Dec. 19, I asked for a suspension of public opinion until the General Conference could act upon the subject.

I have prosecuted my appeal before the General Conference, in session here, and the following is the finding of that body:

"Bishop Kavanaugh now took the chair and called up the order of the day for 10 o'clock—the appeal of James Maclennan from the action of the Mississippi Conference. The appellant concluded his defence; B. M. Drake responded in behalf of the Mississippi Conference; the vote was taken, and the decision of the Mississippi Conference in the case was reversed."

The request for the suspension of public opinion is now withdrawn. Respectfully, &c.,

JAS. MACLENNAN.

For the N. O. Christian Advocate.

SIGNS OF A REVIVAL.

The above is not intended as the heading of an elaborate essay. It is designed to indicate a margin on which a few items of local interest may be noted.

1st. The official and other members of this charge (Caddo circuit) have exhibited a praiseworthy solicitude in regard to the comfort of their pastor and his family. The Quarterly Conference unanimously passed a resolution favoring the purchase of a parsonage. The house we design purchasing is neat and commodious; a beautiful yard, a good orchard and a small field enhance the value and loveliness of the place. Most of the purchase money is already pledged, and the remainder will be forthcoming when needed. Negotiations are now being carried on with the owner of the premises, who is upon the Brazos; and it is expected a bargain will soon be consummated. It is confidently hoped that by the beginning of the ensuing year title and possession will have been secured; and that the house, amply and tastefully furnished, will afford whoever shall be appointed to this work a pleasant home.—Our stewards have rented a house for the present year; and thanks to the generosity of the people, the taste of the sisters, and the suggestions of the Rev. P. M. Goodwyn, that prince of parsonage builders, it is very appropriately furnished.

2d. Our people are exhibiting a commendable zeal in regard to our houses of worship.—Two or three hundred dollars have recently been expended upon Greenwood Church, and a larger outlay is contemplated upon the church at Keachi, Mt. Zion. A commodious and newly painted church will be complete as soon as it shall have been ceiled, and furnished with a brace of stoves. Mooring's, just erected, will doubtless soon be finished. Another church, in the Bicham neighborhood, is under contract.

3d. My colleague, Dr. Adams, and all our local brethren—a zealous and faithful band—are laboring efficiently. Father Sale, now in his 78th year, is sojourning among us. He is still vigorous in body and mind, and is "in labors more abundant."

The foregoing are noted as *signs of a revival.*

S. J. HAWKINS.

For the N. O. Christian Advocate.

Why are Infants Church Members?

1. Because God commanded it.—Gen. 17: 12, Dent. 29: 11.

2. Because God's commands should be obeyed.

3. Because infants were members of the Church when first organized, by divine right.

4. Because this right was never taken away.

5. Because Christ joined the Church when an infant.—Luke 2: 21.

6. Because Christ's example should be followed.

7. Because infants are in heaven, God's Church above, and should be in his Church below.

8. Because infants were church members for 3000 years after the Church was organized, and have never been excluded by any body of Christians, except a few called *Baptists.*

9. Because God never commanded the Baptists to turn them out.

10. Because infants should be trained up in the *way* they *should go*; hence they *should go* into the Church, and not out of it.

J. A. SPENCE.

Marriages.

Married—On the 5th instant, at the residence of the bride's mother, by Rev. S. J. Kelly, Mr. W. F. Pono and Miss E. J. Fitch, all of Choctaw county, Ala.

Special Notices.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

Keener & McTyeire, Agts.

THIRD ROUND QUARTERLY MEETINGS
Sharon District, Mississippi Conference.

Sharon, May	29–30	Bankston, July	3–4
Vernon, June	5–6	Starkville, July	10–11
Camden, June	12–13	Okitibbeha, July	17–18
Canton, June	19–20	Double Springs, July	24–25
Carthage, June	26–27	Greensboro', J'y 31, Aug	1
Attala, August	31.	Camp Meeting Spring Ridge.	

JOHN LUSK, P. E.

THIRD ROUND QUARTERLY MEETINGS
Natchez District, Mississippi Conference.

Woodville, May	22–23
Bayou Sara and Berrow Church, at B. Sara, May	29–30
Clinton, La., June	6—6
East Feliciana circuit, at Plnias Church, June	12–13
Wilkinson circuit, at Pisgah Church, June	19–20
Percy's Creek circuit, at Tunica, June	26–27
Buffalo circuit, July	3—4
Kingston, July	10–11
Jackson, La., at Jackson, July	17–18
Washington, July	31—Aug. 1
Natchez, August	7—8

L. CAMPBELL, P. E.

SECOND ROUND QUARTERLY MEETINGS
Shreveport District, Louisiana Conference.

Natchitoches circuit, at Oakland, May	15–16
Mansfield and P. Hill circuit, at Mansfield, May	22–23
Caddo circuit, at Keatchie, May	29–30
Lake Bisteneau circuit, at L. Chapel, June	5—6
Sparta circuit, at Sparta, June	12–13
Grand Cane circuit, at Boyd's Mills, June	19–20
North Bossier circuit, at Collingswood, July	3—4
Shreveport station, at Shreveport, July	5
Red River circuit, at Unity, July	10–11

JOHN PIPES, P. E.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries: Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antinomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Cevol's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

All at Nashville prices.

COMMERCIAL.

The New Orleans *Price Current*, of the 26th, says:

We have no material change to notice in the general market since the report of Saturday last. The transactions are limited in our leading staples, Cotton, Tobacco, Sugar, and Molasses, with irregular and generally easier rates, and there is also but a limited business doing in the various articles of Western Produce.

On Monday European advices four days later were before the public, brought to New York by the steamer City of Washington, from Liverpool 12th inst. These advices report the sales of Cotton at Liverpool for three days to have been 30,000 bales, and an advance of 1-16th @ ⅛d is spoken of, though the quotations are about the same as before. Breadstuffs were dull and Consols had declined ⅛ @ ¼ cent, being quoted at 97¼ @ 97⅜.

Saturday passed with but limited operations in our market, the sales being confined to about 4500 bales, in various small parcels. On Monday the sales were again confined to about the same. Yesterday there was a still more limited attendance of buyers, and the sales barely reached 3500 bales; making a total for the three days of 12,500 bales. Considering the unusually large stock on sale for the period of the season the amount of business and the character of the demand are scarcely sufficient to constitute a market, and such irregularity prevails in prices that our quotations are little more than nominal at the moment, buyers having the advantage in most instances, and occasional sales being made below inside figures.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7	Middling	11¼ @ 11¾
Ordinary	8 @ 9	Good Middling	12⅛ @ 12½
Good Ordinary	9⅜ @ 10¼	Middling Fair	12¾ @ 13
Low Middling	10⅜ @ 11	Fair	nominal.

COTTON—Arrived since 21st instant, of Louisiana and Mississippi 4297 bales, Tennessee and North Alabama 3394, Arkansas 209, Mobile 163, Florida 107, Texas 641; together 8811 bales. Cleared since the same date, 39,199 bales. Stock in presses and on shipboard not cleared on the 25th inst. 234,757 bales.

The receipts at this port since 1st September (exclusive of the arrivals from Mobile, Florida, and Texas) are 1,507,906 bales, against 1,428,683 bales to same date last year; and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year is 56,842 bales. In the exports from the United States to foreign countries as compared with the same dates last year, there is an increase to Great Britain of 192,313 bales, and a decrease to France of 16,920 bales, and to other foreign ports of 54,902 bales.

SUGAR—Louisiana—The three days sales sum up 1000 hhds, at rates within the following quotations:

Inferior and Refining	3½ @ 4
Common to Good Common	4¼ @ 5
Fair to Fully Fair	5⅜ @ 6¾
Prime	6¾ @ 7
Choice	7⅛ @ 8
Centrifugal and Clarified	6 @ 6½

Arrived since the 21st 736 hhds 97 tierces and bbls—cleared 11 hhds 88 bbls.

MOLASSES—The market has been heavy at a further decline of about 1 cent ₱ gallon since last report. The sales of the three days barely amount to 1200 bbls, the range of prices being about as follows: Inferior and Fermenting to Good 24 @ 27, Prime to Choice 28 @ 30c in bbls; half-barrels 31 @ 32c ₱ gallon for Fermenting to Choice. Refinery rebolled 30 @ 31c in bbls. and 32 @ 34 in half-barrels. Arrived since the 21st 1201 bbls—cleared 164 bbls.

MONETARY AND FINANCIAL.

The Picayune of yesterday morning says:

The market to-day has again presented a quiet appearance. At an early hour the Africa's accounts from Europe to the 15th inst. were reported, with intelligence of an unchanged Cotton market in Liverpool, and week's sales of 57,000 bales, including 12,000 on speculation and 4000 for export. At Havre the week's business had been large amounting to 16,000 bales. Trade in the manufacturing districts is represented as satisfactory, and spinners were profitably employed. This, coupled with the steadiness of prices, is an essentially good feature, and furnishes the assurance that consumption is likely to progress on the same enormous scale as at present.

Our own market was not influenced by the news. It continues tame and spiritless. Still, the amount daily taken off is considerable, and the stock will soon show a heavy reduction.

Money matters progress as before noticed. There is an active demand for prime paper, especially for that maturing in fall, but the supply is inadequate. Some long dated signatures were passed at 10. Names due in October are taken at 8, in November at 8½ @ 9, and in December at 9 @ 9½.

The transactions in Stocks are very meagre, and none of any moment have come to our notice.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	150 50
Canal Bank	122@ —
Citizens' Bank	174@ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	98@ —
Bank of New Orleans	98@ 99
Southern Bank	100
Crescent City Bank	97@ 98
Bank of America	95@ —
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	126@127
Carrollton Railroad	75 nominal
Pontchartrain Railroad	68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	6¼@ 7
Jackson Railroad, 25 paid	5½@ 6
City Consolidated Bonds	83@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₱ cent Bonds	72@ 75

SPECIE.

American Gold	par @ — ₱ cent premium
California Gold	$17 00 @ 17 50 ₱ oz
American Silver, old issue	1 @ 1½ ₱ cent prem
American Silver, new issue	1½ @ 2½ ₱ ct discount
Mexican Dollars	3 @ 3½ ₱ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 25 @ 16 50
Patriot Doubloons	$15 30 @ 15 60
United States Treasury Notes	¼ @ 1 ₱ ct discount

INCORRIENT BANK NOTES.

Missouri	1 @2 ₱ cent discount
Indiana State Bank	1 @2 ₱ cent discount
Ohio	1 @2 ₱ cent discount
Other Banks, Ohio and Indiana	2½@5 ₱ cent discount
Kentucky	½ @1 ₱ cent discount
Illinois	3 @5 ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at	5 cent discount
Aberdeen	3 @5 ₱ cent discount
Georgia and South Carolina	1 @2 ₱ cent discount
North Carolina	2 @3 ₱ cent discount
Virginia	1½@2½ ₱ cent discount
Alabama State	2 @3 ₱ cent discount
Texas	½ @1 ₱ cent discount
Tennessee	1½@2½ ₱ cent discount
Mobile	par@½ ₱ cent discount
Tennessee Free Banks	5 @10 ₱ cent discount
Central Bank, Montgomery	1 @2 ₱ cent discount
Commercial Bank, Selma	5 @7 ₱ cent discount
Northern Bank, Huntsville	8 @10 ₱ cent discount
Northern Bank Mississippi	40@50 ₱ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₱ acre—$1 00
Land Warrants, 80 acres	₱ acre—80c
Land Warrants, 120 acres	₱ acre—75c
Land Warrants, 160 acres	₱ acre—85c

JAMES W. FEE & Co.,

GROCERS, No. 99 CAMP ST., NEW ORLEANS.

apr 17 1y.

MADNESS, IDIOCY, CONVULSIONS, and a long train of other horrible diseases are the frequent consequences of permitting worms to generate and multiply, without check in the intestines and stomach. Such neglect is as inexcusable as it is dangerous; inasmuch as Winer's Canadian Vermifuge, without confinement to the house or trouble to the sufferer, will cure the disease in a few days, and at the same time improve the condition of the digestive organs, purify the blood, and regulate all the secretions.

Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Charles st.

The Wonderful Success of Dr. Hostetter's Celebrated and unrivalled *STOMACH BITTERS*, from the time of its introduction to the public, proves conclusively its manifest superiority over any other preparation of the kind now manufactured. Its action on the digestive organs is of the most pleasing character; removing all diseases or morbidity, and giving the system a sound and healthy tone in cases of Dyspepsia, loss of appetite, general mental or physical debility, Nightsweats, Fevers, Dryness of the Skin, or in the Eyes, Pimples or Blotches in the face, Inflammation of the Blood, Melancholy or Depression of Spirits, Diseases arising from the use of Mercury, Fever and Ague, Dysentery, Bloody Flux, Constipation of the bowels, Diseases arising from the use of Mercury, Pain in the Bones, Debility, Nervousness, Gravel, Impure Blood, Female Complaints, Cholic, Gout, Liver Complaint, and Fever and Ague of the Liver. It will also cure diseases of the Bladder and Kidneys, Incontinence of Urine, Stranguary, Diabetes, and Weakness of the Womb or Bladder, &c.

THERE IS NO MEDICINE

This Cordial will never fail to cure any of the above diseases when taken as per directions on each bottle, in any climate.

OVER HALF A MILLION OF BOTTLES

have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who, then, will suffer from Piles, Loss or debility when *McLean's Strengthening Cordial* will cure you?

TO THE LADIES.

Do you wish to be healthy and strong? If so, use McLean's Strengthening Cordial. It will strengthen and invigorate your whole system, causing a healthy and pure circulation of blood through every nerve, vein, and the rich, rosy bloom of health to mount to your cheeks.

EVERY BOTTLE IS WARRANTED to give satisfaction, or money refunded.

FOR CHILDREN.

We say to parents, if your children are sickly, puny, or troubled with complaints prevalent among children, give them a small dose of McLean's Cordial, and it will make them healthy, fat and rosy. Delay not a moment. Try it and you will be convinced.

IT IS DELICIOUS TO TAKE.

EVERY COUNTRY MERCHANT

should not leave the city until he has procured a supply of McLean's Strengthening Cordial. It sells rapidly, because it is good, and a liberal discount will be made to those who buy to sell again.

CAUTION—Beware of druggists or dealers who may try to palm upon you some Bitter or Sarsaparilla trash, which they may recommend as saying it is just as good. Avoid such men. Ask for McLean's Strengthening Cordial, and take nothing else. It is the only one that will purify the blood thoroughly, and at the same time strengthen the system.

One table spoonful taken every morning fasting is a sure preventive for Cholera, Chills and Fever, Yellow Fever, and every other infectious disease.

Price only $1 per bottle, or six bottles for $5.

J. H. McLEAN & Co.,
Proprietors,
No. 69 Gravier st., New Orleans.

Also, at McLean's Depot, corner Third and Pine streets, St. Louis, Mo.

Principal depot corner Third and Pine streets, St. Louis, Mo.

McLEAN'S VOLCANIC OIL LINIMENT.

THE BEST LINIMENT IN THE WORLD FOR MAN OR BEAST.

ANOTHER REMARKABLE CURE

Performed by McLean's Volcanic Oil Liniment.

Thomas Ford, a blacksmith, living near Cass st., had a horrible running sore on his foot. He used Salves, etc., but could do it no good. He was unable to work at his trade again, because he could not put his foot to the ground. He procured a bottle of McLean's Liniment, and by one small bottle of McLean's Liniment he is now perfectly cured.

Rheumatism, paralysis, neuralgia, bruises, lameness, pains or aches or muscles, swellings, sore throat, sore eyes, sore nipples, fresh cuts, sores, burns, scalds, pains, etc., yield to the influence of this wonderful Liniment.

For Horses and Cattle it is an infallible remedy for galls, scratches, cracked heels, wounds, sprains, swellings, stiffness, bruises, swellings, wounds, pains, etc. Many valuable horses and cattle which animals are liable to from the above causes which animals are liable to from the above causes which animals are liable to from the above causes

OBITUARIES.

...G. Thompson, the ... her fifth year, on the ... a glorious immortality. ... been an humble follower of the ... object of her life was to serve ... Christian virtues in the hearts of ... hearted, genial nature cre... atmosphere that was pecu... young. I never met with any one ... who surpassed, her in this respect. ... lovely and attractive, and com... dially, drew many loving hearts around ... surrounded her either in tender ... friends. ... come to meet with sister ... She was then in the vigor of ... attachment for her, at that time; ... served to augment my friendship ... She is gone from our material ... spirit has left a delightful per... ous pass away: "She being dead yet ... upon our hearts and her loving ... still, and many times will we long ... I looked in deep sadness ... ing into the depths of her ... heart and audible sobs of ... deeper sympathy. O! how ... revered by death's sickle, who ... the same narrow ... lead, through the joys and sor... of a spiritual and temporal na... still with pleasure, the Christ... Mr. Lemuel Ward will revere her me... mother who early and late fostered such ... as he possessed, and will feel an sorra... for his orphan daughters, who ... native claims upon our Church, ... parent whom God has ... wind to His thorn lambs; ... believes is, that God will ... Her last words were "Heaven, ... we feel the earnest testimony that ... bright and glorious, and that her spirit ... angel, pinions to the charmed circle of her ... Let us look away from the fleeting joys of ... pleasures of God's right hand, where ... will be no more, and where we shall ... for all our bitter tears and bereavements. ... should we want fear to die. ... from worms, we mortals are, ... gate to endless joy. ... are dead to sister there." E. J.

...Advocate please copy.

...on the 15th inst., at his ... Warren county, Mi., at 6 o'clock in the ... Dorsey, aged 47 years, 2 months and ... being a member of the M. E. ... a member of the order of Odd ... preached his funeral on the ... where he had held his membership, ... removed from the Church ... flows to Antioch, where they ... until called forth by the trump of God ... sick for a short time, suffered much ... leaving a widow and three children, ... and many friends to mourn their loss; but ... they Ones have no hope. He was a ... of our Church and a worthy member ... fellows, an honest, industrious, pray... husband and father and master. May ... sanctified dispensation of his providence ... good of the bereaved widow and the weeping ... children, and to all the relatives and friends, and ... to meet around his throne, ... where sickness, sorrow, pain and death ... shall not be heard nor feared no more."

P. B. GREEN.

Mobile, May 18, 1858.

DIED—In Pattersonville, May 6th, of scarlet fever, AMANDA KATE MUGGAH, aged 15 months, youngest child of Capt. D. R. and Catharine Muggah. Like the rosebud which opens its petals to the morning sun, so this loved one smiled for awhile at the joyous scenes of life's morning, and then passed to the bright home of the angels of God. The parents bow in submission to the will of Him, who said, "Suffer little children to come unto me and forbid them not."

A FRIEND.

CHILDREN'S COLUMN.

Edited by Mary.

"DON-T FORGET."

"Don't forget to have Gertie say her prayers, Nellie?"

"No, mother," said Nellie; and taking her youngest sister by the hand, she led her away to her little room to assist her in retiring for the night. I watched them as they closed the door; and it seemed to me that I would give almost anything if I could go along with them. I thought I would like to see little Gertie, who was scarcely four years of age, as she kneeled by her bedside, at her Savior's feet, and repeated before him her evening prayer. Such a little child talking with her blessed Savior would to me have been a scene of the very deepest interest.

There were many things connected with this circumstance which enlisted my attention.

The mother's solicitude. It was not a matter of indifference with her whether or not her child should say her prayers; but she enjoined upon her elder sister *not to forget it.* She seemed to shrink from allowing even one so young to go to rest without first committing herself to the guardianship of her Savior. That might have been the last sleep her darling daughter should take upon earth; but, if so—if at midnight Gertie should have been called away from her earthly home—how would that mother have rejoiced in the thought that she went to sleep with her infant prayer upon her lips! And with what comfort could she have believed that another *angel—her own Gertrude*—was added to the great number who throng the plains of Paradise!

But *Gertie's* age also interested me. Such a little child going in prayer to her Savior! And yet was she too young to pray? I know she was not too young to die: but could she say anything that would reach the Savior's ear? May even little children cherish hopes of heaven? Ah, *yes!* Jesus loved just such, and he has declared that of them, 'is the kingdom of heaven.' And he is no more regardful of the kings and princes of the earth than of the smallest children in the Sunday-school.

But I had *other thoughts* than these. I thought how many mothers there are—many of them professed Christians, too—who never teach their children to pray, and who even dare to let them close their eyes in sleep without first committing them to a Savior's love. I thought also, how many children there are scattered all over our country who have no pious parents to warn them from sin and teach them the path to heaven. But, my young readers, let me say to each of you, "*Don't forget to pray.*"

"*Don't forget,*" although you have no pious parent to kneel with you before the throne of grace

"*Don't forget,*" although you have no elder sister to join with you at your bedside in your evening prayer, as Gertrude had.

"*Don't forget,*" for your Savior is watching you with a great deal of interest from that bright and happy land where hereafter there will be a great and joyful meeting of all who love the Lord below.

"Little children will be there,
Who have sought the Lord in prayer,
From every Sabbath-school."

HOW MANY MERCIES IN A YEAR.

I have read of a little boy, very clever at figures, who heard so much about the goodness of God, that he thought he would try to reckon up how many mercies God had given him in that one year. So he took his slate and pencil, and began to set them down.

"Let me see, 365 days 365 mercies. No; surely every hour has been a mercy, by day and by night; that then makes 8769. But I think I should count the minutes—the moments; for God is *always* doing me good. How many moments are in a year? What a vast number! But let me count the greater mercies. There are my dear parents who have been spared to me all the year, two marks for this; health preserved, another; food, another; clothing, another; teachers, books, cheerful companions, and merry play, more still; the Bible! a broad mark for that; Sabbaths, fifty-two. O dear! I cannot reckon; my slate is becoming too full of figures and marks, and yet I keep thinking of more mercies. I must give it up."

And this was just what King David himself was obliged to do. I do not know what he tried to reckon in a way like the little boy's, the thought of God's love to him. But I do know that he felt the task too hard for him; for here, in the 139th Psalm, are the words, "If I should count them, they are more in number than the sand."

Think of them, dear children, more and more; and pray, not only that God's mercies may still come, but that you may be always mindful and thankful, and never forget the Giver while you receive the gift.—*Union Mag.*

THE MOTHER.

Despise not thy mother when she is old.—
Age may wear and waste a mother's beauty,
strength, limbs, senses, and estates; but her
relation as a mother is as the sun when he goes
forth in his might—it is always in the meridian
and knoweth no evening. The person may be
gray headed, but her motherly relation is ever
in its flourish. It may be autumn—yea, winter with a woman, but with the mother, as a
mother, it is always spring. Alas! how little
do we appreciate a mother's tenderness while
living. How heedless are we in youth of all
her anxieties and kindness! But when she is
dead and gone—when the cares and the coldness of the world come withering to our heart
—when we experience how hard it is to find
true sympathy—how few love us for ourselves
—how few will befriend us in misfortune—then
it is that we think of the mother we have lost.

A THOUSAND PRAYERS.

"Who ever offered so many?" You have, during the last year, if you have kept the resolution of the Psalmist: "Evening and morning, and at noon will I pray." A thousand prayers! Have they all been answered? Were they all "the effectual fervent prayer of the righteous," which avails? What reason have you to praise God, who enabled you to offer them?

Has your heart not been right with God, so that in these there has been only the form of prayer?

Perhaps a parent, child, or friend has prayed so many times for you. Will you resist the Spirit of God, and sink unsanctified under the weight of so many prayers?

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
may 29 1y SHREVEPORT, La.

J. O. FUQUA. J. G. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant in the Office day and night. oct 2-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
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MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures
EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
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Two or three bottles are warranted to cure the most desperate case of rheumatism.
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Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a GOD fact. If you have a humor, it has to start. There are no IFS nor ANDS, humor has about reached some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, weary-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
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WILL EFFCTUALLY CURE
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Such as Constipation, Inward Piles, to Fullness or Blood the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
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Mansfield, Feb'y 7. Secretary Board Trustees.

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J. C. BLACKMAN, President.
J. M. THOMASSON, Secretary. jan 23-1y

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T. P. CALLOUETT, S. B., Professor of Modern Languages.
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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

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NEW ORLEANS, SATURDAY JUNE 5, 1858.

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LETTER FROM CHINA.

SHANGHAI, March 3, 1858.

DEAR BRO. McTYEIRE: Time flies and waits for none. Before I am well aware of it the period for my monthly communication is at hand. In health and strength I am again permitted by God to write you. I hope you are not wearied by my brief communications; for it is at all times pleasant and refreshing to me to tell what the Lord is doing in those ends of the earth. The Lord is a jealous God and will, in his own good pleasure, avenge his enemies and regard the earnest petitions of all his people in every land. May we in these times, full of commotion, do as did the apostles, pray the Lord to "increase our faith," that we may come out as gold tried in the fire. And when the Son of Man shall come to raise the dead and to judge the world, may those ransomed by the blood of Jesus, come forth rejoicing, "bringing sheaves" with them, and enter into the rest which the Lord has in store for all who love him and are faithful to the end.

We are still greatly encouraged in our work of labor and love. Many seem to be awakened, but the prejudices of others against all "barbarians" and their religion, is so great and universal, they are thereby prevented, in a great degree, from acknowledging their convictions of the truth. The Chinese are not lovers of the truth, and whatever has a tendency to dispell that darkness by which they are surrounded, they repel as injurious to their best intrests. They love darkness rather than light; but God is able to open their eyes, that they may behold wondrous things out of His law. Let the Church not be discouraged because God does not seem to answer their prayers. Their many petitions are not lost. They have all gone up before God, and when we are least expecting it, He will send back tha ship richly laden, and because of their delay they will be more heavily laden, far surpassing our expectations. And may I not say, in full confidence, that the shower is beginning to fall. Our cry has been, Lord revive thy work in China, the "valley of dry bones;" and lo! He has given us our heart's desire. The refuge of the power of darkness is no longer one of security from "the word of God, which is quick and powerful and sharper than any two edged sword." Light is springing up and gradually dispelling that gross darkness which has enveloped the minds of one-third of the whole world for so many ages. But, according to the correspondent of the *London Times*, the preaching of the gospel of the Savior we so much love will never elevate the Chinese from their degraded condition, but they must first be taaght the arts and sciences. And according to his views, there are but two men in China who are doing the will of God. May God convert the man and make him a Christian.

Canton is now in the hands of the English and French. The viceroy Yeh is now a prisoner of war and is on his way to Calcutta for safe keeping. I send you the face of Yeh as it is, taken by a Chinaman. He does not seem humbled, from all the intelligence we get. He has made his boast of having slain during the last year one hundred thousand men; that is, cut off the heads of that number. Our American men-of-war have gone over to Manila to settle some affair of three years standing. The American Commissioner, Reed, will return from there to Shanghai. He is now in Canton. Last week there came from Canton an embassy of the three treaty powers and Russia to Shanghai, and after remaining a few days, they proceeded in company with the Consuls of this place to Suchow, where they wished to have an interview with the viceroy of this province in order to send a communication through him to the Emperor. The presiding Mandarin of Shanghai being absent, when the representatives of these powers left Shanghai, he returned on the day of their departure and endeavored, by another way, to intercept them and prevent them from going to Suchow, but could not, and when in the neighborhood of the above city, they were requested to remain at a certain village, where the Mandarin would see them, but they refused to see him in no place but in his office. The water gate was shut against them and the American and French Consuls being in advance of the English, the door was lifted off its hinges and they forced to the office of the Mandarin, where they had an interview with him. The result was that the communication would be sent forthwith to the Emperor. The Emperor has heard of the taking of Canton by the English and seems greatly *astonished* that Yeh would permit the "*barbarians*" to come into the "*city of the Rams.*" But contrary to the expectations of every one, instead of making preparation for defending their city from any attack, they were spending the whole time in *burning incense* and making *supplication* to their wooden gods for assistance.

Such are the poor, benighted creatures to whom we have to preach the gospel of our Savior. Do they not need the pity and prayers of every child of God? And should it not urge us to greater diligence to extend the gospel to them, that their ignorance of our Savior and their Savior may not be laid at our door? Ah! and at our very door we have them who are "bought with a price," but who know not the plan of salvation. And shall we withhold it from them? No, never; but may we, taught by the Spirit of God, possess a soul-inspiring, heart-consuming love to Jesus and a world lying in wickedness. May we count no sacrifice too great to extend the kingdom of our Lord and make known his redeeming love to man. My lot has been cast among this heathen people and my constant prayer is to love and be much with God, and that I may at all times have the indwelling of his Holy Spirit. Will the Church remember and hold me up before God in all their petitions, and may "Him who is fairer than the children of men" ever be our intimate companion. How much we need the grace of God, that we may be cleansed from inward sin and made like unto God. May we never cease to cry after holiness of heart, until we are delivered from this body of sin and death. May we not be an ungrateful vine, that when our Savior cometh he may not find us unfraitful. I thank God that he has seen fit to put me in the ministry, for thereby I have seen my need of full and entire consecration to Him, and may He ever assist me to give myself wholly and unreservedly to Him, that I may know the corruption of my own heart. Let the whole Church pray for her Missionaries in China. Your brother in Christ,

W. LAMBUTH.

P. S. I thank you very much for your paper. It comes now quite regularly. It is generally reported within the last two days, that the Emperor of China has been *killed*. As to the truth of it we do not yet know, but will by next mail.

W. L.

Methodist General Conference.

TENTH DAY.

WEDNESDAY, May 12.

Bishop Pierce called the Conference to order; the opening exercises being conducted by A. H. Mitchell.

The journal of yesterday was read and authenticated.

Bishop Early now assumed the chair, and announced the order of reports from committees.

NEW ORLEANS STATION.

L. M. Lee, from the Committee on the Itinerancy, submitted their report (No. 1) on the resolution from the Louisiana Conference, recommending the striking out that part of the Discipline, on page 48, which excepts the city of New Orleans from the appointing duties of the Bishop; recommending its adoption.

The report, under the rules, lies over one day.

DISTRICT APPOINTMENTS.

L. M. Lee, from the same committee, to whom was referred the subject of the formation and size of Districts and Annual Conferences, reported (No. 2) their recommendation of such a modification of sec. 5, Rule 14, on page 52 of the Discipline, as that "no District shall contain more than twelve (instead of fourteen appointments."

The report lies over one day.

MINISTERIAL APPOINTMENTS.

L. M. Lee, from the same committee, to whom had been referred a resolution of inquiry into the propriety of changing the Discipline regarding the limitation and restriction of the Episcopal power of appointment, submitted their report, (No. 3,) embracing a preamble and resolution to the effect that since, by the common law of the Church, the Presiding Elders are regarded as the Advisory Council of the Bishops, and since the Bishops recognize that relation in their late Pastoral Address, it is the judgment of the committee that there is no necessity for any change of the Discipline (on page 47) with reference to the appointment of ministers.

H. A. C. Walker moved a suspension of the rules and the adoption of this report now.

L. M. Lee stated the purport of the amendment of the Discipline which the committee had reported against. In the second answer to the third question, on page 47 of the Discipline, are these words: "To fix the appointments of the preachers for the several Circuits; provided," etc. The amendment was to add, after the word "Circuits," these words: "Stations, Missions and Districts, by and with the advice and consent of the Elders of the Conference."

F. G. FERGUSON—I would be perfectly willing for this, in common with all the reports, to lie over one day, and come up in the regular order of business; but, as it is the purpose of Conference that it shall come up now, I suppose we may be indulged with looking briefly into its merits. For twenty-eight years and better, I have given practical evidence of all due loyalty to the powers that be. I glory, sir, in the well-understood machinery of our Church—the Episcopal prerogatives, the self-sacrificing itinerancy, and all that. But the time may come when such a law as that proposed here to be rejected may be necessary to the protection of what we call the inalienable rights of the Church. The reason of the committee for giving it the go-by seems to be, that, in their opinion, there is nothing in it. Still, the same committee reports a restriction on the Episcopal authority as to the number of appointments in a District, etc. But they say, the Presiding Elders are the advisory council of the Bishops, by the common law of the Church. If this be true, I grant that there is no use for the proposed law. But then the binding force of the common law might be denied. Can there be any harm in affirming in our Discipline what you have said here by way of a common law reference? I wish the Conference to look at this question without reference to men. The very best men sometimes err; and, to restrain ourselves from errors, we should have laws.

L. M. Lee explained the views and objects of the Committee. There were two parts in the resolution referred. The first was to add the words "Stations, Missions and Districts." The term "Circuit," as already in the Discipline, the Committee are of opinion, carries along with it all the idea of "Station, Mission," etc., and consequently they did not think it worth while that they should be added. The second part of the resolution was not simply to constitute the Presiding Elders an advisory council of the Bishops, as they are now recognized by the common law of Methodism, and by the Bishops themselves, in their late Pastoral Address; but it proposed to go beyond that, and to insert a law in the Discipline that would effectually tie up the hands of the Episcopacy with reference to every appointment, unless it be made with the advice and consent of the Presiding Elders. The committee did not think proper to bind the Episcopacy in such a manner, but preferred to leave the appointing power where it has always reposed—in the hands of the Bishops; believing that, under the common law of the Church as to this matter, the Bishops do and will advise with the Presiding Elders.

E. E. Wiley moved to lay the matter on the table, which was lost.

W. J. Sasnett moved an indefinite postponement.

W. A. Smith asked if the question was debatable, and said he was opposed to postponement.

Mr. SASNETT—If the motion is to be debated, I withdraw it.

Dr. SMITH—Then the motion is on the adoption of the report. The object of the resolution on which the committee has reported is evidently to put us in a position in which we may not suffer from the errors of the administration. The movers in this matter propose that the administration shall be controlled by the Presiding Elders, as a safe remedy against the evils apprehended. Is this the safe effectual remedy? Will this afford us ready relief? I say not. The relief which we have sought is to be found only in the direct responsibility of the appointing power to the General Conference. We want to provide against injury, not from the legal decisions of the Bishop, but from the party influences and personal considerations which may betray him into an abuse of the appointing power. Your present system is to make the episcopacy directly responsible to this body for the moral aspects and influence of their authority—for the exercise or abuse of their power. Vote down that resolution, and what remedy have you? An injury is done to some good brother in his appointment; can you hold the Presiding Elders accountable? The Presiding Elders are an irresponsible body. Instead of guarding against abuses, this measure throws the door wide open to abuses. I prefer to stand where we have stood from the days of our forefathers, holding the Bishops directly and immediately responsible to the General Conference for the manner of their administration. That is your remedy, your only safe remedy—not in passing a law that an irresponsible body shall control the Bishop.

Bishop Soule desired to hear again what the Bishops said in their Address as to their constitutional advisers.

L. M. Lee read the portion of the Bishops' Address referred to.

H. A. C. Walker moved that the question be now put.

J. B. McFerrin hoped that motion would be withdrawn. He wanted to propose an amendment.

It was withdrawn.

J. B. McFerrin proposed to amend by substituting the words, "common usage," for the words, "common law of the Church."

L. M. Lee said he would accept the amendment, provided none of the committee objected. The committee unanimously assented.

The reading of the whole report was now called for, and it was read.

J. B. McFERRIN—I like the tone and sentiment of my reverend friend from Virginia. If I did not think a large majority would vote for the report as now amended, I should be tempted to make a speech. I do not deem it necessary. I believe we are ready to adopt it unanimously.

The vote being taken, the report was adopted.

BOUNDARIES.

L. Pearce presented Report (No. 6) from the Committee on Boundaries, recommending that the Indian Mission Conference remain undivided, which was adopted.

Also Report (No. 7) recommending that Mount Washington, in Kentucky, be put down as included in the Louisville Conference, which lies on the table under the rule.

VOTE ON THE ALABAMA RESOLUTION.

T. W. Dorman presented Report (No. 1) from the Committee to ascertain the vote of the Annual Conferences on the Alabama and Holston Resolutions, to expunge the general rule on "the buying and selling of men, women, and children, with the intention to enslave them." The vote stands as follows:

	Concurring.	Not Con'g.		Con'g.	Not Con.
Holston	78	4	St. Louis	17	42
Texas	72	0	Tennessee	15	87
Virginia	116	0	Louisiana	48	0
Florida	59	0	W. Virginia	22	12
Missouri	1	46	Alabama	115	0
S. Carolina	94	0	East Texas	53	0
Memphis	64	12	Arkansas	17	16
Mississippi	79	7	Wachita	28	0
Louisville	14	15	Pacific—no action.		
Georgia	135	0	Kansas Mission—no action.		
Kentuky	18	43	Indian Mission—no action.		

Whole number of votes concurring, 1160; being sixty votes over the constitutional majority.

The Chair announced that the report would lie on the table one day, under the rule.

T. W. Dorman moved that it be made the order of the day for to-morrow, at 10 o'clock.

It was announced that E. Hearne, reserve, would take the seat of O. R. Blue till his return.

REVISAL OF DISCIPLINE.

A. L. P. Green presented Report No. 2 of the Committee on Revisals, containing a great number of items, recommending the adoption of sundry proposed amendments of the Discipline, and the rejection of many others.

J. E. Evans moved to lay the subject on the table.

The motion was agreed to.

HYMN AND TUNE-BOOK.

B. M. Drake presented a memorial from the Quarterly Conference of the Vicksburg Station, on the subject of publishing a Hymn and Tune-book similar to the one published at the North, and asked that, without reading, it be referred to the Committee on Books and Periodicals.

It was so referred.

DANVILLE DISTRICT, N. C.

G. E. Carter presented a petition signed by S. H. Turner, similar to those already presented, for the transfer of the Danville District of the North Carolina Conference to the Virginia Conference; which was received without reading, and referred to the Committee on Boundaries.

RETAILING ARDENT SPIRITS.

E. Wadsworth presented a petition from the Quarterly Conference at Selma, Alabama, praying some action on the part of this body to prevent the retailing of ardent spirits by members of the Methodist Church, and asked that it be referred to the Committee on Temperance.

It was so referred.

THE MEMPHIS CHRISTIAN ADVOCATE.

A. R. Winfield presented the report of the Agents of the Memphis, Arkansas, and Wachita Christian Advocate, giving a statement of assets, liabilities, etc., showing that the paper is handsomely paying its way, out of debt, and well-appointed and prepared to do its duty to the world; and recommending the continuance of its editorial management in the hands of Dr. Watson.

On motion of A. Hunter, the report was referred to the Committee on Books and Periodicals.

DENOMINATIONAL EDUCATION.

M. M. Henkle presented a paper, signed by himself, in behalf of the Educational Institute, requesting the General Conference to instruct its Committee on Education to inquire into the propriety of establishing primary schools, for the elementary instruction of the children of our country; which was read, and, on his motion, was referred to the Committee on Education.

W. J. Sasnett, in this connection, presented the following memorial from the Educational Institute on the subject of common-school education by the Church:

WHEREAS, There is a remarkable adaptation in the successive governmental bodies of the Methodist Church to that number and succession of educational agencies necessary to make up a complete and properly adjusted educational system—the General Conference being precisely adapted to the proper institution and government of the University system, the Annual Conferences to the College and High-school system, and the Quarterly Conferences to the Academy or Common-school system; and whereas, steps have already been taken to develop these two higher classes of educational establishments under the control of these two higher ecclesiastical bodies respectively, and it only remains, in order that the system may be made complete, and the subjection of education to the control of the Church entire, that the primary or common-school education of the country should be subject to the management of the Quarterly Conferences; therefore,

Resolved, That we memorialize the General Conference of the Methodist Episcopal Church, South, now in session, to take such action as will enable the Quarterly Conferences to assume the management of primary or common-school education, adopting the following provisions as necessary to realize this object:

1. That each Quarterly Conference consider itself an educational union, charged with the duty of seeing to it that the entire community within its territorial limits is provided with the necessary school facilities.

2. That the members of each Quarterly Conference shall themselves, or by committee, constitute agents, whose duty it shall be, in co-operation with or under the general direction of the preachers, to visit the various destitute neighborhoods, and interest the people in the formation of schools; to seek out teachers for them, furnish advice as to details in respect of suitable sites for school-houses, and for combination and concert; and in every prudent way, under the guidance of Christian benevolence, point out the way and provide the necessary facilities by which they, in the use of their own resources, may establish for themselves such schools as are suitable to their circumstances and wants.

3. That it shall provide, where the circumstances of the circuit or station will justify it, by regular collections, a fund to be used in defraying the salaries of teachers in those neighborhoods which require assistance.

4. That, to awaken interest and stimulate exertion, the Quarterly Conferences may appoint, annually or semi-annually, visitors to these various schools, especially on occasion of their examinations, to allow countenance, and, if deemed proper, to address the people on the claims of education. They may appoint annual celebrations to be held at eligible places, in which all the schools within their respective jurisdictions, either in mass or by representatives, shall be embraced, at which exercises shall be had suitable to the enlistment of the people in the cause of education.

5. That the preachers in charge be requested to preach upon the subject of education, and all their appointments, and use their efforts to enlist the people in this enterprise, and that the presiding elders see that this subject engage the attention of every Quarterly Conference at every one of its regular sessions.

W. J. SASNETT—We propose in this to institute a common school institution. It has been objected to the theory of education by the Church that it is inadequate to meet all the requirements of an educational system; that while it is competent for the Church to provide for college and university education, it is not competent for it to make adequate provision for primary or common school education. We propose a scheme obviating this objection, and demonstrating the practicability of primary denominational education. We do not expect the plan to be adopted at first in all the Quarterly Conferences, but we think there are some places where it will be adopted readily, and that the system will recommend and extend itself.

The object is for the Church to take a new step in this matter. That while heretofore it has been employing itself only in the department of higher education, it should now begin the work of providing for the lower department likewise. The continued success of our higher schools demands this. I move that the memorial be referred to the Committee on Education.

It was so referred.

ANNUAL CONFERENCE MISSIONARIES.

T. W. Dorman submitted a resolution that the Committee on Missions inquire into the expediency of providing a rule whereby each Annual Conference, if necessary, may have a Conference Missionary, who shall travel through the bounds of the Conference, assisting feeble churches, and aiding the cause of Missions. He said: We need something of the kind ourselves, in our Conference. Our missions to the blacks require it. Under such a rule as this we could accomplish much more than we can now. I propose to refer the resolution to the Committee on Missions.

It was so referred.

BOOK AGENTS.

F. E. Pitts submitted the following:

Resolved, That the Committee on Books and Periodicals be instructed to consider and report on the policy of employing experienced business men to take charge of our publishing interests from amongst the laymen.

He said: I desire this resolution to be sent to the Committee, and to state that no man has a higher appreciation of the ability of our present worthy Agents than I have. I have no unkind reflection, none but what is honorable and approving, in reference to Dr. Stevenson and Dr. Owen; but I wish the question of the policy of employing Agents from among laymen to be fully canvassed.

The resolution was adopted and referred accordingly.

SECURITIES OF THE PUBLISHING HOUSE.

E. C. Slater moved the Conference to take up the consideration of Report No. 3 from the Committee on Books and Periodicals, with reference to the securities of the Publishing House.

The motion was agreed to, and the report was read again by the Secretary.

E. C. SLATER—I desire to submit a resolution bearing upon this subject, which is designed to supply a deficiency in the report. The report should have contained a feasible plan for the better security of this property. I submit the following:

Resolved, In view of the unprotected condition of a portion of the Publishing House buildings, thereby endangering the whole, that the Book Agents and Committee be empowered and required to invest, as soon as practicable, a sum not exceeding —— thousand dollars, in such improvements as may be necessary for the security of the Publishing House buildings.

This resolution was signed also by M. J. Blackwell.

C. K. Marshall thought it would not be amiss to give some direction as to the manner of proceeding in this matter, for many things might be done involving great expense. Four years ago, at Columbus, when the proposition was pending to locate the Publishing House here, he remembered that, amongst other things, it was proposed to supply water here gratuitously, so that by turning a single faucet a thousand streams of water could be turned on these premises, which would be an effectual protection from fire. If that pledge had been redeemed, he would naturally suppose that a policy of insurance could be obtained on very reasonable terms. Since we had been pledged $70,000 and the free use of water, it would be ungenerous in us to allow this occasion to pass over without a suitable vote of thanks. But, in fact, when he first looked at that Southern Publishing House and Book Concern, it reminded him of a forsaken Quaker meeting-house that had left home on a Western expedition in pursuit of manifest destiny, and had been arrested in the city of Nashville on a telegraphic writ. He should never have taken that exterior, for the great Southern Publishing House. But still, he would not be numbered amongst those despising the day of small things; therefore he hoped the resolution would pass, after being so amended as to give some direction as to the manner in which this money should be expended. A tin roof and cast-iron doors would perhaps be a sufficient improvement for the security desired.

J. B. McFerrin, after a pleasant response, in kind, to C. K. Marshall's notice of the appearance of the Publishing House, etc., said: It is true, the House makes a bad show in front, but the rear buildings would compare favorably with those of any Publishing House in the United States. Good judges, and business men in this line, have been here from New York, Boston, New Orleans, Vicksburg, and elsewhere; and, after passing through this establishment, they have pronounced it altogether superior in its appointments to any Publishing House in the United States. From its position with reference to other buildings, it is perhaps more free from exposure to fire than it could be in any other location. All the boiler-fires are outside of the main building. All the rear buildings are new, and covered with tin. The greatest mistake in their construction was, that they did not put iron frames into the windows next the hotel. Still, I think myself it is in danger of fire, and that this ought to be remedied. We have frequently debated the question of pulling down and rebuilding certain portions; but the General Conference restricted us to $75,000 for grounds and buildings, and we lacked the means. At the proper time, sir, I shall have a good deal to say to the Conference about their interests in Nashville, about outside influences, expenditures, and liabilities that have hindered and hampered us. With reference to the pledges for the location of the Publishing House in Nashville, alleged to have been given at the last General Conference, at Columbus, I can say but little. I was not there, and know little about it. I make no speech and cast no vote in Conference for Nashville, though I should most certainly have done both if I had been there. I heard of no pledge. I did hear of a memorial asking for the location here. That memorial proposed no amount of money by way of donation—not a single dollar. But it did say, that if Conference should see proper to locate the Publishing House in Nashville, the signers would do clever things; but no amount of money was specified. There was in the memorial an offer on the part of the corporate authorities of the city of Nashville to free the institution from city or corporation tax. They have redeemed that pledge, and it deserves to be regarded as a very handsome compliment to the Church; for in these times of extravagant expenditures for public works of improvement, our taxes are enormous.—There was an impression also that water was to be furnished the institution free of charge, but the Common Council did not so understand it. Still, they exempted the establishment from the water-tax one year—since that time they have it to pay. In regard to the Nashville contribution, it is proper, perhaps, to say further, that when the last General Conference adjourned and the location was made, a number of citizens of Nashville, not members of the Church, called a public meeting and got up a subscription as a kind of thank-offering for what the Conference had done. At that meeting the subject was set forth by several speakers, and a contribution of something over $20,000 was put upon paper, subject to the call of the Agents. A large proportion of this has been paid. A part of it was subscribed on the condition that the Agents should build a handsome front.—This is the whole matter, I believe. With regard to the report, the Committee merely presented the facts, and in so doing considered that they fulfilled their whole duty to the Conference.

C. K. MARSHALL—Is there enough of the unpaid subscription still collectable to do what is contemplated in the resolution—render the buildings fire-proof? Is there enough to put up the front?

J. B. McFERRIN—I do not think there is sufficient to put up the front. The subscription has been very well paid. The amount subscribed conditionally is reserved, and will not be paid unless we build a new front, and we have not now enough to do that.

The CHAIR (to E. C. Slater)—How do you propose to apply the resolution?

E. C. SLATER—As an amendment to the report of the committee.

A. L. P. Green, responding to G. W. D. Harris said: There was no specific pledge made at the General Conference by any delegate from Tennessee, but a pledge was embraced in a communication sent to the Conference by the people of Nashville. It ran thus: "We will do as much for the Book Concern, if located in Nashville, as any other city will do for any other location." I never named a specific sum, nor heard any other Tennesseean name one. I think, also, that we have done as much as any other city would have done; and if you will put me to the proof, I will show it.

G. W. D. HARRIS—I did not say Dr. Green pledged $75,000; but I said Memphis would, and Dr. Green said Nashville would do as much.

W. A. Smith, amongst other things, said: I was not satisfied with the manner of debating this question four years ago, and I am not now. We want facts. Nothing short of facts will satisfy the Conference in its efforts to push forward this great work. Amusing speeches for the Book Concern, or against the Book Concern, may do very well for the moment; but it is altogether too grave a subject to be passed off in this way. I look upon it as the duty of the committee to satisfy this Conference that the location of this Book Concern was wisely made; that it promises to be successful to such a degree as to justify every part of the Southern Church is rallying around it. The ground was taken four years ago, and the same ground is occupied now; that no place will do for a Publishing House of this kind but a great commercial centre; and it was urged on that occasion that Nashville was such a centre. Let them now look to the facts. Many are of opinion that Nashville is not a great commercial centre, and never can be. I affirm nothing now myself; but I want the committee to investigate the subject, and furnish such facts as may satisfy us, so that we may go out and unite the Church in this great work; and they must give me that satisfaction before I can vote away one dollar of the public money here. If it be true that Nashville is not a great commercial centre, it is no place for this Book Concern. How are exchanges here? Are they in favor of or against Nashville? That is one great question. What are your facilities here for sending out books? I am told that the port of shipping for Nashville is a village twelve miles below the mouth of this Cumberland river; that that village (Paducah) is the shipping-port in point of fact for Nashville by water, and that Memphis is her shipping-port by railroad. Is this so? I want information on this point; and until I can have it, I am at sea on this question. Then for the freights: I am told that it costs 3½ per cent. to get books to Charleston, and from 6 to 7½ per cent. to get books to any part of Virginia. Again, is it true that you have not facilities for manufacturing paper here? that you have to go to New York for the paper you employ in the publication of your books? Again, is it true that you cannot get the stereotyping and the daily work done here upon as favorable terms as in other cities? I do not affirm those things, but ask if they are true. These questions must be met, sir, and favorably met, before this location can be confirmed, and prosper as it ought to prosper.

J. B. McFerrin said the Committee had not yet submitted their report. There were two points to the question: 1st. Whether we should have a Publishing House or not; and 2d. If so, where it should be located.

D. R. McAnally moved that the matter lie on the table for the present.

O. K. Marshall explained. He did not wish the brethren to infer from his remarks that he entertained any idea of removing the Publishing House from Nashville. He only wanted to relieve the minds of those who desired information on the points referred to.

A. L. P. GREEN—At the General Conference four years ago, I was of the impression that the water was embraced in the grant of privilege. I was mistaken. I wish to say a word concerning the advantages gained by the present location of the concern. The house we occupy on the bluff was built for a different purpose—a sugar drinery, and intended to be filled with hogsheads of sugar. Therefore it was constructed in a very strong and substantial manner. The original cost was not less than $68,000; but it cost us no more than could have been got for the ground alone. The buildings in any Southern city would cost you $100,000; and you got that for nothing; we simply paid the cost of the ground; and the ground is now worth a hundred per cent. more than when we purchased it. Keep that in mind.—The speaker proceeded to give some account of the expenditures for improvements, etc., for which we have not room.

J. B. McFerrin was willing to see the report laid on the table for the present. We always intended to report to this body, at the proper time, the condition and prospects of the establishment. If the Conference wished to go into the investigation of all the points suggested by Dr. Smith, the committee were ready for it.

F. A. Owen did not intend to perpetrate a speech: only rose to vindicate himself and his colleague from any supposed delinquency in the protection of your interest. When we commenced, we were prepared to effect an insurance at some $25,000 or $30,000. At the end of the term, the office declined to take any further risk on the Publishing House. We could not get the property insured. We have not wilfully neglected that interest: we have done the best we could. We have kept a faithful watchman in the manufacturing part of the house; a cautious and vigilant young man lodges in the front part. We are perfectly willing you should make any inquiries; only give us time to deliberate so as to give you a proper answer. One important point should be borne in mind: locate where you will, the location will materially affect us; but the influence of the location is nothing at all in comparison with the want of sympathy, interest, and patronage.

Levi Pearce moved that the report be referred back to the committee, together with the proposed amendments; which was carried.

J. H. Linn offered the following:

Resolved, That the Committee on Books and Periodicals be and they are hereby instructed to inquire into the facilities for transportation, and all other things connected with the publication and sale of our books.

Bishop Andrew did not think this a proper subject for investigation now. It would destroy public confidence. But he would suggest an important item or two to the Conference.—The Bishops had much to do in making a distribution of the Episcopal work for the next four years. It was important that they should know, at the earliest convenient time, whether the Conference were going to give them any aid, and how much; also, the number and the boundaries of the Conferences should be settled, and the great questions pending in regard to missions; and there were certain matters which it would be necessary to settle as soon as possible, for the peace and comfort of brethren—certain elections to be made, which he hoped would be attended to at an early day.

E. M. Marvin was glad to hear the remarks of the Bishop. Four years ago he voted for another locality for the Publishing House. The Agents had labored under great embarrassment. Perhaps we had expected too much—found fault unjustly. If the publishing interests were to be disturbed every four years, as the Bishop had said, we should lose public confidence. The speaker disavowed any dissatisfaction with the management of affairs at Nashville. He believed in his heart that the Agents had done their best in the circumstances.

J. H. Linn made a similar disclaimer. Still, he said, there had been dissatisfaction, and that very general. The committee ought to make a full showing to the Conference. This was all he wanted. Then confidence would be inspired, and we should rally to the support of the Publishing House.

Levi Pearce moved to amend the resolution by striking out all that related to location; which was accepted by the mover; and the resolution, as amended, was adopted.

H. H. Montgomery proposed two resolutions calling for alterations in the Discipline; which were referred to the Committee on Revisals.

H. N. McTyeire offered the following preamble and resolution, which, at the wish of the mover, were laid on the table for the present, for consideration of the General Conference:

WHEREAS, The distribution of the General Superintendents throughout the territory of the Church is desirable; and whereas, it is important to the character and efficiency of the Episcopal office that it be filled by men chosen for their qualifications without respect to their localities; therefore,

Resolved, That the Bishop or Bishops hereafter to be chosen, shall be required to fix their domicil at such place or places as the General Conference may direct.

W. W. Bennett, W. Hicks, J. Atkins offered a resolution proposing to strike out "and want nothing," and substitute, "and attend faithfully to all their duties," in sec. 8, page 55, of Discipline; which was read and laid on the table, according to rule.

D. S. Doggett and G. W. Langhorne offered the following resolution, which was read and referred to the committee on Revisals:

Resolved, That the last clause of paragraph 6, section 3, chapter 2, of our Discipline, be either stricken out or rendered more definite in its signification.

Appointments were made, and the Conference adjourned, with benediction from the Chair.

TO AVOID SNEEZING.—It is *not* a superstitious notion that sneezing may be an indication of having caught a cold. The wise take it as a premonition to avoid encroaching upon a constitution at present sound; they shut every door, close every window, and even stop every crack through which the air may ooze. Sneezing is the effect of a convulsion of the diaphragm, or muscle separating the chest from the abdomen. The sudden check of the uniform condition of the respirating apparatus brings on sneezing. Therefore, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will effectually arrest the sneeze.—*Scientific American.*

DIOGENES having been asked, "What is that beast the bite of which is most dangerous?" replied, "Of wild beasts the bite of a slanderer; and of tame beasts that of the flatterer."

What we offer to God for his glory, and in token of our gratitude to him, will be made by the grace of God to turn to our own comfort and satisfaction.

Never open the door to a little vice, lest a greater one should enter.

New Orleans Christian Advocate.

NEW ORLEANS:
SATURDAY, JUNE 6, 1858.

General Conference.—*Changes and Appointments.*—We are informed by telegraph that the General Conference adjourned on Monday night the 31st ult. The next session will be held in Memphis. H. N. McTyeire is editor of the Nashville Advocate, G. C. Gillespie of the New Orleans, is Editor of the Richmond, and J. E. Cummins of the Texas. No other changes in the editorial corps. J. B. McFerrin is Book Agent, A. L. P. Green Financial Secretary, Dr. Schon Missionary Secretary, Rev. Chas. Taylor is elected Sunday-school Agent.

NOTICE OF NEW BOOKS.

Harper's Monthly for June.—This number brings a rich treat—contents varied and [illegible]. H. D. McGinnis, Camp street, New Orleans.

The Three Hours by Kirwan.—This little volume 18mo., 252 pp., is written in the author's best style, chaste, easy, not a little didactic, and a [illegible] economy and family government. Special attention is given to the physical, moral and religious training of the young. The object of the author is to [illegible] upon which a happy home depends. For sale by H. D. McGinnis, 86 Camp street.

[illegible], *History, Romantic Adventures*, [illegible] George Peck, D. D. The author is a well known minister of the Methodist Church. The book is a large 12mo., 480 pages: Harper & Brothers publishers, and in their best style. The [illegible] embellished with some capital illustrations. [illegible] have devoted glowing pages to [illegible] have sung of it. Dr. Peck's work contains much valuable historical matter, and abounds in stirring incident. For sale by H. D. McGinnis, 86 Camp street, New Orleans.

Resolutions of the Christian Advocate.

The Chairman of the Committee of Arrangements have and entertain the members of the Presbyterian Assembly of the Presbyterian Church, assembled in this city, I have the honor to [illegible] you the accompanying resolutions, and beg the favor of their insertion in the excellent paper.

With Christian esteem,

Very truly yours,

B. M. PALMER.

New Orleans, May 31, 1858.

Resolved, That the thanks of the Presbyterian Assembly of the city be tendered to the Christian people of this city for their liberal hospitality in [illegible] delegates to the General Assembly of the Presbyterian Church; and that we, as members, feel under many obligations for so marked a favor.

Resolved, That our thanks be tendered to the [illegible] of other Christian denominations who have opened their houses and with a liberal spirit extended their hospitality. And that it will be our pleasure to reciprocate their favor whenever opportunity may offer.

Resolved, That a copy of the above resolutions, signed by the chairman and secretary, be transmitted to the proprietors of the St. Louis, City, Versuduh, and Mercantile Journals, and also to the Christian Advocate and True Witness for publication.

B. M. PALMER, Ch'n.

T. Sommers, Sec'y.

CHURCH ITEMS.

The [illegible] annual session of the Australasian Wesleyan Methodist Conference commenced its sittings at Hobart Town Tasmania, on Thursday, the [illegible]. Fourteen candidates, having passed theological examination in the [illegible] were received into full connection with the conference. Eight young men, of decided piety, strongly recommended by the various quarterly and district meetings, were received on trial as probationers for the Christian ministry. Three other candidates, duly accredited, from England, made, in all, eleven, who were received into this conference. In connection with the missionary department of the work, two natives of the Friendly Islands were received on trial as assistant missionaries. The increase in the number of Church members in the Australian colonies is 880, and in the [illegible] 2,334. The number on trial for membership throughout the colonies is [illegible], and on the mission station, 8,222. The number of chapels belonging to the connection is [illegible], other preaching places, 683, making a total of 1,360. The regular ministers are assisted by lay agents and [illegible] to the amount of 1,897. The number attending the day and Sunday schools [illegible]. The number enrolled as Church members is 24,449, while the number of attendants at public worship exceeds 146,000.

Seventy converted Romanists have lately joined the German Methodist Church in [illegible].

The present circulation of the Christian Apologist is 8,700, and of the Sunday School Bell nearly 11,000. Both these papers are published in Cincinnati by the Western Book Concern, Dr. Nast, editor.

Rev. Geo. Coles, formerly assistant editor of the Christian Advocate and Journal for a period of [illegible] years, died in New York city Saturday last, at 1 o'clock. His end was great peace. Father Coles, says the Journal, was [illegible] in the work of the itinerancy for [illegible] thirty-two years, and at the time of his death he was [illegible] seven years of age. He was a good man and was beloved by his personal acquaintance. His health had been failing for some time, and he desired to depart and be with Christ.

President Collins writes to the N. Y. Advocate that Dickinson College will this year turn out [illegible] graduates, two of whom will, immediately on graduation, take work in the [illegible] conferences.—*Western Advocate.*

The graves of a noble soul are the May-fresh [illegible] of the wicked are the frosts [illegible] the punishment of wickedness.

Methodist General Conference.

THURSDAY, May 13.

THE GERMAN MISSION.

J. Boring presented report (No. 7) of the committee on Missions, recommending the *German Apologist* as an efficient auxiliary to the missionary work among the Germans, and advising the following appropriation from the missionary fund for its support for the four years to come:

From May, 1858, to May, 1859			$1500
"	1859	" 1860	1200
"	1860	" 1861	1000
"	1861	" 1862	800

The amount to be paid in quarterly instalments. The report was adopted.

ELECTION OF BISHOPS.

A resolution signed A. H. Mitchell and C. D. Oliver was read, setting forth the importance of an early election of Bishops, in order to expedite the business of the Conference, and requesting the committee on Episcopacy to report on that subject as soon as possible.

INSTRUMENTAL MUSIC.

B. M. Drake submitted a resolution (signed also by J. G. Jones) making two verbal changes on the 106th page of the Discipline, and also by adding a new item, to be numbered 11, so as to prescribe that instrumental music shall not be used in public worship. He said: There is a growing tendency in our Church to congregationalism. Nobody can fail to see that many little congregations are selecting their own modes of worship. Some prefer to sit and pray; some stand and pray; some give out the hymn, and others do not; some use instrumental music, and others do not; so that it becomes difficult sometimes for a man to know how to conduct the services. I have myself even found it necessary to give out a programme—tell the people how to conduct Divine service! Now, as a connectional Church, it seems to me we ought to have uniformity. The matter of giving out a hymn, it may be said, is a small matter. But why change a time-honored custom? I have seen our venerable Superintendent more than once completely thrown out by the congregation singing on, when he was attempting to give out the hymn. These innovations are commonly made at the suggestion of choirs, many of whose members are not members of any Church, and may be positively irreligious—a sort of outside pressure, induced perhaps by a desire to conform to the usages of other Churches. This matter of change with reference to instrumental music is of more importance to me than the other propositions which I submit. Some of our smaller churches have already introduced their little melodeon or seraphine or other instrument; and I have known instrumental music to be introduced into our churches without consulting either members or preacher. Mere outsiders, who have undertaken to conduct the singing, have introduced instruments on their own account. It appears to me that the General Conference should speak out distinctly on this subject. I move that the subject lie on the table one day.

C. K. Marshall—I was going to move to amend, by adding a clause to restore the old broad-brimmed hats to the heads of all our preachers.

DRESS AND ORNAMENT.

J. Lusk called up the resolution on dress, laid on the table yesterday.

C. K. Marshall wanted to know whether it would not suit the brother to let that matter lie over, and come up hereafter in connection with the resolution of Dr. Drake about lining the hymns, instrumental music in churches, riding circuits on horseback or in wagons, etc.

The resolution in question recommends the striking out from the Discipline section 8, on page 108, entitled "Of Dress."

Under the force of the previous question, moved by E. Wadsworth, the subject was indefinitely postponed.

Bishop Soule, with reference to the foregoing, said: It is made the duty of the preachers to read the General Rules (with reference to superfluous ornaments) once a quarter in every society, and once a year in every congregation. Has this been done? and may it not be that the neglect on the part of the preachers on this important point in the instructions may have contributed in some degree to the increase in superfluity of ornament in the Church? If this had been carried out faithfully by the preachers, I think there would have been an improved condition of things in respect to this matter. The brother said this section had done no good. I think very differently. At least, sir, fifty years ago it did good. The Methodists of that day were a simple people under the observance of their rules. They knew each other everywhere they met. They came out from the world, sir—they were separated from the world.

RESIDENCE OF BISHOPS.

On motion by H. N. McTyeire, the Conference took up the consideration of his resolution requiring the Bishops hereafter to be elected to fix their domicils in such places as the General Conference may direct.

The proposition was read.

H. N. McTyeire did not know that Conference would elect a Bishop at this time—rather thought they would not; but if the resolution were passed, it ought to be done before going into the election.

B. M. Drake—It seemed the veriest absurdity for the General Conference to say where the Bishops should live, when the Bishops were the acknowledged General Superintendents.

On motion of F. E. Pitts, the proposition was laid on the table.

C. F. Deems submitted a resolution relative to two verbal alterations in the Discipline, on page 53, five lines from the bottom; which was referred to the committee on Revisals.

THE NEW ORLEANS EXCEPTION.

On motion by J. A. Ivey, the Conference now took up the consideration of the report (No. 1) of the committee on the Itinerancy, recommending the removal of that clause on page 48 of the Discipline which makes the city of New Orleans an exception to the itinerant system.

J. H. Linn moved the adoption of the resolution reported.

H. N. McTyeire hoped some reason would be assigned for this change, and rather gave his voice against it.

L. M. Lee—The answer is a brief one on the part of the committee on the Itinerancy. The recommendation of this change came as the unanimous request of the Louisiana Conference. No further reason, I believe, was laid before the committee. The brethren of that Conference thought it desirable, and we accorded it.

A Voice—The reason for the exception had ceased to exist.

L. M. Lee—That was the ground on which the Conference asked its removal.

R. J. Harp—I am sorry any opposition should exist in the mind of my colleague, (McTyeire,) or of any of the brethren, to the passage of this report. This resolution was brought before the Louisiana Conference by two ministers who were last year and are the present year residing in New Orleans. The body voted for it almost unanimously. I believe there were but five votes in the negative. So you see, sir, there must have been strong reasons for striking out this restriction. In the first place, we regard New Orleans, in respect to the epidemic of the yellow fever, as no more deserving an exception to this law than any town in our Conference or in any other Conference along the Mississippi river. Many would prefer risking the chances in New Orleans, from the fact that the mortality is not so great there as in the country, where they are destitute of experienced nurses. The increased facilities of travel is another reason why this exception should be removed. But the fact that its existence has injured the commercial interests of New Orleans is another very important reason. The idea that Methodist preachers are afraid to go there has made a most unjust and injurious impression against the character of our city for health. Then I submit, as a fourth reason for the removal of this exception, that its continuance is calculated to injure our itinerant system, which is so justly regarded as the life of Methodism. It is a hardship to be appointed to New Orleans. The best appointments are in the country; etc.

S. J. Davies said that the Louisiana Conference, from its commencement, had opposed this exception. They applied to the General Conference to rescind it, at their very first session, and it had been a standing request of theirs in this body ever since. He was sorry to see Brother McTyeire oppose it. It was the eloquence of that brother which defeated the proposition before the last General Conference; but should the voice of one man outweigh that of the entire Louisiana delegation, and that of the Annual Conference at large?

B. M. Drake—He was the author of the original resolution which made this restriction.—He submitted it to the General Conference at Pittsburg; but he had long since been convinced that is was wrong. The reason for it had ceased to exist, and he should have long ago moved to rescind it, if it had not seemed to involve a personal matter. He should not now have made the motion, but for the fact that, to be consistent in forming such exceptions, we would have to make the exception the rule.

W. A. Smith—I think this measure was brought up by Brother Drake and his honored friend (Winans) in 1832. I should like to hear from Brother Drake, or some one, what was the condition of Methodism in New Orleans before that time, and what has been its success since. How has this exception operated? That is what I want to know. If the exception has worked well, worked to the advancement of Methodism in New Orleans, and put it upon a better footing there, then it is presumable that it will continue to work well; and I see no reason for changing it. My vote will turn upon the information I get upon these points.

R. J. Harp first said to Dr. Drake, that there was no party considerstion in this matter.—The Louisiana Conference was a unit upon it. In reply to the inquiries of Dr. Smith, he alleged that the Moreau Street Church in the city of New Orleans had not come under this exception as to itinerant appointments, and that, all things considered, it was, perhaps, the most flourishing Methodist church in the city. It was a difficult question to answer, but those living there, and having the best right to make up a verdict, had decided that the cause of Methodism has not prospered in New Orleans as it would have done if the itinerant appointments had been subject to change as in other places.

J. E. Evans moved the previous question, but withdrew it for—

H. N. McTyeire—No pastor of the churches in New Orleans is here who was a pastor there before the election of delegates to this General Conference. I was glad of the appointment of Brother Harp, but his appointment to the city, as a pastor, was subsequent to the passage of the Louisiana resolution. In the absence of the New Orleans pastors, it devolves on me to make, on this subject, some showing. If Dr. Drake had moved to strike out this exception while that city was in the Mississippi Conference, then I and others should never have been in New Orleans. Then he had interest in and some influence over the appointments, and his present course would have been less open to invidious exception.

I doubt much whether the last vote of the Louisiana Conference on this question will have the full effect here it would have had, since Brother Davies has stated that long since, when the exception was acknowledged to be necessary, the Conference requested the Bishops to disregard it. Tradition says, in this connection, that the venerable Bishop Soule replied: "You may pass your resolution, but I will not regard it in the appointments."

I believe, honestly, that a great interest is at stake there in New Orleans, and this Conference now decides it. Pass this resolution, and what has been done there, for Methodism and by Methodism, will begin to wane, unless the Lord changes the circumstances and latitude of the place. When Bishop Paine, under the protection of the exception sought now to be rescinded, began the policy of appointments that now obtains in New Orleans, (about the year 1848,) we had only one large church in that city for the white congregations—the old Poydras Street Church, and that $10,000 in debt. We have now three large brick churches instead, and not a debt on all of them together equal to that on the old church in 1848; and have built four or five chapels besides, and filled them. True, one of our churches, which has changed pastors often, is flourishing, and for this reason in part: Methodism in New Orleans is one, and the other churches rallied to the help of this, and aided in build up the Moreau street Church. Being there, I know how that work progressed. And even this church was gathered and established by the labors of a faithful pastor resident for several years consecutively.

I dislike to differ with my colleagues and Conference, but did not and will not dodge this question; and was pretty sure, when speaking as I now am speaking, in my own Conference a few months ago, that you would never see my face in the flesh in this General Conference; and I am barely here. Having ventured more for our Church in New Orleans, it was a small thing to venture my seat, even in this body, in sustaining the rule under which our only success there has been achieved.

Pass the resolution before you; chop out men seasoned to epidemics and tried in the work, and bring in fresh ones, every year or two; and when you read in the papers that they have died, or ingloriously fled before the scourge; when the reproach again goes over the land that none but the Catholic clergy are staying by the stricken people, remember to whom and to what such things are attributable. Your ministers now there, under protection of this exception, have ever saved you from that reproach.

Pass this resolution, and when you find that your work is waning—that the ground gained with much difficulty and much cost in the chief metropolis of the South is lost—I hope you will be willing to bear the responsibility; I shall not be responsible; my brethren there will not be responsible. My colleagues doubtless say what they think true, that our Church in the city has not succeeded in proportion with the rest of the Conference; and that the success under this exceptive rule has not been so great as it would have been without it; though one of them has not been stationed there in ten years, and the other has just come. They are wiser than I; but I differ on both points.

I love my Conference, and am as loyal to all its true interests as my colleagues. Let the reporter put that down; for I expect to have to answer for this day's work when I "go down to Jerusalem." I am not afraid of any consequences it may bring upon me. I cannot labor in a cause with my brethren and gratefully see it rise, and the Church built up, and then silently see a measure pass that I believe will hinder and set it back. No mere matter of etiquette and Conference instructions bind me to this, especially when my opinions were freely uttered before my election as a delegate.

My Conference can instruct me to vote for it, and I am going to vote for it. I shall get up, sir, but I shall carry a ton with me when I rise. Perhaps I ought to vote with my colleagues, under these instructions, but they cannot instruct me to think. But don't be misled by my getting up to vote—sit still, any number of you. (Laughter.)

The merits of this question are old and well known. Our population is shifting—a city of strangers. It is peculiar in this. Unless a pastor stays longer than two years, he gathers little influence, makes few acquaintances among such floating people. Few fit and useful will incur the risk of epidemic for such brief services. Yellow fever in other cities is the exception: in New Orleans it is the rule, and *not* to have it is the exception. The rule as it now stands and has stood for twenty years is merciful to preachers and people. They still need it. Has it not worked well? Have the bishops abused the power granted them of continuing a pastor longer than two years in one charge if they deem it expedient?

With the Louisiana Conference I am identified, and expect ever to be. I prefer membership and labor there to any other; but I regret this resolution has come up. The people must concerned ask no change, and others are nothing wronged if change is not made. Let well enough alone. Too much is at stake for experiment. The Bishops may be safely trusted with the discretion which the Discipline allows them in this instance of continuing a pastor in one charge longer than two years. They are not obliged to continue them, but have often made removals as the good of the work there and elsewhere required. By and by the time may come, I hope soon, when the Methodists of New Orleans will be able to do without this rule, and enjoy the full benefits of itineracy with others. They will not be slow to perceive it and to let you know it—for they are as good Methodists as any I have seen anywhere, and as loyal.

Appointments were then read, and Conference adjourned.

Benediction by Bishop Kavanaugh.

FRIDAY, May 14.

Conference opened at the usual hour, Bishop Soule in the chair. J. G. Jones led the devotions of the body. The minutes of yesterday were read and approved.

Bishop Kavanaugh took the chair, and introduced to the Conference the Rev. Thomas Stringfield, who was invited to take his seat within the bar.

Bishop Paine then took the chair, and called for reports from committees.

CONFERENCE BOOK AND PERIODICAL AGENCY.

L. M. Lee presented the following report, which lies over till to-morrow, under the rule:

The committee on Itinerancy, to whom was referred the duty of inquiring into the propriety of authorizing the Bishops to appoint a traveling agent to promote the circulation of our books in such Conferences as may desire and recommend the appointment of an agent for such a purpose, having had the same under consideration, beg leave to recommend to your body the adoption of the following:

Resolved, That the Discipline, page 49, be amended, by adding "books and" in the third line, so as to read, "and distributing books and tracts."

EPISCOPAL PREROGATIVES IN REGARD TO TRANSFERS.

The same delegate presented report (No. 5) from the same committee, in regard to a paper referred to them on defining the duties and prerogatives of the Bishops in the transfer of preachers from one Conference to another.—Said paper proposes that the Conference to which a transference is made shall have the same power in regard to it as in cases of re-admission. The committee reported against the measure.

F. G. Ferguson opposed the report; he said unwelcome transfers were sometimes made, and transfers of superannuated men.

Bishop Soule knew of no such case: desired to know when and whers.

Mr. Ferguson replied that two superannuated men had been transferred to the Alabama Conference.

L. M. Lee said, the committee did not deem it advisable to recommend the proposed measure. It was not necessary, nor in accordance with the law and usage of the Church.

The report was adopted.

Levi Pearce presented report (No. 8) of the committee on Boundaries, as follows:

The committee on Boundaries having duly considered memorials from sundry persons within the bounds of the North Carolina Conference, praying for a transfer to the Virginia Conference, and also remonstrances against the same, submit the following:

Resolved, 1. That the request of the memorialists be granted so far as that portion of the state of Virginia lying in the North Carolina Conference is concerned, by a transfer of said territory to the Virginia Conference.

Resolved, 2. That the boundary line between the Virginia and North Carolina Conferences be Albemarle Sound and the Roanoke river, up to the point where the state line crosses the said river, and thence with the state line to the top of the Blue Ridge.

The report lies over under the rule.

BEQUEST OF MRS. ANNE WHITE,

brought before the Conference by Bishop Soule. It is as follows:

The committee to whom was referred the subject of the bequest of Mrs. Anne White, brought to the notice of the Conference by Bishop Soule, have had the same under consideration, and beg leave to submit to the Conference the following:

Resolved, 1. That Bishop Soule be and he is hereby instructed, in the event the bequest of Mrs. Anne White, made to him as trustee of the Methodist Church, South, should be contested, to take all necessary steps to defend the rights of the Church in the case, and that all expenses incurred in such defense be settled out of the fund of the bequest, when legalised; but should he fail to receive the bequest, he is hereby authorized to draw upon the Book Agents to meet such expenses.

Resolved, 2. That should the bequest be obtained, Bishop Soule is instructed to pay over the amount to the Book Agents, to be used in the publication of books and tracts.

Resolved, 3. That in the event of the death of Bishop Soule, the senior Bishops of the M. E. Church, South, successively, be and they are hereby declared to be "his successors in special trust," in the intention of the bequest, who shall take the management of the bequest, under the directions given to Bishop Soule.

The report was adopted.

C. K. Marshall prescuted the report of the committee on the proposed Great Central Paper, which was, on motion, ordered to be laid on the table for consideration, and to be published.

The committee to whom were referred the memorials on the subject of establishing and publishing periodicals on new plans, beg leave to report:

SUNDAY-SCHOOL AGENCY.

L. D. Huston offered a resolution that the committee on Sunday-schools be requested to consider the expediency of the appointment by this Conference of a General Agent to travel at large and promote the interest of Sunday-schools.

A. L. P. Green offered a substitute, proposing instead of an agent a Superintendent and Secretary of the Sunday-school Society, which was accepted by Dr. Huston.

A. R. Erwin moved an amendment making said Superintendent and Secretary editor also of Sunday-school Books and Visitor.

A. L. P. Green opposed the amendment. It was giving him too much work, and would effectually kill the measure.

E. Stevenson concurred in the opinion of Dr. Green. We wanted for that work a man of great force and energy. It would occupy him fully. It would not do to devolve upon him additional duties as editor.

G. W. Langhorne was surprised at the avidity with which ministers adopted other work than preaching the gospel. The object of the resolution might be effectually secured by the interested attentions of the pastors in the Sabbath-schools. Such effort would supersede the necessity of creating this officer. He would cut down all officials created for mere convenience. He would almost vote for a stampede from the professorships of our colleges, in order to keep the preachers to their legitimate work.

J. B. McFerrin would be sorry to think that the General Conference would create an office which would be unworthy of the work of a pastor. A pastor weary of his work was unfit to be a pastor; and it was certainly not the object of the movers of this proposition that any such man should be put into this place: for, if there was any place of responsibility greater than any other, it was that of feeding the lambs of Jesus! How many lambs had we in the flock unfed and unprovided for? But he did not suppose these brethren had any idea of creating any office at all—much less of creating a place for a man who would be unwilling to continue in the pastoral work. His name would never have been placed on such a resolution. His worthy colleague, Dr. Green, would not introduce such a resolution. The object of those moving in this matter was to give an interest, impetus, energy, success to our great Sunday-school enterprise. What were we doing for the Sunday-schools of the Church? And what had been done by those outside on all the borders of our Sunday-school operations? What were our means? Already the Publishing House had been taxed thousands and thousands of dollars, to bring out Sunday-school books. He supposed the Sunday-school Society, at this time, owed the Publishing House not less than $15,000. Was this the case in any other Church? Must this institution of the General Conference sustain all this that has been taken to the Publishing House, without any help from abroad? Our Sunday-schools were in our wealthy cities—amongst the people of our Church having means, and thousands to spare; yet, by the principle upon which this matter has been conducted, the Publishing House has stereotyped works, and sent them as a gratuity, to encourage the children of wealthy parents in the things pertaining to a religious education. His object in seconding this resolution was, to get up an interest everywhere upon this subject—to bring into the hands of the Church the means of diffusing religious instruction abroad amongst the children of the country; a thing which had never been accomplished heretofore. He would vote for any feasible means of accomplishing these very desirable ends.

A. L. P. Green—With regard to any object, intention, or motive in the direction in which the mind of the brother from Virginia seemed to turn, he never thought of any such thing.—So far as he himself was concerned, he never would have any office but that of a Circuit, a Station, or a District. How he might have felt in such a case, if no office had ever been offered to him, he could not tell. He might, in such a case, have felt like his brother from Virginia. After praying and beseeching men to leave their pastoral work, and getting their consent to other episcopal appointments, he considered it unkind to talk about making a general stampede from the colleges, and turning them all out. He was the friend of all the agents of the Church, and thought the man who should be appointed to the station proposed, would be in a position to do more good than in almost any other.

L. D. Huston also replied to what he regarded as a fling at the mover of the resolution.—Next to the preaching of the gospel, the Sunday-school cause was first in the heart of every minister. Yet the Sunday-school cause in Conference seemed to be placed in the rear of every other interest of the Church. As an officer of the Church, his hands had been manacled in reference to this cause. The Sunday-school cause had saved the Church, North, from deterioration in membership. The same, he believed, was true of the Church, South.—And he gave specific examples of the importance of this cause to the work of increasing and extending the Church, and argued thence the necessity for the motion embraced in the resolution. This position should be given to a man of pastoral talents, etc.

W. W. Bennett fully agreed with the sentiments of the brother just taking his seat. He had been placed in circumstances which had allowed him to learn something in connection with this interest. In his city an effort was made to establish two branches of the Sabbath-school. Committees were appointed to make this effort; and in two Sabbaths after, we had, besides the Central school, two Sabbath-schools in town, numbering fifty scholars each, composed principally of boys and girls who had never been in a Sunday-school before. Next to preaching the gospel, he considered this the most important interest of the Church. It was true that the preachers might preach on Sabbath-schools, but still we needed a special agency to impress upon the minds of our people the importance of this subject. Let any man look at what other Churches are doing in this matter. Let any man on a Sabbath day stand near a Catholic church in Washington City, or Baltimore, and count, if he can, the number of children that congregate there.—Let us look at our Presbyterian churches, and take example of them, where their elders and heads of families take their places in the Sunday-school. The difficulty was, that we could not get our leading men into this interest.—They are too tired. They have been casting up their accounts—carrying on their business plans through the week, and need rest. The best we can do is to get our young men and young women into the work. The agent for this work must be a man of talent and energy; and be assured we shall have to invest money in this enterprise. Five thousand dollars a year could be well invested towards the support of the Sunday-school paper and other interests of this cause.

Lovick Pierce rose to say, that he never had been able to see the great objection to taking a man from the ministry and sending him out on this work. This Sabbath-school work was subordinated too much. When he served the American Bible Society, he found that he could do good in no other way more effectually than by directing himself incidentally to this work. If he were a man of years and qualifications to justify it, he would rather have the superintendency proposed by this resolution than any other work of the Church. He hoped the proper man would be found. He trusted this general objection would not influence the godly and sober judgment of the body.

W. McMahon was very much in favor of the resolution. Facts had never learned to lie.—Experience was the best instructor. He had a little experience of three years as Missionary Agent of his Conference, and his observation was, that the Sabbath-school was the strongest and most effective lever of grace to save the world. We should carry with us the elements of our preservation. He regarded education—Sabbath-school education—as the most conservative principle for the strengthening of all our institutions. As many souls had been converted through our Sunday-schools as by the labors of the circuits. Pastors drawn away from usefulness by being placed in this great work! It was the very highest work of the pastor to get up and forward the interests of Sabbath-schools.

The Chair (Bishop Andrew) now announced the special order, and the subject was passed over till to-morrow.

ALABAMA RESOLUTION.

The Conference now resumed the special order, to wit, the consideration of the report of the special committee appointed to ascertain the vote on the Alabama Resolution, asking that the General Rule with reference to "buying and selling men, women and children, with the intention to enslave them," be expunged from the Discipline—which was again read by the Secretary.

The committee report 1160 as the whole number of votes of members of the Annual Conferences present and concurring in said resolution—being 60 more than the constitutional majority of two-thirds; and that, therefore, the subject is legitimately before the General Conference—concluding—with—two resolutions: First, That said resolution be stricken from our rules, in accordance with the concurring recommendation of a majority of the Annual Conferences present and concurring; and secondly, That this General Conference express no opinion on the general subject of the slave-trade.

T. T. Ashby and J. G. Bruce each submitted a substitute for this report, both coming to the same conclusion, by way of preamble and resolution, viz: That, because of no action on the part of the Pacific, Kansas Mission, and Indian Mission Conferences, the evidence of the constitutional majority of three-fourths of the Annual Conferences present and concurring in the Alabama Resolution is not before this General Conference.

Debate followed here, by D. B. Nicholeon, Bishop Kavanaugh, T. T. Ashby, B. M. Drake, A. L. P. Green, W. A. Smith, H. H. Montgomery, P. Doub, and others, turning principally upon the question as to what is necessary to constitute a constitutional majority of all the Annual Conferences, and the construction of law bearing upon the case—most of the copious notes of which by our reporters are excluded, for want of space in our restricted columns.

After considerable discussion as to the proper method of disposing of the question,

L. M. Lee moved that the further consideration of this subject be postponed till to-morrow morning at 9 o'clock; which was carried.

W. P. Ratcliffe presented a resolution recommending that the General Sunday-School Agent, in case one should be appointed, be required to visit each Annual Conference at least once within the four years; which was adopted.

N. F. Reid and W. Closs offered a resolution to the effect that the Committee on Sunday Schools be requested to inquire in the expediency of uniting the General Agencies for the Sunday-School and Tract causes.

N. F. Reid remarked that the object of the resolution was to pass the matter to the committee as a suggestion.

H. A. C. Walker offered a resolution calling for a certain change in the Discipline; which lies on the table one day under the rule.

The unfinished business laid over yesterday was called up by H. N. McTyeire.

R. J. Harp objected on the ground of want of time to finish it before the hour of adjournment.

Mr. McTyeire thought Conference was ready to act, and hoped the matter would proceed.

A motion was made to lay it on the table, which was lost.

Mr. Harp therefore proceeded to answer the speech of Mr. McTyeire delivered yesterday; but during his remarks the hour of adjournment came.

Appointments were given out, and the Bishop pronounced the benediction.

MONDAY, May 17.

Bishop Andrew called the General Conference to order at 8½ o'clock, the opening exercises being conducted by Rev. N. Scarritt.

The Journal of Saturday was read and authenticated.

SOUTHERN METHODIST PUBLISHING HOUSE.

J. B. McFerrin, from the Committee on Books and Periodicals, to whom had been referred the consideration of the interests of the Southern Methodist Publishing House, submitted their report, No. 4, being the result, in writing, of their deliberations on the Exhibit and Address of the Publishing Agents, which was read by the Secretary.

He also, from the same committee, submitted, in the form of a resolution, a new plan for the publication of books and periodicals—embracing certain material changes in the items of the 8th section of Part ii. of the Discipline, beginning on page 251, which was also read by the Secretary.

The Conference ordered the publication of that portion of the section relating to this Publishing House and the plan of establishing of local depositories, which lies over one day, according to rule. It is as follows:

SECTION VIII.—OF THE PUBLICATION OF BOOKS AND PERIODICALS.

1. There shall be a book establishment at the city of Nashville, Tenn., for the purpose of manufacturing and publishing books, to be called the *Publishing House* of the Methodist Episcopal Church, South, and to be under the control of one Agent, and a committee, to be called the Book Committee.

2. The object of this institution shall be to advance the cause of Protestant Christianity, by disseminating religious knowledge and useful literary and scientific information, in the form of cheap books, tracts, and periodicals.

3. The Agent shall receive all the funds of the Church known as the book fund, and be responsible to the General Conference for the prudent application and safe management of the same, under the general direction of the Conference. He shall make an annual exhibit to the several Annual Conferences, and a full and detailed account of the state and progress of the business to the General Conference.

4. It shall require the joint concurrence of the College of Bishops and Book Committee, formally given, after full and free consultation, to authorize the Agent to increase the present amount invested in grounds, houses, and permanent fixtures.

5. The Agent shall supply, as far as practicable, the demand of the Church for books, tracts, and periodicals, availing himself of all the facilities of other establishments for their publication at the cheapest rates; and in all investments for the manufacturing of books and in the manufacture of books, he is required to govern himself strictly by the principles of economy, in view of the ultimate permanent interests of the Publishing House.

6. The books shall be sold for cash or on six months' time, at rates sufficient to sustain the Publishing interest. Conference Agents and Depositories shall be allowed a discount on the usual wholesale rates of the House. It is recommended that each Annual Conference appoint a Book and Tract Agent, and a Book Committee, of at least three, to superintend the circulation of books and tracts within their bounds; and, whenever it is thought best, two or more Conferences may unite under one agency for this purpose. It is also recommended that a collection be taken up by the preacher in charge, at each preaching-place, at such time as the Conference or Book Committee may direct, to aid in the circulation of books and tracts among the destitute; and that the money so collected be remitted to the Conference Agent for the purpose. It is also recommended that the Presiding Elders inquire, at each Quarterly Conference, whether the preachers have been faithful in supplying the people with our books, tracts, and periodicals, and that all our preachers increase their efforts to circulate our publications.

7. There shall be a committee of five, three of whom shall be resident at Nashville, to be called the Book Committee. No permanent investment of the book fund shall be made by the Agent without their approbation. They shall give advice to the Agent in all matters of general interest, whenever consulted. They shall fix the allowances of the Agents and resident editors, fill vacancies in their own board, and, with the advice of the Bishops, fill vacancies in the agency and in the corps of resident editors.

8. There shall be an editor of the Sunday-school books, and books of the general catalogue, who shall also be editor of the Quarterly Review; and an editor for the Home Circle and Methodist Magazine, who shall also be the editor of the Sunday-school Visitor.

9. Any Conference, or Conferences unitedly, may establish an agency or a depository for the sale of our publications; provided the business with the Publishing House be conducted upon strictly business principles, and that the General Book Agent require settlement promptly every six months, and be is hereby authorized to suspend operations with any agent or depository that does not meet its payments promptly. Whenever a joint agency or depository is established by two or more Conferences they may unite in the appointment of a joint committee for its supervision. It shall be the duty of the Conference book committees, whenever appointed, upon consultation with the Conference Agent, to fix the prices at which our books shall be sold within their bounds; the per cent. to be allowed to wholesale purchasers; and they shall determine whether said purchasers may return the books not sold, also, what proportion, if any, to the amount sold, shall be gratuitously distributed; they shall fix the salary of the agent, to be paid out of the business; and in all respects direct the operations of the agent, subject to the control of the Conference or Conferences appointing him. It shall be the duty of the Conference Agent to superintend the circulation of books and tracts within the bounds of those Conferences appointing him; enlisting all the itinerant and local preachers, and other suitable persons, as

...e work may demand, that all the people may be supplied with our publications. To this end, he should circulate among the people as much as possible, making collections, and in every way possible promoting the cause. It shall be his duty to conduct the business with the General Agent at Nashville, as nearly as may be for cash; and in no case to allow his indebtedness to extend beyond six months—except the agent for the Pacific Conference, who shall be allowed twelve months on his first purchases; the General Book Agent nevertheless shall always determine, in view of all the circumstances, what amount of credit shall be extended to a Conference agent or depository. The depositories now under the control of the General Agent may be disposed of to the Conferences now patronizing them, that they may hereafter be conducted agreeably to the foregoing provisions, or be discontinued, as to the judgment of the Agent shall best subserve the general cause. And all real estate obtained for Conference depositories shall be deeded to trustees or to the General Book Agent, to be held in trust for the Methodist Episcopal Church, South, for the purpose of depositories; within the bounds of the Conference or Conferences making the purchase. The Conferences are requested to take active measures for the circulation of our books and periodicals, and to hold their members to a strict accountability on the subject.

W. A. SMITH—What was meant by the value of the concern—some $350,000?

Bishop ANDREW—Stock, property.

W. A. SMITH—Do you mean that that is its value after deducting liabilities?

J. B. MCFERRIN—After all liabilities are taken, the balance in favor of the House is $8,000.

Bishop ANDREW—The report lies on the table.

E. STEVENSON—If the Conference desire information in reference to the details of our showing, they will find it in the Agents' Exhibit and Address, printed, I think, in the 6th and 7th numbers of the Daily Advocate.

C. K. MARSHALL—Would it not be best for us to have this report printed?

J. B. MCFERRIN—It is very long.

C. K. MARSHALL—I know it, but it contains a variety of items of moment. I hardly think we shall have a more important document before the body, and it is very likely most of the members would like to see it in print. I move that the section intended to be substituted as a new section to the Discipline be printed in the Daily Advocate.

J. B. MCFERRIN—I have no objection to the motion; but desire to state that there are one or two items with reference to the periodicals, which the chairman supposed he was ready to report, but which, since he came in, it has been judged best to suspend a while.

The report was then ordered to be printed.

Bishop Paine was now called to the chair.

CLASS MEETINGS.

D. R. McAnally, from the select committee to whom was referred the memorial of certain persons in the State of South Carolina, asking that the Discipline be so changed as to make the attendance on class meetings advisory instead of compulsory, and a resolution to reduce the number of members of the classes to their original size of twelve, reported, in writing, adversely to both; the report closing with a recommendation of the passage of resolutions in the following effect:

Resolved, That the prayer of the memorialists, asking that the rule be stricken from the Discipline making it the duty of our membership to attend class meetings, be not granted.

Resolved, That the Annual Conferences be instructed to take measures to inquire into the conduct of our members up on this subject, and hold them to a strict accountability.

Resolved, That it be recommended to our preachers to give attention to this subject as far as practicable.

C. F. Deems moved to make the subject the special order for Wednesday at 10 o'clock. He said, if the report be adopted at once, it will take away a great deal of its moral force; to carry it through without discussion would defeat the end sought in the appointment of a special committee.

A. H. MITCHELL—If the motion to postpone does not prevail, it is my intention to move to take up the subject now.

D. S. DOGGETT—There is weight in the remark of Dr. Deems. The attention of the Church, over a wide extent of country, has been directed to this subject, and therefore it should be acted on deliberately. I am in favor of the report as it now stands.

W. A. SMITH suggested that a good many members were absent, who really wanted to vote on this subject.

The motion was agreed to, and the subject was made the special order for Wednesday.

BOUNDARY OF THE KANSAS MISSION CONFERENCE.

N. SCARRITT—Mr. President, I would ask leave to withdraw the resolutions in regard to the boundary of the Kansas Mission Conference, and to make an explanation.

Bishop PIERCE—Proceed, by unanimous consent of the Conference.

N. SCARRITT—I wish to say that the only object which the Kansas Mission Conference had in view in passing those resolutions, was that they thought, by the arrangement therein proposed, the work would be better supplied, and they knew of no better method of securing that object than by changing the boundary of the Conference. Since these resolutions were submitted to the General Conference, the delegates from the Kansas Mission Conference have had several consultations with the preachers from the Missouri and St. Louis Conferences, and also with the Bishops, and they have come to the conclusion that perhaps this is not the best way to accomplish the object. It is from assurances received from the Bishops that they will use their best endeavors to supply the work by transferring preachers; also from assurances of the preachers from Missouri that they will second the efforts of the Bishops, that we now withdraw these resolutions. If our work can be done without changing boundaries, we ourselves would prefer it. I wish this condition to be emphasized with a deep, strong mark, that these resolutions are withdrawn upon the assurance that this work shall be supplied with suitable men.

The CHAIR—Is the delegation unanimous in his request?

N. SCARRITT—Yes, sir.

The leave was granted, and the resolutions were withdrawn.

DELEGATES TO THE EDUCATIONAL INSTITUTE.

M. M. Henkle asked and obtained leave to present a paper in behalf of the Educational Institute, requesting the General Conference to make provision for the sending of delegates from each Annual Conference to the annual meeting of the Educational Institute, and asked that it be referred to the committee on Education.

It was referred.

A SCIENTIFIC DEPARTMENT.

M. M. HENKLE—I ask leave also to present another resolution in the same way. It is a request that provision may be made, if found practicable and convenient, in your Quarterly, or highest class periodical, for a distinctive scientific department. We have now no such department to which to invite our scientific men to make their contributions. I move that, without reading, it be referred to the committee on Books and Periodicals.

It was so referred.

CENTRAL SOUTHERN UNIVERSITY.

M. M. HENKLE—I have still another matter, if you please, Mr. President. It embraces a resolution of the Institute, directing me to lay before the General Conference an outline of a plan for a Central Southern University, adopted by the Institute a year ago, and which in itself provides that it shall be laid before this Conference for its concurrence. These papers may be referred with or without reading, as the Conference shall see proper.

The papers were read, and referred to the committee on Education.

M. M. HENKLE—I have also here a copy of the University Charter, which was submitted to the Institute by a committee appointed to procure a provisional charter. I move that this charter, with the accompanying resolution suggesting certain amendments to the charter, (which I believe has been read by all, for I see it on the desks here,) be referred to the committee on Education.

It was so referred.

M. M. HENKLE—I hope the Conference will consent to publish the plan. It has been more than a year since it was first published.

The motion was rejected.

GREENSBORO' UNIVERSITY.

E. Wadsworth presented a document, signed by eleven members of the Conference, Trustees of the Southern University, containing a narrative of the operations of the Alabama Conference with reference to the establishment of a university at Greensboro, and asked that it be referred to the Committee on Education.

It was read by the Secretary, and so referred.

APPLICATION OF THE CONFERENCE FUND.

T. W. Dorman submitted a resolution (signed also by A. H. Mitchell) to the effect that, whereas, there is a difference of administration amongst the Annual Conferences in regard to the application of the Conference fund—some excluding claims for deficiencies, and others placing all preachers' claims on the same basis; therefore,

Resolved, That the committee on Itinerancy report a uniform plan, etc.

The resolution was adopted, and referred to the committee on Itinerancy.

LOCATION OF THE NEXT GENERAL CONFERENCE.

J. E. Edwards submitted the memorial of a number of ministers and laymen of the city of Louisville, asking that the next General Conference be held in that city.

J. W. Whipple submitted a petition from the official members of the Church, at Galveston, asking for the same thing.

J. G. JONES—I beg leave to remind the House that New Orleans is in nomination for the next General Conference.

D. S. DOGGETT—A similar paper has been presented from the city of Richmond; it was the first presented on this subject.

These several papers were laid on the table.

THE NEW ORLEANS EXCEPTION.

The Conference now proceeded to the consideration of the unfinished business of Friday, viz: the report of the committee on Itinerancy, recommending the rescinding of the New Orleans exception to the itinerant system. (See Discipline, p. 48.)

R. J. Harp, being entitled to the floor, said he was sorry to have consumed time in what might be deemed a local matter; but he showed that it could not be regarded as a local matter. He reasoned against this exception, on the ground that other places might and would claim the same exception for the same reason. There was no remonstrance to this memorial from the Louisiana Conference, nor could any remonstrance come but from a Quarterly Conference, and that could be easily overborne by numbers and the outweighing influence of the itinerancy. It was not asked from any motive to oppress—from any personal motive, but upon a cold, settled judgment that it was just and expedient, and necessary to the prosperity of Methodism in that quarter.

B. M. Drake claimed the right of an explanation, founded on the following extract from our report of H. N. McTyeire's remarks last Thursday, as printed in the Daily Advocate of Friday morning:

"If Dr. Drake had moved to strike out this exception while that city was in the Mississippi Conference, then I and others should never have been in New Orleans. Then he had interest in and some influence over the appointments, and his present course would have been less open to invidious exception."

The speech I made, which is here referred to, was this: That I had for years been convinced that the New Orleans exception to the itinerant rule ought to be stricken out; but, inasmuch as I had moved to put it there when I was in Conference connection with New Orleans, I felt some delicacy about it, and what seemed to be other personal matters involved. I said also, that I would not now have made the motion, but I thought brother McTyeire wanted it rescinded. I said, moreover, that, before this exception was put into the Discipline, I myself had passed through the ordeal in New Orleans—I had had the yellow fever. I did not seek the floor. I answered only when brother McTyeire asked for the reasons for the motion. I certainly could have no personal feeling in the case.

H. C. Thweatt was confined to his room by indisposition when the subject was up before. He liked the sentiment expressed by our venerable Bishop, to understand well what we are about to speak, to speak briefly, and then close. He regretted conflict and opposition here with Bro. McTyeire. He examined the position of that brother as reported. They had both expressed themselves freely before the Annual Conference, but with this difference between them; his brother considering that he might not be here in the flesh; whilst he himself stood wholly without personal influence of any sort. He spoke there only what was justified by the great commission of our Lord to his disciples. That exception with reference to New Orleans was an anomaly. If his own experience were worth any thing, it would all go for expunging it. He would think it wrong to debar to me the privilege of self-sacrifice, implied by the brother's remarks, in taking a position there. But the yellow fever was as fatal elsewhere as it was in New Orleans. All he asked was to have Methodism unfettered by climate, or any other consideration—ready to enter and battle with the enemy in any field of danger. He would vote as his Conference had instructed him—would rise, not as with a ton weight, but light as a feather; and he was pleased to know that, with the exception of Bro. McTyeire, his brother delegates were all with him in this vote.

H. N. McTyeire would make a few remarks, and let the case go to vote. Bro. Harp's first string was that New Orleans was a hard place on preachers; in this country were the best appointments, etc., and he wanted to relieve them: very kind. In one of his speeches, subsequently, complains of a monopoly—preachers enjoying fine positions by prescription, and others hadn't a chance: another string. And the brother has a *thousand* strings, if you would hear him play on them all.—(Laughter.) As for himself, he spoke as his colleagues could not. He spoke in sympathy with family feelings and responsibilities; not only for preachers, but wives and children, who were equally exposed. But his colleagues were differently situated. Brother Harp was an old bachelor.

Mr. HARP—Can I make an explanation?

Mr. MCTYEIRE—Not now, on that point.—(Laughter.) It is but another string. There is brother Ivey, too young to marry yet, and Dr. Thweatt is a handsome widower, whose children are grown. He replied to the statement that Methodism in New Orleans had not prospered under this rule. All the prosperity attained has been under it, and, by the Divine blessing, that has been very considerable. Let the Bishops, and those who have been visiting there for the last ten years, say. The statement of brother Harp, that the statistics show less members there now than ten years ago, will be news in New Orleans, and is hardly ingenuous in that brother, since those statistics were explained once in his hearing. The impression those remarks were calculated to make, though he could not have so designed, is incorrect. The membership had appreciably increased, the position of our Church and its material interests were advanced and advancing. Whilst his colleague, on Friday, sadly driven to such necessity, was depreciating Methodism in the chief city of his beloved Conference and the country, by a singular coincidence a telegraphic dispatch was handed him from Dr. Keener, saying, "We have bought the depository." Much the largest portion of the money for that purpose, to be sure, had been raised in the country by the brother's agency, yet the city was in for a fourth of it. Let not his brethren, in pressing their views, really do injustice to their own Conference. They did not mean it, but such was the tendency of some of their remarks. He closed, asking Dr. Green to read an extract from a letter received a day or two ago from the Presiding Elder. It told of different opinions from those represented, and that a memorial from those most concerned was on its way from New Orleans to be protected from the action contemplated in the resolution.

A. L. P. Green made a statement which he considered due from him. He had induced ministers to go to New Orleans from Alabama and Tennessee, using the argument, that under this exception they could stay there and do good, after becoming acclimated, if God should spare their lives. The extract was from one of these, (Bro. Walker,) who was his relative.—It was his relative's opinion that the exception ought to be retained, and he read the extract of his letter, just received, to that effect.

S. J. Davies stated cases of other brethren who had suffered, with their families, even more than Bro. McTyeire, in which he was himself implicated, in a country village down there in Louisiana.

H. C. Thweatt explained, and alleged that every argument against the removal of this exception was based upon human prudence.—There were higher considerations than handsome appeals to the fraternal relationships of families—the honor of the Author of the Christian institution—the success of our uncompromising Methodism—which he desired to see maintained without regard to any consideration of mere human prudence. He had found New Orleans a very pleasant place.

C. K. MARSHALL—It had been said that if this law were to have perpetuity, there would be found adjoining Conferences and places coming up and demanding the same exception. He had been for twenty-five years living in a place where they had been visited by this yellow fever epidemic in its worst forms, but it was only occasionally; and perhaps Bro. Davies would live out his years of life in the little town to which he referred before he would be called to witness another case like that described by him. But he had never yet known a year when the yellow fever was not in New Orleans. He thought, therefore, it would be better to lay the subject over till the next four years shall roll round, when (with this individual exception) he hoped we might all be there, and better prepared to decide the question.

H. N. MCTYEIRE—I shall have to vote with my brethren. I hope nobody will be misled by that.

R. J. Harp asked leave that his colleague, J. A. Ivey, who had been called away to preach, might have the right to vote when he should return to his place.

H. N. McTyeire said he hoped the leave would be granted to Bro. Ivey.

Bishop Pierce (now in the chair) said the leave would be granted.

The Conference was divided on the question of striking out the New Orleans exception, resulting, affirmative, 64; negative, 72; so the report was rejected.

ALABAMA RESOLUTION.

The Conference now resumed the consideration of the unfinished business of Saturday, to wit: the consideration of the report on the Alabama Resolution, recommending that the rule of the Discipline against "buying and selling men, women, and children, with the intention of enslaving them," be expunged—the question being on the motion of J. E. Evans for the question on the first item of the report, viz: That the subject is legitimately before the Conference.

J. E. Evans was persuaded that we could not come to a vote on the resolution till we had first settled the question whether the subject was constitutionally before us. He did not think that the Bishops had settled this question, for it required the whole Board of Bishops to do that. He looked particularly at the question whether or not we have the requisite constitutional majority. He believed we had.—The difficulty was not with the acting Conferences. It was wholly with the Kansas, the Indian Mission, and the California Conferences. There was nothing in the constitution and statutes of the Church that required any special form of notification to be given to these Conferences. We are left, then, to the ordinary notification of elections in the country. The Alabama Conference had their action in December, and the Kansas and Indian Mission Conferences were held in the following fall—ten months afterward. But the Indian Mission Conference was notified. The Pacific Conference had given information that they did not desire to take action, and that they rather desired the rule should be stricken from the book. We were informed by the President of the Kansas Conference that they were not informed of the action of the Alabama Conference. But there was a clear majority of three-fourths without them. Hereupon he rested the case, and asked brethren on the border not to throw difficulties in the way, when there was evidently such a preponderating moral sense for removing from the Discipline this fruitful source of excitement in the Church.

The Chair gave notice that speakers upon the floor must stick to the question.

N. H. LEE—There was a radical fallacy in the argument of bro. Evans—that non-action should constitute just ground of being counted out; that the General Conference were under no obligation to pay any attention to the question whether notice has been given by the Bishops to the Annual Conferences.

J. E. EVANS—Provided the ordinary notifications have reached them.

H. N. LEE—Here the rights of the Annual Conferences were involved. It had been positively stated that the Kansas Mission Conference were not advertised of the fact that this resolution was to be acted on. He had received no evidence to satisfy his mind that notification had reached them of the existence of the Alabama resolution, or that it was to be brought before them. There was no proof of this. If it could be proved that they had refused to act, there would be a propriety in counting them out. But it was unsafe, in his judgment, to count out votes in such a case, where there has been no official notification; for the practice of to-day might become the rule of to-morrow.—There was no telling to what extent such a precedent might lead. We might know that it would lead in the wrong direction. Just such a precedent inaugurated the division of the M. E. Church in 1844—the adoption of expedients, instead of following out the requirements of the constitution.

When the speaker had concluded, the appointments for preaching were announced, and Conference adjourned.

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News from the Churches.

BAYOU SARA, La., May 30.

BRO. MCTYEIRE: We closed a meeting here about three weeks ago, which was of considerable interest. There were a number of decided conversions and an accession of thirty-seven members to the Church.

The meeting was interrupted by the breaking of our levee, which inundated the town and rendered the church inaccessible except in boats.

There seems to be a general interest in the community on the subject of salvation. Our Episcopal friends are about to lay the corner stone of what is to be an elegant and commodious building, and the interests of Zion here are evidently looking up.

During our meeting we had the services of several of the brethren from the adjoining works.

T. W. BROWN.

FORKLAND, Ala., May 28.

BRO. MCTYEIRE: We have just closed a meeting of fourteen days continuance at this place; and under the very efficient labors of brethren Harmon, Shores, Saunders and Henderson, we have gathered a rich harvest, (no doubt) from the seed sown in tears, by brother Powers and others. Thirteen whites, among which are heads of families, were added to the Methodist Episcopal Church. Besides one to the Episcopal, one to the Presbyterian, and one perhaps to the Baptist Church. A considerable number of colored members have been added to the Church; but as the revival is still going on among them, we wait until it closes to give you the result.

Last Sabbath upwards of 80 penitents (blacks) came to the altar for prayer. The entire community seems to have been reached, and much affected by gospel truth.

Prayer and praise ascend to God from almost every heart here. Your brother in Christ,

DANIEL DUNCAN.

Local Intelligence.

VIGILANCE COMMITTEE.

INTENSE EXCITEMENT!—*Vigilance Committee in Action!—500 Men Under Arms!* Since the last midnight chime of the Cathedral of St. Louis, Jackson Square has been reconverted into a *Place d' Armes*, and men, alleged to have been appointed by the Vigilance Committee of the city of New Orleans, are marching around bearing arms on their shoulders.

The military organization marched to Jackson Square about 12 o'clock last night, apparently under the command of Captain Duncan, and immediately took possession of the State Arsenal and the Second District Lockup. Soon after, outposts were established in the neighborhood, and cannon were so placed as so command all the streets leading to the Arsenal.

At 10 o'clock this morning an extraordinary session of both Boards of Aldermen was called by the Mayor to devise such measures as might be deemed necessary. The Boards, however, acted with closed doors, and the reporters, as well as the public, were obliged to retire. In requesting the lobby to be cleared, the President announced that whatever proceedings were had would be made public. At 11½ o'clock the two Boards were still together in joint executive session.

The committee, we learn, has taken possession of the rooms occupied by the Sixth District Court and by the Recorder of the Second District, and these, it is rumored, are to be used for the trial of prisoners.

Picayune, Thursday evening.

The Delta, of Friday morning, says:

The local topic of all-absorbing interest yesterday was the *coup d'etat* of the Vigilance Committee the previous night, and its proceedings during the day. Thousands upon thousands were flocking down Chartres and Royal streets, and through all practicable avenues, to get sight of all that were visible of the gentlemanly and determined-looking band who occupied the State Arsenal and adjoining building. The utmost good feeling in general seemed to prevail between those outside and inside of the intrenchments, and cases of affiliation were frequent. Many who came out of curiosity, remained and enrolled themselves as volunteers. Consequently the forces of the Vigilance Committee increased throughout the day, and by night, it is supposed, the whole number under arms at the arsenal was five or six hundred.

Meantime, various demonstrations were made during the day, in the neighborhood of the City Hall, of a hostile movement against the Vigilance Committee's position—a part of the force mustered being fragments of volunteer companies called out for the occasion, and the rest partisans of one of the candidates for Mayor. It numbered about 200 altogether; but no attack was made, and about 9 o'clock the collection dispersed, to meet again this morning at 6 o'clock.

An anonymous handbill was posted at the office of the Chief of Police, offering $2500 for the bodies, dead or alive, of Capt. Duncan, the military head of the Vigilance Committee's forces, and I. N. Marks, supposed to be one of the Executive Committee of the Independent Party. No doubt human bodies have been immolated for less money by the anonymous authors of the handbill.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed, that a *prompt, energetic*, and *continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day*.

STEVENSON & OWEN, Ag'ts.

JAMES W. FEE & Co.,

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Marriages.

MARRIED—On the 25th ultimo, at the residence of the bride's brother, Parish of Tensas, by Rev. Lewis A. Reed, Mr. FREDERICK HALL and Miss KATE MCCULLOUGH, all of this parish.

Special Notices.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

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THIRD ROUND QUARTERLY MEETINGS
Sharon District, Mississippi Conference.

Sharon, May	29–30	Hankston, July	3–4
Vernon, June	5–6	Starkville, July	10–11
Camden, June	12–13	Okolona, July	17–18
Canton, June	19–20	Double Springs, July	24–25
Carthage, June	26–27	Greensboro', July	31, Aug 1
Attala, August	31.	Camp Meeting Spring Ridge.	

JOHN LUSK, P. E.

THIRD ROUND QUARTERLY MEETINGS
Natchez District, Mississippi Conference.

Woodville, May	22–23
Bayou Sara and Morrow Church, at D. Safa, May	29–30
Clinton, La., June	5—6
East Feliciana circuit, at Plains Church, June	12–13
Wilkinson circuit, at Pisgah Church, June	19–20
Percy's Creek circuit, at Tunica, June	26–27
Buffalo circuit, July	3—4
Kingston, July	10–11
Jackson, La., at Jackson, July	17–18
Washington, July	31—Aug. 1
Natchez, August	7—8

L. CAMPBELL, P. E.

SECOND ROUND QUARTERLY MEETINGS
Shreveport District, Louisiana Conference.

Natchitoches circuit, at Oakland, May	15–16
Mansfield and P. Hill circuit, at Mansfield, May	22–23
Caddo circuit, at Keatchie, May	29–30
Lake Bisteneau circuit, at L. Chapel, June	5—6
Sparta circuit, at Sparta, June	12–13
Grand Cane circuit, at Boyd's Mills, June	19–20
North Bossier circuit, at Collingswood, July	3—4
Shreveport station, at Shreveport, July	5
Red River circuit, at Unity, July	10–11

JOHN PIPES, P. E.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antinomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

☞ All at Nashville prices.

COMMERCIAL.

The Crescent of yesterday morning says:

COTTON—The market was again without animation yesterday, the sales being confined to some 3,000 bales at very irregular and easier prices for the low grades, while the better qualities were without any material change. We repeat our last quotations, though they are nominal for the grades below Middling. Wednesday's sales were about 3200 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6¾	Middling	11¾ @ 11¾
Ordinary	7¾ @ 8¾	Good Middling	12¾ @ 12¾
Good Ordinary	9¾ @ 10	Middling Fair	12¾ @ 13
Low Middling	10¾ @ 11¾	Fair	—@—

SUGAR—About 150 hhds. were sold at steady prices. Fair to Fully Fair 5¾@6⅛c ℔ lb.

MOLASSES—Some 200 bbls. were sold at 29@25c for Fermenting and Ordinary Reboiled, and 29c for Choice, and 100 half at 2C@28½c for Fermenting to Prime.

FLOUR—We noticed sales of only 400 bbls Superfine at $4, a few small lots at $4 12½, and 150 Extra at $4 60@$4 75 ℔ bbl.

GRAIN—The sales of Corn included 500 sacks Good White at 70c, 353 Yellow, at the same, and 700 Prime White at 75c ℔ bushel. Of Wheat 880 sacks Red sold in two lots at 90c, 520 Prime at 95c, and 97 Prime White at $1 10 ℔ bushel. The sales of Oats comprised 800 sacks St. Louis in lots of 45@46c, and 1000 Wabash to store at 40c ℔ bushel. Of Bran 1000 sacks were sold by one party at 52½c, and some smaller lots at 55@50c ℔ 100 lbs.

RICE—97 tierces were sold at 3¾c ℔ lb.

PROVISIONS—The sales of Pork were confined to retail lots at $16 75@$17 ℔ bbl. A private dispatch from Cincinnati quoted Mess yesterday at $15 62½—a decline. Of Bacon, we noticed only small sales at 8¼@9c for Ribbed Sides, and 9¼@9¾c ℔ lb for Clear. In Lard nothing of any moment was reported.

MONETARY AND FINANCIAL.

The money market moved on very quietly to-day. There were several negotiations of long dated paper at 9 per cent; $60,000 through one party, $20,000 through another, and $10,000 by another. The calls on the banks were moderate. The only banks regularly discounting to-day were the Bank of Louisiana and the Crescent City Bank. The calls on them were very moderate. With these and the other banks every thing went on quietly.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157	00	
Louisiana State Bank	150	50	
Canal Bank	122	@	—
Citizens' Bank	174	@	—
Citizens' Bank Mortgage Stock	premium	asked	
Mechanics' and Traders' Bank		—@	100
Union Bank	100	98	@ —
Bank of New Orleans	100	98	@ 99
Southern Bank	100		100
Crescent City Bank		97	@ 98
Bank of America		95	@ —
Bank of James-Robb		90	@ 92
Gas Light Company, 100 paid		126	@ 127
Carrollton Railroad	75	nominal	
Pontchartrain Railroad	100	68	@ 70
Southern Pacific Railroad		nominal	
Opelousas Railroad	25		61 @ 7
Jackson Railroad, 25 paid		5½	@ 6
City Consolidated Bonds		85	@ 85
City Bonds for Railroads		74	@ 75
State Bonds		no sales	
Louisiana Manufacturing Company			par
Jackson Railroad 8 ℔ cent Bonds		72	@ 75

SPECIE.

American Gold	par	@ —	℔ cent premium
California Gold	$17 00	@ 17 50	℔ oz
American Silver, old issue	1	@ 1½	℔ cent prem
American Silver, new issue	1½	@ 2½	℔ cent discount
Mexican Dollars	3	@ 3¼	℔ cent prem
Five Franc pieces		95	@ — cents
Twenty Franc pieces		$3 80	@ 3 85
Sovereigns		$4 80	@ 4 85
Ten Tealer pieces		$7 70	@ 7 80
Spanish Doubloons		$16 25	@ 16 50
Patriot Doubloons		$15 30	@ 15 60
United States Treasury Notes	¼	@ 1	℔ ct discount

ONCURRENT BANK NOTES.

Missouri	1	@ 2	℔ cent discount
Indiana State Bank	1	@ 2	℔ cent discount
Ohio	1	@ 2	℔ cent discount
Other Banks, Ohio and Indiana	2½	@ 5	℔ cent discount
Kentucky	½	@ 1	℔ cent discount
Illinois	3	@ 5	℔ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.			par
Mississippi Mutual Insurance Company,			certificates of, at
Aberdeen	3	@ 5	℔ cent discount
Georgia and South Carolina	1	@ 2	℔ cent discount
North Carolina	2	@ 3	℔ cent discount
Virginia	1½	@ 2½	℔ cent discount
Alabama State	2	@ 3	℔ cent discount
Texas	½	@ 1	℔ cent discount
Tennessee	½	@ 2½	℔ cent discount
Mobile		par	@ — ℔ cent discount
Tennessee Free Banks	5	@ 10	℔ cent discount
Central Bank, Montgomery	1	@ 2	℔ cent discount
Commercial Bank, Selma	5	@ 7	℔ cent discount
Northern Bank, Huntsville	8	@ 10	℔ cent discount
Northern Bank Mississippi	40	@ 50	℔ cent discount
Commercial Bank of Manchester, Mi			par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres		℔ acre—$1 00
Land Warrants, 80 acres		℔ acre—80c
Land Warrants, 120 acres		℔ acre—75c
Land Warrants, 160 acres		℔ acre—65c

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	11½	@	14
East India	14½	@	14½
BALE ROPE, Kentucky, per lb	6	@	7
Northern	—	@	—
BEESWAX, yellow, per lb	25	@	27
BRICKS, Lake, per thousand	16 00	@	17 00
English, Fire	32 00	@	36 00
BRAN, per 100 lbs	50	@	60
COFFEE, Rio, per lb	10½	@	11½
Havana, ghed, pr g'n	13½	@	15
Interior to middling	—	@	—
Java	19	@	20
Laguayra	11½	@	11½
CANDLES, Sperm, per lb	45	@	44
Tallow	—	@	—
Adamantine	20	@	22
Star	18	@	21
CORN MEAL, per bbl	—	@	—
DOMESTIC GOODS, per yard.			
Brown Sirtings, 4 to 7	5	@	6
——— Sheetings, 4-4 to 6-4	8	@	12
Bleached Shirtings, 4 to 7	8½	@	10½
——— Sheetings, 4-4	9	@	15
Brown Lowell Osnaburgs	11½	@	13½
——— Virginia ditto, 4 to 4-4	12	@	16
Ticklngs, 4 to 4-4	8	@	12
Stripes and Checks	8	@	12
Denims	7½	@	12
Cottonades	12½	@	23
Satinets	25	@	75
Calico Prints	6	@	12
DUCK, Russia, per bolt			
English	10 00	@	16 00
Am. No. 2 to 10 pr yd	12	@	17
DYES, Indigo, per lb	40	@	1 20
FLOUR, Ohio, &c. superfine, pr bbl	3 75	@	3 90
Illinois and Missouri	3 85	@	3 95
St. Louis City	3 90	@	—
FEATHERS, per lb	40	@	45
FISH, Cod, per box	1	@	—
Mackerel, No. 1, per bbl	11 50	@	14 00
——— No. 2	10 00	@	13 00
——— No. 3	8 50	@	10 00
Herring, per box	35	@	45
FRUIT, Prunes, per lb	13	@	16
Raisins MR, per box	2 50	@	—
Lemons	2 50	@	—
Currants, Zante	12	@	13½
Almonds, soft shell	18	@	21
——— hard shell	—	@	—
FURS, raccoon, per skin	5	@	25
GRAIN, Wheat, per bushel	75	@	1 10
Oats	38	@	43
Corn, in ear, per bbl	60	@	65
——— shelled, per bushel	55	@	65
Beans, per bbl	4 00	@	4 50
GUNPOWDER, common, per keg	4 00	@	—
Sporting	7 00	@	—
GLASS, per box of 50 feet.			
American, 8 x 10	1 80	@	1 90
——— 10 x 12	1 90	@	2 10
——— 12 x 18	2 50	@	2 60
HAY, per ton	16 00	@	18 00
HIDES, W. I. & Mex. flint, per lb	16	@	17
Dry salted Mexican	—	@	—
Wet salted, heavy	5½	@	6
Dry, country	10	@	13
Kip and Calf	5½	@	6
IRON, pig, per ton	35 00	@	—
Country bar, per lb	4½	@	5
English, per ton	70 00	@	80 00
Swedes, assorted	113 00	@	134 00
Hoop, per lb	6½	@	7½
Sheet	7½	@	8
Nail Rods	6½	@	8
Castings, American	—	@	—
LUMBER, yard prices:			
Boards, pine, white, per M ft	25	@	30
——— yellow	15	@	20
——— Cypress	30	@	40
Staves, p. c., per 1200	30	@	50
——— white oak hhd. c	60	@	80
——— French butts	40	@	70
——— white oak heading	—	@	—
LEAD, pig, per 100 lbs	—	@	7 50
Bar, per lb	—	@	9½
Sheet	—	@	—
LIME, Western, per bbl	1 25	@	1 50
Thomaston	1 50	@	1 60
MOLASSES, in the city, per gal	26	@	30
On plantation	—	@	—
Moss, rough, per lb	1½	@	2½
NAILS, 4d to 20d, per lb	4	@	5½
PROVISIONS, per bbl		

POETRY.

THE PREACHING OF THE TREES.

FROM THE GERMAN OF UHLAND.

[illegible]

OBITUARIES.

[illegible] Mr. Gad[illegible] Clarke, of Hernando, Florence, Ala., on Saturday [illegible]

[illegible] twenty years of age and a member [illegible] Florence University. He, [illegible] by one of his classmates, had repaired to the [illegible] creek to spend part of the day amid [illegible] of this locality, and more especially [illegible] a few hours in study, preparatory [illegible] at college. The pure and [illegible] attracted them to try the pleasures of the [illegible] after bowe[illegible] perhaps, than was prudent. They [illegible] across the stream and had started to return, [illegible] struggles of the deceased, who, it is supposed, [illegible] by the cramp, attracting the attention of his [illegible] at some distance and unable to render [illegible] saw him sink beneath the water. His com[illegible] having carried the sad news to town the students [illegible] a large number of the citizens hastened to the place [illegible] and vied with each other in endeavoring to [illegible] of their fellow-student and friend. Af[illegible] exertions for five hours they succeeded in raising [illegible] of the water. The spirit had taken its [illegible] no natural eyes the features of the dead that it [illegible] those present to realize that the soul had [illegible]

[illegible] raised high as a gentleman and a scholar, [illegible] with many noble qualities of both head [illegible] intercourse with the world and his con[illegible] with whom he was most intimately as[illegible] showed him to be a true Christian and a confiding [illegible] several years an exemplary mem[illegible] Church. For a few months previous [illegible] one of the committee of editors of the [illegible] gazine, in which position he gave evi[illegible] mind and of his ability as a writer.

[illegible] University has lost one of her brightest [illegible] native State a noble and patriotic young [illegible] presents a devoted son, [illegible] husband.

[illegible] remains of the deceased was preached on [illegible] Sunday in Medellin Church by the Rev. Dr. Rivers, [illegible] solemn and sympathizing congregation. [illegible] conveyed to Hernando in charge of his [illegible] Rev. J. W. Vance, and a committee of [illegible] appointed by the two literary societies to accom[illegible] to their resting place.

[illegible] noble virtues of the deceased this is offered [illegible] of respect by his friend and classmate.

J. MILTON HUBBARD.

[illegible] May 23, 1858.

[illegible] happy.

[illegible] in Summerfield, Ala., May 15, Mrs. CAROLINE M. NABORS. She [illegible] Sumter county, Tenn., March, 1811, and came [illegible] with her parents, who settled in [illegible] was united in marriage with the [illegible] of December, 1826. Soon after [illegible] the Methodist E. Church, and was [illegible] salvation for some time; nor did she [illegible] was formed in her soul the hope of glory, [illegible] time she was faithful till death released her [illegible]

[illegible] exemplified in her life the highest grade [illegible]. Her piety was uniform, deep, and [illegible] of prayer and faith and hope in our [illegible] and Savior Jesus Christ. In her most severe bereave[illegible] mind was calm and submissive to the dispensa[illegible] of Providence. She was a patient sufferer during a [illegible] protracted state of illness, never murmuring, but al[illegible] trial, resting in God. Her example, too, had [illegible] all her children (but one, a minor) to a submission [illegible] through the power of the gospel.

[illegible] Her daily walk a pure spirit of benevolence, kindness, [illegible] will to all mankind. She had made the practi[illegible] her religion her study and her joy. She died [illegible] disease, consumption, though most of the [illegible] only some days before her death she was able to [illegible] her room. Part of the time I was her near[illegible] and had frequent opportunities to converse and [illegible] She was calm and said, although she was [illegible] to God as she would like to be, yet she had [illegible] her willingness was about her young[illegible] with good advice commended them to the pro[illegible] of God telling them all to meet in heaven. Let [illegible] the death of the righteous.

G. GARRETT.

[illegible] Ala., May 21, 1858.

[illegible] called upon [illegible] to bury the mortal [illegible] Rosella, daughter of J. H. and [illegible] Merrill, aged 2 years 5 months, and 11 days.

[illegible] was a sweet, lovable, promising little child; but [illegible] proper in his providence to take her [illegible]

[illegible] Savior, "Suffer little children to [illegible] to the kingdom of God.

J. MATTHEWS.

CHILDREN'S COLUMN.

Edited by Mary.

ANGEL LILLY.

BY MRS. DENISON.

Although a wonderful child, Lilly was by no means a grave, unearthly, precocious little one. Her smile was as sunny as her hair, and her eyes were always laughing. She was indeed a beam of light wherever seen. At sight of her lovely face the stern visages of worldly men relaxed, and the old always held open arms for her. She warmed their hearts with her happy, artless prattle. One day her mother took her on board of a steamboat, on a pleasure excursion. At first Lilly looked grave, finding herself among so many strange people, but spying at the farther end of the saloon a venerable man, who held a little girl by the hand, she begged her mother to let her go and see the rosy-cheeked child. Mrs. —— was not afraid to trust Lilly. If she said, "Lilly, remember and do not go out of the door or by the window," she knew that she might rely upon the sweet child's implicit obedience. So away went Lilly, her beautiful great eyes shining, her step still rather slow, but when she got near the child she looked for a moment in her little chubby face, and smile answered smile; the two quickly understood each other, and were soon busily playing together. The old gentleman regarded them with a look of interest that was not lost upon Lilly, so by-and-bye sliding up to his knees, she asked—

"Is that your little girl?"

"Yes, dear," was the reply, "at least she is my little grand-daughter."

"Are you her grandpa?"

"Yes, dear."

"I got a grandpa," said Lilly, with that sweet, coaxing way that is in some children so irresistible, "and he's a good man and loves Jesus. Do you love Jesus?"

The old man looked at her with a strange expression, but did not speak.

"Say I you love Jesus, don't you? Don't you love Him because He died to save you? Say, *don't* you love Jesus?"

"My little child," murmured the old, white headed man, and his lips began to quiver.

She looked at him earnestly, thoughtfully—then a grieved expression crossed her sweet face, and she said, softly—"You *do* love Jesus, don't you?

My little one—ah! I wish I did—I wish I did!" and he shook his head mournfully.

For one full moment she stood gazing on the floor, then flying from the knee where she had been resting, she sought her mother, caught hold of her hand, and saying, "Oh! mamma, that little girl's grandpa over there, don't love Jesus; won't you come and tell him he must?"

The child would take no denial, but besought with such earnestness, that her mother was fain to go, and seat herself by the old man's side, after which Lilly, feeling perfectly assured that the old man would soon love Jesus whether he had before or not, resumed her merry play with her little new-found companion.

Mrs. —— sat for some time silent and embarrassed where her daughter had escorted her.

"That's a wonderful little one," said the old gentleman, after he had mastered his emotion.

"O! no, sir, a very pleasant, good child, but there is nothing wonderful about her," replied the mother.

"Madam, pardon me—but no one ever took that much interest in me before, to ask me the simple question that child put to me, and I am now in my eighty-third year."

"The Bible, sir, you know, says that out of the mouths of babes and sucklings God hath ordained praise."

"Ah! yes, I remember—I read my Bible a great deal, madam," and he sighed heavily.

"And you find comfort in its truths I hope, sir?"

"No, madam, I have for many years been shaping the Scriptures to suit some peculiar views of mine, and so busy and zealous have I been that I have given no attention to it, as a saving medium. When your child put that question to me, madam, I seemed suddenly to awake, as it were, out of a slumber of ages," and again he sighed heavily.

"I think, sir," said Mrs. ——, "if you would not disdain so humble an instrument, my little daughter, as she has perhaps begun the good work, might lead you to the truth."

"The boat is stopping, madam," said the old gentleman, then he added, eagerly, "will you accompany me to my home? It will be pleasanter than the hot grove, at this hour of the day, and I would talk more with that angel child."

His new-found friend consented, and they walked together, for some moments, the little children hand in hand, until they came in sight of a splendid mansion. A park, dotted with beautiful timber lay in front, and the sun brightened its open paths, and threw threads of light in among the shadowed foliage spreading broadly over the green. This led into a garden well laid out, blooming with various flowers. The glass roof of a large conservatory glittered in the red light of that noon hour, and through its transparent windows the lemon and the orange could be seen.

They entered the house. It wore an air of grandeur, and every room was adorned with rich and costly furniture.

"O! what a happy house!" cried angel Lilly.

"She means," said her mother, smiling, "that everything is so beautiful, one ought to be happy here."

Again came that sigh welling up from the heart of the aged man, and he shook his head sadly, holding out his arms to the child.

"Come to me, and tell me how I may love Jesus," he said.

"Why, don't you love Him *yet?*" she cried, looking from him to her mother.

"Is it so easy then, my sweet child?"

"Why, it's so easy you can't help it," said the little one, simply. "Mother says she loves me dearly when I'm good, and how can you help loving Jesus who is good all the time?"

"Do you think he loves me?"

"O! I *know* He does," replied she earnestly.

The eyes of the aged unbeliever filled with tears, as he said, "Then, surely, if he loves me, who has been always so ungrateful towards Him, I ought to love Him. Thank God! I see it in a new light," he murmured to himself.—"O! madam, how can I ever be thankful enough that I met this angel? Surely, if I seek Him He will be found."

In her own sweet way the mother of little Lilly unfolded the plan of salvation to this hoary headed sceptic—removing his impressions where they conflicted with the truth, and when she left him, he had humbled himself in prayer and promised not to give up his search till he had found the Savior precious to his soul.

It was perhaps a week after this conversation that the mother of Lilly received a letter from the old gentleman, in which he wrote the glad tidings of great joy; now he loved the Savior.

"Ask my little angel," he added, "what she would most like to have me buy for her. It must be something very beautiful and very costly, I am curious to know what she will say."

"What shall the good old man buy for you, Lilly?" asked her mother, as she read the latter part of his letter.

"For me, mother?"

"He says he will get you whatever you wish, no matter what it costs."

"O! mother, will he?" and Lilly clapped her hands. "Will he buy a whole new library for our Sabbath School? O! that would be so nice!"

"Always another—never self," thought the gratified parent, as the tears came into her eyes. Then she added aloud, "Well, daughter, I will tell him what you want."

Before the next Sabbath a new and beautiful library graced the Sabbath School room of L——, and Lilly's eyes sparkled like diamonds as she heard the superintendent tell that it was a gift through one of the Sabbath School scholars. Was it not strange that every eye turned toward the beaming face of angel Lilly? No; for they knew that she delighted in such deeds. And when the questions came pouring in upon her, "Was it you? was it you?" her childish answer was—

"Yes; arn't you glad we've got such a beautiful library?"

That old man lived to build a house unto the Lord, and when it was completed, and they told him that angel Lilly lay in her white robes, pale and motionless, his only reply was, as he wiped the tears from his furrowed cheek, and pointed to the new and elegant edifice—

"There is her monument!"

PROFESSIONAL.

JOSEPH C. HEALL,
Attorney at Law,
may 29 1y SHREVEPORT, La.

J. O. FUQUA. J. O. KILBOURNE.
FUQUA & KILBOURNE,
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CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 26-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-0m

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ENGRAVINGS.
BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate-paper, the India-proof copies being faced with fine India paper, delicately flesh-tinted
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Mansfield, Feb 27 Secretary Board Trustees.

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J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jun 23-1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY the 9th of October, 1856. FACULTY:
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G. H. WILEY, A. M., Professor of the Latin Language.
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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---H. N. McTYEIRE, EDITOR.

VOLUME VIII—NUMBER 10. WHOLE NUMBER 384.

NEW ORLEANS, SATURDAY JUNE 12, 1858.

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Methodist General Conference.

TUESDAY, May 18.

The General Conference met at half-past eight o'clock, Bishop Pierce in the chair, the opening exercises by D. B. Nicholson.

The journal of yesterday was read and authenticated.

CONFERENCE AND STATE BOUNDARIES.

Levi Pearce, from the committee on boundaries returned the report of said committee (No. 9) upon the resolution of A. R. Erwin, inquiring into the propriety of conforming Conference boundaries to State lines, with a resolution to the effect that, in the present state of affairs, so many Annual Conferences lie within two or more States, it is not expedient to make the change proposed.

On motion by T. W. Dorman, the report and resolution were adopted.

LINE BETWEEN HOLSTON AND GEORGIA CONFERENCES.

He also, from the same committee, submitted their report (No. 10) proposing certain changes in the boundary line between the Holston and Georgia Conferences, which lies over one day.

DUTIES OF BISHOPS, ELDERS, PREACHERS, ETC.

A. L. P. Green, from the committee on Revisals, submitted their third report, proposing sundry changes in the Discipline with respect to the election and consecration of Bishops, and the rights and duties of Bishops, Elders, Deacons, Preachers, Exhorters, etc.; which was read at length by the Secretary.

SUPPORT OF THE BISHOPS.

A. L. P. Green submitted a paper, signed by himself, entitled, a plan for the support of the Bishops—from the first of June, 1858, to the first of June, 1862; which was read and referred to the committee on that subject.

J. B. McFerrin presented a supplement to report No. 4 of the committee on Books and Periodicals.

It states that the Quarterly Review has failed, by $8000 in the last four years, to meet the expense of publication; that, with less than fifteen hundred paying subscribers, it has been a constant drain upon the funds of the Church; and that the committee recommended its continuance under a new plan of publication, hereafter to be submitted, which may greatly diminish its cost.

That the Home Circle is approved and popular—should be more highly appreciated—should have 20,000 subscribers—and should by all means be continued.

That the Sunday-school Visitor is an indispensable publication, and should have 50,000 subscribers.

That the Nashville Christian Advocate has been reduced in price from $2 a year to $1 50—has a circulation of twelve thousand copies—and is a source of revenue to the Church.

That the Southern Christian Advocate has a subscription list of 11,000, and has, during the last four years, paid $15,000 into the general fund of the Church.

That the Richmond Christian Advocate has fallen in arrears—but has over 7000 subscribers, and is likely soon to reinstate itself and pay its way.

That the New-Orleans Christian Advocate is on a sound and safe condition, with a list of 7000 subscribers, and an open door for usefulness.

That the St. Louis Christian Advocate occupies an important position, has 7000 subscribers, and is able to sustain itself.

That the Texas Christian Advocate, after years of hard struggling, has now a good prospect of success, with a subscription list of 5000.

That the Memphis, Arkansas and Wachita Christian Advocate enjoys increasing prosperity, with nearly 5000 subscribers, and is confident of success.

That the Holston Christian Advocate, since the death of the late editor, has been merged in the Nashville.

That the North Carolina Christian Advocate, asks to be received by the General Conference; which is recommended by the committee, on certain conditions hereafter to be described.

The report concludes with the resolution that the following items be added to the report of yesterday on books and periodicals:

10. There shall be an editor for each of the following papers, viz: the Nashville Christian Advocate, published by the Agents at Nashville; the Richmond Christian Advocate, published at Richmond; the Southern Christian Advocate, published at Charleston; the St. Louis Christian Advocate, published at St. Louis; the Memphis and Arkansas Christian Advocate, published at Memphis; the New Orleans Christian Advocate, published at New Orleans; the Texas Christian Advocate, published at Galveston; the Pacific Methodist, published at San Francisco, California; and the North Carolina Christian Advocate, published at Raleigh.

11. Each of the officers appointed by the General Conference shall be a member of such Annual Conference as he may select with the approbation of the Bishops.

12. The Annual Conferences may, at their next session, choose such of the above named papers as they may adopt, for the organ of the Methodist Episcopal Church, South, within their respective bounds, and appoint publishing committees for these papers, to whom the agent, as soon as convenient after the organization of the committees, and being secured against any past or future indebtedness of said papers, shall release, in behalf of the Conference electing, all right and title in such papers, their subscription list, and their office fixtures, and also all claims of the Publishing House against them for advances made heretofore in their behalf. Provided, however, that these papers shall in future devolve no expenses upon the Publishing House, nor involve the funds of the General Church in any liabilities for their debts, which shall be used for the support of Conference depositories. Provided further, that if any one of these papers, now the property of the Church, shall not be thus adopted and received by any Conference, the Agent shall dispose of it at the close of the next volume. These papers shall be published under the style, "Published by a Committee of Ministers for the Methodist Episcopal Church, South;" and the Publishing committee shall report, annually, the fiscal condition of the papers to the Annual Conference, and quadrennially to the General Conference.

13. As this plan looks to the making of small profits by the Publishing House, and as an increase of capital may become necessary for expanding our operations or for cheapening our publications, the Bishops, Agents, and Book Committees, conjointly, are authorized to appeal to the Church, if they deem it necessary, for an annual contribution to the Publishing House by a collection, during a special month, in every congregation within our Church.

Respectfully,

J. B. McFERRIN, Chairman.

Nashville, May 18, 1858.

L. D. Huston presented a memorial from Covington, Ky., which was referred to the committee on Books and Periodicals.

J. E. Edwards presented the exhibit of the Richmond Christian Advocate.

L. M. Lee explained that the reported losses of the paper grew out of the reduction of its subscription price from $2 to $1 50; that the former price had been restored without any loss of subscribers, and the paper was now able to support itself.

The paper was referred to the committee on Books and Periodicals.

W. M. Wightman presented report No. 2 of the committee on the Episcopacy, recommending that no additional Bishops be elected by the present General Conference; which was, on motion, adopted.

R. J. Boyd presented a memorial from sundry lay brethren in the South Carolina Conference, asking for a change of the Discipline allowing a preacher to remain in the same appointment six years, instead of two only.

C. F. Deems moved the reconsideration of the vote by which the General Conference resolved to receive no more petitions or memorials for the change of the Discipline during the present session. The motion was lost.

Bishop Soule requested an official certified copy of the proceedings in relation to the legacy of Mrs. White; which was, on motion of J. E. Evans, ordered to be furnished by the Secretary.

THE ALABAMA RESOLUTION.

The Conference now resumed the consideration of the unfinished business of Saturday, to wit, the consideration of the report on the Alabama Resolution, recommending that the rule of the Discipline against "buying and selling men, women, and children, with the intention of enslaving them," be expunged—the question being on the motion of J. E. Evans for the question on the first item of the report, viz.: That the subject is legitimately before the Conference.

W. A. Smith desired to present a measure which he thought would harmonize the views of all parties on this subject, without compromising any principle; but N. H. Lee, who was entitled to the floor, refused to give him an opportunity, and insisted on making his speech before any thing else should be submitted.

He proceeded, disclaiming any intention to make the impression that there was a border party opposed to another party, and expressing his regret that there should have been such an impression. He said that the matter now under consideration seemed to resolve itself into these two points:

1. Whether, according to the constitution, the Alabama Resolution is legitimately before the General Conference for action.

2. Whether this rule is one of the General Rules in the proper sense, and therefore entitled to the protection of the Restrictive Rules.

N. H. Lee, having the floor, proposed to finish the argument he began yesterday, which was cut off by the adjournment. He recapitulated first what he had said yesterday. His argument was, that in the absence of the Bishop, and any official communication from him, the Annual Conferences were not bound to act; and this body was not authorized in counting them out for non-action in such cases.

It would be a dangerous precedent. There could not be concurrent recommendations without official notification. Any departure from this would invalve the risk of trampling on constitutional law. As a member of the Louisville Conference, he would have been opposed to taking up the subject upon newspaper notification. The very Conference that originated the resolution, contemplated notification by the Bishops. It would be revolutionary to act without such notice; and he regretted to see the doctrine advanced here.

The second question was, Is this slavery rule a rule coming within or under the protection of the Church? Such was the position of Dr. Smith.

W. A. Smith—That was not his position.

N. H. Lee read the report as follows: "Dr. Smith proceeded to show that this general rule was a part of the constitution by a conventional understanding, but not by legitimate constitutional action." It was not constitutional law in the highest sense.

W. A. Smith—Not in such sense as will justify us in an attempt to dignify it above other rules.

N. H. Lee—The direction of the Doctor's discussion was to show that, being beneath the dignity of co-ordinate items, it might be summarily thrust out. We in Kentucky love the Church South, and want to be considered as belonging to it; and what he said was intended to be altogether respectful. Dr. Smith had said that this law was not in the book by constitutional action. This was intended, certainly, to persuade the Conference that the thrusting out of the rule need not be so seriously and formerly done. But, so far as he could understand the subject, the Doctor had made a distinction without a difference: for if it was in the book by a conventional understanding, it was as firmly there as it could be. Whenever and however it was done, it had been often solemnly recognized as a part of the General Rules. He therefore claimed for it a full protection amongst the General Rules; and if the vote for expunging it had not been given and ascertained in a constitutional way, it could not be lawfully expunged now. Dr. Smith had called it a viper. He objected to this, and contended that the rule was a legitimate bantling of the Methodist Episcopal Church, South.—Was it not endorsed in Louisville in 1844, and was not Dr. Smith there and so voting?

W. A. Smith—No, sir; I always voted against it.

N. H. Lee—Did he not vote for it—for defining its name in 1854? He then assisted in giving it a name—a meaning.

W. A. Smith—If the brother is alluding to the action of Conference four years ago, I reply that I said in a speech there, which was printed, that it was an absurdity. I have affirmed my position upon this subject so often, sir, that I am really weary of it.

N. H. Lee would advise that the next time the Doctor raised his cane, he be careful, lest, instead of a viper, he kill a bantling of the Church. It was always healthful and safe to recur to first principles in proceedings of this character. But it is said further in this report, that the Doctor "alleged that the principle pursued by the General Conference in retaining this rule in the Discipline was as bad as lying." What was meant by this? Was it charged that the Church South had endorsed what they knew to be false?

H. A. C. Walker, interposing—Brother Lee is replying to what I call a very unfortunate speech of Dr. Smith; but is he arguing the question before us?

N. H. Lee—Yes, sir; for if this rule is not entitled to protection, it might be expunged at once. He would have voted for the definition referred to if he had not been detained out of his place by sickness at the last Conference.

J. B. McFerrin also made a short speech—representing his desire to proceed constitutionally, but adding in the close, that he must vote for taking out the rule, let it come up as it may. He regretted the use of such language. This and Dr. Smith's speech looked too much like adopting the higher doctrine of expediency so rife in all the Church North since 1844.—Let us stick to the rigid interpretation of the Church. This was the doctrine—the glory of the peculiar position of the Southern Church, and we ought to stick to it. Otherwise the moral force of our Conference decisions would be greatly diminished. If the rule be expunged, it ought to be so done as to furnish a basis for harmony and good feeling.

W. A. Smith explained—I feel constrained, sir, to express my concurrence in the opinion of my worthy friend from South Carolina, that mine was a most unfortunate speech, for the reason that it has been so strangely misunderstood in certain quarters. At the same time it must be admitted by my friend from Kentucky, (N. H. Lee,) that it had in it at least one important feature—it furnished him with staple for his speech. But I wish to set myself right. First, I was understood to say that the brethren on the border were tainted with abolitionism. I have disclaimed that, and I wish now again, in the most distinct manner, to disclaim it. I claim, sir, to belong to the border Conferences, in the legitimate sense which the term is used on this floor; and I claim to know as much about the border difficulties as any other on this floor. I said that border Methodists had adhered to the Church South, because they recognized and believed it no part of the right and duty of the Church to legislate on the subject of slavery; and I enlarged on that. I said I did not know how it was with the border Methodists in Kentucky and Missouri, but supposed it was the same way with them there, that the brethren overlooked this in interpreting me. I said, also, that if any brother believed it was not so with them, in my opinion he misunderstood them. Was that assuming that they were either tainted with abolitionism, or that they were uninformed on the subject? I think brethren do them great injustice who assume either that they are tainted or ignorant, and if I were called upon, I would vindicate them on that point. I honestly believe that all our difficulty on the border results from the fact that you have that legislation in your book, and that the only way to get rid of the difficulty is to put that out of the Discipline. Another point, simply of explanation. I declared some days ago my perfect willingness, if a direct vote could be obtained here on the merits of this question, to vote even for the matter to go round again to all the Conferences, provided it went round with such a resolution, on the part of this Conference, as should foreclose all future difficulty in arriving at the result sought to be attained by these proceedings. But, sir, I cannot refrain from remarking, that the speech of my brother, in which there appeared to be something of a disposition to cherish and warm up this viper into life again, and make it hatch another brood to go forth again and wound the peace of the Church, has to some extent unsettled my mind as to that particular.

J. B. McFerrin—(by way of explanation)—I hope the Conference will bear in mind, that I said, If I were *forced* to vote on this General Rule, I should be compelled to vote it out; but I wished it to be done on constitutional principles. Brother neglected to allow me the benefit of the word "force."

S. Kelly had no disposition to distract the action of the General Conference. He had no controversy here on the subject of slavery. It had been his misfortune to have to preach very much on this subject, having debated the question in almost every town in Western Virginia. The reason why he could not vote for this resolution was this: He could not vote for it because of the unconstitutionality of the position of the question; and he knew that every word of this discussion but increased our difficulty. He was not satisfied that the question was legally before us. The Alabama Conference adopted the mode of notification. If the writs of notice had been legally served in all cases, he should not have objected. He saw not the newspaper notice in Western Virginia. But the writ was there duly served. He was instructed by his Conference to vote here for the Alabama resolution, though in his Annual Conference he voted against it. Four years ago, the General Conference said this article related to the African slave-trade. Before we could get home, the Pittsburg Advocate would tell the people that your General Conference have stricken this from the book, and done it unconstitutionally. Western Virginia had no interest in this question worthy of mention. An ulcer opened too deeply might kill the patient; whereas, if properly treated, it might carry off the deadly virus.

A. L. P. Green—It was not his purpose to say whether this rule ought to go out or not. He spoke to the legal right of Conference to act on this question now. When that was settled, he would not be offended by the action of the body on the other question. He read the law on the subject. There were certain restrictive rules not to be removed in the ordinary way, but in the way as he read from pages, 38, 39, of Discipline, as follows:

"Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect."

This was all the law on the subject. Every thing for the carrying out of this provision was to be found by implication. There was no difference in the case of the proposition arising in an Annual or in the General Conference. If there were any, the advantage was in favor of the Annual Conference. The Bishops as superintendents were to give notice—to bring forward business. But the business of the Annual Conference was their business, and its members should bring it up. Neither was it required that the Bishops should give notice. In the absence of the Bishop, the Conference makes its own President. This question itself was not laid before the Alabama Conference by a Bishop. Next, we have established a chain of official communication. This act of the Alabama Conference was published in an official organ—a journal belonging to the General Conference, and recognized by the College of Bishops. Thus this resolution was published by eight papers. The Bishop was not called upon to publish the thing in the Annual Conference. If we take the ground that there is no official channel of communication between one Annual Conference and the rest besides the Bishops, it would be to make all our rules as fixed and unchangeable as the laws of the Chinese. He therefore assumed that the notification was entirely legal and complete.

With regard to the three Conferences not voting here: The California Conference did act. They published a paper, in which they said, we will never act on the subject of slavery. The Indiana Mission Conference did receive notice and read it, but forgot to act upon it. The other Conference forgot even to read the notice. One word more. Suppose a State Legislature should fail to elect a Senator, could such a failure paralyze the action of the Senate of the United States? Suppose a single precinct fail to open the polls, would that invalidate the election throughout the country? Further, to show the absurdity of the position of brethren, this book says the General Conference shall consist of one for every fourteen members of each Annual Conference. Upon their interpretation, then, you cannot constitute a General Conference legally until all the members from every Conference are here!

D. R. McAnally—If my friend (Dr. Green) never made a financial mistake, he has now at least made a logical one. I ask attention to this: The question of changing a general rule of the Church occupies a different relation when it originates in an Annual Conference from what it does when it originates in the General Conference. When a question of the character of that now under consideration originates in an Annual Conference, it must have the concurrent recommendation of three-fourths of the Annual Conferences, taken one by one. No one Annual Conference has the right to prescribe for or dictate to another. The Discipline recognizes no prescribed form of intercommunication between the Annual Conferences, and this question cannot come rightly before this body but by the recommendation of all the Annual Conferences, severally and unitedly. But now, with regard to the origination of such a question in the General Conference, the word "severally" is not in the provision, and I will show that it was left out intentionally. When Dr. Fisk, at the head of the proper committee, brought in the report that revised this provision, it had the word "severally" in this place also. But Mr. Tomlinson, of Kentucky, called his attention to the difficulty which would arise from it, (such as Dr. Smith has referred to,) and they struck out the word for these reasons: First, the question, when it originates here, is assumed to have originated with all the Annual Conferences, and that they all have legitimate notice; and secondly, because, when such origination has been effected, and the official notices given, then if two or three small Conferences in the remote sections of our work should fail to have the matter called up, their failure should not vitiate the whole proceeding, inasmuch as it required only three-fourths of the Annual Conferences not taken together.

He proceeded to deprecate epithets, and, indeed, all further discussion of this subject, and to recommend the adoption of something like the substitute proposed yesterday by Mr. Walker—taking up *de novo*, here in the General Conference, the proposition to expunge the rule, and waiting for the Annual Conferences to confirm and complete it. This could be done in such a manner as to leave no room for doubt about the legality and propriety of the proceeding. This could be done now; but if debate were to continue, he doubted whether the constitutional majority could be obtained.

T. O. Summers—In order to cut short all debate, which I exceedingly deprecate, after the remarks and suggestion just made, I propose, at the suggestion of others, including some of the Bishops, to offer a paper by way of amendment in lieu of the item of the report under consideration. It will not interfere with anybody's private opinions, which is perhaps the sole merit of the substitute. The report, after giving the vote, goes on to state that there is a surplus of fifty-six votes over the requisite constitutional majority. There it stops; and I propose to strike out all beyond, and add words to this effect: That no account be taken of the California, and the Kansas and Indian Mission Conferences, whose proceedings have not been reported. But as there is room for doubt whether we can proceed constitutionally upon the Alabama resolution, and as some of the Bishops have advised against it; therefore,

Resolved, That this General Conference consider it expedient to waive the question of non-action by these three Conferences, and proceed at once to adopt a new proposition to expunge the said General Rule, and pass the same round for the concurrence of the Annual Conferences.

I respectfully, and with much deference, submit that as a substitute; and, if adopted, I shall have another paper to offer.

The substitute was adopted without a division.

H. H. Montgomery now submitted a series of four resolutions, harmonizing with the above.

T. O. Summers—I have not at hand the paper to which I referred. It has a preamble setting forth the facts, etc.

J. G. Bruce moved to postpone the further consideration of the subject till to-morrow, at nine o'clock.

The Secretary now read a preamble and resolution submitted by J. B. McFerrin.

Levi Pearce moved to strike out that part of the latter paper read which relates to the history of this matter getting into the Discipline.

J. B. McFerrin—I have no objection to that.

B. M. Drake—I move to lay brother Montgomery's paper on the table, to enable the Conference to act directly upon brother McFerrin's.

H. H. Montgomery withdrew his resolution.

On motion by Levi Pearce, the historic part of the McFerrin preamble was stricken out.

D. R. McAnally moved further to amend the proposition by striking out the words, "purely civil," and inserting "this question" in lieu.

Bishop Soule—There are only fifteen minutes to the time of adjournment. I need not tell you that you have a very grave question before you. It was said by brother Lee, I believe, that the Northern Church was on a boisterous sea—and why? Why, sir, when the South Church was separated from the North, the North lost the helm of the ship, and no wonder they were tossed. It reminded me of my venerable friend, Dr. Dixon, when he said, it would be for the Northern Church to come back to the old soundings. They got off soundings in the General Conference at New York, and they have been off ever since. But what I desire to say to the Conference is, that as they have so short a time for this matter, it might be better to defer it to another day. I wish to make some remarks myself upon the question, of a historical character, and should like to have the opportunity.

Bishop Paine said that last Saturday he did not commit himself or his colleagues as to the constitutionality or unconstitutionality of this matter. He had suggested if it would not be better to initiate proceedings and send the proposition round again, as that course would be likely to harmonize the feelings of all. Dr. Summers had, perhaps, involved himself and colleagues, by saying, "some of the Bishops." Something was drawn up. He had not the paper; but it was substantially what had been read here. He thought there would be no difficulty about landing the ship—landing it as the brethren wish. He saw no disposition to act in hot haste on the part of his brethren of the South.

Bishop Andrew corrobated the statement of Dr. Summers last Saturday with reference to the Episcopal consultation, and his own opinion given. If that early intimation had been followed, we should have saved two or three days' debate. But he was glad to see the Conference looking in that direction now, etc.

J. E. Evans—If he had understood the Bishops' decision, as now announced, he should not have made the remarks he did.

W. A. Smith, by unanimous consent, also read and submitted a paper, to carry out what he now understood to be the object sought.

On motion of C. K. Marshall, it was ordered that T. O. Summers, W. A. Smith, J. B. McFerrin, D. R. McAnally, H. H. Montgomery, and S. Kelly, be appointed a committee to digest and arrange the chief merits of the several propositions now submitted, and report to-morrow at nine o'clock.

After the announcement of special notifications and preaching appointments,

The Conference adjourned.

WEDNESDAY, May 19.

Bishop Pierce called the Conference to order at half-past eight o'clock, the opening exercises being conducted by Rev. S. J. Davies.

The journal of yesterday was read and authenticated.

L. M. Lee, from the Committee on Itinerancy, to whom was referred the resolution to inquire into the expediency of appointing laymen to the management of the financial interests of the Church, reported (No. 6) that it was, in their judgment, inexpedient to make any change on that subject; but the committee proposed to insert the words "and educational," after the word "missionary," on page 236 of the Discipline.

The report lies over.

THE PRESIDING ELDERSHIP.

He also, from the same committee, to whom was referred the memorial from Portsmouth, Va., asking for the obliteration of the office of Presiding Elder, or its discontinuance in the older Conferences, submitted their report, (No. 7,) as follows:

The Committee on Itinerancy, to whom was referred the memorial from Portsmouth, Va., asking for the obliteration of the office of Presiding Elder from our ecclesiastical system, or for its discontinuance in the older Conferences, having given due deliberation to the subject, respectfully represent that while we hold the right of petition as a sacred right, and treat it, on all subjects and on all occasions, with the respect due to its sacredness; yet we do not find, in any facts brought to our notice, or in any reasons given in the memorial itself, any grounds for the charge in our system of government sought by the petitioners sufficient to authorize or justify so extreme a measure: that the object asked for is not, in the judgment of your committee, desired by the great body of the Church; and believing, moreover, that the office of Presiding Elder is one of great value to the Church, important as an element of our system, and material to its practical operations, and therefore cannot be abolished or abated without detriment to the prudential regulations and spiritual interests of the Church, we commend to your body the adoption of the following resolution:

Resolved, That the request of the memorialists be not concurred in.

Respectfully submitted,

LEROY M. LEE, Chairman.

L. M. Lee moved its adoption; the motion was agreed to, and the report was adopted accordingly.

CONFERENCE FUNDS.

L. M. Lee, from the same committee, to whom was referred the memorial in regard to uniformity in the application of the Conference funds, submitted their report, (No. 8,) to the following effect:

The Committee on Itinerancy, to whom was referred the duty of considering the "differences in the several Annual Conferences in the application of conference funds," and report a plan for uniform action in the Conferences, having had the same under consideration, respectfully report, that they find no necessity for new or additional legislation on this subject, and recommend to your body the adoption of the following resolution:

Resolved, That the whole matter be left, as heretofore, to such action as the Annual Conferences may deem proper to the subject.

Respectfully submitted,

LEROY M. LEE, Chairman.

The report and resolution were adopted.

ADMISSION INTO THE TRAVELING CONFERENCE.

L. M. Lee, from the same committee, to whom had been referred the duty of inquiring into the expediency of so altering the Discipline on pages 61 to 65, and 58, as to require examination for admission on trial into the traveling connection, instead of, as now, receiving them into full connection, also submitted their report, (No. 9,) to the effect that, having examined the subject, and believing the change desirable, both from the propriety of the case and its importance in fixing the character of the ministry, the committee recommend a change of the Discipline in sec. iii., pages 39, 40, so as to include those who are to be received and continued on trial and to be received in full connection; and that the phraseology of the Discipline in other places be so changed as to be conformed to this alteration and arrangement of the 8th section; and the committee submitted and recommended the adoption of three resolutions, carrying out the objects set forth in the report.

J. B. Payne moved that the report and resolutions be referred to the committee on Revisals, which he subsequently withdrew.

L. M. Lee—I am very anxious to see this adopted, and I think I could give substantial reasons for it. Whilst I do not covet to measure arms with any brother on the subject, I certainly would not shrink from a passage to accomplish this object. But I suppose this is not the time for that. I move that the subject be laid on the table, and made the special order of the day for Friday, 10 o'clock.

The motion was agreed to.

G. W. Langhorne—I move that the report be printed in the Daily Advocate.

J. B. McFerrin—Permit me again to request the brethren not to make their motions to print these reports before adoption, unless they be of vast importance. Several reports have been adopted by the Conference, and they must be printed, because they are now authoritative. These reports, as they shall be adopted, will be coming in throughout the session, and fill up the columns of the Daily. We have not room for all.

W. A. Smith—We have subscribed for this Daily; and our reason for subscribing was, that we wanted to know what the General Conference might be doing. But it gives us little or no information of this kind. Look at the paper this morning. They still keep standing the list of delegates and the standing committees, and they insert communications from abroad, about which our people care but little, or know already. Our people want to know what measures are submitted and brought up here. This object has not yet been accomplished to any material extent, and, without some improvement in this respect, in my humble view the paper will be esteemed abroad as a humbug. The reason given for this failure to print is, that if we publish propositions, many readers will understand that they are passed. I beg leave to say, in behalf of the people I represent, that they are as competent to read a newspaper, and to distinguish between what is submitted and adopted, as any other people. [A voice—So say I.] I hope this thing will be published.

J. B. McFerrin—If the Conference regard the Daily Advocate as a humbug, I hope they will excuse me from editing it. Sir, I have submitted this matter to the judgment of others. I have consulted wise, judicious men, men older than myself—safe men—and I have been seriously advised by them, as far as I have any agency in this matter, not to put into the columns of the Daily Advocate every thing proposed to be done here. I have been advised not to do so, for the reason that it would make a heterogeneous mass of something not easily named. Dr. Smith has the honor, I know, of representing a very remarkably intelligent community. Nobody doubts the intelligence of the people of Virginia. Yet it is notorious that even this General Conference (and who doubts the intelligence of the Conference?) is very frequently at a loss to know what was done here, as it might be but yesterday; and it is not at all uncommon for a matter to have to be called up again, reconsidered, reinvestigated, and elaborated over and over, before the General Conference can understand and appreciate fully what they themselves have done.—Again, as I said before, it is impossible for the Daily Advocate to contain all the speeches, and all that is proposed to be done here. Dr. Smith said the object of the Daily was to let our people know what we do. That is what I understood in the beginning, and that is what I as editor of the paper, during my brief connection with it, propose to do. When the Conference shall pass upon any matter, adopt any resolution or report, making alteration, modification, or change of the Discipline, then I propose to put such matter into the paper. But if the brethren desire to give the thing another direction, I am willing, and let the important acts of the session lie over a month hence.

W. A. Smith—What do we do here? We receive such a proposition in the following words. That is one thing we do; and I want such things published, that our people who take the paper may get what they have paid for.

G. W. Langhorne—It is only in a very few instances that I would propose to print in advance of action; but here is an article proposing to strike at the foundations of our economy. It is an important paper, and I desire to have it before me in order to prepare my objections, if there should be grounds for objections.

The motion to print was lost.

GENERAL RULE ON SLAVERY.

The order of the day now came up: the report of the committee appointed yesterday to digest and arrange the chief merits of the several propositions that had been submitted to the Conference touching the General Rule on Slavery.

T. O. Summers, chairman of that committee, read the report, as follows:

Report of the Committee on expunging the General Rule forbidding the buying and selling of men, women and children, with an intention to enslave them.

The committee appointed to report a preamble and resolutions in regard to the expunction of the rule in the General Rules forbidding "the buying and selling of men, women and children, with an intention to enslave them," beg leave to report the following as the result of their deliberations:

WHEREAS, The rule in the General Rules of the Methodist Episcopal Church, South, forbidding "the buying and selling of men, women and children, with an intention to enslave them," is ambiguous in its phraseology, and liable to be construed as antagonistic to the institution of slavery, in regard to which the Church has no right to meddle, except in enforcing the duties of masters and servants, as set forth in the Holy Scriptures: and whereas, a strong desire for the expunction of said rule has been expressed in nearly all parts of our ecclesiastical connection: therefore,

Resolved, 1. By the delegates of the Annual Conferences of the Methodist Episcopal Church, South, in General Conference assembled, that the rule forbidding "the buying and selling of men, women and children, with an intention to enslave them," be expunged from the General Rules of the Methodist Episcopal Church, South.

Resolved, 2. That in adopting the foregoing resolution this Conference expresses no opinion in regard to the African slave-trade, to which the rule in question has been "understood" to refer.

Resolved, 3. That the Bishops, or others presiding in the Annual Conferences, be and are hereby instructed to lay the foregoing resolutions before each of the Annual Conferences at their next ensuing sessions, for their concurrent action.

Resolved, 4. That the President of each Annual Conference shall be required, as soon as possible after the adjournment of the Conference, to report to the Book Editor the vote on the resolution to expunge the rule in question; and when the Book Editor shall have received returns from all the Annual Conferences voting on the said resolution, he shall lay the information before one of the Bishops; and if it shall be found that there is a concurrence of three-fourths of all the members of the Annual Conferences present, and voting on the resolution in favor of the expunging of the rule, the Bishop shall direct the Book Editor to expunge it accordingly.

Resolved, 5. That if any Annual Conference or Conferences refuse or neglect to vote on the aforesaid resolution, the members of such Conference or Conferences shall not be counted for or against the expunging of the rule.

Resolved 6. That the publication of the foregoing preamble and resolutions in the Church papers shall be considered a sufficient notification of the action of this Conference in the premises.

Resolved, 7. That the Bishops are respectfully requested to set forth in the Pastoral Address the platform occupied by the Methodist Episcopal Church, South, on the relation of masters and servants, agreeably to the principles contained in the foregoing preamble and resolutions.

All of which is respectfully submitted.

T. O. SUMMERS, Chairman.

Nashville, May 18, 1858.

C. K. Marshall moved that the vote on the adoption of the report be immediately taken without discussion.

The motion was opposed; several amendments were offered, none of which prevailed; and Mr. Marshall, at length, withdrew the motion.

Bishop Soule gave a historical account of the General Rule in question.

D. S. Doggett confessed himself troubled in spirit. He thought the second resolution looked to the approval of the African slave-trade.

T. O. Summers explained the views of the committee, and their reasons for reporting said resolution—to the effect that the committee wished to harmonize the action of this Conference with that of the last General Conference, as reported in the Journal, p. 300. The resolution was reported in order that the present action might not be misconstrued.

A miscellaneous discussion arose, somewhat too chaotic for stenography; during which the *ayes* and *noes* were called for on the first resolution of the report.

Permission was asked, and granted, for absent delegates to record their votes hereafter.

The list of delegates being read, the vote was as follows:

AYES—Alexander, Robert; Anderson, J.; Anderson, W. H.; Atkins, J.; Baldwin, S. D.; Barringer, W.; Bassett, W. W.; Betts, C.; Blackwell, M. J.; Blue, C. B.; Borlog, J.; Boswell, T. L.; Boyd, R. J.; Boyle, J.; Bradford, William; Branham, W. R.; Brooks, J. H.; Bryan, G. W.; Burke, N. W.; Campbell, L.; Cepler, W. G.; Carlile, S.; Carter, G. W.; Closs, William; Dandy, W. C.; Davies, S. J.; Davis, John H.; Deems, C. F.; Dines, T.; Doggett, D. S.; Dorman, T. W.; Doub, Peter; Drake, B. M.; Edwards, J. E.; Erwin, A. R.; Evans, J. E.; Fields, J. W.; Fergusson, F. G.; Field, S.; Fisk, E.; Gatewell, W. A.; Gardner, T. N.; Gillespie, C. C.; Glenn, ——; Green, A. L. P.; Hamilton, J.; Hanner, J. W.; Harp, E. J.; Harrell, J.; Harris, G. W. D.; Heflin, R. T.; Henkle, M. M.; Hicks, W.; Hughes, J. F.; Hunter, A.; Huston, L. D.; Hutchinson, J. J.; Ivey, J. A.; Jones, G.; Jones, J. G.; Johnson, W. C.; Kelly, J. W.; Kelley, S.; Kennon, R. W.; Knox, W.; Koger, T. J.; Langhorne, G. W.; Lee, L. M.; Leeper, D. A.; Lewis, W. D.; Lively, L. P.; Lowe, J.; Maddin, T.; Mann, A. T.; Marshall, C. K.; Marvin, E. M.; McAlister, W. M.; McAnally, D. R.; McFerrin, J. B.; Mahon, W.; McSwain, W. A.; McTyeire, H. N.; Michael, B.; Millie, J.; Mitchell, A. H.; Monroe, A.; Montgomery, H. H.; Moores, W.; Morris, F. A.; Munsey, T. F.; Myers, E. H.; Neely, P. P.; Nicholson, D. B.; Oliver, C. D.; Owen, F. A.; Parks, W. J.; Payne, J. B.; Pearce, G. J.; Pearce, Levi; Peery, J. T.; Phillips, J. W.; Pierce, Lovick; Pitts, F. E.; Randle, T. W.; Ratcliffe, W. P.; Reid, N. F.; Richardson, S. P.; Riggs, A. S.; Robeson, W.; Robinson, E.; Rosser, L.; Rowzie, W. B.; Seat, W. H.; Sevier, R. W.; Sheffer, C.; Shipp, A. M.; Slater, E. C.; Smith, F. P.; Smith, W. A.; Stacy, J.; Stanford, T.; Steven, R. M.; Stevenson, E.; Sullivan, N.; Summers, T. O.; Talley, N.; Taylor, Z. M.; Thweatt, H. C.; Tullis, J. B.; Vaught, S. K.; Wadsworth, E.; Walker, H. A. C.; Whipple, J. W.; Wightman, W. M.; Wiley, E. E.; Willis, ——; Wilson, N. H. D.; Winfield, A. B.; Yell, M.

NOES—Ashby, T. T.; Bruce, J. G.; Harrison, J. N. H.; Linn, J. H.; Redford, A. H.; Scarritt, N.; Watts, N. H.

ABSENT—Anthony, Sam.; Sasnett, W. J.; Watson, S.

Aggregate: Ayes, 140; noes, 8; absentees, 3.

Several brethren explained the reasons of their votes, as follows:

J. G. Bruce—Four years ago the General Conference decided, by a very large vote, that the rule referred exclusively to the African slave-trade, as prohibited by the constitution and laws of the United States. In view of that interpretation, authoritatively given, I could not, without violence to my own convictions of propriety, vote otherwise than for the resolution striking out.

D. S. Doggett—With the admitted explanation, I vote yes.

J. G. Harrison—The rule is and has been "understood" to prohibit participation in the African slave-trade, and he was not prepared

...prohibition now. He voted ...

J. B. McFerrin—I had hoped to have an opportunity of expressing my views on the subject of ... this rule, not because they are ... because I flatter myself they ... over the decision of ... because I think I am re... the Kentucky Conferen... and voting in the Ken... the Alabama Resolution ... and believe that the interpretation ... been given to that rule by the Gene... Conference of '54—making it refer abso... lutely to the African slave-trade—was the con... controlled the action of that Co... is voting against that resolution. ... been here, I have seen and heard ... in public or social circles, but ... impression, ... the Conference, the public ... Methodists in Kentucky, is ... slave-trade. I therefore ...

... when called, said—I am ... place to answer on this ... with the distinct under... that the pledges made to ... men of this body, to the ... position as a Church on this ... and on the African slave... are faithfully carried out, I ... further understanding on ... will be changed if those ...

... make an explanation. ... against the vote of my ... was given under the im... on foot a movement to ... slave-trade. That was the ... given at the time. If no compli... this supposed fact, I have no doubt ... Conference would vote as I now intend ...

... In giving my vote I have no doubt that I re... present fairly the laity of Missouri in the vote I ... shall give. I was born there, and for seven... ... been preaching there, eating ... and chickens, and conversing ... them, and I have no doubt at all ... entire laity is with me. I, for ... regret any intimation on this floor ... some special consideration ... with the South in all ... on this subject. So far as I know, ... knowledge on this point is extensive, ... of Missouri desire the object of this ...

... in sending me here, knew ... that four years ago I had voted "aye" on this ... I have desired for years to ... changed. Whenever I have had ... I have acted in conformity with ... I can say vote for myself, and, ... doing so, I believe, and believe it deeply, ... that this vote is the sentiment of the sentiment ...

... I vote in obedience to the in... Holston Conference—*not my* ...

... with my vote to stand in favor ... provided the Conference, in ... resolution, would say that by this ... they do not express *any approval* ... *whatever.*

... this understanding, I voted *aye*. After... Conference *refused* to say that by ... out," they did not express ... hence, I felt at liberty to ... which I did. All I wanted, ... sir, was not to keep the rule in, but to prevent ... out from producing harm.

... I rose in the *affirmative*, in ... whole question at issue, and in so ... only express my own opinion, but ... believe that I express the opinion of ninety-... hundredths of the Methodist Church in ...

... Watts said, Could I believe that this ... levelled against slavery, as sanction... by the Bible and existing laws of the land, ... I would be, with all my heart, ... it from the book of Discipline.— ... as it is, I believe, as I ever have, that it ... exclusively to the slave-trade, as pro... the constitution and laws of the ... And I believe further, that the ... this rule from the Discipline will be ... construed into approbation of said ... And for these reasons I was and ... still am opposed to striking that rule from our ...

... Chair announced the adoption of the ...

... called for the ayes and noes ... olution, which was not agreed ... nce.

... desired to be excused from voting, ... not excused.

... question was taken by a rising vote; ... ing for adoption, and 15 against.

... said he wished his name ... on the paper as opposed to the African ... trade.

... resolutions were adopted one ... and then, on motion of J. E. Evans, ... report was adopted as a whole.

... asked and obtained leave to ... on the first resolution—the con... had before indicated having ...

... called again by the Secre... so making the vote stand:

... Will the Conference allow ... journal an explanation of ... second resolution?

... made a motion to that effect.

... No, no.")

... in the chair) put ... declared it carried.

... As the Conference seems ... me this right, I with... explanation.

... It is certainly correct to grant ... change his vote; but, sir, ... the privilege, by a vote ... to enter on the journal the rea... extraordinary pro... If one man can claim ... can claim the same. ... us under such a rule?

... I beg leave to say that ... has called on the brethren to ... and in their response.

... The editor gave that invita... It was to print brief statements of the ... affirmative or negative, ... by themselves—in their connection ... Is it the desire of Confer... whole vote should be published, ... the says?

... All, all.

... President, I desire to ... calculated, perhaps, to alley the ... body in relation to the action ... of the Alabama Confer... resolution, and of the ... have supported it, ... by some. The whole philos... seems to be founded on ... it is not the province of the Church ... with reference to Afri... The South Church maintains that ... a subject of ecclesiastical legisla... object was, that while we ... right of legislation upon that ... wished to make the Discipline con... profession the Conference, by ... meeting, has not parted ... the authority of the Church, over ... respect. Every member of ... be a loyal citizen. We ... slavery is a purely ... there is no reason for ...

alarm about losing Church control. If we turn to the 23d Article of Religion, we shall find there that the Church retains its proper authority over its members with reference to this subject. We therefore, by this act, simply maintain our original position—that of having nothing to do with the subject of slavery more than any other civil matter over which the laws of the country are extended. I beg the brethren therefore to be easy. There is nothing here to warrant any construction looking towards a repeal of the laws of the United States in regard to the African slave-trade.—There is no occasion for sensitiveness, nor for any legislation on the subject anywhere else. No harm has been done to anybody to-day.—We have only set ourselves right on a vexed question; and we may safely defy all the efforts of our enemies, North and South, to damage the Church for taking a clear position on this subject.

H. A. C. Walker—Would it be in order for brethren who voted in the negative on the second resolution to have their votes recorded? Some of them have expressed such a desire.

W. Closs—There is no record of that vote.

G. W. Langhorne—I have not authorized Brother Walker to make such a motion.

CLASS MEETINGS.

The Conference now took up the special order of the day, namely, the report of the select committee to whom was referred the memorial of sundry persons in the State of South Carolina, praying for a change in the rules in regard to Class Meetings, so that attendance thereon be made advisory instead of compulsory; and the resolution to restore the classes to their original size of twelve.

The said report was read at length, recommending the adoption of three resolutions—

1. That the prayer of the memorialists be not granted.
2. That the Annual Conferences look into this matter, and hold their membership to a strict accountability to the existing rules.
3. That local preachers and class-leaders be urged to hold class meetings wherever it is practicable.

W. P. Ratcliffe proposed to amend the report, by striking out the second resolution, and substituting words to the following effect:

Resolved, That the Bishops inquire strictly concerning the administration by the preachers in the several Annual Conferences in reference to class meetings, and that the several Annual Conferences hold the preachers to a strict accountability on that subject; and that we will sustain the Bishops in their efforts to have the existing rules carried out.

He made a speech in support of this proposition, and also regarding the whole premises, which, in consideration of our limited space, he said he was not careful to have reported.

C. F. Deems submitted a paper by way of substitute for the report and amendment, embracing three resolutions, to the effect—

1. That the regulations in the Discipline on the subject of class meetings be retained.
2. That all that which makes attendance on class meetings obligatory be rescinded.
3. That our ministers be earnestly requested to multiply the number of voluntary classes.

These resolutions were signed by C. F. Deems, J. G. Bruce, and S. D. Baldwin.

L. Campbell—Does not that paper propose a change in the restrictive rules? If so, it must be sent round for the concurrence of the Annual Conferences.

C. F. Deems—That is contemplated

E. E. Wiley—I move to lay the substitute on the table.

R. T. Heflin—If in order, I move to lay the whole subject on the table.

The Chair (Bishop Kavanaugh)—there is a brother on the floor.

C. F. Deems—I think, sir, this is probably the most important subject now left for this General Conference to decide. I therefore desire the body to act with great care and deliberation; for which ever way we may decide, we are sure to produce a strong impression upon the whole body of the Church. It is now known that the question has come before this General Conference, and the result of our action upon this gravest of all but one of the questions expected to come before us, must have its effect on the Church at large. I claim, sir, to be as devoted a class meeting pastor as any man on this floor. I claim to be as firmly in favor of Methodist classes, and to owe as much to them, under God, as any other man can claim. I have introduced this substitute, not to damage the class meeting institution, but to advance it—to increase its hold upon us, and to extend its benefits as much as possible. I wish the brethren to understand that. It being fairly premised that my object is to promote class meetings, we shall probably come to a better understanding.

Those of us who have signed this substitute are opposed to the adoption of the report for reasons like these: In the first place, the report admits that we ought to adopt such measures as seem likely to meet the exigencies of the case in all its bearings; but it does not meet the exigencies of the case so far forth as our lay brethren are concerned. The simple question is, how shall we induce our people to embrace the benefits of this institution? The report, I submit, wholly avoids that question. A second and still more important objection to the report is this: It assumes that by far the larger portion desiring a change are amongst our ministers, and that it is desired by comparatively but few laymen. But this is quite a mistake. I assume, on the contrary, that far fewer ministers than laymen desire this change, in proportion: that whilst we look at the proportion between the number of ministers and the number of laymen, there are more laymen in proportion who desire, not to abrogate class meetings—I am very deeply opposed to that—but who desire to have something done. There is certainly a deeper interest felt in this matter among laymen; and, so far as I can ascertain their views, they believe the adoption of the voluntary system is the best that can be done. Then, on the same page of the report, the committee assume that the decline of class meetings is far more attributable to the fault of preachers than people. Where is the evidence of that? The preachers all will tell you how they have labored for the advancement of all our institutions. This, also, is nothing but an assumption; and I will venture to say that if this admitted decline be the result of any fault, it does not lie with preachers or people, but in the manner in which we endeavor to force upon our people an institution, good in itself, provided we could make it voluntary. I believe it to be a good human institution, and that this decline comes from the nature of our rules. Then, again, throughout the report there seems to be a line of reflection upon the ministry. It is an easy thing for us here to talk about our brethren down there in the Annual Conferences, and to say to them: "If you will but do your duty," etc. Those brethren have just as good a right to retort upon us.—Why do we not rather propose a remedy for what we all feel to be an evil?

Then I object to the report, because it mixes this question up with other things known to be obnoxious. It attaches to it a very ugly word—smuts it with the word "radical"—radical changes of the constitution and economy of the Church! What great question in the Church has ever been settled in this way with any great degree of unanimity? I consider, sir, that it is exceedingly unfair to mix up an innocent question with bad names—put it into bad company; for in this question there is certainly no radical change proposed in any bad sense of the word. The speech of my brother who preceded me was a very radical speech, in a good ... He was for going down into the very hearts of men on this subject. Why did not the committee face the question, and give it a fair exhibition? Then, in another place, it puts the argument very unfairly. It says that those who are for voluntary classes argue that there is no express warrant for class meetings in Sacred Scripture. I never heard that argument; but, if I understand the argument, it is against making attendance on class meetings a test of Church membership—not that such meetings have no warrant in Sacred Scripture. I never saw the man who could put his finger on the scripture that would justify such a test of membership. We all admit that the class is a good institution, having authority in the Holy Scriptures. We all agree to have class meetings, and make them as useful as possible; but the whole question turns upon the point: Have we the right to make attendance obligatory? The report assumes that we have, and goes on to argue. The other side assume that we might as well require a man to countenance the Bible Society and make that a test. The committee's logic would go that length, and by it you might exclude a man from the Church because he would refuse to become a member of the American Bible Society or of the Missionary Society.

It being now half-past twelve,

A. H. Mitchell made an ineffectual motion to continue the session ten minutes.

W. W. Bennett gave notice of the desire of a photographic artist to take a picture of the General Conference in session, and it was suggested that the time be set for him to take his picture to-morrow at 12 M.

After proaching announcement and other notifications, the Conference adjourned.

Benediction by Bishop Kavanaugh.

THURSDAY, May 20.

The Conference met at half-past eight o'clock, A. M. the opening exercises being conducted by Rev. M. Yell, of Texas—Bishop Kavanaugh in the chair.

The journal of yesterday was read and approved.

Bishop Andrew was now called to the chair, and the committees were called.

ADMINISTRATION AND CHARACTER OF THE BISHOPS.

Wm. M. Wightman, from the committee on the Episcopacy, said he was ready, on the part of said committee, to present their report on the administration of the Bishops; but, he added, it was preferred by the committee that this report be presented to the Conference in secret session, with closed doors.

A. M. Shipp moved that the report be received with closed doors.

J. F. Hughes moved that the hour for hearing this report with closed doors be set for three o'clock this afternoon.

W. C. Dandy—There is an appointment for a meeting of laymen here at three o'clock, to consider the interests of the Publishing House.

Bishop Early—I do not perhaps know all the reasons of the committee for proposing a secret session, and therefore I cannot answer in full. But I will take this occasion to say, that if it is on account of any thing that relates to me, or to my administration, I do not ask for closing the door. I ask for the light, every step I take. This is only as far as I am concerned. I have no reference at all to other prudential reasons which may have actuated the committee. I believe in prudence in these matters. But as far as it applies to me, I beg not only all the light of facts, but all the observation I can get. The settled practice has been, as a general thing, where a man is implicated, he himself shall judge as to whether there shall be secrecy.—For others matters, you can take your own course; but so far as I am concerned, in this Conference or anywhere else, I invite public inspection. I hope there is no misunderstanding of my words. I do not know all the reasons for this application. My observations apply to myself alone.

W. M. Wightman—The subject of the report, for the most part, respects Bishop Early's administration, and involves matters of complaint. You sent the matter to the committee in the form of a charge and complaint against Bishop Early, and, of course, you expected a report upon it. And over and above the matters contained in the particular paper referred, there are other points of complaint which the committee have embodied in their report. Now it is the preference of the committee, in view of the character of their report, that the whole subject should be presented and considered with closed doors.—But then, of course, they defer in this matter to the preferences of Bishop Early. If he should prefer the other course, I am instructed to offer no objection. But if it is a matter of indifference with him, it is a matter of preference with the committee to proceed with closed doors.

A. M. Shipp—I withdraw the motion.

Bishop Early—I was told, two or three days ago, that closed doors were desirable, that it was desirable to organize a committee of the Whole Conference to look into those matters and see if they could not be satisfactorily explained: and to that I made no objection. But if I am to be implicated by any act of this Conference, I claim that the cause and the circumstances shall all be public. When I went before the committee, I knew the design and character of the committee, and that they did not design to damage me, but only to report matters to the Conference. But if another committee is to be appointed, before whom I am to be implicated or degraded, as the case may be—though I do not expect that—if any taint is to follow, I want the thing public. I want the preachers outside, as well as those inside, should know the whole case.

The Chair—(Bishop Andrew)—The case will be first considered in committee of the Whole.

W. M. Wightman—It was the wish of the committee that their report on this whole matter should be considered in committee of the Whole, with closed doors. But it was also understood, subsequently, that Bishop Early and his friends were opposed to this, and that was distinctly stated to the committee. I can safely say, Mr. President, and I can assure every member here, that nothing but the kindest feelings of regard and respect for our venerable friend pervades our hearts. We all wish that these difficulties which have come upon us may be all adjusted in a manner satisfactory to the parties concerned, and safe to the Church. One advantage which the committee saw in this project of a committee of the Whole was, that the specific and particular mention of facts and circumstances would not go upon the Journal of the General Conference. Suppose, for example, that this Committee of the Whole should come to a favorable result, and bring in a resolution, That, in view of all the facts in the premises, and of explanations, concessions, and pledges of Bishop Early, we recommend to the General Conference that his character pass, then that resolution would be brought before this body, and go upon the Journal as adopted, and that would end the matter. This is the reason—with many, the main reason—for favoring the idea of considering this thing in committee of the Whole. I thought it a matter of indifference so far as the committee was concerned; but defer entirely to Bishop Early and his friends.

W. A. Smith—With a view of testing this matter, I move that when Conference adjourn, it shall be to meet this afternoon at three o'clock, in committee of the Whole, on executive business, with closed doors; and that the chairman of the Episcopal committee be instructed to submit his report to the committee of the Whole at that hour. If Bishop Early prefers a different course, I am sure the Conference will conform to his wishes, and I will withdraw the motion.

C. K. Marshall—(in view of the appointment in the hall this afternoon)—Would it not be agreeable to Dr. Smith to do this business to-morrow?

C. Betts—I move an amendment: that we now resolve the committee of the Whole, on executive business with closed doors.

C. K. Marshall preferred 10 o'clock.

W. A. Smith—Bro. Marshall's object would be defeated by closing the doors at 10 o'clock.—He desires to accommodate the galleries. The citizens, knowing nothing of our order to close the doors at ten, would be coming in, and there would be much more inconvenience than to close the doors now.

C. K. Marshall—I withdraw the amendment.

W. W. Bennett—I object to closing the doors against Bishop Early's desire.

L. Rosser—I rise to propose a substitute for all that has been presented. This is not a private matter. Though it has not been proclaimed publicly, yet it is known; and I see no reason why the public should be excluded. Let this case come up fairly. Let the report be acted upon in the light of day. Let the Conference proceed with the presentation of the report, and the evidence on which we are to act. I see no occasion for executive session, and I propose, as a substitute for all motions, that the report be now read, and that we proceed at once to consider the case.

A. L. P. Green—I believe that, according to analogy, we have to open the doors. The Discipline requires closed doors in cases implicating an Elder, and I suppose a Bishop as well.

B. M. Drake—I understand that Bishop Early prefers the open Conference, and I hope the substitute will carry.

Bishop Early—I beg that brethren will not misunderstand me in this matter. I say emphatically, that I am not willing to close the doors now, when it is announced that there are charges against me that may require concessions and pledges: I say when this is announced in the presence of the galleries, I am unwilling to turn them out for examinations of those charges. If you had come at once into secret session, I should not have said a word against it. But here, in the face of the public, and of men whom I love and for whose opinions I have the deepest regard, I do hope the Conference will not compromit me in such a manner.

W. A. Smith—I concur entirely with the Bishop, and withdraw my motion.

The substitute motion was then agreed to.

The Chair—Let the report come in.

The report was then read by W. M. Wightman. It proceeds to pass the character and approve the administration and official conduct of Bishop Soule, Bishop Andrew, Bishop Paine, Bishop Pierce, Bishop Kavanaugh; and to relieve the senior Bishop (Soule) from all duties beyond his remaining strength.

With regard to Bishop Early, the committee report certain charges against his administration, preferred by members of the Mississippi and Tennessee Conferences—charges simply involving complaints against the manner in which he conducts the business of the Annual Conferences, but in no wise implicating his moral or Christian character. The committee not being able to agree as to this matter, a majority report the papers, and beg leave to refer the subject to the judgment of the General Conference.

S. Kelley presented a counter report, from a minority of the same committee, signed by himself, N. Scarritt, and D. B. Nicholson, recommending that the character of Bishop Early pass.

On motion of T. W. Dorman, that part of the report of the majority of the committee which relates to the other Bishops was adopted.

J. F. Hughes moved the adoption of that part of the report which suggests the reference of the law decision in the case of J. Mucleman to the College of Bishops for final adjudication.

H. N. McTyeire and W. Closs opposed the motion.

J. E. Evans moved to amend the report by striking out the words, "are of opinion that the Bishop did not rule, in this particular instance, according to the Discipline."

L. Campbell and F. G. Ferguson hoped the matter would go to the College of Bishops for final settlement.

Bishop Early—I beg you to recollect, that while the committee ask for your opinion, they have given their own.

Bishop Paine desired to know by what authority the Conference would send the question to the Bishops. It was stretching beyond the law made at the last General Conference. According to that law, the Bishop could decide such a question in an Annual Conference; but we were not now sitting in that capacity.

T. N. Gardner agreed with Bishop Paine, and thought that such action would set the Conference in a ridiculous attitude before the world. He held that this General Conference was competent to decide all questions of law, not only in statutory matters, but also in questions affecting the constitution.

A. L. P. Green did not see that we could proceed with the question in the present shape.—The only power the General Conference had was to change the law enacted at the last General Conference in relation to Episcopal decisions in Annual Conferences. He read the law from the Disciple, and added: We have reversed the decision of the Mississippi Conference in the case of J. Maclennan: we have protected the brother, and foreclosed further action.

W. A. Smith said, that a report would come up in due time which would settle the great question which brethren had now started. He moved to lay this part of the report for the present on the table.

E. E. Wiley moved an amendment, that Bishop Early be affectionately requested to take a superannuated relation, and that his character pass.

B. M. Drake hoped that motion would be withdrawn. Such action would be unjust to the Bishop. We had heard all on one side, and nothing on the other.

J. G. Jones begged leave to read a letter from J. Maclennan, withdrawing the charge of maladministration against Bishop Early, on the ground that the reversal of the decision of the Mississippi Conference on his case had settled the question.

G. W. Langhorne was astonished at Bro. Wiley's resolution. Who believed Bishop Early superannuated? Should he be requested to take a false relation, and without giving him an opportunity to wipe off the stain that had been cast upon his unsullied character? He scouted the idea, and moved to lay the resolution on the table.

E. E. Wiley hoped Bro. Langhorne did not think he intended to cut the Bishop off from the privilege of explanation or defence. He supposed the Bishop would have an opportunity to say all that he desired to say to the Conference.

G. W. Carter said the committee had declined recommending any course of action to the Conference, and yet they had expressed an opinion, without assuming the responsibility of a formal resolution. He thought this an exceptionable quality of the report.

Several amendments were offered, and much discussion ensued, in which Drs. Smith, Wightman, Boring, Myers, and others, took part; after which,

Bishop Early was heard at length, in a very full and candid examination of and answer to the specifications in the papers reported.

Before he had concluded, the time for adjournment having nearly arrived, the subject was passed over without coming to any resolution.

W. W. Bennett suggested that this was the hour appointed yesterday for the artist, Mr. Hughes, to take his picture of the Conference in session.

So, after reading the current notifications for preaching, etc.,

On motion of G. W. Langhorne, the Conference adjourned.

Benediction by Bishop Andrew.

FRIDAY, MAY 21.

Conference opened at the usual hour, Bishop Andrew in the chair.

W. J. Parks conducted the devotions of the morning.

The minutes of yesterday were read and approved.

Bishop Paine now took the chair, and called for reports from committees.

DUTIES OF THE BISHOPS.

W. M. Wightman, from the committee on Episcopacy, submitted their report, (No. 4,) recommending a change in chap. ii, sec. 5, question 3, of the book of Discipline, striking out the whole of the 7th answer after nn including the word "whon" at the foot of page 49, and inserting in lieu thereof something like the following: "And in all cases so decided, either party to the controversy, or the Annual Conference, shall have the right of appeal to the College of Bishops. In all cases of such appeals, it shall be the duty of the Annual Conference to send up full and complete transcripts of all the evidence in the case, together with the opinion of the Bishop. The College shall again decide the case and the decision so made shall be the law of the Church as to the questions of law involved. The opinions of the Bishops shall be in writing, and published, if the Bishops think proper, provided nothing herein shall be so construed as to affect the mode of trial on the 5th restrictive rule."

The report lies over.

THE SOUTHERN METHODIST PUBLISHING HOUSE.

J. B. McFerrin, from the committee on Books and Periodicals, submitted their report (No. 6) on the subject of the endowment of the Southern Methodist Publishing House—sundry ministers and laymen being present and consenting.

J. B. McFerrin—I presume the report had better lie over till the Conference shall have taken action on the report regulating the Depository system.

The report lies over.

JACOB WHITESIDE AND OTHERS.

J. B. McFerrin, from the same committee, submitted their report, (No. 7,) embracing the following:

WHEREAS, It appears that Jacob Whiteside and others, of the Washita Conference, have strictly pursued the course prescribed to claimants; therefore,

Resolved, 1 That the Book Agents be authorized to pay this claim in books, it being understood that the agent of the claimants was willing to have a settlement in this way.

Resolved, 2. That other claims submitted to the committee be referred to the Book Agents for settlement, under the general law of 1854, prescribing the manner in which these claims shall be allowed.

J. B. McFerrin—The committee spent considerable time investigating the subject reported in those resolutions, and differed in sentiment to some extent; but by a pretty large majority—perhaps by a unanimous vote—they finally determined to offer the resolutions set forth. It would be well, perhaps, for the General Conference to look into the law covering the case.—It is understood that these claims were presented to the Book Agents during the interval since the last session of the General Conference.—These claimants from the Washita Conference having met the requirements of the law, the committee did not feel warranted in putting claimants who had not complied with the law on the same footing.

The first resolution was adopted.

D. R. McAnally knew of one particular Conference where claimants did all they possibly could to meet the requirements of the law.—There were a large number of claimants in that Conference; and when they did all they could, it seemed to him they ought to be placed on as favorable a basis as those of the Washita Conference who met the letter of the law.

E. M. Marvin preferred that the second resolution should lie over for the present. He desired to present certain views on the question of its adoption, and was not now prepared.—He moved that it lie on the table for the present.

The motion was agreed to.

TRACT SOCIETY.

J. B. McFerrin, from the same committee, submitted their report, No. 8, to the effect that, having maturely considered again the matter incorporated in their report, No. 4, the committee beg leave to report the same back as the most feasible plan they can suggest, and recommend the adoption of the following:

Resolved, 1. That the Secretaryship of the Tract Society be abolished.

Resolved, 2. That the Rev. Dr. Hamilton be requested to remain in connection with the Society, for the purposes of winding up, till the first of January, 1859.

J. Hamilton—It has been my opinion that the parent Society ought to be continued, and, of course the Secretaryship. It would have an embarrassing effect to dissolve the Society at once. It would cause the loss of more than $5000 outstanding.

J. B. McFerrin—The report does not propose to abolish the Society.

J. Hamilton—Well, then, have a Secretary, by all means—somebody to act. Put it into the hands of some one who can give attention to it. If you are not careful, you will very greatly injure the cause by pursuing this course.

T. W. Dorman—We have made arrangements, and can very well dispense with the Secretaryship, as will be seen when the report of the Book committee with reference to this shall come up. Dr. Hamilton is requested to remain and wind up matters in his hands.

J. E. Edwards—Is it proposed that the Secretaryship be continued to the end of the present Conference year?

J. B. McFerrin—No, sir. The committee do not propose to dissolve the Tract Society, and have offered no resolution to that effect. The object is merely to discontinue the office of Secretary, as it has been in existence for nearly four years.

A. L. P. Green—I must confess that the whole of this business strikes me as rather odd. I do not believe, myself, that the Tract Society ought to be given up. I have not looked into the facts, as the committee have, and am not therefore so well prepared to judge with regard to this matter. I know this much, however, that in any new business widely spreading itself out in the course of a few years, and having connected with it a number of persons, agents, duties, liabilities, and all that, for the first year or two there will be large outstanding debts created. It is known to business men, that after a thing of this sort is fairly launched, and the maximum amount of its liabilities has come, the liabilities will not be likely to increase as before; because of the balances—bills receivable will be coming in to liquidate bills payable. I think, sir, we are in too great haste to discontinue this Society. I would prefer a report like this: That Dr. Hamilton be continued in his present position of Secretary till he shall wind up the business in his hands. It is impossible for him to wind up by the first of January.

On motion by J. B. McFerrin, the report was laid on the table for the present.

BOOK AGENTS.

J. B. McFerrin, from the same committe, submitted their report, No. 9, in reference to the resolution of F. E. Pitts and J. B Payne, for inquiry into the propriety of selecting the Book Agents of the Church from amongst laymen, concluding with a resolution that it is inexpedient to act on the subject, and asked to be discharged from its consideration.

The report was adopted.

CATECHISM OF DOCTRINES, POLITY, ETC.

J. B. McFer... from the same committee, to whom was referred the resolution of C. D. Oliver and G. W. Carter, proposing the appointment of a committee to prepare a Catechism, setting forth the doctrines, polity, etc., of the Methodist Episcopal Church, South, submitted their report, No. 10, recommending the following:

Resolved, That the Book Agent be requested to have such a work prepared and issued as soon as practicable.

J. B. McFerrin—It will be remembered that Bro. Carter and Bro. Oliver offered a resolution, which was adopted, requiring the Book Committee to inquire into the expediency of having prepared and published, at as early a day as possible, a Catechism, setting forth the history, doctrines and polity of the Church; and the committee here report that the General Conference request the Book Agent to have such a work produced.

C. D. Oliver—I have, as a pastor, seen the need of such a book. A great many persons know nothing of the usages of our Church—such as class-meetings, and their advantages; the probationary state, infant baptism, etc. I have often felt the necessity for such a work; but whether it would be better to commit the work to the hands of an individual or a committee, I do not know.

Bishop Soule—I beg to say that this resolution embraces a very important subject—very important indeed; and the Conference will recollect that if it pass, the book will come out under their sanction and authority. I can only say, take heed what you do. It is a very important work to prepare a book like that—to go into the whole history, the doctrins and government of the Church; all that pertains to the Church.

H. N. McTyeire—I should be happy to see the intention of the report carried out; but should be opposed to it without an amendment. The amendment I propose is to this effect: That, when it shall be edited by our Book Editor and approved by the Bishops, then the Book Agent shall publish it. I want it guarded, not only as to its literature, but I want it guarded in doctrine. I submit this as an amendment, and shall rejoice when such a work shall be forthcoming.

J. Hamilton—I should think it better that such a work be approved first, before it is edited.

T. O. Summers—The Wesleyans have such a work as this, adopted to their peculiar economy.

J. E. Evans—It is proper to say that no book can come out, under our law, without the approbation of the Book Editor.

J. B. McFerrin—The committee would be willing to accept any thing that way.

F. E. Pitts—I propose that the General Conference appoint a committee of four or five to aid the Book Editor in getting up the work, which shall afterwards be submitted to the Bishops.

The Chair—That is not an amendment to the amendment.

A. L. P. Green—I think we had better not leave this matter to the discretion of the Book Agent, to select his man to help compile the work. I think that this Conference perhaps would be quite as competent to select the man, and that it is useless to select a committee. If the work is to be done, it will be done by some one man; and it would be a delicate matter to put it into the hands of an Agent to select this man. I move, sir, as a substitute for what is before you, that Bishop Pierce be requested to furnish the manuscript for such a work as that called for; and that the work be submitted to the other Bishops, and when approved by them, handed over for publication.

C. K. Marshall—I propose this, which I will read for information: That the Publishing Committee be authorized to select such competent brethren throughout the Church as would be willing to prepare such parts of the work as the committee shall deem them to be most capable of discussing.

R. T. Heflin—The most practicable method of reaching the end which we all desire would be, it seems to me, to request the Bishops to designate competent men to prepare the Catechism, or parts of the Catechism, if Bro. Marshall's views should prevail. The Bishops know the men throughout the Church, and their peculiar capabilities. It seems to me that such a proposition would be most effectual. It is manifest that the qualifications of a pulpit orator are not those to be required in the preparation of this Catechism.

F. E. Pitts—I think Dr. Green's substitute is just the thing, and that Bishop Pierce will do the work well.

C. C. Gillespie—I think, sir, that Dr. Green's substitute and Bro. Marshall's proposition may be harmonized upon the idea of Bro. Heflin. I understand that the object of the work is simply to answer the question, What is Methodism? I suppose, if the substitute of Dr. Green be so amended as to give Bishop Pierce the privilege of employing such helps as he may think proper, that the object of Dr. Green will be attained, and also that of Bro. Marshall and Bro. Heflin.

L. Campbell—It seems to me indelicate for this Conference to appoint a man to that work, and then suggest that he should have assistance. I am fully in favor of the substitute. I believe Bishop Pierce is competent to prepare the Catechism; and it is proper that the work should be committed to him. I do not see the necessity of half a dozen men to do this work. Suppose you were to employ half a dozen, you would have a strange medley, and it would take all the Bishops and Book Editors a considerable time to bring any thing like a perfect work out of such a combination of sources. One man would do better than a dozen, and I think Bishop Pierce is the man.

J. E. Edwards said this was one of the most important matters before the Conference. It involves the destinies of childhood, interests imperishable as the soul of man. He hoped the Conference would take a little time. He thought Dr. Green's substitute a wise one.—The work should be committed to a man entirely competent. Bishop Pierce was such a man.—But he should have the largest liberty in the selection of assistance.

C. C. Gillespie made an explanation. No man had a higher opinion than he of Bishop Pierce, as a man, a scholar, and a writer. But it ought not to be regarded as an indelicacy to express an opinion. He agreed with brethren as to the full competency of Bishop Pierce. But he thought a name ought not to be proposed—it was settling the matter. Since a name had been proposed, he was glad it was the right one.

F. G. Ferguson begged, for the Bishop's sake, that these personalities and flatteries be abated. We were heaping every thing on the Bishops—they were overburdened. Bishop Pierce had been appointed to a great and holy work. That work was not book-making. Book-making was merely incidental to it. The Bishop would have plenty of work for the next four years without embarrassing him with book-making. It was not necessary to take him from his regular work—there were plenty of men competent to the contemplated service.

D. S. Doggett would make a suggestion. It was proposed to refer this Catechism to the Bishops. He had intended to amend by inserting "*College* of Bishops." We wanted their entire concurrence. For this reason it was not best, in his judgment, for one of the Bishops to prepare it. The Book Editor should prepare it.—It was in accordance with his pursuit. He was in possession of all the materials. Let him prepare it, and the College of Bishops approve. He thought it would be impolicy, if not impropriety, for one of the Bishops to prepare the book. Bishop Pierce was competent. No man had more confidence in his ability, or admired him more.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

W. M. Wightman asked what was to be the
racter of the work. Was it to be a book
children, or for adults? What was to be
size of it?
D. Oliver thought it ought not to be too
—a hundred and fifty or two hundred
es.
W. M. Wightman said, if the work was to be
elaborate one of 200 or 300 pages, and if the
ference look to Bishop Pierce to produce it,
was certainly entirely competent, it would
necessary to make provision for him to have
re of at least six months for the work.—
the question comes up, whether he can be
ed for that length of time. The committee
reported—and he fully concurred—against
election of another Bishop at this time.—
if Bishop Pierce could have time for the
k, he was heartily in favor of his being re-
sted to do it.
Monroe said the Conference had voted with
t unanimity not to strengthen the Episco-
at this time. It would require considera-
time to prepare the work contemplated.
had such an appreciation of Bishop Pierce's
rs, that he desired they should be unframm-
d with other matters. Perhaps there were
or a hundred men who could make the
and it was unnecessary to commit it to
Bishop.
K. Marshall thought we had not fully com-
seeded the object we were aiming at. He
prepared a plan to submit on this subject;
brother Oliver got the start of him, and he
way. The volume needed was not a
chism for infant minds, nor a series of vol-
s; but a single volume of perhaps 400
—a book suitable for adults as well as
ren—explaining the *philosophy* of Metho-
—for instance, why we reject the ceremony
confirmation, the fable of apostolic succes-
etc. One man could write something on
of these subjects, another man on the other,
rd on baptism, a fourth on the Lord's supper,
etc. He estimated Bishop Pierce's abilities
highly as any man; but we wanted Bishop
ce for other work.
Hamilton said there seemed to be a differ-
e of opinion as to what we wanted. He
that the matter was likely to go to the
e, and that would be the end of it. He
rded it as a very important matter; but
seemed to be in some confusion on the sub-
One wanted something for infant minds,
ther wanted a profound philosophical trea-
another wanted something of an interme-
e character. He moved, therefore, to recom-
the report, with instructions to digest these
erent views, and bring forward something
will meet the wants of the Church.
he vote being taken, the report was recom-
ted.
B. McFerrin presented report No. 11, from
same committee, in relation to a memorial
the Educational Institute, asking the Gene-
Conference for literary and scientific articles.
report recommends that the matter be sub-
ted to the corps editorial at Nasbville. It
adopted.
lso report No. 12, in relation to a resolution
J. H. Linn and W. C. Dandy, inquiring into
commercial and other facilities of the city
Nashville. The committee refer for answer
their report No. 4, and beg to be excused
n the further consideration of the subject.
he report was adopted.
n motion of A. L. P. Green, the order of the
was laid on the table for the present, to be
en up when we are ready.
n motion of D. B. Nicholson, the rule of
er was suspended, and the subject before
Conference at the time of adjournment
terday was taken up.
I. Boring desired that the Chair would re-
the call of committees to-morrow just
re it was left off to-day.
he Chair said he supposed there could be
objection to that.
he Chair said we were now ready to hear
hop Early; and the Bishop proceeded to reply
his complaints reported against his adminis-
ion from several Annual Conferences by the
mittee on Episcopacy.
t twelve o'clock the business was suspended,
order that the committee on Public Worship
t announce the appointments for the Sab-
h.
W. A. Smith asked leave of absence for J. H.
is, on account of afflictive intelligence from
e. It was granted.
W. A. Smith moved that when we adjourn,
adjourn to meet this afternoon at three
ock.
was so voted.
he hearing of Bishop Early was now re-
ed, and continued till the hour of adjourn-
t.

AFTERNOON SESSION.

onference met pursuant to adjournment,
hop Paine in the chair. S. Kelley conducted
devotions
Bishop Pierce took the chair.
W. A. Smith said brother Davis, of the Busi-
y Committee, had been called home by family
ction, and would leave to-morrow; and it
s desirable to take up the report on busi-
ess, and dispose of it before he left. He
ved, therefore, that said report be now taken

Bishop Early wished his case to proceed;
ereupon, Dr. Smith withdrew his motion.
J. E. Evans moved that the order be sus-
nded, and that we proceed with the unfinished
siness of the morning; which was carried.

REV. MR. MCNEILL.

The Chair now introduced to the Conference
e Rev. Mr. McNeill, Secretary of the Ameri-
n Bible Society, standing on the forum with
e Bishop, who was received by rising, and
ternally invited to a seat on the floor of the
nference.

REV. RICHARD TYDINGS.

The Chair also brought forward and intro-
ced the Rev. Richard Tydings, of Kentucky,
e of the oldest Methodist preachers in the
est, who was also received by members rising,
and invited to the privileges of the floor.

ADMINISTRATION OF THE BISHOPS.

The Conference now resumed the unfinished
siness of the morning, viz.: the consideration
the case of Bishop Early's administration.
fter debate,
E. E. Wiley pressed the consideration of his
solution offered yesterday, which he now sub-
itted as an amendment to the report.
B. M. Drake moved to lay the amendment on
e table.
The motion was lost.
G. W. Langhorne made an ineffectual motion
adjourn.
S. P. Richardson moved that the question be
w put.
J. G. Jones submitted a substitute for the
atter before the Conference, (signed also by
. A. C. Walker,) to the effect that, whereas,
well-authenticated complaints have been made
gainst Bishop Early, as having been arbitrary
nd discourteous in Conference and the station-
oom; and whereas, we believe the matters of
omplaint have resulted from the advancing
ge and infirmity of the Bishop; therefore,

Resolved, 1. That his character pass.
Resolved, 2. That we request our superintendents, in
making out their plans of Episcopal visitation, to assign
such work to Bishop Early as he can do consistently with
is age and advancing infirmities.

But before any action was taken the Confer-
nce adjourned.

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All kinds of Sewing done by machinery for Grocers, Ships, Steam-
ers, Hotels and Families. A good stock of Ladies' Under Gar-
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All kinds of Toilet Soaps and Perfumeries. Feb1 3

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, JUNE 12, 1858.

VALEDICTORY.

With a sad heart, reader, the editor (that was) takes his pen to bid you adieu.

Seven years ago, with a list of not quite three hundred subscribers, the New Orleans Christian Advocate began its career, under the retiring editor's charge. Having loved this Advocate from the beginning, he loves it to the end. What troubles he has seen, what trials endured, in accompanying the enterprise to its present position, need not be told. All this sort of past fades into pleasant memories in grateful view of the success achieved. The paper is firmly established, not only on a business basis, but in the confidence of those who are served by it. Nearly seven thousand copies are issued weekly, and twice that number should be before the next four years expire. Let the patronising Conferences, the agents and friends of the Advocate aim at this mark.

It is well for editors, like other preachers, to itiaerate. The principle is good in all. The doctrine that they are fixtures by privilege or necessity; that they die in their nests; and that their example never illustrates the itinerant policy which they advocate, is not Methodist doctrine. We do not claim exemption from the lot and sacrifices of our brethren. Moreover, the philosophy of itinerancy demands it in the conductors of the Church press. Through them that principle reaches the press itself; and say what we will, the press has a mighty influence. At different stand-points men take new views, or enlarge and correct their old ones. Local feelings yield to connectional ones.

This we say, reader, to comfort ourself, not you, in parting; and to justify the sacrifice, in substance and sentiment, which it involves.—Better patrons never editor had. They have been patient, forbearing, and magnanimous.—Often we have penned articles, well knowing that our views and convictions were not, at the time, shared by many of our readers. But they belong to the class who hear first and then strike. Indeed, they have not struck at all.—Where they did not agree, they awarded, with characteristic liberality, the right to differ.

A sort of friendly acquaintance, between the editor and his readers whom he has not seen, has sprung up, on his part. He has conceived what sort of people his readers and contributors are—at their homes and in their every day life—and from his heart pronounces a benediction, hoping they may meet and be known mutually—some happy day.

To his worthy successor, Rev. C. C. Gillespie, the retiring editor would turn over the good will he has enjoyed in his office. A gentleman of fine taste, noble and virtuous ambition and tried parts, he takes the helm, and will guide the Advocate safely and prosperously. Already he has achieved marked success in the ranks of Methodist journalism, and that under conditions less favorable. Rally to him.

H. N. M.

THE NEW OFFICIALS.

Our readers have been advised of certain changes and new appointments, by the General Conference, in the working bureaus of the Church.

Dr. McFerrin, the new Book Agent, takes his difficult position with many qualifications for it. He is a safe man, has managed his own business well, and will do as much for the Church. In the prime of life, strong to labor, sagacious and quick in judgment, thoroughly devoted to Methodism, widely and favorably known, he cannot fail to draw to the connectional interest in his keeping, the hearty patronage of the Church. He is on hand, and knows the ropes of the Book Concern. No time will be lost in his getting the run of things. No experiment is made in this appointment.

Perhaps the policy of one Book Agent, instead of two, is better. Throw the undivided responsibility on one, with a judicious Book Committee, such as we have, for consultation.

We part with reluctance with our old friends, Stevenson & Owen. It is understood they both declined the re-election, which many friends pressed on them. They have served the Church, in a hard office, at a critical time, with great fidelity to their trust, and deserve as they will receive, our thanks.

Rev. R. Abbey is a brisk, indefatigable business man—a new man for a new office. He has large constructiveness to plan and diligence to execute. His work, as Financial Secretary, will be to go about generally, stirring up the Conferences to co-operation, arranging for and with local depositories, collecting floating debts, making friends, funds and business for the concern. It is a necessary office and we look for good results.

Among the editors there are some changes, and three new men: Dr. Summers, as editor of the Quarterly Review jointly with his old office, will give us the benefit of his vivacious and yet profound learning, his pure taste and literary energy. He will work in able contributors; and the Quarterly, lightened of the load of a special editor's salary, must go.

Rev. L. Rosser, of the Richmond Advocate, is a sound theologian and stiffly conservative, elegant in his taste and genial in soul; also a good writer. Rev. J. E. Carnes, of the Texas Advocate, is from Kentucky. He is an eloquent talker and writer, well used to the desk and tripod, and is sure to take high rank in the Methodist press.

The children! Bless the children; they too have a bureau, and a kind, loving man at it. Dr. Charles A. Taylor, the General Superintendent of Sunday Schools, will organize and inspire the work. Sabbath Schools and children have become a power in the Church. Rather, we should say, they are now so recognized—a *power* they have long been. The Church must march through the gates of childhood to the conquest of the world. Dr. Taylor was a Missionary to China and is full of that spirit. He will breathe it into the Sabbath Schools. Let all the Sabbath Schools welcome him. Unfurl all the sails of the Sunday School Visitor.

OUR EDITORS.—Between the going out of our old and the coming in of our new editor, the *pro tem.* may introduce the following description of the corps, by the Rev. R. T. Hellin, of the *North Carolina Christian Advocate*. He says:

"Brother Gillespie, of the *Texas Advocate*, looks every inch an editor. Talented, studious, courteous, and not so old as some other people, none can meet him without desiring a more intimate acquaintance. Brother M'Tyeire, of the *New Orleans Advocate*, is in the prime of life; a sound Methodist in his opinions; intellectually, cool, compact and strong; personally, good looking, genial, and popular. He does *not* wear a shad coat, nor a bread-brim hat, nor a white cravat. Brother M'Anally, of the *St. Louis Advocate*, is corporeally and mentally large and strong; sound and conservative, kind and genial, well-fed and thrifty, he is a good representative of Western Methodism. Brethren M'Ferrin, of the *Nashville Advocate*, and Myers, of the *South Carolina Advocate*, have been with us in North Carolina and are known to our readers. What they were, they still are; only, Brother Myers has, of late, given some unfortunate views on lay delegation."

BARNES' FAMILY PRAYERS—Philadelphia: Chas. Desilver, No. 714 Chestnut street, 1858. This is a collection of prayers for family devotions—selected from various and distinguished sources, with additions by the author. An excellent selection of hymns is also attached. The author is well known in religious literature, and his name is a sufficient guaranty for the value of the work. From E. R. Steveus & Co., New Orleans.

GAINESVILLE CIRCUIT,
Hancock County, Mi., June 5.

Good news from this benighted region, my dear sir. Our faithful circuit rider, Rev. H. D. Berry, seems to be laboring with a special blessing. His mild, persuasive, unassuming, but earnest and zealous manner has secured many friends for himself and for the cause. The congregations at Gainesville, Pearlington, and Bay St. Louis, which had dwindled away to nothing, are now large, serious and attentive. At Jordan River he has an excellent congregation, and so at other places. On the 22d, 3d, ultimo, Quarterly Meeting was held at Pearlington. The weather was propitious, and to the gratification of all our much loved and venerated Presiding Elder, Rev. B. Pipkin, arrived in due time—travel-worn from his long and fatiguing journey—scarred all over with wounds from his conflicts with the great enemy of souls, in his campaigns of near forty years—but still full of the fire and vigor of the Christian warrior. He preached Saturday and Sunday, morning and evening, with prodigious power and effect, and many, I doubt not, will have reason to be thankful that they were there to hear him. A deep feeling was apparent. Several influential citizens joined. Many had their consciences awakened. A few such visits and a few such sermons from this able and faithful servant of God, and Gainesville circuit, with the blessing of Providence, can no more be referred to as a moral wilderness. Since the Rev. Mr. Berry came here, some fifty or more have been added to the Church.

Such was the desire to hear the Presiding Elder, that, on Sabbath morning, the steamboat Warren, Capt. Poiterent, was liberally placed at the disposal of the citizens of Gainesville, and the whole town and country round came down to Pearlington. It was an imposing and solemn spectacle, that large and serious congregation, receiving, with deep emotion, the sacred oracles as they fell from the inspired lips of the aged servant of God.

A SEEKER.

NEW CARTHAGE MISSION,
May 31st, 1858.

MR. EDITOR: The first and second quarterly report of New Carthage Mission is, that I have succeeded in getting up three white or mixed congregations and eight plantation appointments.

Ebenezer Chapel is situated on Bayou Vilell, within reach of some twelve plantations, from which servants are allowed to attend. It is a neat frame, with spacious galleries on either side for seating servants. It was built by the neighborhood and is not deeded to any branch of Christ's Church. The white congregation here range from six to sixty. There are six white members and probationers, an excellent melodeon, and some very fine performers. At this chapel I alternate with Rev. Mr. McCalla, an aged Presbyterian minister; so that the people have preaching every Sabbath. We hope the good Lord will pour out his spirit in its convincing form upon this people, for they are punctual and attentive. Let the Churches pray for us.

The other appointments are served only once in four weeks. At one of these there are a few members not yet organized into a class.

The eight plantation appointments have about 500 population, with some 80 members and about the same number of catechumens.—Owing to high water, the major part of my work is inaccessible, except by dugout navigation, which I tried one trip; but not being acquainted with the woods, I had the privilege of sleeping one night by my own fire, which I built on a floating log. But the water is now receding and I hope soon to ride to all of my appointments. The floor of one preaching house has been about three feet under water. In the woods one feels as if he is in a sea of water.—But all things considered, I feel that I have no reason to be discouraged. May the Lord bless New Carthage Mission.

E. W. GRISWOLD.

SHELBY COAL MINING MISSION, May 25.

REV. H. N. MCTYEIRE: Dear Brother—Permit me through your paper to make my report for the first and second quarters of the year for the Shelby Coal Mining Mission. This is a new Mission. It lies above and below Montevallo, along the railroad. I have at present five appointments, at which I preach on Sunday every four weeks. Our houses of worship are small. Excepting one academy, quite a commodious house, at the Shelby Springs, we preach in the tavern. My congregations are quite good; and in several places the word seems to have some good effect. I have received two on probation. There is, I hope, a gradual increase of good. Your Missionary desires the prayers of all the Church that God may bless us in this narrow field of labor. Yours,

JOSEPH T. TALLY.

GREENSBORO', May 15, 1858.

DEAR BRO. MCTYEIRE: I send you my report from the German Creek Colored Mission for the first and second quarters.

Four preaching places have been taken into the work during the two past quarters. Seven have joined on probation.

Nothing special to note as to the spiritual condition of the Mission further than a general interest is manifested in the preaching of the word. Will the plans of the Church pray for us, that God may abundantly bless, during this year, not only this but all of our missions?

Yours truly, ASBURY R. RAMEY.

Plan of Episcopal Visitation for 1858.

FIRST DISTRICT—BISHOP KAVANAUGH.

Kentucky	Sept. 1	Millersburg, Ky.
Western Virginia	Sept. 15	Greenupsburg, K.
Louisville	Oct. 6	Hopkinsville, Ky.
Virginia	Nov. 24	Portsmouth, Va.
North Carolina	Dec. 8	Newbern, N. C.

SECOND DISTRICT—BISHOP ANDREW.

Tennessee	Oct. 20	McMinnville, Tenn.
Holston	Nov. 3	Chattanooga, Ten.
South Carolina	Nov. 17	Charleston, S. C.
Florida	Dec. 15	Jacksonville, Fla.

THIRD DISTRICT—BISHOP PAINE.

Memphis	Nov. 10	Trenton, Tenn.
Alabama	Nov. 24	Macon, Miss.
Mississippi	Dec. 8	Woodville, Miss.
Louisiana	Dec. 16	New Orleans, La.

FOURTH DISTRICT—BISHOP EARLY.

Missouri	Sept. 8	Chillicothe, Mo.
Kansas	Sept. 24	Fort Scott, Kansas.
Indian Mission	Oct. 7	Choctaw Agency.
Arkansas	Oct. 20	Dardanelle, Ark.
Wachita	Nov. 3	Arkadelphia, Ark.

FIFTH DISTRICT—BISHOP PIERCE.

St. Louis	Oct. 6	St. Louis, Mo.
East Texas	Nov. 10	Tyler, Texas.
Texas	Nov. 24	Austin, Texas.
Georgia	Dec. 15	Columbus, Ga.
Pacific	———	Stockton, Cal.

LIST OF REMITTANCES

Received through the postoffice during the month of May.

M. S. Andrews	$56 00	J. W. Jones	6
R. Adams	2	J. W. Jennings	5
D. Arnold	2	S. J. Kelly	12
S. Arnold	2	G. Kirk	4
R. Alexander	2	A. Laird	3
J. Boyce	4 85	F. Lyman	2
J. Burgess	2	J. C. Lott	2
S. Bisbop	2	W. E. M. Linfield	20
M. E. Butt	10	W. Lord	5
T. Bryan	2 50	A. V. Level	20
W. Bartee	2	J. S. Moore	7 02
W. Black	2	L. Massengale	5
J. Browning	2 50	B. Miles	2 50
J. Byrd	10	G. J. Mason	2
B. Chew	2	S. Moss	3
Dr. Chew	7	E. McFadden	5
D. Clinton	2	M. B. Meadow	5
M. A. Crowley	2	A. H. Mitchell	12
J. Correy	4	T. Moody	6
W. Cox	2	W. McDonald	2
M. Cavin	2	W. Mixon	2
J. D. Cameron	17	F. McKinney	2
Dr. Cocke	2	N. T. McDowell	2
C. J. Carney	2	J. Matthews	2
J. Canaus	3	W. E. Moore	2
C. Collins	3	J. Newsom	10
W. Dunn	2	F. Ogden	2
A. Dowling	2	A. Phillips	8
J. Dantzler	2	W. Parchman	2 50
O. Dudley	8	W. Price	6
D. Duncan	2	R. Parvin	6
Mrs. Duncan	2	W. Prather	2
W. Ford	25	T. Parkins	2
B. Fields	2	B. Ross	13
T. Fentherston	3	Miss Reed	5
C. Fuller	2	A. Rosseau	9
J. T. M. Gregory	8	J. Squires	2
J. Gannaway	2	J. L. Sampey	20
L. Green	2	W. P. Swift	14
H. Gilmore	2	J. Sawdell	2
J. Garner	2	T. Small	2
M. Grahum	10	H. Stockman	2
S. J. Graves	5	S. Shelton	4
L. M. Hood	5	M. H. Sample	2
A. R. Hines	6	H. Stollenwerck	2
A. Hester	2	W. Smith	2
J. Harper	2	B. Stine	2
J. Hammons	2	W. Shapard	4
A. Harral	2	J. Shaw	6
H. Hopper	2	J. Sheres	6
J. Henry	2	Dr. Sherrod	2
J. W. Hightower	23 50	B. Stansel	2
L. Howard	2	C. Swinney	5
R. T. Houmington	25	J. Tatum	2
J. Hopkins	2	W. Trabue	1
F. M. Hays	9 30	Dr. Turnbull	2
R. K. Hargrove	5	Z. Thompson	5
W. Harper	2	P. Townsend	2
N. A. Hedrick	2	P. Wilkinson	2
Mrs. Jelks	2	J. Wilkinson	2
Mrs. Jones	0 50	W. Watson	2 50
B. Johnson	2	G. Watson	6
R. Jones	5	J. L. Wright	10
J. P. Jones	2	J. Wells	2

B. E. Watkins.... 2 00

☞ PERSONS WRITING TO THE OFFICE will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ THOSE WRITING TO DEPOSITORY will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or better still, write it on separate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from as well as the one changed to.

CENTENARY INSTITUTE.
EXAMINATION AND COMMENCEMENT.

These exercises will begin on Tuesday, 22d June, with a private examination of all the classes in their respective departments.

The Examinations will conclude on Friday, the 25th.

On Sabbath, 27th, the Commencement Sermon will be preached by Rev. A. MEANS, D. D., of Oxford, Georgia.

On Monday, 28th, Original Essays and Addresses by the young Ladies and Gentlemen.

At candle light, Exhibition of the young Gentlemen of the Male Department.

On Tuesday, 29th, A. M., Anniversary of the Castalian and L. M. I. Societies. Addresses by Rev. P. P. Neely, D. D., Alabama Conference.

At candle-light Grand Concert by the musical Pupils and Faculty.

Wednesday is Commencement day.

Annual Address by Hon. Augustus A. Coleman, of Sumpter.

At candle light the popular Cantata, the Flower Queen, will be performed by the Pupils.

The public are invited.

J. T. MONTGOMERY,
D. C. B. CONNERLY.

BIBLE HOUSE, 197 CAMP St., NEW ORLEANS,
The Southwestern Bible Society
Keeps constantly on hand as above a stock of plain and elegantly bound
BIBLES AND TESTAMENTS,
Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.
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MEMBERS OF THE SOCIETY.
Annual Members—Persons who contribute not less than $3 annually.
Life Members—Contributors of $30.
Life Directors—Contributors of $150.
Patrons—Contributors of $1000.
Honorary Members—Ministers of the Gospel whose congregations make annual contributions. Feb. 20.

Marriages.

MARRIED—On the 3d inst., by Rev. A. B. Nicholson, Rev. GEORGE D. MOFFATSON and Miss OLIVIA E. SOLOMON, of Amite County, Mi.

Special Notices.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

KEENEN & MCTYEIRE, Agts.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defence of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antonominism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

☞ All at Nashville prices.

COMMERCIAL.

The Crescent of yesterday morning says:

COTTON—With the Asia's accounts at hand the market yesterday was heavy, and the sales reached barely 3000 bales at irregular and feeble prices for the lower grades, the Middling and better qualities being without material change.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6¼	Middling	11¼ @ 11¾
Ordinary	7¼ @ 8¼	Good Middling	12¼ @ 12¾
Good Ordinary	9¼ @ 9¾	Middling Fair	12¾ @ 13
Low Middling	10¼ @ 10¾	Fair	—@—

SUGAR—About 300 hhds were sold at full prices.—Fair to Fully Fair 6¾@7.

FLOUR—St. Louis Superfine sold at $4 25, some holders asking $4 37½ ₱ bbl.

GRAIN—The sales of Corn embraced some 2800 sacks, of which 1424 mixed at ⅞c. 250 white at 68@70, and 524 yellow at 70c per bushel. The sales of Oats comprised 1527 sacks St. Louis at 46@47, and 145 Kentucky at 44c ₱ bushel. Of Bran 600 sacks sold at 50c, and 1200 in lots at 52½@53½ ₱ 100 lbs.

PROVISIONS—In Pork we noticed only retail transactions at $16 75 @ 17 ₱ bbl for Mess. Bacon was quiet, but retailing generally at firmer prices. Of Lard 220 tcs prime were disposed of, but the prices were not reported.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	150 50
Canal Bank	122@—
Citizens' Bank	174@—
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank, 100	98@—
Bank of New Orleans, 100	98@ 99
Southern Bank, 100	—@100
Crescent City Bank	97@ 98
Bank of America	95@—
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	126@127
Carrollton Railroad, 75	nominal
Pontchartrain Railroad, 100	68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad, 25 paid	6¼@ 7
Jackson Railroad, 25 paid	5¾@ 6
City Consolidated Bonds	83@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₱ cent Bonds	72@ 75

SPECIE.

American Gold	par @— ₱ cent premium
California Gold	$17 00 @ 17 50 ₱ oz
American Silver, old issue	1 @ 1½ ₱ cent prem
American Silver, new issue	1¼ @ 2¼ ₱ ct discount
Mexican Dollars	¾ @ ¾ ₱ cent prem
Five Franc pieces	95 @— cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 25 @ 16 50
Patriot Doubloons	$15 30 @ 15 60
United States Treasury Notes	¼ @ 1 ₱ ct discount

UNCURRENT BANK NOTES.

Missouri	1 @2 ₱ cent discount
Indiana State Bank	1 @2 ₱ cent discount
Ohio	1 @2 ₱ cent discount
Other Banks, Ohio and Indiana	2½@5 ₱ cent discount
Kentucky	½ @1 ₱ cent discount
Illinois	3 @5 ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @5 ₱ cent discount
Georgia and South Carolina	1 @2 ₱ cent discount
North Carolina	2 @3 ₱ cent discount
Virginia	1½@2½ ₱ cent discount
Alabama State	2 @3 ₱ cent discount
Texas	½ @1 ₱ cent discount
Tennessee	1½@2½ ₱ cent discount
Mobile	par@½ ₱ cent discount
Tennessee Free Banks	5 @10 ₱ cent discount
Central Bank, Montgomery	1 @2 ₱ cent discount
Commercial Bank, Selma	5 @7 ₱ cent discount
Northern Bank, Huntsville	8 @10 ₱ cent discount
Northern Bank Mississippi	40@50 ₱ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	₱ acre—$1 00
Land Warrants, 80 acres	₱ acre—80c
Land Warrants, 120 acres	₱ acre—75c
Land Warrants, 160 acres	₱ acre—85c

NEW ADVERTISEMENTS.

Marion Female Seminary, Marion, Ala.

THE ANNUAL EXAMINATION of the Pupils of this Institution will commence on Monday, the 12th of July.

The young ladies of the Senior Class will read Essays on Monday night.

The Annual Concert will be given on Tuesday night.

The exercises of the Graduating Class will take place on Wednesday.

The Commencement Oration will be delivered on the same day by the Hon. JOSEPH W. TAYLOR, of Eutaw, Ala.

JAMES K. ARMSTRONG, Principal.

Marion, Ala., June 12, 1858. 2t

TEACHERS AND LECTURERS.

PROF. L. J. MORRIS, A. M., the author of a Philosophical and Practical Grammar of the English Language, is prepared to engage the services of accomplished Teachers and Lecturers to travel and teach his system of Grammar. By a skillful use of this system learners of proper age and fair capacity are, in the brief space of twenty days, taught to parse any sentence which they can read understandingly, and to correct ungrammatical expressions wherever found. This is no experiment, as the peculiar and startling advantages of the system have been successfully demonstrated for years by others as well as by the author himself. As there is a widely extended call for the work, a large number of competent Teachers and Lecturers are already profitably engaged traveling and promulgating this system. Successful Teachers and Lecturers can, in this enterprise, easily make from $100 to $200 per month, exclusive of expenses. Payments monthly.

The field of labor will not be confined to any particular locality.—Teachers can obtain a specimen copy of the work by forwarding $1 00 (and 12 cents in postage stamps) to L. J. Morris, Oak Bowery, Chambers county, Ala., (near the Montgomery and West Point Railroad.)

June 12-2t.

Professor Morris' Grammar.

NEW YORK, May 11, 1857.

PROF. L. J. MORRIS—Dear Sir: I take great pleasure in offering my humble testimony in regard to the success which attended your course of instruction in this school. Of the class which I organized for you, several had a very limited idea of grammar; but after twenty lessons under your able teaching, they were quite conversant with the principles laid down in your book, and could parse with the utmost facility.

W. A. O. DONNELL,
June 12-1t Principal of Ward School No. 6.

MEXICAN MUSTANG LINIMENT.

From rich and poor, bond and free; all colors, grades and conditions of life, we hear the same meed of praise awarded to this wonderful article. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills assuaged by this great medicine, which are surprising to the judgment of man. What family does not require a standard Liniment?—Who ever heard of the same effects produced by any other article? For Cuts, Bruises, Sprains, Rheumatism, Swellings, Strained Horses, &c., it has no equal. *Beware of imitations.* The genuine Mustang Liniment is sold by all respectable Druggists and Livery Men in every town, parish and hamlet throughout North and South America, Europe, and the Islands of the Ocean. Buy at once.

june 1 BARNES & PARK, Proprietors, New York.

Chills and Fever! Chills and Fever!—One of the greatest remedies that has ever been laid before the public, for Fever and Ague, and which has received the highest encomiums from the press and the people is Dr. J. HOSTETTER'S CELEBRATED BITTERS. Who would endure the tortures arising from this terrible disease, when it can be so easily cured? Who would endure sleepless nights, burning fevers, and icy chills alternately, when a remedy can be obtained for a mere trifle? And yet how many families linger out a painful existence under this deadly blight, and do nothing but gulp down quinine, until it becomes as common as their daily meals, and still they are not relieved. None but the foolish and weak would hesitate to procure these valuable Bitters, and save themselves unnecessary pain.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 56 Front streets, Pittsburg. June 1-4t

A SICKLY, ALTERNATED APPEARANCE in a child is *prima facie* evidence that its internal organization is tenanted by some one of the many species of worms which afflict and too often destroy the most promising children. The best thing to be done is to administer Wiser's Canadian Vermifuge without delay. It will dislodge and discharge the enemy, if present in the bowels, and if no worms exist it will cleanse and invigorate the whole digestive, secretive, and excretive system, and create a healthful appetite.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 191 Chartres st.

McLEAN'S
Strengthening Cordial
AND BLOOD PURIFIER.

THE GREATEST REMEDY IN THE WORLD!!

THIS Cordial is distilled from a berry known only to myself, and chemically combined with some of the most valuable medicinal Roots, Herbs and Barks known to the mind of man, viz: Blood Root, Black Root, Wild Cherry Bark, Yellow Dock, Dandelion, Sarsaparilla, Elder Flowers, with others, producing the most infallible remedy for the restoration of health ever known.

IT IS NATURE'S OWN REMEDY.

ouring disease by natural laws. When taken, the Strengthening Cordial is felt coursing through every vein of the body, purifying and regenerating the circulation of the blood. It neutralizes any bilious matter in the stomach; and strengthens the whole organization.

McLEAN'S STRENGTHENING CORDIAL

will effectually cure Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from Disordered Liver or Stomach, such as Dyspepsia, Inactivity of the Liver, Rush of Blood to the Head, Sources or Sickness of the Stomach, Heartburn, Disgust of Food, Fluttering of the Heart, Swimming or Pain in the Head, Choking or Suffocating Sensations on lying down, Dimness of Vision, Night Sweats, Fevers, Dryness of the Skin, Yellowness of the Skin or in the Eyes, Pimples or Blotches on the Face or Body, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhœa, Dysentery, Bloody Flux, Constipation of the Bowels, Internal Piles, Diseases arising from the use of Mercury, Pain in the Bones, Groaning, Debility, Nervousness, Gravel, Impure Blood, Loss of Memory, Bilious Colic, Gout, Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure diseases of the Bladder and Womb, such as Seminal Weakness, Incontinence of Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, &c.

THERE IS NO MISTAKE ABOUT IT.

This Cordial will never fail to cure any of the above diseases, if taken as per directions on each bottle, in English, German or French.

OVER HALF A MILLION OF BOTTLES

have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who, then, will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?

TO THE LADIES.

Do you wish to be healthy and strong? Then go at once and get McLean's Cordial. It will strengthen and invigorate your whole system, causing a healthy and pure circulation of blood to flow through every vein, and the rich, rosy blooms of health to mount to your cheek again.

EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION

FOR CHILDREN.

We say to parents, if your children are sickly, puny, or afflicted with complaints prevalent among children, give them a small quantity of McLean's Cordial, and it will make them healthy, fat and robust. Delay not a moment. Try it and you will be convinced.

IT IS DEL

POETRY.

[illegible] TO HEAVEN."

The author of the appended lines, Mr. John T. Twarts, [illegible] on society, and on the religious world [illegible] sat himself down to write a poem which [illegible] would make every one a holler and [illegible] what he had read it.

[illegible] were [illegible]
[illegible] shivered with the cold;
[illegible] were knit with care,
[illegible] the sorrow told.

Said I, "Poor boy, why weepest thou?"
"My parents are dead," he said,
"I have no where to lay my head;
Oh, I am lone and friendless now!"

[illegible] child; a Friend on high,
For you his precious Blood has given;
[illegible] death bear be dry—
[illegible] in heaven."

[illegible] life's gay noon,
[illegible] o'er his young wife's bier;
[illegible] he cried, "so soon!"
[illegible] there rolled a tear;
[illegible] said I, weep not!"
[illegible] will he cried,
[illegible] my loved one died,
[illegible] so soon forgot?"
[illegible] will let her love
[illegible] with anguish riven;
[illegible] bride above,
[illegible] in heaven.
[illegible] weep,
[illegible] pressed
[illegible] a shattering breast.
[illegible] I, pray, weep no more."
[illegible] ideal of my hope
[illegible] called to render up;
[illegible] has reached death's gloomy shore."
Young mother, yield no more to grief,
Nor be by passion's tempest driven;
But find in these sweet words relief,
"There are no tears in heaven."

[illegible] o'er life's troubled wave—
[illegible] down by grief, o'erwhelmed with care,
[illegible] no arm above can save,
[illegible] yield not thou to fe l despair.
[illegible] upward, mourners look above!
[illegible] though the thunders roll so loud;
[illegible] gain shines bright bey[illegible] the cloud,
"Then trust to thy Redeemer love,
Where is thy lot in life be cast,
Whatever of toil or woe be given—
Be [illegible] remember to the last,
"There are no tears in heaven."

From the Western Watchman.

THERE IS A GOD.

The [illegible] proclaim it, and the stream
Whose murmurs sound their bass—the woods,
Together with the birds that fill their depths
With greatest melody. All speak his presence.
The [illegible] clothing with emerald, the insect
[illegible] sunshine, and the lovely flower
That [illegible] odorous perfume on the breeze.
[illegible] storm, the thunder pealing from the clouds,
[illegible] that starts the doubting atheist,
And [illegible] ocean with the rolling torrent
Declare his omnipotence and his power.
The [illegible] may be seen in dew-drops
[illegible] showers, in the golden grain
That pays the husbandman for all his toil—
And in the happiness that waits on righteous deeds
Our glory may be seen in opening day,
[illegible] night, when moon and stars
Make beautiful the slumbering earth:
All nature bows obedient to his will—
Spring fills the vacant throne of winter,
Wears her light sceptre, and robes the earth
In living green to welcome summer.
Vain man alone, the image of himself
Denies or dares his presence, his control;
And in his boasted wickedness of heart,
Scoffs at the hime his soul may never know.

St. Louis, April 11th, 1858.

OBITUARIES.

Died, near Columbia, Mi., May 14, 1858, sister JULIA A. BARNES, in the 38th year of her age. Sister Barnes was a member of the M. E. Church for about twelve years, and adorned the profession she made by an upright life and a godly conversation. Religion was her theme, and wherever she could meet with a disciple of Jesus the subject of religion was introduced. Many are the Christian witnesses that will remember her love to God and the cause of Christ expressed in private conversation. During her last illness, which was protracted for some four months, she never complained at the dealings of God with her, but bore her sufferings with Christian fortitude. Her dying, the dead, and the happiness of those that have died in the Lord were the subjects of her conversation. She seemed like one standing in the gate of glory and talking back to earth, so happy was she at the approach of death. When she felt that her end was near, she with calmness gave directions to her household concerning her funeral, and quietly, but thrice happy, left [illegible] for a better.

J. BOYD.

Died, on the morning of the 26th of May, Mrs. E. L. PITTS, wife of Rev. E. D. Pitts, aged 30 years, 5 months and [illegible] days.

[illegible] wife, affectionate mother, and faithful [illegible] highly cultivated and finely polished mind, with retiring mien and unaffected [illegible] a model in sister Pitts. She taught by [illegible] what it is to be a child of God. The [illegible] ravages of consumption made her [illegible] the just which shineth more and more unto the perfect day, was beautifully illustrated by her life. [illegible] of conversion were almost imperceptible [illegible] becoming as it approached its zenith—"the entrance"—and shining as it [illegible] with the rising rays of "perfect day."

[illegible] a glorious victory. She spoke of [illegible] an inhabitant than as one just going there. [illegible] and my five children will live [illegible] We shall part no more." Her last [illegible] when speech had failed, like Mr. [illegible] heard and then fell asleep. Her [illegible] the Methodist Church, where the [illegible] was preached to a large assembly of weeping [illegible] which they were carried to their last [illegible] to await the resurrection of the just.

[illegible] May 26.

S. B. S.

HAPPY CHILDHOOD.

[illegible] Taylor, in his Treatise on Education, [illegible] this immense importance to normal [illegible] development of character, that [illegible] begin with a happy childhood. It [illegible] sphere of a happy domestic circle that [illegible] affections bud and blossom, and [illegible] of amiableness and virtue are formed. [illegible] existence begins under a cloud; [illegible] childhood's experience of life is of unmingled misery; when want and woe and [illegible] and cruelty, cast their shadows [illegible] birth. Such an existence seems blighted [illegible] morning. It receives an injury from [illegible] early records; or, if in later life it [illegible] fully restored, there still remains the [illegible] wronged nature. The shadow [illegible] cloud could never wholly depart [illegible] And it is apt to betray its [illegible] is perverted impressions of human [illegible] and in gloomy views of life.

[illegible] so religion is not a call to be better [illegible] men, but to be better than your[illegible] relative to every individual.

CHILDREN'S COLUMN.

Edited by Mary.

CHRIST'S BIBLE.

My little Bible! mother's gift!
You're very dear indeed;
I love between your purple lids
My Savior's words to read.
And long before I could do so,
I remember well,
The pretty stories out of it
Dear father used to tell.

How Jesus, once a baby, sat
Upon his mother's knee.
Before he cured the lame and blind,
Or walked upan the sea.
And he would speak of Bethany,
Where two sweet sisters lived,
And of the trembling woman who
A cure from Christ received.

Then though I was a little boy,
O, how I wished that He,
Who did so sweetly talk to them,
Would show Himself to me.
It made me long to read his Book;
So o'er the page I bent,
And till I could make out the words,
I never was content.

May I its meaning every day
Still better understand,
Until God fits me by his grace
To dwell at his right hand.
And I will try to send his Word
Where it has not been given;
For it will be a pleasant thing
To send such news from heaven.

H. A. L.

SPEAK GENTLY TO EACH OTHER.

"Please to help me a minute, sister."

"O, don't disturb me, I'm reading," was the answer.

"But just hold this stick, won't you, while I drive this pin through?"

"I can't now, I want to finish this story," said I, emphatically; and my little brother turned away with a disappointed look, in search of somebody else to assist him. He was a bright boy, of ten years, and *my only brother*. He had been visiting a young friend, and had seen a wind-mill, and as soon as he came home his energies were all employed in making a small one; for he was always trying to make tops, wheelbarrows, kites, and all sorts of things, such as boys delight in. He had worked patiently all the morning with saw and jack knife, and now it only needed putting together to complete it—and his only sister had refused to assist him, and he had gone away with his young heart saddened. I thought of all this, in the fifteen minutes after he left me, and my book gave me no pleasure. It was not intentional unkindness, only thoughtlessness, for I loved my brother, and was generally kind to him; still, I had refused to help him. I would have gone after him and offered the assistance he needed, but I knew he had found some one else. But I had neglected an opportunity of gladdening a childish heart.

In half an hour he came bounding into the house, exclaiming, "Come, Mary, I've got it up; just see how it goes!" His tones were joyous, and I saw that he had forgotten my petulance, so I determined to atone by unusual kindness. I went with him, and sure enough upon the roof of the wood house was fastened a miniature wind-mill, and the arms were whirling around fast enough to suit any boy. I praised the wind-mill, and my little brother's ingenuity, and he seemed happy and entirely forgetful of my unkindness, and I resolved, as I had many times before, to be *always* loving and gentle.

A few days passed by, and the shadow of a great sorrow darkened our dwelling. The joyous laugh and noisy glee were hushed, and our merry boy lay in a darkened room, with anxious faces around him, his cheeks flushed, and his eyes unnaturally bright. Sometimes his temples would moisten and his muscles relax, and then hops would come into our hearts, and our eyes would fill with thankful tears. It was in one of these deceitful calms in his disease that he heard the noise of his little wheel, and said, "I hear my wind-mill."

"Does it make your head ache?" I asked. "Shall we take it down?"

"Oh! no," replied he, "it seems as if I were out doors, and it makes me feel better."

He mused a moment, and then added, "Don't you remember, Mary, that I wanted you to help me fix it, and you was reading, and told me you couldn't? But it didn't make any differeuce, for mamma helped me."

O how sadly these words fell upon my ear, and what bitter memories they awakened. How I repented, as I kissed little Frank's forehead, that I had ever spoken unkindly to him. Hours of sorrow went by, and we watched his couch, hope growing fainter, and anguish deeper, until, one week from the morning in which he spoke of his childish sports, we closed the eyes once so sparkling, and folded his hands over his pulseless heart. He sleeps now in the grave, and home is desolate; but the little wind-mill, the work of his busy hands, is still swinging in the breeze, just where he placed it, upon the roof of the old wood shed—and every time I see the tiny arms revolving I remember the lost little Frank; and I remember, also, the thoughtless, the unkind words I Brothers and sisters, be kind to each other! Be gentle, considerate, and loving.

A TESTAMENT FOR A BLOW.

"I never want to go to that school again as long as I live, never," said Eddie, as rushing in from school with flushed face and soiled garments and bruised chin, he buried his face in his mother's lap and cried aloud.

Waiting a little for him to become calm, his mother wiped his face, and then heard his story. "Joe Douglass will never let me go to school in peace, or come home either. He is always taking away my books, or catching off my cap and throwing it away, or throwing stones, or knocking me down, or something. To night, because I would not let him have my ball, he took it away, and then threw me down and struck me, and kept me from coming home till now. I never want to go to that school any more," and again his feelings burst forth into tears which he could not repress.

"Do you never try to irritate him, my son? Do you treat him kindly?"

"I try to keep out of his way. I don't want to play with him."

"Why not let him have your ball? Perhaps he has none and it might do him good."

"I have let him take my pencils and my knife, and he always says he lost them, and all the boys think he keeps them."

The mother thought a while. There was no other school for her little son to attend. She really pitied him, and tried to devise some way to soothe the feelings of the injured boy.

"Has Joseph any books of his own, Eddie?"

"No, mother, none that are good for anything. The teacher sometimes lends him some, when his lesson is torn out."

"Has he a Testament of his own?"

"I don't talnk he has. He always reads from one of the other scholars."

"You saw those pretty new Testaments I bought the other day. Now, I will give you one. You may go and pick out the prettiest cover, and if you wish, you may carry it to-morrow morning and give it to Joseph. I will write his name in it. Would you like to make him a present of it?"

It was a new idea to Eddie, but it struck him rather pleasantly; and his eyes brightened, his tears were all dried, and with a little brushing and washing he looked quite like himself again.

The next evening his mother waited a little anxiously for his return from school, as the distance was such he could not return at noon; but the smiling, happy face showed no more marks of blows.

"Why, mother, he came towards me, saying, 'Now you'll get it, old fellow;' and I held out the Testament, and said, 'Here, Joe, I've brought you a new Testament;' and he looked, and looked, and I thought was going to knock it out of my hands; and I showed him his name, and told him you said I might make him a present of it; and he said, '*I thank you*,' and this afternoon he brought me an apple."

It is almost time for the school to close now, but there have been no more complaints of Joe Douglass, and Eddie says, "Mother, what *shall* I do when the school leaves off."

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
may 20 1y SHREVEPORT, La.

F. O. FUQUA. C. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more th n twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. d6c12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct4-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestand, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. m99 1y

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THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of tiles.
Two bottles are warranted to cure the worst cankor in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and, running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, humor nor he's about it suiting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I knew the effects of it in every case. It has already done some of the greatest cures ever done in Massachesetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
For sale in New Orleans, wholesale and retail, by
dec6-1y J. WRIGHT & CO., 21 and 151 Chartres st.

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS.
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFCTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach;
Such as Constipation, Inward Piles, to Fullness or Blood the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots of webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
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jan 23-1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 30. WHOLE NUMBER 383. | NEW ORLEANS, SATURDAY JUNE 19, 1858. | $2 50 A YEAR, IN ADVANCE OFFICE—118 CAMP ST.

Methodist General Conference.

SATURDAY, May 22.

Conference met at 8½ o'clock; the opening exercises by Rev. N. Scarritt.

The journal of yesterday was read and authenticated—Bishop Paine taking the chair.

ADMINISTRATION AND CHARACTER OF THE BISHOPS.

J. H. DAVIS—I move that we postpone the regular order of morning business, and resume the consideration of the case of Bishop Early.

The motion was agreed to—Bishop Early himself having retired from the deliberations of Conference yesterday, after he had responded *seriatim* to all the complaints submitted.

The Conference then took up again the consideration of the majority and minority reports of the committee on the Episcopacy, on the administration and character of the Bishops—particularly the part having reference to complaints against the administration of Bishop Early, the question being on the adoption of the substitute submitted by J. G. Jones, sketched in our report of yesterday evening's proceedings.

After debate, and an ineffectual motion to suspend the rule restricting speech to fifteen minutes,

J. B. Payne proposed to amend the substitute by striking out the second resolution, and inserting in lieu thereof the following:

Resolved, That, in view of Bishop Early's age, he be released from taking any part of the regular Episcopal work in future.

J. G. Jones accepted the amendment.

N. Scarritt moved a division of the question.

The motion was lost.

After further debate, T. N. Gardner made an ineffectual motion to lay the whole subject on the table.

W. W. Bennett submitted another substitute, which, though not in order, was entertained so far as to be ready by the Secretary for the information of the Conference.

It declares the deep regret of the Conference that, in several Annual Conferences, Bishop Early, in his official acts, has failed to give satisfaction to all the preachers, and afforded ground for complaints; nevertheless, in consideration of his services in the Church, his known integrity, and the purity of his motives, and trusting for the future in his good sense and deep devotion to the Church, it proposes that his character do now pass.

Levi Pearce read, for information, what he would propose, at the proper time, of this second resolution, to this effect:

Resolved, That the venerable Bishop Early be released from all Episcopal duties beyond his remaining strength.

Debate ensued by F. E. Pitts, B. M. Drake, J. M. Payne, A. L. P. Green, J. Hamilton, and others.

G. W. Carter made another ineffectual motion to suspend the fifteen minutes rule.

B. M. Drake moved that G. W. Carter be allowed to speak without regard to the fifteen minutes restriction.

The motion was lost.

J. B. Payne submitted a further modification of the second resolution, thus: That, in view of Bishop Early's declining strength, he be excused from any part of the Episcopal work.

J. E. Evans submitted a modification of the preamble and resolutions by J. G. Jones, to this effect:

WHEREAS, complaints have been made against Bishop Early from a number of Annual Conferences, touching the manner of his administration: and whereas, we believe the matters complained of have resulted from his age and increasing infirmities, therefore,

Resolved, 1. That, in view of the explanations made by Bishop Early, his character do now pass.

Resolved, 2. That in view of the advanced age and increasing infirmities of our beloved brother, Bishop Early, he be relieved from the duties of the Episcopal visitation in future.

H. A. C. Wniker also submitted a substitute, to this effect:

WHEREAS, It appears that Bishop Early, in the discharge of his official duties, has so coaducted himself as to give offense in several instances, though the integrity of his motives remains unquestioned; and whereas, Bishop Early has given assurances of being more guarded for the future; there ore,

Resolved, 1. That we disapprove of the administration of Bishop Early in the cases complained of, and confidently expect him to be more guarded in the future.

Resolved, 2. That we now pass the character of Bishop Early.

G. W. Laughorne submitted and spoke fifteen minutes on the following:

WHEREAS, After a patient hearing of the case, the General Conference deeply regret that there are serious grounds of complaint against Bishop Early; but in view of the explanations and concessions of the Bishop, and in the hope that he will render himself acceptable to such Conferences as his labors may be hereafter assigned by the College; therefore,

Resolved, That his character do now pass.

S. G. JONES—if I understand Bro. Evan's preamble, I can accept that. I wish to retain my first resolution; but I am willing also to accept his last resolution in place of my last.

Debate followed by O. R. Blue, Wm. Closs, T. N. Gardner, J. Anderson, W. A. Smith, F. G. Ferguson, L. Rosser, and W. McMahon, which, though the reporters have full notes, it is not the policy of this paper to publish at present.

J. W. Kelly made an ineffectual motion for an evening session.

And then—without coming to any further conclusion—after the announcement of the Sabbath preaching appointments, and the usual committee notifications,

The Conference adjourned till Monday morning, half-past eight o'clock.

Benediction by Bishop Paine.

MONDAY, May 24.

Conference met at half-past eight o'clock—the opening exercises by Rev. H. C. Thweatt.

The journal of Saturday was read and authenticated. Bishop Pierce being in the chair, proceeded to call the committees.

SUPPORT OF MISSIONS.

J. Boring, from the committee on Missions, submitted their report, No. 8, which was read by the Secretary. It lies over according to rule, and is designed as a substitute for the present constitution of the Missionary Society. It is as follows:

The Committee on Missions having examined, as thoroughly as their time and means have enabled them, the plan, as laid down in the book of Discipline, for the support of Missions, and having found, as they believe, that it is in numerous respects seriously defective—especially that it is encumbered with embarrassing details, and is insusceptible of such changes and modifications as are necessary to adapt it to the ends proposed—beg leave to recommend the following in its stead:

1st. There shall be a Board of Missions, under the control of the General Conference, consisting of the Bishops, twelve itinerant Elders, a Secretary, Treasurer, six members of the Methodist Episcopal Church, South, residing in Nashville, Tenn., and one Manager from each Annual and Mission Conference. Thirteen members shall constitute a quorum for the transaction of business.

2d. The itinerant Elders, Secretary, Treasurer, and six members residing in Nashville, shall be elected by the General Conference, the Secretary and Treasurer to reside in Nashville during their terms of service. The secretary shall be chosen from the itinerant elders, and the treasurer from the member-ship of the M. E. Church, South.

3d. The managers shall be annually chosen, one from within the bounds of each Annual and Mission Conference, by a vote of said Conferences respectively, and shall be members of the Methodist Episcopal Church, South.

4th. The Board of Missions, thus constituted, shall have authority to make by-laws for the regulation of its own proceedings; to determine what fields shall be accepted or continued as foreign missions; the number of persons to be employed in each, and the sums necessary for their respective support.

They shall fix the amounts which may be drawn for during the year, in the Mission Conferences, and for the missions to Germans. Those Annual Conferences which may not be able to support their own missions, shall be styled Mission Conferences.

They shall make appropriations for the support of the secretary, superannuated missionaries, the widows and orphans of missionaries; also, to defray incidental expenses.

They shall have authority to fill any vacancy which may occur in the offices of secretary, treasurer, or itinerant elders, in the interim of the General Conference.

The assessments and appropriations above authorized shall be made at the annual meeting of the Board, to be held in Nashville on the third Monday in April.

5th. The Annual Conferences shall, respectively, organize boards auxiliary to the Board of Missions, at Nashville, which shall have the control of the missions within their bounds; shall determine what missions shall be occupied, the number of persons to be employed, and the sums necessary for their support.

They shall also be authorized to retain and appropriate to the missions under their care, the mission fund collected within their bounds, respectively; provided, that not more than seventy per cent. of the whole amount shall be so applied, and the balance, together with all sums contributed for foreign missions, shall be forwarded to the treasurer in Nashville.

6th. The Board of each Mission Conference, and of those Annual Conferences which are not able to meet the wants of their own domestic missions, and have a surplus, shall be authorized to hold all collections within their respective bounds, subject to the order of the Board at Nashville.

7th. Each Annual and Mission Conference shall organize a Board of Missions, auxiliary to the parent Board, consisting of a President, four Vice-Presidents, a Secretary and Treasurer, nine clerical and nine lay members of the Church.

8th. All donors of $—— at one time shall be entitled to a certificate of membership in the Annual Conference Board, and donors of $100 at one time, shall be entitled to a certificate of membership in the parent Board; and, provided they are members of our Church, shall be authorized to take part in the discussions in Annual Conferences, and to vote upon our missionary operations.

The committee further recommend that section 7, part 2d, page 237, be stricken out, and that this constitution be inserted in the Discipline next after "Quarterly Conferences," section 4, part 2, page 47.

Resolved, That this Board be incorporated, and that the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, be directed to transfer to the Board, to be organized under this plan, all the interests of said society.

Respectfully submitted,

J. BORING, Chairman.

Nashville, Tenn., May 20, 1858.

J. Boring moved to make the report a special order for Wednesday morning, 10 o'clock, and that it be printed.

F. G. Ferguson proposed to amend by making the Secretaries and Bishops a sort of Business Committee, to select from the mass of matter before the Conference such matter as shall be first acted on. We shall have to come to this.

J. BORING—I do not see the propriety of brother Ferguson's remarks touching the case before us. The time will come, of course, when some such action will be called for. The matter of this report involves a subject of immense interest to the Church—one to which the committee have devoted a great deal of thought—and we desire so to provide that the attention of the Conference shall be specially directed to it. Hence we ask that a certain day and hour be fixed for its consideration, and that it be printed. I hope the Conference will make the order.

F. E. PITTS—I hope it will be printed, and that every member will read it.

A. H. Mitchell asked that the question be divided—being opposed to making special orders.

The CHAIR—The brethren will save time by allowing these questions to be taken without division.

The motion was agreed to, the order made for Wednesday, and the question of printing left with the Editor.

THE BURIAL SERVICE.

A. L. P. Green presented report (No. 4) of the committee on Revisal, proposing several alterations in the book of Discipline with reference to the burial service; which was read.

C. K. Marshall suggested that it might be proper to add some suitable form of service for burials at sea, and for the burial of infants.

Bishop SOULE—I have buried a number at sea—introducing only this modification of the form: "When the earth and sea shall give up their dead."

The subject lies over.

THE BEQUEST OF JAMES C. CARROLL.

A. L. P. Green submitted, in writing, a statement of facts in relation to the bequest of $1000 to the Missionary Society, and of $1000 to the Publishing House of the Methodist Episcopal Church, South; which was read by the Secretary.

A. L. P. GREEN—The brother holding these funds is unwilling to part with them, unless he can get vouchers to protect him. He seemed at first to suppose that the laws of the State of Virginia were in his way; but, upon a re-examination, he seems to have come to the conclusion that if he can find the proper person to receive it, he will now pay it over. But the matter will have to go regularly through the mill. It will have to go to the Fiscal Committee; and when they shall report, and the Conference shall act thereon, then the Treasurer or Book Agent will be able to draw on Mr. Carroll, who will receive that draft as his voucher, and pay the money over. I move that it be referred to the Book Committee.

E. F. SEVIER—Charles Carroll is sole heir and administrator of the estate of this testator, and he was to pay over this money. He declined to do so at first; but afterwards relented, and sent the money to the Holston Conference, to pay it over there to any person who might be authorized to receipt for it. The authority to receipt being doubted, the money was returned. It will be paid over as soon as the administrator can find some person properly authorized to receive it.

E. Stevenson submitted a paper of the same character, having relation to the same matter, signed by Michael Smizer.

These two papers were referred to the committee on Books and Periodicals.

SUNDAY SCHOOLS.

L. Pearce, from the committee on Sunday Schools, submitted their report (No. 1) upon the resolution directing an inquiry into the expediency of appointing a General Sunday School Agent, to this effect:

Resolved, That we do not recommend the appointment of a General Sunday-school Agent.

Resolved, That we recommend the adoption of some schema of inquiry into the attention paid to the Sunday-school cause by each and every pastor in all the Annual Conferences as an indispensable condition of ministerial faithfulness.

W. W. Bennett, from the same committee, submitted a minority report, signed also by T. W. Randle, and M. Yoll, being a written argument on the subject.

On motion of D. B. Nicholson, it was laid on the table for the present.

H. N. McTyeire presented the report of the special committee on the support of the Bishops, recommending the striking out from the Discipline of all that which provides that said support be drawn from the funds of the Publishing House, making the Missionary Board responsible for one-fifth of the amount, the remainder to be raised by a per centage levied on all moneys collected for the support of the ministry in the several Circuits and Stations—the Book Committee to be a board of managers for the Bishops' fund, and the Book Agent the Treasurer.

At the request of W. A. Smith, the plan was explained by H. N. McTyeire and J. E. Evans.

The report lies on the table, under the rule.

J. Hamilton presented the report of the Special Committe on the Pacific Conference Memorial, as follows:

REPORT OF THE COMMITTEE ON THE MEMORIAL OF THE PACIFIC CONFERENCE.

The committee to whom was referred portions of the memorial from the Pacific Conference, have had the same under consideration, and offer the following as their report:

From all the information derived from the various documents placed in their possession, and from the statements of different brethren who have been in that field, your committee are constrained to believe that the interests of our Church are gaining a firm footing in that interesting region, and require only the fostering care of the body to secure, under the blessing of God, complete permanency. With this conviction, we can but feel that it is the duty and true policy of the Church to adopt liberal measures for the aid and encouragement of our brethren who are laboring so worthily to advance the kingdom of Christ in that portion of his vineyard.

We ought to pursue the course, as a measure of economy, that we may save and render available the large amount of money which has already been appropriated to the work, and retain the services of the brethren who have gone out there relying upon the good faith of the Church—t at we may not forfeit the confidence of the Church by seeming to be un teady and fickle in our plans and purposes, entering upon fields of labor with pledges to the world that we would prosecute our designs, and then ingloriously abandoning them, and thot our brethren may in future rely.

For i n the requests presented in the memorial, in that which relates to the increase of the strength of the Pacific Conference by transfers.

The memorialists represent that the work in that Conference is suffering for want of men of experience and ability; and your committee are convinced that this is true. Most of those who have gone there have been young in the ministry, and though good men and true, many of them lack that weight of character and talent necessary to give the cause of Southern Methodism that elevated position which it ought to and might soon be made to occupy. Your committee cornestly hope that this prayer of the memorialists will be answered at an early day—Delay may go far toward defeating the objects had in view, and now within our reach.

A house of worship is greatly needed in San Francisco; our cause there is almost prostrate for want of it; and our brethren and friends in that city, though willing to do their utmost, feel that they cannot secure one without help from abroad, and call upon us to aid them. To this call we feel that the Church at home ought to and would respond, were it properly brought before them.

This, it is believed, would be most successfully done by the Bishop who may be designated to attend the next session of that Conference, in the interval between the adjournment of this body and the time of departure for that region.

Upon the requests that our Church in the Pacific Conference should be furnished with books—that aid might be afforded to the Pacific Methodist, and that Rev. O. Fisher should be compensated for sacrifices made in sustaining that paper—your committee have found more difficulty in reaching satisfactory conclusions.

The most feasible measure that has occurred to us for meeting those several wants, is to be found in furnishing them with books at such rates that in meeting the first of these wants we shall place in their hands the means of meeting the other two, at least in a good degree, by the profits on their sales. That the Church there should have our books, and not be obliged to use those of the Northern Church, is very clear, and that they might be furnished to them at such prices as would afford aid to other interests and the Publishing House by so doing, we think is evident. If aided beyond this, it must be by direct appropriation. In conclusion, we recommend for adoption the following resolutions:

1. *Resolved*, That we have undiminished confidence in our brethren of the Pacific Conference, and will give them our warmest sympathies, fervent prayers, and hearty support.

2. *Resolved*, That the Bishops be and they are hereby requested to strengthen our brethren in the Pacific Conference, by transferring as soon as practicable at least *four* men suitable in point of talents and influence to that work.

3. *Resolved*, That the Bishop who may be designated to attend the next session of the Pacific Conference is hereby requested to do what he can to raise funds for the erection of a church in San Francisco, by laying the subject before the Church as far as practicable, and carry the same with him, to be applied, under his advice, to that object.

4. *Resolved*, That in order to supply the Church in the Pacific Conference with books for the present, the General Conference recommend that the book agent furnish them with $1000 worth of our publications at 10 per cent. on prime cost, on condition that they pay one-half of the amount in four months after the books are received in San Francisco, and the balance in twelve months from their reception.

5. *Resolved*, That the Missionary Society be and hereby is instructed so appropriate $1000 per annum to the Pacific Methodist for the next four years.

J. HAMILTON, Chairman.

Nashville, Tenn., May 24, 1858.

The first resolution of the report was adopted.

While the second resolution was under consideration,

Bishop Andrew said: You have determined, by your action the other day, not to strengthen the Episcopacy. You have said we need no strengthening. Therefore, we are a very strong corps. But it seems you expect one of us to visit California annually for the next four years. Of course you intend that some of the Conferences here shall run the risk of being neglected. The Bishops seem to have got into strange latitudes. We are a great convenience to the Church. When the Conference can't do a thing, the Bishops can do it. The Bishops can send men to California. The Bishops can go to California. You were for making one of the Bishops write a book. I think the Bishops have enough to do—a little more than they ought to have. I think some of us ought to be superannuated. I have no objection to be considered superannuated myself.

The resolution was adopted.

On the third resolution J. Hamilton said he was sorry Bishop Kavanaugh was not present. The Bishop had expressed his opinion that if we could raise three or four thousand dollars, it would go far towards accomplishing this object.

J. Boring said he would like the Conference to make a more liberal provision. If the Bishops should detail one of their number for that work, and, before going, he should visit our principal cities, towns, and wealthy sections of country, he might raise money enough to carry great relief to our brethren in San Francisco. A correspondent of the Christian Advocate and Journal, both last year and this, had stated that the Methodist Episcopal Church, South, had expended fifty thousand dollars missionary money for the establishment of a church in San Francisco. It was false and slanderous. He had written to the editor, correcting the matter, but had not yet seen the correction in the paper.

W. R. Branham said the correction was published in the last number of the Christian Advocate and Journal.

J. Boring did not wish to convey an improper idea. Brother Branham informs me now that the correction has been made in the New York paper, with the exception of one item.

O. R. Blue proposed to amend, by adding a proposition to the effect, That in view of all the circumstances connected with the Church in California, our brethren there be advised to form a separate organization.

On the motion of J. W. Kelley, the amendment was laid on the table.

H. N. McTyeire proposed an amendment to this effect:

Resolved 1. That if at any time during the next four years the Pacific Conference should judge it expedient to change its present relation to the Methodist E. Church, South, it have authority to do so.

Resolved 2. That if the Pacific Conference should elect a Bishop for their own service, the Bishops of the Methodist Episcopal Church, South, shall, if they approve of the person so elected, ordain him according to our forms to such work and service.

The CHAIR—That cannot come in.

The third resolution, authorizing funds to be raised for the erection of a church in San Francisco, was then adopted.

The fourth resolution, authorizing the Book Agent to furnish said Conference with $1000 worth of books, at ten per cent. advance on cost, etc., was also adopted.

The fifth and last resolution, authorizing the Missionary Society to appropriate $1000 per annum to the Pacific Methodist, for the next four years, was also adopted.

J. BOARING—I was about to express my strong desire to have this sum raised to $1500, instead of $1000, because they need it, and because we have already appropriated $1500, $1000, and $800 towards the support of the German Apologist there. That bill passed the house without the slightest difficulty; and it does seem to me if we were justified in that, we might go to the extent of $1500 in this.

H. N. McTyeire now desired to submit his resolutions by way of amendment.

The CHAIR—Let it come up as an independent proposition.

On motion of T. O. Summers, the report was now adopted as a whole.

H. N. McTyeire now submitted his propositions above rehearsed, (signed also by J. G. Bruce and J. H. Linn,) and they were read by the Secretary.

D. M. Wiggins proposed to amend, by including in the provisions of the resolutions the Conferences of Mississippi, Louisiana, and Texas.

H. N. McTYEIRE—I love the connection of Methodism as much as any man; but there are circumstances which make it a wise and prudent thing, for the sake of Methodism, to set off certain independent bodies. The Wesleyans have already set off Australia, because that country was so far from them; and since they have taken that measure, the work in Australia has greatly prospered. They have also set off the French Conference, after having cultivated it for a few years, for good reasons. The Church, North, has set off Liberia, to do the best it can, and I have no doubt it will be much better, and that much advantage has been realized in all three of these cases. Suppose that in future we should want to help Methodism on the Pacific, this would not prevent us from doing so. The Church, North, still find, sometimes, that they cannot spend a thousand dollars better than by giving it to the French Conference. So I have no doubt it would be with us and our Pacific brethren if we were to set them off. We could not do a better thing than to send out money to help them. In the next place, I believe that if this work continues hanging on to us as it now does, it will die. That is my sad faith. It has had no visitation from our Bishops for its last two Conferences.

A VOICE—"For one."

H. N. McTYEIRE—My brother says for one, and the reason is, that our superintendency could not spare them a Bishop. It is not the Bishops' fault, but it is death to the work there. Allow them to set up for themselves, if they should judge it expedient—let them have an organization of their own—and they will draw such men to them as cannot now be induced to go. Your report calls for at least four men to be sent out now—out of hearing, out of sight. But so long as you hold them under leading-strings at home, you cannot get them. But if you say, "Go out and develop; have an existence of your own," you will find plenty of men willing to go. Again, I learn from good authority, that when the last General Conference North were about to take some extreme action on the subject of slavery, their Pacific dependencies were very uneasy. Still, I believe they will so act at their next Conference, and that it will throw them off. At present, these Methodists will not join any organization of the Methodist Episcopal Church, South; but set up this Pacific Conference, under the name of Western Methodism, or any other name they may choose to adopt, I have no doubt that in a few years you will have a strong, combined Conference there, working out a great destiny, such as under your present protectorate they will never be able to accomplish. Hold on to it as it is, administer it as heretofore, and there will no large success. I regard this proposition to be the only chance for large success and sure.

P. DOUB—I am opposed to any such measures. The brother from New Orleans tells us that the Canada, the French, and the Liberia Conferences have all been set off; but if you will look at the journal of these transactions, you will find that they were set off on the ground that they belonged to civil governments, diverse and contrary to the Government of the United States. The other argument for setting off the Pacific Conference is, because, if it continues to hang on to us, it will die. This is the first time I ever heard, sir, that it was necessary to amputate a defective limb in order to save its life. I think the best way is to let it remain on the original stem. Let us send the life-blood there, and it will live. With reference to the Pacific dependencies of the Northern Church, I think the greater probability is that they will unite with the Church, South, under any circumstances.

C. C. GILLESPIE—Mr. President——

The CHAIR—I think this proposition will have to lie on the table, under your rules. I cannot indulge debate. There is nothing before you, unless you suspend the rules.

W. BARRINGER—I move to suspend the rules.

C. K. MARSHALL—I hope that will not be done. Other committees are waiting to report.

The motion was lost.

C. K. MARSHALL—I have a report from the committee on the Great Central Periodical; and this paper is to bear the same relation to other papers that the Mississippi does to its tributaries.

The report embraces two resolutions, to be numbered as the 4th and 5th of seven resolutions, heretofore reported from the same committee. They are to the following effect:

1. The General Conference to make provision for raising a permanent fund of not less than $100,000 for the endowment of said weekly paper—the interest on which is to be appropriated to the sending of the paper among the needy.

2. All sums given to said endowment fund shall be invested within the limits of the Conference where their donors respectively reside.

D. B. Nicholson moved that the subject lie on the table.

C. K. MARSHALL—It is a very important subject, but I yield. I move to amend, so as to make the report embracing these resolutions a special order for to-morrow at 10 o'clock.

The amendment was rejected.

The subject was then laid on the table for the present.

On motion, S. Anthony and W. J. Sasnett were allowed now to record their votes for the adoption of the Expunging Resolutions.

ADMINISTRATION AND CHARACTER OF THE BISHOPS.

The Conference now again took up the consideration of the unfinished order, viz.: the Episcopal committee's report, No. 3, on the administration and character of the Bishops—particularly that part having reference to complaints against the manner of the administration of Bishop Early—the question being the adoption of the amended substitute by J. G. Jones.

The substitute was withdrawn; and then, as the result of a debate of an hour and a half, the following amendment of the report of the majority, submitted by G. W. Carter and J. G. Jones, was adopted; and so the report was adopted and passed record:

Resolved, That after a patient consideration of the complaints made against Bishop Early, the Conference deeply regrets there is any ground for said complaints; nevertheless, inasmuch as the complaints submitted do not impeach the purity of his character, nor his fealty to the Church, but refer to the manner of his administration; and furthermore, in view of the explanations made by Bishop Early, and his expressed willingness to guard against giving offense in future on the points above referred to, his character do now pass.

PERSONAL EXPLANATION.

J. H. McFERRIN said in this connection—I hope the Conference will bear with me whilst I make a few words of explanation. I have been approached this morning by one or two members, and a little reflection has been made upon me privately, because, as Editor of the Daily Advocate, I have not permitted more full and extended reports of the speeches, etc., in this case to be made public. I certainly did, as far as I have been concerned, keep out every thing I could, and I would gladly have restricted the report more. The reporters have taken more extended notes, but restricted themselves in writing out a great deal. Still I have hewed down their report; cut it out, restrained and restricted it, and given as little as I possibly could. I have not done this thing arbitrarily, but on full advice and counsel of many aged and experienced brethren. If I have done wrong in this, I have done so upon the exercise of my best judgment in the case, and upon the advice of men of wise heads and good hearts. Now, if the Conference is not satisfied with what has been done in this respect, if they still desire a report setting forth a brief statement of the facts in the case, I hope they will appoint a judicious committee to draw it up. I could not think it required of me to report all that has been proposed and said in this case. I still think I have done right; and thank the body for the opportunity to explain my course.

The CHAIR—The Chair has no doubt of the prudence of the course pursued by the Editor.

Bishop ANDREW—I think Bro. McFerrin deserves a vote of thanks for having kept out those things; and I hope he will not report the debate of this morning.

After further explanation—

The vote on the adoption of the report, as amended, was taken by an affirmative rising up of the members—without a division—the Chair declaring it a very decided affirmative vote.

The current preaching appointments and committee notifications were made,

And then the Conference adjourned.

Benediction by Bishop Pierce.

TUESDAY, May 25.

The Conference met at half-past eight o'clock, the opening services by Rev. Wm. McMahon—Bishop Pierce in the chair.

The journal of yesterday was read and authenticated.

Bishop Paine was now called to the chair.

J. B. McFerrin asked and obtained leave to withdraw the report, No. 4, of the committee on Books and Periodicals—the committee being desirous of making a slight modification therein.

APPROPRIATIONS FOR THE SUPPORT OF THE BISHOPS.

W. M. Wightman, from the committee on the Episcopacy, submitted their report, No. 5, as follows:

Resolved, That the appropriation for the support of the Bishops annually, for the next four years, commencing with June 1, 1858, shall be as follows:

Bishop Soule, $1000; Bishop Andrew, 1400; Bishop Paine, $1000; Bishop Pierce, $1500; Bishop Early, $1000; Bishop Kavanaugh, $1000.

For the widow and youngest son of Bishop Capers, $700.

For the widow of Bishop Bascom, $150.

For the son of Bishop Bascom, to be paid to his guardian, $250.

J. E. Evans moved the adoption of the report.

E. F. SEVIER—There is one item in that report to which some of us object. We understand that the son of Bishop Bascom is now about fifteen years of age, and the Discipline restricts the support of children to sixteen years. That report contemplates an annual appropriation for four years—three years beyond the limitation of the law. The report comes in as from the whole committee. It is not so. I speak for myself, and perhaps others of the committee. We do not, on that point, concur with the majority. We think we have no power to make appropriations to children of Bishops, or anybody else, beyond the age of sixteen years. Individually, I object also to the appropriation for Mrs. Bascom. I would rather that were stricken out, and the report amended so as to give $300 a year to the Bishop's son till he shall be sixteen years of age.

A. MONROE—Brother Sevier has expressed my view.

J. G. BRUCE—Brother Sevier is mistaken about the age of Dr. Bascom's son. Dr. Bascom's son is not more than twelve or thirteen years of age.

G. W. BRUSH—He is at school, near where I live, in Jefferson county, Ky. He is a most promising lad, of about twelve or thirteen years of age.

A. H. MITCHELL—If we err at all, let it be on the side of liberality.

W. M. WIGHTMAN—I concur in that. I hope the Conference will not higgle over such a sum to be appropriated to the representative of such a man as Dr. Bascom.

L. ROSSER—I wish to call the attention of the Conference to another item in the report—the allowance to Bishop Early. I reside in Lynchburg, where his family live. I am acquainted with them. He has a very expensive family—part of them being afflicted so as to increase that expense. Besides, Lynchburg is a very expensive city to live in. I am constrained to express my surprise that but one thousand dollars should have been reported for the support of Bishop Early. It is but sheer justice, sir, that that item should be enlarged. But I must say, also, that this information was not before the committee.

F. G. FERGUSON—Perhaps it would be as well to state, in behalf of the committee, that a sub-committee was raised to converse freely with the Bishops as to the size of their respective families, and what would be necessary for their support. We tried to do this business carefully, and to make a just and uniform assessment according to what we considered the claims of each under the law. The former apportionment to Bishop Early was $1800 a year. Since that his wife ceased to be, and we thought the report presented but a fair reduction. I might say, that my figures were higher for him; they were higher for all of them. But, weighing the whole matter, the committee made the assessment reported, thinking it a proper one.

C. C. GILLESPIE—I move to make the allowance to Bishop Early $1200 a year—as better harmonizing with the rest.

A. R. WINFIELD—I would inquire whether Bishop Early has any children. I believe neither Bishop Early nor Bishop Soule has children, and if the salary of one be raised, the other should be raised also.

B. M. DRAKE—I understand Bishop Early has two daughters.

J. HAMILTON—We understood, from Bishop Early, that he has two children dependent upon him, but that they are above the Disciplinary age.

G. W. LANGHORNE—He has two daughters below the Disciplinary age.

G. W. CARTER—He has two daughters under Disciplinary age, and the decease of his wife, instead of decreasing, rather increases the expenses of his family. I would be glad if Bro. Gillespie would say $1800 instead of $1200, for I am very sure that would not cover his actual family expenses.

The motion was agreed to, and the appropriation to Bishop Early was accordingly raised to $1200 a year.

A. MONROE—As it regards the appropriation for the education and support of Bishop Bascom's son, I wish to state for myself that the dissenting members of the committee acted under what we understand to be the law. If the law allows it, I allow it most cheerfully.

E. F. SEVIER—It was on the very same ground I laid my objection. It was not the money. I am willing that the Conference, if they think proper, should give him even $500 or $600 a year till he reaches the age of sixteen. We were not willing to violate the law. If the General Conference observe not the law, how can it expect the Annual Conferences, elders, and preachers in charge to do it?

F. G. Ferguson read the law in the case.

J. B. McFerrin thought the salaries all probably rather too low, and alleged that, having himself served the Church longer for a less compensation than perhaps any other man North or South, he could speak from experience. Twelve hundred dollars was certainly not too much for Bishop Early. And this being so, it was unreasonable to suppose that a man with a wife and five or six children to be educated could subsist on $1200 or $1500.

J. HAMILTON—If it is right and proper to raise the salaries, the money can be forthcoming.

The CHAIR—We have nothing to say about that. So far as I am concerned, I want no raising of salary.

E. H. MYERS—I move to raise Bishop Pierce's salary to $1600. He has four children, and he is almost all the time from home.

F. G. FERGUSON—If that begins, we shall have to go all round.

A VOICE—That is what we want.

The CHAIR—I beg you to give Bishop Pierce the $1600, or reduce mine to his.

The motion was agreed to, and Bishop Pierce's salary was increased to $1600.

A. H. MITCHELL—From my knowledge of Bishop Andrew's family, I think his salary ought not to be less than $1600. It is true that some of his children are over Disciplinary age, but some of them from home are still dependent upon him.

D. S. DOGGETT—I feel ashamed of this whole proceeding. We are a great Church—a very great and rich Church; and to pin down our Bishops to $1400, $1500, and $1600, is, to my mind, very discreditable to us. If I could, I would move, irrespective of all this, that each Bishop should have $2000 without regard to family.

The CHAIR—Then such a carping as you would raise! We have rasping enough as it is.

D. S. DOGGETT—I think the General Conference bound in duty and honor to make our Bishops easy in their circumstances. They give up all, and are servants of the Church in the highest sense.

L. CAMPBELL—This is a difficult matter, sir, in some respects. You may vote to increase these salaries; but you cannot satisfy the people of the justice of voting the Bishops $1600 or $2000, when there are other men doing just as hard work for $500. The distinction would be felt and talked about. I would rather see the Bishops getting extra compensation distinguish themselves also by the performance of extra service. I tell you, sir, you cannot get such salaries, much as you talk of the wealth of the Church. I go for the support of the ministry, but I believe that they also should make sacrifices, and we should keep down these invidious distinctions.

J. E. EVANS—Brother Campbell says $1600 is a larger salary than any of the preachers get. That is not the case where I live. It is absurd to talk about $1500 or $1600 to support and educate a Bishop's family. I venture to say that the families of our Bishops have been supported from private sources. Why, sir, I have known ministers with $1500 and [illegible] who have been obliged to fall back on private resources. Then, the Bishops are cut off, to a very great extent, from the perquisites which inure to the pastors, which in many places amount to from $200 to $500 a year. Then the presents to the pastors are far greater. It is a reflection upon the Methodist Episcopal Church, South, to say that her people will complain of $1600 or $2000. Why, sir, $2000 or $2500 would not overpay the Bishops. And though it is a delicate question with preachers to do any thing with regard to fixing their own salaries, I hope this Conference will not be deterred from taking the proper action in these cases.

C. K. MARSHALL—I greatly differ from Bro. Campbell, for two reasons. First, because he gets his argument from that exhaustless source from which he derives so many—the rock in one end of the sack to balance against something in the other. And, in the next place, I differ because he has assumed that the people will murmur. But Dr. Edwards has presented this matter in such a full, strong light that I need not refer to it. I feel that the Bishops sustain a relation to the work at large which deserves something in advance of that ordinarily doled out to them. I am in favor of Bro. Doggett's resolution.

A VOICE—It was only a suggestion.

T. O. SUMMERS—The question is on the motion to raise Bishop Andrew's salary.

J. J. HUTCHINSON—I venture to say that two-thirds of our people understand that [illegible] are receiving liberal salaries; and that would astonish many to be told that the [illegible] are receiving from $1000 to $1600. By your action here the standard value of ministerial labor is regulated. You make out the yardstick and the very office itself is lowered in the estimation of mankind by the low money appreciation put upon it. I believe in my heart that all the very sort of speeches which my Bro. Campbell has just made against raising salaries, would justly refer the cause of the crushing [illegible] of the ministry of which he speaks. The Methodist Church is abundantly able to honor ministry in a just and liberal way, and our membership will do it, if you will only put the matter in a proper light before them.

B. M. DRAKE—I move a reconsideration of the report.

Bishop ANDREW—I can [illegible] to the [illegible] of brethren in this matter. It is not a natural thing to inquire into the difference in salaries of Bishops and others. All I know is true that none of the Bishops are supported by the Church. For myself, I [illegible]

...on my little means; and I ... appropriated to me has not ... to support my family. Neverthe... to be content with what God has ... I know for the last few years there ... good deal of dissatisfaction with ... report of the Bishops. In the ... great incubus ... I do not wonder at the ... gentleman not long ago, who ... being told what our ... really did receive. He said, that from ... made about it, he sup... their salaries must have been $4000 or ... I have heard that during the last four ... has been a good deal of grumbling, ... in favor of the amount the Bishops get, as com... the $150, $200, and $300 pay of ... who labor in the swamps. But ... number of traveling preachers who ... than the Bishops. I am acquainted ... who receive larger pay than I do, ... more than half the family expenses. ... with respect to many places— ... about the furnished parsonage ... recollect when I was a ... sometimes $150 a year on ... and I have not received ... during the whole time I ... more than that ... Bishops are kind of stray pastors, and ... But where a people have ... to do as they certainly ought ... I venture to say, ... in connection with ... who receive much ... than the Bishops; because they ... from the people. But while I ... no increase of my salary. I ... by any means increase the present ... about finding out a plan for the Epis... support. I ask for no increase. Let it ... as it is.

A. L. P. Green—I believe the Methodist ... more danger at this point than at ... Within the last ten years our ... undergone a financial revolution. ... become less valuable; and every ... that supports human life has become ... valuable. And we need more shelter, ... more wardrobe, and more food now than for... ... demand is increasing with the ... civilization, and there is no way to ... this tendency. The first to be affected ... a change are the salaried men. Clerks' ... have gone up to $1000, $1500, and $2000. ... laborers' wages have gone up. School... ... and those of all others, have ... up, but the preachers pay has been kept ... at the old landmarks. The results of ... most fearful. There is an ex... found in the American Almanac of 542 ... without a preacher, belonging to one ... denomination. This has come upon us, princi... perhaps, from the fact that Methodist ... have had to fix their own salaries.— ... to get the salaries up has had the ... our oldest and best men out of ... into such outside positions as agents, ... schoolmasters. This evil has gone to ... such an extent that I am alarmed at it; and ... our preachers will tell the people plainly ... they must come up and support the minis... as it ought to be, these things will certainly ... worse. I am the more free to speak thus, ... I have worked for nothing and found ... For thirty years I have served the ... at an average of less than $200 a year. ... done so because I could afford it; and ... is simply my own business. I insist that ... salaries ought to be increased.

L. Campbell—I concur with the brother, if it ... a measure to bring up the support of all the ... alike.

T. W. Dorman—I am opposed to a recommit... because I think the Conference is now ... to settle the question whether we ... add one hundred dollars to Bishop An... salary.

On motion by J. B. Payne, the motion to re... was laid on the table, and the question ... on the motion to raise the salary of ... Andrew.

The motion prevailed, and so Bishop Andrew's ... was raised to $1500.

G. W. Harris—I move to add $100 to the ... of Bishop Kavanaugh.

The motion was agreed to.

G. W. D. Harris—I move to raise Bishop ... salary to $1800.

The Chair—I decline it.

G. W. D. Harris—I beg the Bishop to be still.

The Chair—I have declined salaries before. ... me alone, sir.

G. W. D. Harris—Will the Chair let us alone?

Several voices—Let us alone.

The Chair—The brethren will please let me ... alone.

G. W. D. Harris—Will you allow us to vote?

The Chair—I will not.

W. M. Wightman—I move to raise the salary ... Bishop Soule to $1200.

The motion was agreed to.

Bishop Soule—The appropriation made to me ... was fully adequate to my de... fully adequate. I desire noth... more. I know how, sir, to be full and ... and your liberality to me has placed ... that situation. But I know, also, how to ... as in other days I have.

W. J. Parks—If I know myself, I am opposed ... I suppose if there was any ... reason for which the Georgia Conference ... it was to watch things of this ... For the last thirty years I have been ... those that have held back in these ... and there are not many men that ... moral courage to stand in my posi... It is a great cross for a man to stand ... and say it is time to stop such proceed... even when such a thing is asked for by ... Bishops themselves, etc.

The Secretary—It will be journalized that ... motion to raise the salary of Bishop Paine ... withdrawn.

T. H. Pitts—I believe the report as at first ... was the proper one. The hearts of ... are liberal, and we should act cau...

A. H. Mitchell demanded the previous ques... and the demand being sustained,

The report, as amended, was then adopted.

W. M. Wightman presented an additional ... from the committee on Episcopacy, ... the nonpayment by the Book Agents ... Mrs. Bascom's claim to the amount of a ... dollars. It recommends that the ... correspond with J. E. Elbert, Esq., ... guardian for Mrs. Bascom's children, and get ... through him, if possible, Mrs. Bascom's con... that the unpaid balance of $1000 be paid ... said guardian, for the benefit of the ...; and, on obtaining such consent, pay ... the sum to the guardian. It was adopted.

Bishop presented report (No. 9) from the ... on Missions, recommending that the ... be requested so to arrange their work ... as much of their time and labor ... practicable to the missions to slaves. ... adopted.

The report (No. 10) recommending that the ... of the distribution of books and tracts ... connection with our missionary work be ... to the Annual Conferences, and that ... be authorized to adopt such means as ... may deem most expedient. Adopted.

B. M. Drake presented a report from the com... on Ministerial Education, with a supple... which lie on the table under the ... rule.

T. O. Green presented a report (No. 5) ... the committee on Revisals; which also ... on the table under the rule.

REPORT OF THE AMERICAN BIBLE SOCIETY.

R. Alexander presented a report from the Committee on the Claims of the American Bible Society.

The first resolution was read for adoption, as follows:

Resolved, That we continue to approve the American Bible Society, and cordially co-operate with it in the great work of circulating the Holy Scriptures in our own country and throughout the world.

The Rev. Mr. McNeill, Financial Secretary of the Society, came forward and addressed the Conference. He said that the action of the Board of Managers, within the last year, had excited great interest in some parts of the country, and he hoped it would be cordially and fully acquiesced in by all the friends of the Society. In consequence of the discreponcies and typographical errors existing in the different editions, a collation had been ordered, and a corrected editlon issued, several years ago.—Soms dissatisfaction had been expressed with this edition by several ecclesiastical bodies.—It was ascertained that several unwarrantable alterations had been made, and the Board felt bound to recede, and correct this new edition.

H. N. McTyeire responded. He had several days ago drawn up a preamble and resolution, which he now read, as indicative of the sense of some of us on this subject.

He offered, as a substitute for the report, the following preamble and resolution, seconded by J. Boring:

Whereas, This Society, under the pressure of what seems to be a sectarian influence, has lately receded from an edition of the Holy Scriptures which had been generally called for and accepted by the American public; therefore,

Resolved, That the Committee on the American Bible Society be instructed to inquire into the matter, and especially whether the Methodist Episcopal Church, South, is properly represented in the Board of Management, and report at an early day to this body.

He said: The American Bible Society is a noble institution; but recent developments make it necessary that Methodists should look to its working and its catholic character, and so safely continue our contributions for Bible circulation throughout this channel. Local and sectarian influences have so far been manifested of late as to challenge attention. It is said that $3000 can be so laid out about New York and Brooklyn as to purchase a controlling voting power in its gravest deliberations. Is this so? The Society should be revised, if not the book. A Committee on Revision, representing various patronizing Churches, after learned and careful labor, produced an edition of the Holy Scriptures—not a revision proper—and their results, after having been accepted and circulated for six years, have been put aside. The committee's labors were valuable, and gave us the most perfect copy of the Bible in the world.—They touched no disputed word—no word on which a theological issue could be made; they did not revise, but edited and proof-read the text of King James.

A distinguished member of a Presbyterian Assembly lately in session in another part of the country, is reported as boasting before that body of "the boundless power of the Presbyterian Church, as felt in this thing; never had seen it so signally manifested as on this question. Synod after synod took up the matter and made the Society recede," etc., etc.

I fear that this Society, if all its true friends are not on their guard, is to be made another of many examples, how certain Churches manage to obtain undue and vaunting control in every society, no matter how catholic, with which they have to do. This hue and cry raised by a few Old School divines, leading on Synods and Assemblies, glorying in "boundless power," and taking this occasion to show it, caused the Society to recede. Their glorying is not good—it is offensive. If I am correctly informed, the Board of thirty-six Managers has sixteen Old School and five New School Presbyterians in it, and but four Methodists, and not one of these representing our branch of the Church.

This is not according to the basis of membership, public position and influence, or contributions. The Committee on Versions resigned upon this empty triumph of "boundless power"—all resigned save one, an eminent Presbyterian divine. Shall we all be driven on in this way, and build up an institution to be left finally in sectarian hands? We must take care not.—The question is a moral one, and demands prompt treatment. Let not this noble institution be brought into sectarian subserviency or suspicion. Let us preserve public confidence. Voluntary societies are going and have gone by the board. This one—a bond of the Christian Church and the country, and a noble charity to the world—should be preserved. If the Board of Management were right in issuing their standard editlon six years ago, they were wrong in receding from it before local and sectarian dictation. We, though contributors and life-members of the Society, opening our churches for collections and sending out agents, were not consulted in these matters of the Society. Our auxiliary Societies have not been consulted. We must speak out, here and now; and, having rights involved, must look after them. This we owe to the Society and to ourselves.

Mr. M'Neil replied.

It was true that the Presbyterian Church had a larger number of members in the Board than any other. He was not able to say exactly what was the number of representatives of any particular denomination in the Board. If he had a list of their names before him, he could not tell who were Presbyterians, or Methodists, or Lutherans, etc. He could only say that, in the official direction of the Society, each of the evangelical denominations was represented as far as practicable. The Old and New School Presbyterians were distinct. There were fifteen of the former, but several of them had become such since they were placed in the Board. The Presbyterians in that body did not act together; they were not unanimous; they exerted no denominational influence.

He regretted that this question of denominational influence should have been brought up. There was no disposition in the Board to possess or perpetuate a majority influence of any one denomination. The Presbyterians had not now, and never had, a majority. They were in the minority. But for the influence of other denominations, this action of the Board would never have been accomplished by the Presbyterians, for they were divided upon the subject. Every standing committee was composed of one member from each of the evangelical denominations; and every item of business in that Board came through those committees; so that all had an equal voice and equal influence.—There were Presbyterians in that Board who intended to resign, in order that the alleged predominance might no longer exist. For twenty years, the Methodist Church did not co-operate with the Society, but published the Bible for themselves, in their sectarian capacity. After the burning of the Book Concern, they united with the American Bible Society. Since that, when vacancies had occurred, they had been filled with Methodists, as far as practicable.—The Board consisted of thirty-six laymen, who met monthly, who met weekly, for the transaction of business. They must be men on the spot, where they may receive notice to-day of a meeting to be held to-morrow. There was, therefore, a practical difficulty in the representation of the Southern Methodist Church in the Board. But if the Church would designate any man there to represent them, he would guarantee that at the very next meeting that man should be placed in the Board. Further, these thirty-six laymen were not the sole managers of the Society, but the thirty thousand life-members and life-directors, who had a right to be heard whenever they pleased in the deliberations of the Board. The Board of thirty-six laymen was instituted in order that there might be a body of men on the ground to attend to such business as was to be done from week to week and from month to month. If there was dissatisfaction with the Board, it could be changed at the next annual meeting.

But, leaving out of view the Presbyterian element, he must say, there was not to be found a more candid, honest, faithful set of men. The edition of the Bible that they were now publishing was perfect; if there was even one typographical error in it, it had yet to be pointed out. He thought, and he believed the friends of the Society would think, they had done right in receding from an edition in which errors had occurred and in resolving to adhere to the plain letter of the Society's constitution, which was their only safeguard. And as to all this talk about thirty thousand dollars, a man might say that with such a sum he could bring in a set of men that should control the action of the body; but it was an unworthy speech, and the man who made it was ashamed of it, and retracted it. The Board was resolved that the old version of the English Bible should continue to be published by the Society, and that no alterations should be made, either in the text or the accessories, except such as were necessary for the correction of the typographical errors, the variations which had crept in from time to time. This was the present position of the Board. The Methodist representation in the Board was steadily increasing, and there was a desire to remove all dissatisfaction of that sort.

The Board of Managers is a body created by the constitution of the Society, to which is referred the transaction of the business of the Society; and when this question came before them, they felt called upon to decide in accordance with the constitution. They were bound by it; otherwise they would forfeit their charter.—They were bound to act in the emergency according to the plain teachings of the constitution; but they did not act until they had allowed a year to elapse, and they had received an expression from every part of the Society. This is not to say that every member had been called upon; but the Bible Societies of the States of Virginia, Maryland, Pennsylvania, New Jersey, and Tennessee were heard from; and your own Nashville Bible Society were only prevented from adopting stringent resolutions calling upon the Board to take the course they did by the information that the Board would take that course. So far as the auxiliary Societies were concerned, the Board received what they conceived to be a general, hearty expression of opinion justifying their course. But with reference to the question whether the Board will not or may not act in such a way as to cut off one portion of the patrons of the Society, or one co-operating branch, the only consideration is whether the Board have acted in accordance with the views of Christians generally. It certainly cannot be held by this body that they should exercise the power of modifying the Scripture text in accordance with what they may deem advisable. I am of opinion that there are none, with the exception of the Baptists, that would go for such a license. And the consequence will be that their editions will be free from typographical errors, as far as that result can be obtained from a careful collation with the received copies.

Bishop Soule—I regret, sir, that a matter of such minor importance, with regard to this great enterprise of the American Bible Society, should have been introduced here and consumed so much time. It is not a matter of so much interest with me whether the Board of this Society at New York be Presbyterians, Episcopalians, Lutherans, or Methodists, as it is, whether this Board, composed as it may be, shall adhere to those great principles laid down in the constitution of the Society for the preservation of pure, unadulterated copies of the Holy Scriptures, and the circulation of them in every quarter of the world. That is the most important matter with me. I would desire that every thing sectional should be kept out. I thank God there is nothing in the association that has a single particle of sectionalism in it. It is a most capital institution in every respect. Why, sir, the Board of Managers of the American Bible Society must necessarily be local: it grows out of the very nature of the work they have to do. The reason for this has been sufficiently stated by the reverend gentleman who has just sat down. It is the suggestion of common sense. It must be local. But the Society itself is as broad as our land.

I was myself concerned deeply in the preparations for the first issue of the Holy Scriptures by the American Bible Society. I had the honor to be concerned in that enterprise in 1816, in the city of New York. It was a very interesting work to me, sir—very. The object of the Society was to issue the most perfect copies of the Holy Scriptures, according to the present English version. In casting over the various copies, it was found that here was a difference, and there was a difference—not merely in punctuation, but in other things.

Well, a conference was had, and a committee was appointed consisting of ministers from each denomination represented, with authority to bring each a copy of the whole English Scriptures, so they might choose between them; and the process was, then, to compare these copies and ascertain what differences there were between these copies. And we had also there the German Bible, and the French Bible, as well as the English Bible; and we had the original Hebrew text and the Greek text, and there were men in that committee capable of reading them. Dr. Matthews was there—a fine Hebrew scholar, capable of searching the Holy Scriptures in the Hebrew text. What was the course pursued? They took the copies of the English versions of the Scriptures thus brought together, and saw where they differed, and these they referred to Hebrew and Greek standards. They took the original text and examined carefully which of these copies was most agreeable to the original text. They were not going to translate the Holy Scriptures; but from these different copies they were going to make a selection of that copy which they judged most consistent with the original. This they did; and the first copy of the Holy Scriptures issued by the American Bible Society was the result of this examination—choosing that copy of the English Bible which they regarded as nearest the original text. And so far as I know, that course was pursued, and continued to be pursued. It was a most laborious work, sir. I was a member of that committee for several months, and a most laborious and interesting work it was for me. I carried Benson's Bible for my copy. But I never before had any apprehension of the extent and number of the differences in the English copies. The great object, as I have stated, was to print from that copy which, from a careful examination, was found in strictest conformity with the original text. Such was the issue of the first Bible by the American Bible Society.

You will permit me to add, sir, that I never had any connection with any Society which I esteemed as highly as my connection with the American Bible Society, except my connection with the Church of God. And so long as it stands as an elementary principle in the Christian Church, that "faith comes by hearing, and hearing by the word of God," so long shall I rejoice to carry out the principles of the American Bible Society.

The first resolution was then adopted.

The second resolution reported being now read again by the Secretary, it was also adopted, to the following effect:

Resolved, That we recommend to the several Annual Conferences, and all Districts, Circuits, and Stations, to adopt measures for raising funds for the spread of the Sacred Scriptures in co-operation with the American Bible Society.

The question recurring on the adoption of the report as a whole—

T. O. Summers proposed to amend the preamble by striking out these words: "We strongly recommend to all our people not to purchase those editions of the Holy Bible into which the Apocrypha has been incorporated by private publishers."

The amendment was agreed to, and the words were stricken out.

C. F. Deems—I move to amend further, by striking out so much of the preamble as expresses an opinion upon the present position of the Board of the American Bible Society with regard to the action of the Committee on Versions. There is an entire paragraph there in which we endorse the action of the Board of Managers.

The paragraph was read by the Secretary.

I want that stricken out, because, in the first place, it is a proposition to endorse the action of the Bible Society, when, during all the years in which the matter has been under discussion, there has been no appeal made to us for our opinion in the case. But now, after the Bible Society has taken its position and finds some difficulty in its way, then the Southern Church is called upon to endorse its action.

In the second place, personally, I cannot vote for that, although I hold myself a fast friend of the American Bible Society, for I am just now studying the matter in question. I have not yet made up my mind upon it, although I am inclined to think they have done right. For it is conceded that the Committee on Versions contained some of the very finest scholars in America—that they brought into that work an array of talent, scholarship, and industry, such as have never been collected and engaged in such a work since the time of the translation by the authority of King James.

Why should we express an opinion? If our endorsement be so very important, why were we not consulted before? I feel averse to doing this, because no Southern Methodist scholar has yet been consulted. I think, also, that we ought to pause before we endorse this special act of a Society managed by a Board which, from the necessity of the case, as Mr. McNeill says, must reside in New York city.

I cannot go for the preamble with that in it; but with it out, after the amendment of Dr. Summers, I will freely go for the report, as I have already for the commendatory resolutions.

J. H. McNeill—I understood the brother to say that no representative of the Methodist Church was engaged in that work.

C. F. Deems—Not at all. No Southern scholar, I said.

J. H. McNeill—That is true. But this recent work of collation was performed by a committee of nine of the most distinguished scholars in this country. Two of the members of that committee—its chairman and the Rev. Dr. McClintock—have approved entirely of the course pursued by the Board, and Dr. McClintock is now upon the Board. So far are we from afflicting anybody by these proceedings, it is even true that the resigning Board are now co-operating with the Society, and are willing, upon the same ground that this body is requested to do, to approve the proceedings of the Board.

Then again in reply: This body was not before consulted, because this is the first meeting of the body since the matter in question arose.

As to the difficulty involved, they would have been involved in difficulty far worse, if this act of restoration had not taken place; they would have been involved in a violation of the Society's charter.

At this point in the proceedings, on the motion of J. H. Linn, it was ordered that when the Conference adjourn, it shall be to meet again this afternoon at 3 o'clock.

On motion of A. H. Mitchell, it was ordered that the present session be prolonged till the Conference shall have finished the matter under consideration.

After further debate, in which E. C. Slater, W. C. Johnson, J. Atkins, C. F. Deems and others took part,

L. Campbell moved that the motion to recommit the report lie on the table.

The motion was agreed to.

L. Campbell—I now move that Dr. Deem's motion to strike out be laid on the table.

The motion was rejected, and the question recurring on striking out the paragraph described,

Levi Pearce demanded the previous question, which was sustained; and under its force, the paragraph was stricken out, and the report, as amended, was adpoted.

H. N. McTyeire, in view of the amendments of the report, and explanations of the Secretary of the American Bible Society, asked and obtained leave to withdraw his substitute.

After the announcement of the preaching and other special notifications, the Conference, according to order, took a recess till 3 o'clock P. M.

Benediction by Bishop Paine.

AFTERNOON SESSION.

Conference met pursuant to adjournment at three o'clock, Bishop Paine in the chair.

C. F. Deems conducted the devotions of the body.

T. W. Dorman presented a report, No. 2, of the committee on the Holston Conference Resolution. It states that the vote ascertained was not sufficient to bring the matter before the Conference, and begs that the committee be discharged from further action.

It was adopted.

J. B. McFerrin presented report, No. 4, of the committee on Books and Periodicals. It was withdrawn for a brief modification. It was taken up item by item. The first and second items were adopted; and, pending a discussion on the third item, a motion was made to adjourn, which motion prevailed, and Bishop Soule pronounced the benediction.

WEDNESDAY, May 26.

Conference met at the usual hour—Bishop Paine in the chair.

E. F. Sevier led the devotions of the morning.

The minutes of yesterday afternoon were read and approved.

Bishop Early took the chair and called for reports.

MISSIONARY SOCIETY.

J. Boring presented the final report of the committee on Missions, as follows.

The committe on Missions, in submitting their final report, beg leave to state that they have reviewed, in part at least, the proceedings of the Board of Managers of the Missionary Society for the last few years; and although they find the item of incidental expenses to have been heavy, do not feel it necessary to do more than allude to the fact.

In conclusion, the committee ask to be permitted to present the accompanying extract from the Journals of the Board of Managers of the Missionary Society.

The extract embraces resolutions of thanks to Rev. Dr. Scion, Secretary, and I. Litton, Treasurer of the Society for the last four years, adopted on the 19th of April, 1858.

The report was, on motion of J. E. Evans, adopted.

ELECTIONS.

A. H. Mitchell, seconded by C. D. Oliver, moved the following:

Resolved, 1. That the elections hereafter to be held by this Conference, of Book Agents, Editors, Secretaries, and the like, be held by ballot.

Resolved, 2. That Thursday, at three o'clock in the afternoon, be set as the time for holding such elections.

The first resolution was adopted.

M. J. Blackwell moved to amend the second, by substituting Friday for Thursday.

E. H. Myers suggested Saturday.

After considerable discussion, pro and con, several speakers expressing the opinion that an early election of officers would facilitate the business of the Conference, and several others the contrary,

W. W. Bennett moved to lay the whole subject on the table, which was lost.

L. Campbell moved that we now vote on the first question, which prevailed

The vote was first taken on E. H. Myers' amendment, and then on that of M. J. Blackwell, both of which were lost.

The next vote fixed Thursday, at three o'clock in the afternoon, as the time for holding the elections.

PUBLICATION OF BOOKS AND PERIODICALS.

The unfinished business of yesterday afternoon was now resumed—the report of the committee on Books and Periodicals, proposing a substitute for sec. viii., part 2, of the Discipline—the question being on the adoption of the third item, in the report, namely, that authorizing the office of Financial Secretary.

B. M. Drake—I am opposed to the entire report. Let me say, in the first place, that this is a proposition to leave a long-tried plan of the Church—a plan that has built up two magnificent Book Concerns in the United States; for there was a magnificent Book Concern built up before the year 1836, which was burned in New York; and, after that, another was built up, worth perhaps eight hundred thousand dollars. The plan has been tried, and proved successful. We think our plan does now prove successful. But the reason it looks dark is, that the Publishing House has been pressed beyond propriety. New arrangements have been made and added here and there; such as the employment of colporteurs, and, in some instances, giving them decided advantages over the preachers, and thus discouraging preachers from entering into this work. Still, I am in no fear of the final failure of the old plan. Now we propose, because of these dark aspects for the moment, to change the entire plan, and establish what is called the Conference Depository system, which, according to the remark of a worthy Bishop, would require such an amount of stock to be kept on hand that it would break down by its own weight. Every Conference must have a Depository. It will require ten thousand dollars' worth of books to make a respectable Depository; and say twenty of these would require on aggregate stock of two hundred thousand dollars; and the Concern at Nashville, in order to be able to supply these Depositories, must keep on hand at least one hundred thousand dollars' worth of stock more, making a grand total of three hundred thousand dollars. The interest on that sum would be a very large amount.

But this would work badly on another account. The several Conferences, by increasing these Depositories, will find themselves in debt; and, between the discouragements on this account, and the embarrassments occasioned by the large amount of stock—dead capital—on hand, the system will go down. Again: it will involve an additional expense for agencies.—Each Depository will require its own Agent, and he must have a first-rate clerk; and every Depository must have a house. A thousand dollars for the Agent, eight hundred dollars for the clerk, and two hundred dollars to five hundred dollars for the house, will tax each Conference to the amount of two thousand dollars, making nearly fifty thousand dollars of additional expense amongst all the Conferences.—This would inevitably increase the price of books thus furnished. We talk about lowering the price.; but it seems to me that no man can help seeing that this will have precisely the contrary effect.

Now, I am in favor of continuing the old plan, and, leaving out colporteurs, put the books into the hands of the preachers—establishing only a few depositories under the authority of the General Conference.

E. H. Myers—Bro. Drake seems to think the report requires each Conference to have a depository. That is not the case.

B. M. Drake—Not at all. But one thought more. I am opposed to putting different newspapers under the control of different Conferences. It will be building up rival book concerns, and so our connectional ties will be weakened. I hope both propositions will fail, and that we shall return to our old and well-tried plans.

W. A. Smith—I shall perhaps vote for all the committee ask; but I must say, as a matter of justice to myself, that I never yet gave a vote with more hesitation as to its propriety. The principle that governs me is this: that, if I admit the general principles of a report, I concede to the committee, and those who are to carry out its principles, all they think important in the details to effect that object. Now, I am shut up as to the leading principle of the report, that the present Publishing House must stand on the principle we based it four years ago. I cannot get away from this. I wish I could. Not being in a condition to examine the details, I am disposed to admit what they ask.

As to the demand for a Financial Agent——

D. R. McAnally, (interposing)—The arrangement never passed the committee in form.—There were not more than six or seven present when it was put into the report. As one of the committee, I do not hold myself responsible for it.

J. B. McFerrin explained the history of the matter involving a withdrawal of the report for modification. He had called the committee together yesterday afternoon, and the modifications were all stated. Brother Myers notified the committee that he intended to offer this proposition for a Financial Secretary as an amendment; and thereupon, those present agreed that it should be incorporated in the report. If Bro. McAnally thinks I could have brought in a different report, he is mistaken.—There was but one dissenting vote.

D. R. McAnally—All I intended to say was, that the committee had not time to mature the subject.

E. H. Myers—When this plan originally came up, this proposition was not in it. Facts coming to my knowledge since the plan was presented, made it seem to me necessary that we should have this Financial Secretary. I could not bring it before the committee in full meeting. When I brought it before that portion of that committee, I said I would not insist on its being incorporated; but, whether incorporated or not, I intended to bring it before the Conference as an amendment, and insist upon it as a *sine qua non*. That is my connection with the affair. All present, save one, thought it better to come in as part of the report.

W. A. Smith, (resuming)—The explanation somewhat changes the position of the case to my mind as it relates to the principle laid down—for I never interfere with the details of a well-matured report. Unless I attack its leading features, I do not attack it at all. But it seems the committee have not matured the subject, and that makes it more appropriate that we should consider the details.

I like the plan of one head to any thing.—Two heads constitutes a monster; and I think the M. E. Church, in its experience of book-making, has found that out. I like one head; and it is proposed here to get this head in the form of a financial agent. It is urged that he will have a great deal to do. I do not think that. You contemplate the establishment of Depositories in different parts of the South.—If that is the case, and the books are sold at the Depositories on better terms than the preachers can sell them, then there will be very few accounts to keep, except with those Depositories. I understand from the reading of the report that the business of this financial Agent is simply this: to go out and beg money to endow the Book Concern at this place.—That is the way it reads to me.

Now is that proper? In the first place, we establish these Depositories all over the country, we shall have large amounts of money to raise for them; and the inquiry will be, Have we not already given three hundred thousand dollars to the Concern at Nashville? The Agent cannot dodge that question. He will be dealing with financial minds; and the very best he can say will be this: that, whilst the Publishing House has succeeded as a book establishment, it has not succeeded as the Publishing House of the M. E. Church, South, and cannot be sustained as such but by the continued donations of the people. Now, if it cannot succeed as the Publishing House of the M. E. Church, South, without the liberal donations of the people, it is a failure, and the people will tell you so; and because they believe this, they will not give you their money. It strikes me that this plan will only tend to dissociate the minds of the people from the Nashville Publishing House, and so only widen the difficulty.

There is another aspect of this case. It is not possible to turn the minds of the whole of the Southern people to Nashville, unless the trade with Nashville turns their minds to that point. So, I say, I fear that the report is not practicable in itself, because Nashville is not a great commercial centre. The more you look at it, the more evident will fais appear; and the more you turn attention to it, the more dissatisfaction will result.

J. B. McFerrin—I regret that the discussion has taken this range. I do not propose to augurate any plan that would turn the attention of the whole Church to Nashville—not at all. But I do propose that we inaugurate a plan to turn the eyes of the whole Church, the Southern Methodist Publishing House. With me, Nashville is one thing, and the Southern Methodist Publishing House is quite another thing; and locate the Publishing House anywhere else, within or without our bounds, and I will still heartily unite with you in sustaining it.

I regret that Dr. Smith talks about failure. Here is the quadrennial exhibit of the Book Agents; and if they are to be trusted, the thing has not failed at all.

W. A. Smith (interposing)—The brother speaking will do me the justice to admit that I said it was no failure as a local concern; that it was a success on that score; but that it failed to meet the wants of the Southern Church; and that, unless Nashville were a great commercial centre, was obliged to fail in that character.

J. B. McFerrin—That, Mr. President, is the most fatal item in the speech: that it is a local concern—that it has failed as a general concern, but as a local concern it has wrought admirably. Will the Doctor explain that thing to me? A general Publishing House, located at a given point, has succeeded admirably as a local institution; yet, as a general institution, it has signally failed! How has it operated? How has it operated as the agent of the whole Church? It has not confined its operations to the State of Tennessee. I am proud to say, that the conferences east of the Mountains have put in and paid for more books than the Tennessee Conference. Sir, I remember well enough that the excitement about local concerns existed before the separation. When I was young and green, I remember what used to be said about the concern at New York, and the efforts to transfer it to Philadelphia and Baltimore. There was always a war against New York, because of the Book Concern's loeality there. I was not the honor of being present when our Concern was located; but when, after no honorable struggle, Nashville had gained, I had hoped we should hear nothing more about local concerns. This idea of a local concern, dragged upon with the peculiar emphasis of my friend from Virginia, that the committee want to take the eyes of the Church to Nashville! No, Nashville is but a very small speck in the domain of Southern Methodism; and if the whole city, with this proud State House, were to go down to the depths below, it could not much affect the Church. Its progress would still be onward, as though this metropolis had never been.

But where would you make your location? At Richmond?

W. A. Smith—No.

J. B. McFerrin—At New Orleans? I have that is not the question before us; but let a man make his motion for another location, and if he can convince me that the Southern Publishing House can operate to greater advantage to the whole Church at any other point than Nashville, then I will vote for its removal before the adjournment of this General Conference. Ay, sir, it's a great thing, this Publishing House, but it involves great responsibilities also. I am reminded of the remark of a venerated man, which I heard him address to his colleagues when this location was made. Said he: "We ought the rather to rejoice that we have lost it, for we are saved from an immense trouble."

Here, sir, is the exhibit of Drs. Stevens and Owen: is this good authority with the Conference?

The Chair—No question about that, brother.

J. B. McFerrin—Well, this exhibit shows now a balance on hand, deducting all liabilities of $258,885 58. It shows also a net gain, after meeting all outside liabilities, of over $50,000, a gain of $22,000, after liabilities of every kind. And four years ago not an inch of ground was broken where this Publishing House now stands. Its expenditures began before the General Conference left Columbus, and drafts had to be drawn for thousands and thousands of dollars before a wheel was turned for the manufacture of a book.

I repeat, sir, that I am not wedded to the institution because of its locality. And I desire also to report what I said yesterday, that by a concentration of money, energy, and harmony of action by the whole Church, the Southern Methodist Publishing House will sustain itself, continue to be an ornament to the Church, South, and remain a blessing to the whole community.

W. A. Smith explained. He intended no reflection upon Nashville, the Agents, or anybody else, etc.

L. Campbell would not discuss the question of location. Let it remain. He considered the propriety of making the proposed change in the management of the concern. It has been said we do not need two Agents. We foist upon the Concern a more expensive management? We do not control the purses of our people. I would not place even the missionary cause on the footing of a tax-gathering. It seemed that our whole work was running into the hands of special agents, for special purposes, be feared. Upon the exhibit of the Agents and the statement of brother Myerin, he was willing to account this Book Concern as a success; but preferred to allow it to remain as it is. There was something suspicious in the manner of getting up that report.

W. Closs opposed, because the report contemplated an unnecessary officer. It was needless burdoning the Concern. The duties to be performed by this second Agent were uncalled for. All the work proposed to him could be better performed by the members of the Annual Conferences. They better knew the people, and when and where to make speeches. He would have the Annual Conferences to raise money and send it on for books. Do a cash business with the Publishing House. Let the Publishing House have the cash in hand. The objection of Dr. Drake, that local depositories required too much capital, struck him as singular—that the Publishing House would have too much capital. That was just what we wanted—a large

tom. Other arguments looked as though the Publishing House were the recipient and not the dispenser of benefits. The statement that the depositories would purchase elsewhere struck him as very singular also, and suggested an inquiry whether we have judiciously invested our $300,000 in this Concern.

C. Betts thought it time to take action. He proposed to lay that part of the report which refers to the Financial Secretary on the table for the present. He wished a test vote.

L. M. Lee—That question was tried yesterday afternoon.

The Chair—The motion yesterday was not identical with this.

The motion was agreed to.

E. H. Myers replied to L. Campbell's charge of suspicious circumstances in connection with the report.

L. Campbell—The report was withdrawn, and one item was before only a small portion of the committee.

L. Rosser, Secretary of the committee, read the committee's proceedings in the case.

D. R. McAnally and E. H. Myers proceeded to explain at length.

C. C. Gillespie desired, by way of explanation, to sustain the statements of E. H. Myers. There were eleven members of the committee present. He had presented the same idea of two Agents two weeks ago.

The Chair now directed the reading of the remainder of the report—the question being on the adoption of the 14th item, viz:

Constituting a Book Committee, consisting of five members—three to be residents of Nashville—to advise with the Book Agent on all matters relating to the Publishing House, fix salary of Agents at Nashville, fill editorial vacancies, etc.

D. B. Nicholson—It seems to me that we ought to make it the business of the Agent to consult this committee on all important questions.

J. E. Evans—The verbiage is exactly as it is in the book.

The Chair—The same language was adopted thirty years ago.

The 4th item was adopted.

The Chair then directed the reading of the 5th item, to this effect:

Constituting a Sunday-school Book Editor, who shall also be Editor of the Quarterly Review; also na Editor of the Home Circle, who shall also be Editor of the Sunday-school Visiter.

E. H. Myers proposed a substitute for this, consisting of two items, to be numbered 5 and 6—one with reference to the periodicals of the Conference, and the other with reference to the Editors.

He proposed that the Book Agent shall publish in Nashville a weekly paper, to be called "The ——— Advocate;" a child's paper, to be called "The Sunday-school Visitor;" and after the first of January, 1859, a monthly, to be called "The Home Circle and Methodist Magazine"—combining the features of the Quarterly Review and a Family Miscellany. It will be seen, (he said,) that this disposes of the Quarterly Review, merging it into the Home Circle, sinks the Quarterly and enlarges the Monthly. The Quarterly has sunk $8000 to the Church in four years, and we had better stop such a work.

D. S. Doggett opposed the substitute. It was a blow at the Quarterly Review—a deathblow—questioning the propriety of its continuance. There was discrepancy between the figures of the Agents and the Committee.

E. Stevenson—There was an oversight in a bill payable, which was discovered and corrected by myself.

D. S. Doggett—Was this Conference prepared to pronounce the doom of the Quarterly? His connection with that Review justified his remarks. He had no personal interest in it now. It was, however, a species of literature required by the best interests of the Church. It was only a failure financially. As to its character and influence, it was not a failure. It had, for the past eight years, compared favorably with any periodical in the country; to say nothing of his own hand therein.

He proceeded to explain its financial embarrassments. A Review like this could not, from the nature of the objects contemplated by it, meet the wants of the masses. It might be adapted to the masses, but could not meet their wants. Its discontinuance would be a disaster—a discredit to the Church. He would no longer be its editor if he could be excused. It were better, he said, to discontinue some other of your papers. But the cost of the Quarterly must be paid—the labor of men of talent must be paid. Three dollars or even five dollars a year was not too much for the subscription to the Quarterly. It could not be united, compounded with any thing else. It must have individuality.

He was sorry the Quarterly was in debt; but we were not to measure our moral and intellectual energies by dollars and cents. There was not a preacher, nor a reading family, but would have a Quarterly of some sort. It had been a matter of profound regret to him that it had been out of his power to travel and set forth, in person, the claims of the Review; but he was restrained, and could not. The Conference might obtain an editor who could do this.

J. W. Phillips was opposed to making the proposed alliance of the Quarterly with the Home Circle. He would be sorry to see the Quarterly die.

Bishop Soule should exceedingly regret to see the Quarterly go down; but expressing a desire not to be noticed in these reports, the reporter deems it respectful to say that his remarks are omitted.

E. Stevenson—The Southern Methodist Quarterly needs no endorsement. Its editors have done their whole duty. The Agents also have done their duty in striving to enlarge its circulation. But after all, it has involved us in a debt of more than $8000.

D. S. Doggett—Are there not outstanding dues?

E. Stevenson—There are; but I doubt whether five per cent. on them will ever be realized—judging in this case as in all others of a kindred character. You have lost by that Review, within the last four years, nearly $9000, in my opinion; and I will go as far as any man to exempt the Publishing House from a sinking interest. I will never lift my hand again to devolve upon it such a burden. I am prepared to go as far as any man to support the Quarterly, as an individual; but I will raise my hand here for its discontinuance as a stipendiary of the Publishing House, and most cheerfully abide the disgrace and dishonor, if any there be, in that act.

B. M. Drake was opposed to both the original item and the substitute. He desired the continuance of both the Review and the Home Circle. The Review had been furnished at too cheap a rate—at $1 50 to preachers. He would pay $5 per annum rather than see it go down. Dr. Doggett had unveiled the matter. He was the man for the work, but during the whole of his editorial career he had been occupied with pastoral labors. Such an editorship required all the energies of any mind. The union of the Quarterly with the Home Circle would make quite another thing from either. He desired the continuance of both, in their appropriate, distinctive character.

L. Campbell was in favor of the substitute. Fact was better than theory. Neither the Quarterly nor the Home Circle had paid expenses. Failing to make papers for the masses, it were better to make none. Dollars and cents were substantial matters. He went for retrenchment. This Quarterly could not be put on wheels and be made to go at $3 or $5 a year. We must have reading for the masses, or no reading, etc.

D. S. Dogget spoke to the character of the Quarterly.

J. E. Edwards said there were hundreds of ministers among us who took pleasure in that sort of literature. They must have it, or they would take the Northern Methodist Quarterly, with all its objectionable features. A discontinuance would be a going backward: he would be deeply mortified.

E. H. Myers advocated his substitute. He thought that it would be unwise to continue the Quarterly, and much better to blend it with the Home Circle. He was sorry to hear the marriage opposed—sorry to hear a married man say a young lady was more interesting than a married lady. He hoped the reporter would not set it down, for his wife to read it. The Home Circle would be improved by the marriage.

J. F. Hughes moved to lay brother Myers' subject on the table, which was carried.

The fifth item, relating to Newspapers and Editors, was then adopted.

The sixth item was adopted.

Conference adjourned.

Benediction by Bishop Soule.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, JUNE 19, 1858.

Church Dedication.—The new church in Bouligny—Jefferson City—will be dedicated on Sabbath at 3½ o'clock P. M. This church has been erected under many difficulties, and the brethren who have had the matter in charge have met with many discouragements. In January last, when the building was up, steeple and all, there came a wind and laid it prostrate. The brethren turned this providence to account with the addition of a commodious basement. Afterwards the bell was stolen from the ground and recovered through the untiring efforts of a brother. Now the house is up and finished, from steeple to basement. Let it be opened with joy and thanksgiving. Persons going from the city will take the 3 o'clock cars and get out at Napoleon Avenue.

NEW ORLEANS DEPOSITORY.

We take pleasure in announcing to the public that the establishment of the Methodist Book Depository in New Orleans begins to assume the appearance of a tangible reality. The building is secured: the Trustees have purchased, and the Depository is now permanently located at 112 Camp street.

To enable the Trustees to meet the terms of their contract and make payments on the house as they fall due, it is necessary that our friends who have subscribed to the Depository fund make as speedy payments as possible.

Let us have your earliest remittances through your merchants here, or remit to me direct.

W. H. Foster, Treas.

N. Orleans, June 16.

TESTIMONIAL.

The accompanying letter and a beautiful service of silver were placed upon the counter of the Advocate office on Tuesday morning last—the expression of many appreciating hearts—"from the Methodists of New Orleans."

"New Orleans, June 14, 1858.

"Rev. H. N. McTyeire: *Dear Brother*—We have learned with regret that your field of labor and usefulness is about to be transferred from New Orleans to Nashville; and as members of the Methodist Church in New Orleans we beg you to accept our prayers for your future happiness and welfare; and as a slight testimonial of our love and affection for you as a man and a Christian and our high appreciation of your able and efficient services in the Church, we beg that you accept for sister McTyeire the accompanying silver tea set."

We witnessed the bright surprise of our dear brother when his eye rested on the parting gift; a surprise doubtless shaded with the thoughts of leaving so many warm friends. For our part, we shall never be done feeling sad at losing him until he comes back to us by election, appointment, or some other providence.

Nearly ten years ago he came to this city, and from that time his labors and counsel and ministry have been truly devoted to the interests of its Methodism. Some of those years we have reason to know were full of anxiety and toil, scarcely relieved by the encouragement of success or the stimulus of hope. Yet afterward, the winter was gone and the fruit appeared.—The Society of Felicity Street, which we reckon now to be one of the most substantial Churches in the Southwest, was established under his ministry. This paper, of which the history will never be written, has passed through its various stages of life, from the feeblest first symptom, until it has fairly escaped from the chrysalid and is flying gaily over all the land. He was present at the very first dawn of its being, and by his care, patience and genius nurtured it into maturity. It is the business of a life-time to establish a paper—especially a religious one—and more especially a religious one in this city. This crown no man may take from him.

We count Nashville fortunate in the acquisition of one who will bring to the aid of its Methodism both zeal, experience and ability; if any thing remains there to be done—if Methodism is not already so mature and "refined upon the lees" as to present rather an opportunity for religious enjoyment than a theater for christian zeal. And however heartily we may welcome the successor of our dear friend, no one, we are persuaded, can ever take the place which he has made for himself in our hearts.

Brethren will doubtless learn with satisfaction that brother McTyeire, though editing in Nashville, will continue to hold his membership in the Louisiana Conference.

Periodicals.—North British Review, May, 1858, Leonard, Scott & Co.—An attractive table of contents. Ladies' Home Magazine, for July—T. S. Arthur.

DISTRIBUTION OF THE BIBLE.

We learn from Mr. Kent, the General Agent of the S. W. Bible Society, that, in reply to letters he addressed to ministers of the gospel, throughout the field of the Society on the first of May, many voluntary distributors are offering to supply portions of the field in their vicinity with the "Word of Life," and some who will undertake whole counties, visiting every family. It is hoped that this will be done, wherever it is practicable, that the work of supply may be speedily accomplished.

The following results of six weeks labor by two distributors, in a portion of two districts in the city, are taken from their reports of 1st June:

Number of families visited	3,094
Number destitute of the Bible	1,072
Number who refused to receive a Bible	628
Number of Families supplied	466

For the N. O. Christian Advocate.

VALEDICTORY—A RESPONSE.

As we were looking over the "Advocate" of last week, our eyes rested on the word "Valedictory." To us it has long been a sad, sad word; for it brings to mind the valedictories of our school-days, far back in the vista of years. We read as follows: "With a sad heart, reader, the editor (that was) takes his pen to bid you adieu." And surely our hearts were sad too, and we felt that many hearts would sympathize with ours as they read this, while others would scarcely give it a thought. To some our editor has only been an editor; but there are stronger ties that bind us. He has been our pastor—our spiritual friend and teacher. Well do we remember the first pastoral visit he paid us. It is as fresh in our memory as though it were but yesterday, although nine long years have rolled away into the ages of the past. We put into his hand the old family Bible, and as he turned its well-worn pages over, in tones of love and words of charity, he spoke of those who had read it in years gone by, although we informed him that they were of another persuasion; and that in that Bible our father had read morning and evening as we sat around the family altar. Our new pastor read a short chapter and we knelt at a throne of grace and united our hearts in prayer. When he left we felt that he was the man we had been praying the Lord Jesus to send us to gather the then scattered flock. We have often sat in the sanctuary and felt that the word preached by him came to our hearts, clothed with power from on high. We blessed God that he had given us a preacher, who was not afraid to declare the whole council of God; and that too, at a time when, as Methodists, a dark cloud hung over us. It was a time that tried the souls of many; and then it was that our pastor took a bold stand in our defence.—He took upon him our responsibilities, and to this day bears the reproach and despises the shame, for the sake of Christ.

Then there are other circumstances that make us and at parting. He is endeared to us by many sacred ties. He had visited us in deep affliction, and at such times we have realized him to be a shepherd in Israel. He has baptized our children; he has registered their names in the church-book; he has buried our little ones. He has wept when we have wept, he has rejoiced when we have rejoiced; and in every sense we have found him to be a sympathizing friend. Does any one think it selfish in us because we are so loth to part with one who has been so faithful—so true to that which the Lord of the vineyard has committed to his care? We cannot think any one so unkind. We must acknowledge that we have looked upon our editor as a fixture among us, and not a bad one either; nor did we think him easily moved. But we believe in an all-wise Providence, and that God is "too wise to err, too good to be unkind;" and, therefore, we will submit, believing as we do that all things shall work together for good to them that love and serve God. We commit into the hands of God our editor, brother, friend—praying that the richest blessings of heaven may rest upon him and his. May we, one and all, so improve the teachings received and the grace given, that when we come to bid adieu to the things of time and sense we may be borne on the pinions of faith to the paradise of God; there to sing our sufferings, to bask in the smiles of God's countenance, and to unite in ascribing praise to God the Father, God the Son, and God the Holy Ghost. Amen. HOPE.

New Orleans, June 16, 1858.

Mansfield, La., June 9, 1858.

Mr. Editor: We have recently closed a protracted meeting in this village, which continued seventeen days. It resulted in 15 conversions, 27 accessions, and a most gracious revival among the membership. Our morning prayer-meetings were attended with peculiarly great power from God—a characteristic more marked this year among prayer-meetings every where than I have ever before seen or heard of. We most gratefully acknowledge the ministerial assistance bros. Pipes, Goodwyn, Scurlock and Pitts. Our gratitude to our Heavenly Father we cannot express. S.

P. S. "Commencement class-meeting" will be held in the Methodist Church in this village on the first Sabbath in July, at 9 o'clock A. M.

CENTENARY INSTITUTE.

EXAMINATION AND COMMENCEMENT.

These exercises will begin on Tuesday, 22d June, with a private examination of all the classes in their respective departments.

The Examinations will conclude on Friday, the 25th.

On Subbath, 27th, the Commencement Sermon will be preached by Rev. A. Means, D. D., of Oxford, Georgia.

On Monday, 28th, Original Essays and Addresses by the young Ladies and Gentlemen.

At candle light, Exhibition of the young Gentlemen of the Male Department.

On Tuesday, 29th, A. M., Anniversary of the Castalian and L. M. I. Societies. Addresses by Rev. P. F. Neely, D. D., Alabama Conference.

At candle light Grand Concert by the musical Pupils and Faculty.

Wednesday is Commencement day.

Annual Address by Hon. Augustus A. Coleman, of Sumpter.

At candle light the popular Cantata, the Flower Queen, will be performed by the Pupils.

The public are invited.

J. T. MONTGOMERY,
D. C. B. CONNERLY.

DEDICATION.

The new Methodist Church, just completed in Jefferson City, will be dedicated on Sunday afternoon, June 20, at 3½ o'clock, by Rev. Dr. Walker. The church is situated at the corner of Cadiz and Plaquemine streets, two squares above Napoleon Avenue and near the railroad. Friends from the city will take the 3 o'clock train and get out at Napoleon Avenue.

The River, Levees, and Crevasses.

The Vicksburg Whig, of yesterday, 17th inst., furnishes the following intelligence:

The waters remain stationary here. The flood from above is still threatening.

A large number of hands were put to work yesterday opposite this city to raise the levee, the flood of water rendering it highly probable that the levee would be overflowed.

Captain Herron, of the steamer J. H. Doane, informs the Louisville Courier that the Wabash is now a sea of water, being twenty miles wide. The prospect of the farmers along the Wabash Valley are not very flattering, as hardly an acre of corn, owing to the continued overflow, has been planted in that region this season.

The inhabitants of the village of Hopefield, opposite Memphis, have been obliged to move up into their second stories, the water having run them out from below. The Little Rock Railroad track was submerged to the depth of half a foot for the distance of a mile back from the town.

The levees continue to give way in Bolivar county. We learned yesterday from Captain Marshall Miller, of the Daniel Boone, that the levee at Mr. Gallay's plantation has broken within the past few days.

The so much talked about Yazoo Pass levee has also succumbed to the disastrous Mississippi, doing immense damage.

The Coahoma (Miss.) Citizen, of the 12th, gives the following account of the breach in the Yazoo levee:

On Thursday night, the levee one mile above this place (on the bank of the Pass) broke, and when discovered at daylight, the break was about twenty feet wide, but before the citizens could assemble, it was thirty yards wide.—Strenuous efforts to stop it were made, but to no purpose. The work was continued until the breach had gained sixty yards in width, when it was abandoned. The channel is widening and deepening every hour. The water has a fall of eight or ten feet and is rushing down it with such power and force as to fell trees in its course, throwing waves and foam, and spray, high into the air, with a roaring akin to that of an approaching tempest.

The damage to this country is almost incalculable. It is estimated by Judge Shelby and Mr. C. Boro (old residents) at $1,000,000. Judge Shelby estimates his loss at $25,000. Mr. Boro estimates his loss at $3000. It will injure a majority of our planters, by destroying crops, stock, etc. If the river remains full it will flood the country along the lower pass.

Marriages.

Married—On the 10th inst., near Salem, Ala., by Rev. John C. Ardis, Mr. John W. Pace, of Macon county, and Miss Sarah A. V. Dawkins, all of Alabama.

Printer's fee—a new subscriber.

Special Notices.

EAST ALABAMA MALE COLLEGE.

The Annual Meeting of the Board of Trustees of this Institution will be held in Auburn on Wednesday, 14th of July next. C. RAIFORD, Sec'y.

There will be a CAMP MEETING at Pleasant Hill, Jones' Valley Circuit, Alabama Conference, commencing Friday night preceding the first Sabbath in September.

Brethren in the ministry, both local and itinerant, are earnestly invited to attend. F. WALKER, P. F.

Providence permitting, there be a CAMP MEETING held on the Elysian Fields Circuit, East Texas Conference, at their camp ground, near the town of Elysian Fields, commencing on Thursday, the 19th August.

Preachers and people in the surrounding country are respectfully invited to attend. W. H. WILSON.
J. H. ADDISON.

NOTICE.—There will be a Camp Meeting, commencing the third day of September, 1858, on Natchitoches circuit, Louisiana Conference, near Kisatchie P. O., in Owing's settlement. Preachers and people generally are invited to attend. R. PARVIN.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

Keener & McTyeire, Agts.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antinominism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

☞ All at Nashville prices.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance.* Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic,* and *continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

Stevenson & Owen, Ag'ts.

Professor Morris' Grammar.

New York, May 11, 1857.

Prof. I. G. Morris—Dear Sir: I take great pleasure in offering my humble testimony in regard to the success which attended your course of instruction in this school. Of the class which I organized for you, several had a very limited idea of grammar; but after twenty lessons under your able teaching, they were quite conversant with the principles laid down in your book, and could parse with the utmost facility.

W. J. O. BONNELL,
June 12-1t Principal of Ward School No. 5.

C. Van Benthuysen, A. Monsemese.
F. F. Lewis, of Rapides. Geo. C. Kendall.

BENTHUYSEN, LEWIS & Co.,

Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS,
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a19-1y

Chills and Fever! Chills and Fever!—One of the greatest remedies that has ever been laid before the public, for Fever and Ague, and which has received the highest encomiums from the press and the people is Dr. J. Huestetter's Celebrated Bitters. Who would endure the tortures arising from this terrible disease, when it can be so easily cured? Who would endure sleepless nights, burning fevers, and icy chills alternately, when a remedy can be obtained for a mere trifle? And yet how many families linger out a painful existence under this deadly blight, and do nothing but gulp down quinine, until it becomes as common as their daily meals, and still they are not relieved. None but the foolish and weak would hesitate to procure these valuable Bitters, and save themselves intense agony.

Sold by Druggists everywhere, and by Hostetter & Smith, Sole Proprietors, 58 Water and 58 Front streets, Pittsburg. june 1 4t

SUNDAY SCHOOLS!

The "South-Western Sunday School Union,"

No. 197 Camp street, New Orleans, La., in the Bible House,

Keeps constantly on hand a full stock of the American Sunday School Union's publications, for sale, for cash, at the Catalogue Prices of the Parent Society.

The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.

Address, REV. E. B. ULEGHORN,
General Agent "S. W. S. S. Union,"
feb.27-1y at Bible House, 197 Camp street, New Orleans, La.

COMMERCIAL.

The Picayune of Thursday morning says:

COTTON—The demand was resumed to-day with considerable spirit and notwithstanding a reduced supply on the market and advanced claims on the part of factors, the sales reached about 9000 bales. Prices have tended still more in favor of sellers and we again raise our quotations &c. as follows—

NEW ORLEANS CLASSIFICATION.

Inferior	6 @ 6¾	Middling	11¼ @ 11¾
Ordinary	7¾ @ 8¾	Good Middling	12¼ @ 12¾
Good Ordinary	9¼ @ 9¾	Middling Fair	13¼ @ —
Low Middling	10¼ @ 11	Fair	—@ —

SUGAR—About 150 hhds. have been sold at steady prices. Fair to fully fair 6¼ @ 7c ₱ lb.

MOLASSES—Sales about 200 bbls. at 24 @ 25c. for fermenting and poor refboiled, and 27c ₱ gallon for a few small lots of prime.

FLOUR—There has been a good demand with sales of nearly 4000 bbls including 300 St. Louis superfine at $4 50; 2000 at the same; 300 at $4 62½; 500 also at $4 62½; 300 at $4 50 for superfine and $3 @ $4 for unbranded and 325 extra in two lots at $5 25 ₱ bbl.

WHEAT—We hear of a sale of 1200 sacks prime red at 80c. ₱ bushel.

CORN—About 2500 sacks have been sold including 300 mixed at 68c; 1100 white in three lots at 70c. and 150 yellow at 75c. ₱ bushel.

OATS—Prices are still better and we notice sales of 1500 sacks St. Louis at 50c.; 300 at 52c. and 1300 in two lots at 53c. ₱ bushel.

BRAN—376 sacks sold at the advanced rate of 60c. ₱ 100 lb.

PORK—We notice a sale of 200 bbls. Mess on private terms.

BACON—The sales comprise 50 casks ribbed Sides at 8½c.; same inferior Shoulders at 5½c. and a few casks clear Sides at 9 @ 9½c. ₱ lb.

LARD—20 bbls. and tierces prime (mixed shipments) sold at 10½c. ₱ lb.

MONETARY AND FINANCIAL.

Business continues quite active for the season. Especially is this the case with Cotton, the transactions in which have been large at improving prices. Factors are now getting the stock within their control, and will be able to run it off shortly.

The supply of Money is abundant, and prime paper is taken eagerly at 8 @ 9 ₱ct for long to eight months. Beyond that, we quote 9½ @ 10. The offerings in Bank are restricted.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	150 50
Canal Bank	122@ —
Citizens' Bank	174@ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	100 98@ —
Bank of New Orleans	100 98@ 99
Southern Bank	100 100
Crescent City Bank	97@ 98
Bank of America	95@ —
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	126@127
Carrollton Railroad	75 nominal
Pontchartrain Railroad	100 68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	25 6¼@ 7
Jackson Railroad, 25 paid	5¼@ 6
City Consolidated Bonds	85@ 85
City Bonds for Railroads	74@ 75
State Bonds	an sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₱ cent Bonds	72@ 75

SPECIE.

American Gold	par @ — ₱ cent premium
California Gold	$17 00 @ 17 50 ₱ oz
American Silver, old issue	1 @ 1½ ₱ cent prem
American Silver, new issue	1½ @ 2½ ₱ ct discount
Mexican Dollars	3 @ 3½ ₱ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Tinder pieces	$7 70 @ 7 80
Spanish Doubloons	$16 25 @ 16 50
Patriot Doubloons	$15 30 @ 15 60
United States Treasury Notes	¼ @ 1 ₱ ct discount

UNCURRENT BANK NOTES.

Missouri	1 @2 ₱ cent discount
Indiana State Bank	1 @2 ₱ cent discount
Ohio	1 @2 ₱ cent discount
Other Banks, Ohio and Indiana	2½@5 ₱ cent discount
Kentucky	½ @1 ₱ cent discount
Illinois	3 @5 ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @5 ₱ cent discount
Georgia and South Carolina	1 @2 ₱ cent discount
North Carolina	2 @3 ₱ cent discount
Virginia	1½@2½ ₱ cent discount
Alabama State	2 @3 ₱ cent discount
Texas	½ @1 ₱ cent discount
Tennessee	1½@2½ ₱ cent discount
Mobile	par@2 ₱ cent discount
Tennessee Free Banks	6 @11 ₱ cent discount
Central Bank, Montgomery	1 @2 ₱ cent discount
Commercial Bank, Selma	5 @7 ₱ cent discount
Northern Bank, Huntsville	8 @10 ₱ cent discount
Northern Bank Mississippi	40@50 ₱ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	¾ acre—$1 00
Land Warrants, 80 acres	¾ acre—80c
Land Warrants, 120 acres	¾ acre—75c
Land Warrants, 160 acres	¾ acre—85c

NEW ADVERTISEMENTS.

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from sweet wood, the only kind worthy the confidence of physicians of the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a Panacea or Catholicon than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Colnder, Baron, Bardsley, Hanson, Record; Cendrin, Bell, Harrison, Cumming, Hilbreth, &c.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Piles, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints, Lumbago, Chronic Bronchitis, Tenacious Lung Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Fordyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

Female Complaints.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Tumors, Enlargement of the Uterus, Breasts; Chorea, etc.; Impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

McGOWN'S ESSENCE TAR—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux, etc.

McGOWN'S DOGWOOD AND IRON—A permanent cure for Chills, Ague take, Night Sweats, Debility, Dyspepsia, etc.

McGOWN'S GOLDEN PECTORAL—For the relief of Coughs, Colds, Consumption, etc.

McGOWN'S STOMACH BITTERS—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGOWN'S OINTMENT—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist, No. 343 Main st.

Agents,—J. Wright & Co., and Sickles & Co., New Orleans; J. Harway, Galveston, Texas; S. W. Huff, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year. June 19-1y

Marion Female Seminary, Marion, Ala.

The ANNUAL EXAMINATION of the Pupils of this Institution will commence on Monday, the 12th of July.

The young ladies of the Senior Class will read Essays on Monday night.

The Annual Concert will be given on Tuesday night.

The exercises of the Graduating Class will take place on Wednesday.

The Commencement Oration will be delivered on the same day by the Hon. Joseph W. Taylor, of Eutaw, Ala.

James K. Armstrong, Principal

Marion, Ala., June 12, 1858. 2t

TEACHERS AND LECTURERS.

Prof. I. J. Morris, A. M., the author of a Philosophical and Practical Grammar of the English Language, is prepared to engage the services of accomplished Teachers and Lecturers to travel and teach his system of Grammar. By a skillful use of this system learners of proper age and fair capacity are, in the brief space of twenty days, taught to parse any sentence which they can read understandingly, and to correct ungrammatical expressions wherever found. This is no experiment, as the peculiar and startling advantages of the system have been successfully demonstrated for years by others as well as by the author of himself. As there is a widely extended call for the work, a large number of competent Teachers and Lecturers are already profitably engaged travelling and promulgating this system. Successful Teachers and Lecturers can, in this enterprise, easily make from $100 to $200 per month, exclusive of expenses. Payments monthly.

The field of labor will not be confined to any particular locality.—Teachers can obtain a specimen copy of the work by forwarding $1 00 (and 12 cents in postage stamps) to I. J. Morris, Oak Bowery, Chambers county, Ala., (near the Montgomery and West Point Railroad.)

June 12-2t.

Worms—Their Symptoms and Cure.—Among the most common symptoms of worms, are irregularities of the bowels, giddiness, pallor, a dry spasmodic cough, an intermittent appetite, a disagreeable breath, hardness and prominence of the abdomen, wasting of the flesh, irritability, tingling of the ears, occasional nausea, leaden dullness of the eyes, indisposition to exertion, and restless slumbers; whenever these symptoms appear, administer Wiser's Canadian Vermifuge, and in 48 hours relief will be obtained; in a week a radical cure will be effected, and health, strength, and appetite will be completely restored.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 81 and 161 Chartres st.

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

Banning, Kentucky, per yd	— 11½ @ 13½
East India	— 14½ @ 14½
Bale Rope, Kentucky, per lb	— 6 @ 7
Northern	— — @ —
Beeswax, yellow, per lb	— 25 @ —
Brooms, Lake, per thousand	10 00 @ —
English, Fire	13 00 @ —
Bran, per 100 lbs	— 55 @ —
Coffee, Rio, per lb	— 10 @ 11½
Havana, good, pr g'a	— 13½ @ 13
——— inferior to middling	— — @ —
Java	— 10 @ —
Laguayra	— 11½ @ 11½
Candles, Sperm, per lb	— 43 @ 44
Tallow	— — @ —
Adamantine	— 20 @ 22
Star	— 18 @ 21
Corn Meal, per bbl	— — @ —
Domestic Goods, per yard.	
Brown Shirtings, ¾ to 1	— 6 @ 8
——— Sheetings, 4-4 to 6-4	— 8 @ 12
Bleached Shirtings, ¾ to 1	— 6½ @ 10½
——— Sheetings, 4-4	— 9 @ 15
Brown Lowell Osnaburgs	— 11½ @ 15½
——— Virginia ditto, ¾ to 4-4	— 13½ @ 16
Tickings, ¾ to 4-4	— 9 @ 16
Stripes and Checks	— 8½ @ 16
Denims	— 7½ @ —
Cottonades	— 12½ @ —
Sattinets	— 25 @ —
Calico Prints	— 5 @ 15
Duck, Russia, per bolt	— — @ —
English	10 00 @ 16 50
Am. No. 2 to 10 pr yd	— 19 @ 27
Dyes, Indigo, per lb	— 40 @ 1 20
Flour, Ohio, &c. superfine, pr bbl	— — @ 5 00
Illinois and Missouri	5 00 @ 5 —
St. Louis City	4 — @ 4 12½
Feathers, per lb	— 40 @ 45
Fish, Cod, per box	1 — @ —
Mackerel, No. 1, per bbl	11 50 @ 13 00
——— No. 2	10 00 @ 11 00
——— No. 3	9 50 @ 10 50
Herring, per box	— 35 @ 55
Fruit, Prunes, per lb	— 12 @ 15
Raisins MR, per box	2 50 @ —
Lemons	2 50 @ —
Currants, Zante	— 12 @ 12½
Almonds, soft shell	— 18 @ 21
——— hard shell	— — @ —
Furs, raccoon, per skin	— 5 @ 25
Grain, Wheat, per bushel	— 75 @ 1 10
Oats	— 38 @ 45
Corn, in ear, per bbl	— 60 @ 65
——— shelled, per bushel	— 53 @ 65
Beans, per bbl	4 00 @ 4 50
Gunpowder, common, per keg	4 00 @ —
Sporting	7 00 @ —
Glass, per box of 50 feet.	
American, 8 x 10	1 80 @ 1 90
——— 10 x 12	1 90 @ 2 10
——— 12 x 18	2 30 @ 2 60
Hay, per ton	16 00 @ 19 50
Hides, W. I. & Mex. flint, per lb	— 15 @ 17
Dry salted Mexican	— — @ —
Wet salted, heavy	— 5½ @ 6
Dry, country	— 13 @ 15
Kip and Calf	— 8½ @ 9
Iron, pig, per ton

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

THE PLACE WHERE I WAS FORGIVEN.

There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain.

Not kindred souls abound,
Though that is almost heaven,
But where I first my Savior found,
And felt my sins forgiven.

Hard was my toil to reach the shore,
Long toss'd upon the ocean;
Above me was the thunder's roar,
Beneath, the waves' commotion.

Darkly the pall of night was thrown
Around me, faint with terror;
In that dark hour how did my groans
Abound for years of error.

Sinking, and panting as for breath,
I knew not help was near me,
And cried, "Oh, save me, Lord, from death,
Immortal Jesus, save me."

As quick as thought I felt him mine,
My Savior stood before me,
Around me did his brightness shine,
I shouted, "Glory, Glory!"

O, sacred hour! O hallowed spot,
Where love divine first found me!
Wherever falls my distant lot,
My heart shall linger round thee.

And when from earth I rise to soar,
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven.

OBITUARIES.

April 11th, 1858, the Rev. MARK MCCUTCHEN ceased to suffer and entered into the rest remaining for the people of God. He was born in Oglethorpe county, Ga., December 1794; was converted about the year 1816; appointed class leader about 1824; and licensed to preach in 1845. From the period of his spiritual birth to his temporal death he was an humble, devout, zealous soldier of the cross. In all the relations of life, both private and public, secular and religious, he took for his model and exemplar Him who was meek and lowly of heart. His was the simplicity of the truth—Christ Jesus; the humility of self knowledge; the zeal of an all apprehending, strong, unwavering faith, which stumbled not at the most mysterious, incomprehensible, and awe-inspiring truths of revelation. The invisible and eternal worlds, which can scarcely be considered as having an existence in the natural mind as vital ideas, were present to his spiritual discernment as actual entities, as awful truths, the reception of which was essential to salvation. The leading idea of his mind, the all-absorbing, all-subjugating principle of his heart was to glorify God in the conversion of sinners, and he was ever diligent and assiduous in his efforts to accomplish this highest end. In the pulpit he was simple, earnest, pointed, persuasive, and pathetic: Christian experience was his favorite theme. He loved to dwell meditate upon the preciousness of the fruits of the Spirit: and while he spoke, his countenance, radiant with the out-beamings of the light of love divine, was an eloquent exposition of the truths flowing from his lips. The truth which he proclaimed to others as the wisdom and power of God, was the soul of all his words and actions. Never have I known a man so heavenly minded all his thoughts, desires, affections, and hopes were hid with Christ to God. His heart was a sympathetic fountain whose waters were ever flowing into channels of want and suffering. To the extent of his ability he was abundant in good works. His liberal hand was ever open to the call of christian charity for christian beneficence. The purity of his life may be attributed to the fact that he was directed by the spirit and grace of God to the Bible as the fountain of knowledge. He proved it to be profitable for doctrine, for reproof, for correction, for instruction in righteousness. This knowledge, sanctified by the Spirit of God and directed into the channel of usefulness, was an accession of power conducting him to a deeper, a richer experience, a more intimate acquaintance with the way of salvation, the perfection of love. He became a living, illustrative, demonstrative argument in proof of the practicability of attaining to a state of holiness in this life which the opposers of this doctrine could not refute. But a few months ago the writer, while maintaining the efficacy of the blood of Jesus to cleanse from all sin, was challenged to produce a single example of one who had been thus sanctified. I mentioned Father McCutchen. The force of the argument was felt and admitted. This living epistle the dim eye read, the dull understanding apprehended, the obtuse conscience felt. Blessed be the light of such an example, the savor of such an influence—their tendency being to direct and preserve us in the way of knowledge, righteousness, and true holiness. As a traveler in a weary land loves to recline in the shadow of a great rock and forget the burden and heat of the day while enjoying the cool breeze and verdant moss, so the Christian in this Sahara of sin loves to recline in the ample shade of sublime and far-spreading christian example, and oblivious of the heat and thirst, the toil and pain endured by the way, delights to refresh and animate his exhausted spirit by contemplating the living beauty of holiness. We may contemplate the lives of Alexanders, Cæsars, and Napoleons without admiration, ambition, emulation, veneration or awe; but what mind, in the least illuminated by the Spirit of God, can contemplate the image of his Savior, however rude and imperfect in itself, however dimly discerned, and not be attracted by its beauty, humbled by its purity, and moved with strong desire for its possession. Such was the effect produced in the mind and heart of the writer by intercourse with this eminent Christian. It was my pleasant and profitable privilege frequently to associate with him in the domestic circle, in the class-room and in the public sanctuary. He was ever the same uniform, consistent Christian. For twenty years he was the prey of a severe dyspepsia. His sufferings were such as can be imagined only by the victims of this arch fiend of the powers of melancholy; but where disease and suffering abounded grace did much more abound. He was always calm, resigned and usually cheerful. Several times at distant intervals he was carried to the verge of eternity; but no trembling seized his soul; his mind, stayed on God, was kept in perfect peace. The fatal attack his friends attribute to over exertion in the house of God. Having addressed the colored congregation with his habitual fervor, he went home feeling much fatigued. In a few days he was taken with a profuse hemorrhage from the stomach. On the Sabbath preceding his departure he called together his household, and read in their audience the 12th chapter of Deuteronomy. That night the blood flowed afresh and so exhausted him that he was no longer able to converse with his family and friends. To their inquiries he could reply only in monosyllables. Bro. B. F. Alexander, being present during the last week of his illness, addressed to him a variety of leading questions, with a view of eliciting a knowledge of his spiritual condition, all of which he answered by pressing his hand. In the prospect of death he was calm, peaceful, and resigned. So severe had been his sufferings for years that he loved to think of Heaven as a rest and joyfully anticipated the period when he would be permitted to enter into that rest. This period at length arrived. He became more and more feeble until Sabbath morning, when the king of terrors, assuming the form of an angel of mercy, loosed his fetters and his emancipated spirit winged its flight to the paradise of the saints. To his wife and children he has left a good name, a better inheritance than great riches; to the Church an example worthy of the imitation of the most ambitious, of the holiness of truth; to all a holy influence, which, as a mountain cast into the ocean of human life, hath upheaved a circlet of waves which shall continue to expand until the shores of eternity feel its impulse. Who can review a life so rich in the elements of moral nobility—a death so superior to fear, so tranquil in love, so triumphantly in hope—and not exclaim from the depths of his heart, let me live the life of the righteous "and let my last end be like his"—"Mark the perfect man and behold the upright, for the end of that man is peace."

J. C. A.

P.S.—Columbus Enquirer will please copy.

Resolutions of the Quarterly Conference of Caddo Circuit.

Resolved, That in the death of the Rev. Mark McCutchen we have lost a pure, devoted, faithful, and efficient minister.

Resolved, That we tender our warmest Christian sympathies to the widow, children, and friends of our deceased brother.

Resolved, That we earnestly beseech our Heavenly Father to enable us to follow him as he followed Christ, that our end may be like his—peace.

Resolved, That the secretary of this Quarterly Conference be requested to transmit a copy of these resolutions to the New Orleans Christian Advocate for publication.

T. A. SHARP, Sec'y.
J. PIPES, P. E.

DIED—In this city on the 13th of March, of typhoid fever, MRS. SUSAN BROWN, wife of Mr. B. F. Brown, in the 43d year of her age. She was born in Alexandria, Va., where she was converted and became a member of the M. E. Church. Her father was a brother of the late Bishop Waugh, and died in this city while on a visit to his daughter in 1857. About that time we first became well acquainted with her and had opportunity to mark that tender solicitude for the welfare of others which was the characteristic trait of her life. Previous to her residence in New Orleans she lived in St. Louis, surrounded by all the comforts of wealth. Then, in prosperity, her generosity and piety shone as conspicuously as they did afterward; when she was reduced to the most slender means of support.—Amid the severest struggles and cares, her cheerfulness upheld her strength and was a source of pleasure to all who knew her.

She was ardently attached to Methodism; was always to be found in the class and prayer meeting; was an intimate friend of the preachers; was considerate of the poor and attentive to the sick; was active and full of mercy and good fruits as if she had no poverty or troubles of her own. No wonder that she attached to her almost every one with whom she became acquainted. It was a pleasure to visit one who was so forgetful of self; so perfect a lady in all her social intercourse, and whose life had in its texture so much of the substance and grace of christianity.

When first attacked with the sickness which proved fatal she was impressed with the belief that she would not recover. During its progress she was calm and without fear and expressed strong confidence in the Savior's blood.—She requested the reading of the Scriptures—14th of St. John—and the singing of "Jesus lover of my soul."—While listening to "five bleeding wounds he bears," she exclaimed, "I have lived much for this world, but what hope there words inspire!" When asked if she could trust the Savior, she answered, "O yes, I do, I do."

She felt great solicitude for the dear children she was about to leave; but the Lord so ordered it that she saw before her death the workings of a gracious Providence for their welfare. The care she felt for her children had served her for years together; by it she overcame all the labor and inequalities of life's way, and which were to her as nothing for the love which she bore them. Never was there a more devoted mother or a more striking example than her life afforded of the sustaining energy of a mother's love. "Her children arise up and call her blessed; her husband also, and he praiseth her."

K.

CHILDREN'S COLUMN.

TO A CHILD.

How sweet it is for a dear child to give to God the dew of his youth! Some may think that this bright world is so full of life and joy, and they love is so well, that they do not wish to think much of God, lest it should make them sad and dull. He takes care of them through the night, they rise from their beds and do not kneel down to thank him! His bright sun cheers them with its beams, and they do not ask that Christ, the light of the world, may shine in their hearts! The food they eat, the clothes they wear, are all sent to them from God, and yet they do not love to pray, and so they do not thank him for his gifts! Is this kind? Is it right? No, you know that it is wrong for you to live in this way!

God says to you to-day, "My son, give me thine heart." O do not say, as you have done so long, Go thy way for this time! This bright world can not give you true joy, so long as your heart is so full of sin that you do not hear the voice of God when he calls to you.

A few days since, I said to a dear boy, "John, do you love to pray?"

"O no," he said, "I don't get time!"

Now I will just tell you what God has done for that child since this new year came in, and see if you do not think it is a shame for him to treat his best Friend so ill.

Just at the close of the year he sent for me to come and see him. I found him so ill that I thought he must soon die. If he had been one of Christ's lambs I should not have felt so sad. But I knew that if John should die in his sins, his soul must be lost. He would not come to Christ when he was in health, and now he had so much pain that it made him worse to talk to him. The things that he loved most when he was well did not now please him at all. If he had all the wealth in the whole world, it would have been of no use to him, for it would not have eased his pain. In fact, John would not have cared for it then. If one has not found rest to their souls, that sweet peace which Christ gives to all those who love him, how must they feel when they find death to be near? Dear child, do you come to Christ *now*, and he will do with you *then*. For he will take all his own lambs in his arms, and bear them safe to his fold on high.

But God was so good that he did not take John out of the world with his heart all full of sin. In a few weeks the pain left him. His limbs grew strong, so that he could walk out and breathe the fresh air, and now, though he still looks pale, I meet him with his books, on the way to school. Once more he hears a low sweet voice, "My son give me thy heart." And what does he say to that dear Friend who took care of him when he was sick, and raised him up to health?

O, do not ask my heart to day,
I have no time to think or pray;

What do you say, my dear child, when you hear this call from God, "Give me thine heart!"

Independent.

HAPPY DEATHS OF TWO LITTLE CHILDREN.

Little Oscar W. Belknap was a child of four summers, and Emma, his little sister, had seen but six summers when the Lord took them to himself. With another little brother and sister, they often had little meetings, and would pray to God to bless them. When the fingers of death were severing Willie's heart-strings, he asked his ma to kiss him, and smiled himself to sleep. After Willie was gone, Emma grew sad, and wanted to go to her brother. She told her ma that she would die, and go to him. Her ma asked her if she wanted to die and leave her. She said, "Yes, ma, you can die and go with us." From this time forth the child had intense longings for the spirit-land; and she had not long to pine, for in a few weeks she was with the angel brother. Two days after she fell sick she slept, and awoke and told her ma that something came into the bedroom and looked round on all four of the children, and took hold of her brother, and went to take him up, and she caught hold of him, to hold him, and it took them both up. From this time we gave her up. She slept again, and smiled, and awoke and told her ma that she had seen so many people in the churchyard, and they had such sweet music, and were marching, and her brother was with them.—She slept and dreamed the same again, or, was it not rather an angel's vision? After this, like an aged Christian, she kissed father, mother, brother, and sister, and bade all adieu, charging all to take care of each other, and not let the evil one get them. She then looked up into heaven, and said she saw "pretty things;" smiled sweetly, and while the vision yet lingered, the pure young spirit took its flight to its star-light home beyond the sky.—*Western Christian Advocate.*

A PET DOVE.

In Leedsville, New York, a tame pigeon accompanies two children to school regularly, flying after them along the street, alighting on the fences, trees, and in the road before them. If it flies too far ahead, it will turn round and look at the children, wait patiently for them to come up, and then fly a stretch further on; and so it continues until they reach the school. It then perches upon the window sill, where it remains until school is out, when it observes the same manner in going home.

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
SHREVEPORT, La.
may 29-1y

J. G. FUQUA. J. G. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payon & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Carondelet st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.
In relation as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts.
A Servant at the Office stay and night. oct 1-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White swellings, Tumors and Sores, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. H. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. may 9 1y

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apr 17-1y

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A. H. May & Co.,
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W. A. BROADWELL. M. C. PAYNE
Broadwell & Payne.
COMMISSION MERCHANTS, No. 40 Union street, New Orleans. jy21 1y

J. U. PAYNE. J. P. HARRISON.
G. W. HUNTINGTON. WM. H. DANKSON
Payne & Harrison.
COMMISSION MERCHANTS, No. 61 Union street, New Orleans. dec7-1y

S. L. WALKER, New Orleans. ROBT. C. HUTCHINSON Caddo Parish, La
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 37 Carondelet street, New Orleans. je28

Lane, Mayfield & Co.,
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T. T. TWITTY,
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Herrings celebrated Fire and Burglar Proof Safes. No 32 Gravier street New Orleans. mh14m

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder-humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so impossible to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to vert. There are no IFS nor ANDS, buts nor ha'n'about it, saving some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor puny, worny-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury Mass. Price $1 per bottle
For sale in New Orleans, wholesale and retail, by
dec6-1y J. WRIGHT & CO., 21 and 151 Chartres st.

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CELEBRATED
GERMAN BITTERS.
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, or Fullness or Blood the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming in the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating sensations when in a lying posture, Dimness of Vision, Dots or webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sales unrivaled by any similar preparations extant. The testimony in its favor given by the most prominent and well known Physicians and in the public in all parts of the country is immense, and a careful perusal of the Almanac published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the fairest skeptic that this remedy is really deserving the great celebrity it has obtained.
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DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
DO YOU WANT TO FEEL WELL?
DO YOU WANT TO GET RID OF NERVOUSNESS?
DO YOU WANT ENERGY?
DO YOU WANT TO SLEEP WELL?
DO YOU WANT A CLEAR AND VIGOROUS FEELING?
If you do, use Hoofland's German Bitters, prepared by Dr. C. M. Jackson, 418 Arch Street Philadelphia Pa., and sold by druggists and storekeepers throughout the United States, Canadas, West Indies and South America, at 75 cents per bottle.
For sale in New Orleans wholesale and retail by J. WRIGHT & Co 21, and 151 Chartres st west general agents for the South

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Colleges and persons from the country are respectfully solicited to call and examine the Books and prices.
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Plantation Drug Store.
DEALERS IN *DRUGS AND MEDICINES*, Paints, Oils, Brushes, Toilet Articles, Stationery, Patent Medicines, etc. No. 44 Common street, between Camp and St. Charles street.
Plantation and other orders carefully packed. Every article warranted PURE and GENUINE, and at reasonable prices. Feb 6

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Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,
In lots to suit purchasers, orders promptly attended to
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T. H. JACKSON & CO.,
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KEEPS SUPPLIED on frequent arrivals from New York a well assorted stock of CLOTHING and GENTS' FURNISHING GOODS of every description, which are will sell low for cash.—Also—
A good assortment of TRUNKS,
CARPET BAGS, VALISES,
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All on reasonable terms. T. H. JACKSON & Co.,
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LARGE STOCK OF
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Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 22 Custom-house streets, New Orleans. jun4

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

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WEST TROY BELL FOUNDERY.
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THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
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For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug30-1y

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PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Robt. Hoe & Co's Presses, and James Conner & Sons' Types.
Old Type taken in exchange for new at 9 cents per pound.

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Constantly on hand and for sale Printing Paper of the following sizes.
4 inches by 28 | 24½ inches by 31 | 24 inches by 38 | 26 inches by 40
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32 inches by 44 ..... 36 inches by 48
AND OTHER SIZES TO ALSO.
Also, Double Medium Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c.
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We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics and after an experience of fifteen years in the business better our customers than we can by outside solicitation to all who may choose to favor us with their patronage.
☞ Remember No. 1 Front Levee, corner of Custom House, at the sign of the Big COFFEE POT. AUSTIN & BOODWIN. sep26-6m

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CASH CAPITAL $500,000.....SURPLUS OVER $250,000.
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Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
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Ten per cent cash returned on payment of premiums.
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jan17-1y R. W. RAYNE, Agent

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Mrs. Boyd's Ladies' Emporium.
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3m

ENGRAVINGS.
BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 117 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate paper, the India proof copies being faced with fine India paper, delicately finished.
Price of plain copies.....$1 50 | India proof copies.....$2 00
Colored Copies..... 3 00. Nov 14

MEXICAN MUSTANG LINIMENT.
From rich and poor, bond and free; all colors, grades and conditions of life, we hear the same meed of praise awarded to the wonderful article. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills assuaged by the great medicine which are surprising in the judgment of man. What family does not require a standard Liniment? Who ever heard of the same effects produced by any other article? For Cuts, Bruises, Sprains, Rheumatism Swellings, Strained Horses, &c., it has no equal. *Beware of imitations!* The genuine Mustang Liniment is sold by all respectable Druggists and Every Man in every town, parish and hamlet throughout North and South America, Europe and the Islands of the Ocean. Buy at once.
june 1 BARNES & PARK, Proprietors, New York.

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Rev. H. C. TIWEAT, D. D., President and Professor of Mental and Moral Sciences and Ancient Languages.
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LEO W. HAGHER, A. M., Professor of Physical Science.
——— Professor of Music and Modern Languages.
Miss SARAH J. McKEEHAN, M. E. L., Instructress in English Literature and Belles Lettres.
Miss JUDITH A. DUBOIS, Instructress in Music.
Mrs. CHARLES G. THACHER, M. E. L., Instructress in the Ornamental Department.
——— Instructress in the Academic Department.
Miss MARY BELL, Instructress in the Primary Department.
Miss SARAH PORTER, Matron.
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The vacancies will be filled by competent persons.

RATES OF TUITION PER SESSION.
Primary and Academic Department.....$15 00
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Music on Piano Forte or Harp or Guitar..... 25 00
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No Extra charge for Latin and Greek.
Board, including washing, waiting and fuel, can be procured in the family of an unobjectionable neighborhood at $1 50 per month. Each pupil must furnish his or her own towels and bed linen, distinctly marked with her own name.
Payment of tuition of the quarter at the close of each session, and when not so paid eight per cent interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged half rates, entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from fee bills, except at the option of the Faculty.—
☞ This rule will not be departed from unless in cases of sickness of a protracted character, or where an unavoidable Providence necessarily requires a removal. ☜
Books, stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
The school year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE,
THE Trustees of this prosperous Institution take pleasure in announcing that its Spring Session will begin the 8th of February, and it continue twenty-one weeks.
It is permanently established in the rural and healthy village in Homer, near the parishes of the Methodist conference of Louisiana.
Terms per session of five months: Primary Department, 1st Class $12 50; 2d Class $15; Academic Department, $20; Collegiate Department $25; Modern Languages, each, $10.
After the first month, no pupils are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. SHLACKMAN, President.
J. M. THOMASSON, Secretary. jan 23 1y

Cantonary College, of Louisiana
THE first term of this institution will open on MONDAY the 6th of October, 1856.
FACULTY.
Rev. JAMES L. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. Wm. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. B., Professor of the Greek Language.
G. H. WHAY, A. M., Professor of the Latin Language.
THOMAS B. JONES, M. A., Professor of Natural Science.
T. P. CARONDET, B. L., Professor of Modern Languages.
Rev. A. G. MILLER, A. M.,

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 21. WHOLE NUMBER 384. NEW ORLEANS, SATURDAY [illegible] given the hethen for an uttermost parts of the ea It is this kingdom. and w [illegible]

Methodist General Conference.

AFTERNOON SESSION.

WEDNESDAY, May 26.

Conference met at three o'clock, pursuant to adjournment—Bishop Early in the chair.

J. B. McFerrin conducted the usual devotions.

T. Maddin presented a report from the Committee on Temperance. It concludes with the following resolutions:

Resolved, 1st. That no further legislation is needed on the subject of the liquor traffic, believing that the trade is demoralizing, and that offenders should be dealt with as in other cases of immorality.

Resolved, 2d. That we are, as a Church, as much as ever in favor of the temperance reform, and recommend to our members a strict adherence to the temperance pledge involved in our general rules.

W. A. Smith opposed the resolutions, alleging that it was unconstitutional to interpert by resolution an article of the constitution.

O. R. Blue and J. G. Bruce argued the opposite opinion.

T. Maddin said he did not think of the constitution when he framed the resolution. Dr. Smith saw nothing but constitution. He believed we should have to locate the Supreme Court in that gentleman. He hoped that so important a matter was not to be arrested on an abstract question of constitutional law. It was a plain matter of morality, on which we were competent to act.

E. Wadsworth sustained this view. We sometimes did the same thing in an Annual Conference.

Bishop Pierce said we once had a section in the Discipline allowing our members to sell liquor, provided they did not keep a disorderly house. At the last General Conference it was expunged, and by that act we expressed our opinion of the sense of the General Rule.

After some further discussion, and several attempts to amend, the resolutions were adopted.

The order of the day was now brought up, the consideration of the latter part of the report of the committee on Books and Periodicals, the remaining items of which were amended and adopted.

The third item, proposing the appointment of a Financial Secretary of the Publishing House, which had been laid on the table this morning, was called up, discussed by L. Pearce, E. H. Myers, A. L. P. Green, D. R. McAnally, and several others; and, after being amended, was adopted.

On motion of J. E. Evans, the report was adopted as a whole.

E. H. Myers and J. B. McFerrin offered the following resolution, which was adopted:

Resolved, That the Book Agent be instructed to put the Quarterly Review at $3 a year, cash in advance, without discount, after January 2, 1859; and that the Agent be instructed not to issue the first number of the next volume until subscribers enough are obtained to support the publication.

Report of the Committee on Books and Periodicals, No. 4.

ADOPTED WEDNESDAY, May 20.

Your committee to whom was referred the interests of the Southern Methodist Publishing House, report that they have maturely considered the Exhibit and Address of the General Agents, and the various papers, documents, plans, and suggestions submitted to them, and offer the following as the result of their deliberations:

At the General Conference of 1854, it was determined to locate a Publishing House in the city of Nashville, Tennessee. The Agents, Revs. E. Stevenson and F. A. Owen, entered immediately upon the arduous work to which they had been appointed; but not until about the beginning of the year 1855 were they able to commence operations so as to meet the demands of the Church, and supply the wants of those looking to the Southern Methodists for a sound and healthy religious literature.

Your committee are satisfied that the Agents have exercised their best skill and ability in performing the task laid upon them. The result of their labors has been presented in their quadrennial report, which we need not repeat. Of their success the General Conference must make up their own judgment. We feel it due, however, to all concerned that, in this connection, we should set forth a few of the difficulties they have encountered in conducting the important interests committed to their care.

And, 1st. The General Conference created the expectation that the publications of the House would be furnished at low rates. For several reasons this sentiment obtained currency. It was affirmed that the institution should not be a money-making concern; that, like Methodist preaching, Methodist books and papers should be furnished on very reasonable terms, and that we must put down the prices at rates so low as to be able to compete with other old and well-established institutions, many of which are mainly supported by gratuitous contributions. Hence we find incorporated in the Discipline, section viii., item 2, the following: "The object of this institution shall be to advance the cause of Protestant Christianity, by disseminating religious knowledge and useful literary and scientific information, in the form of cheap books, tracts, and periodicals."

This was all very commendable and praiseworthy, provided the institution had the means of publishing at very low rates, and provided the impression was not made that books and tracts would be furnished on terms that could not be afforded consistent with the interests of the institution; yet no one acquainted with business operations could suppose that a new concern, located in any quarter of the country, North or South, could compete with institutions long and well-established, and that had contributed to them an extra amount annually of from $100,000 to $200,000, in the way of donations, bequests, etc.

2. The amount of available funds—we mean funds that could be turned into actual cash at the beginning—was strangely magnified in the minds of brethren. By the time the Book Agents met the liabilities of the former Agents, paid the expenses of the lawsuit, and met the drafts ordered in favor of the commissioners, their ready cash was well-nigh exhausted. And then came a depreciation of bonds having long time to run, and they could not be sold without a heavy discount. Add to all this, that the salaries and traveling expenses of all the Bishops were to be paid out of the funds in the hands of the Agents. Now, who will not perceive at once, by this single view, that this policy would likely cripple the institution in the beginning? The expenses of the suit, the lawyers' fees, the appropriations to the commissioners, and the expenses and salaries of the Bishops, meagre as they are, have taken out of the Concern, which there is no return in dollars and cents, in the space of four years, not less than fifty thousand dollars. This, by the policy adopted, is a clear decrease of the original capital of the Publishing House. To this must be added the interest on this large sum. The Agents, disbursing these funds in a direction that brought no cash in return, were compelled to negotiate for cash to create an active capital for the purpose of carrying forward the enterprise. Thus they lost to the Concern the interest accruing on the sums paid out, which in four years is no small item.

3. It should be borne in mind that most of the heavy expenditures in putting a large establishment into operation must be made at the outset. The buildings, machinery, materials, including type, presses, stereotype plates, etc., constitute the principal outlay in a Publishing House. These were all to be provided, before any efficient measures could be taken to meet the plans of the General Conference, or the demands of the public. And all these required either the ready cash, or paper on short time.

4. Another serious embarrassment grew out of a want of harmony in sustaining the institution at the beginning. Some brethren at first honestly doubted the propriety of establishing a Publishing House; others were disappointed at the location. These, however, were very temporary feelings, and soon subsided. But the General Conference created the expectation that depositories would be established at different important points, and because the Agents could not meet the wishes and actual demands of these places, brethren became dissatisfied, and for a season either looked in a different direction, or became indifferent, and put forth but little effort to circulate the books after they were manufactured by the Agents.

Another sad disappointment was realized at several points. The Agents could not, without great injury to the Concern, advance the money for the relief of some of the weekly papers; hence the idea prevailed that an attempt was made to concentrate all the means of the Church, and cut off the supplies of the posts farther out. Brethren therefore were tempted, to provide for themselves, and let the centre manage its own affairs. Thus the necessary sympathy to sustain a great Church institution was wanting for a season, and the Agents were left to struggle without the universal co-operation of the brethren.

5. Another embarrassment grew out of the fact that soon after the Agents commenced operations every thing—labor, materials, provisions, rents, etc., etc.—appreciated from fifty to one hundred per cent.; yet the Agents could not advance upon the prices of the books without materially injuring their sales. Thus, with high rates of expenditures, and low rates of sales, the Agents have labored against the usual course of trade. Books are not, like land and other valuable property, most in demand when prices rule high; or, like provisions and other absolute necessaries of life, must be bought at any price; but men can and will do without literature when it costs too much. Here the Agents found serious embarrassments.

6. Several of the periodicals ordered by the General Conference, and published by the Concern, have failed to meet their expenses—their patronage being too limited to cover the cost. Still, for the honor of the Church, and the good of the Connection, they have been kept going, notwithstanding the continued drain on the House.

7. We mention the derangement of the currency and the great money panic which shook the commercial world to its centre. Out of this derangement of the financial condition of the country grew the difficulty of collecting debts, and the depreciation of funds.

8. The difficulty in the transportation of the books of the Publishing House to many points remote from the seat of its operations, has embarrassed the Agents, and discouraged many of our brethren.

Now, in view of all these facts, the wonder is that the Southern Methodist Publishing House has been able to sustain itself. While such establishments as that of Harper & Brothers, and other large houses of long standing, have suspended, it is almost miraculous that this new institution, considered by many an experiment, has not failed and suspended operations. Thus far, however, it has kept its head above the waves, and still continues to send forth its streams of pure literature and evangelical truth.

Your committee are frank in stating, however, that the Publishing House is now passing a crisis. They have analyzed the financial exhibit of the Agents with some care and thought. It reports a balance in favor of the House of $358,885 58; yet they find its present liabilities to be very serious. The whole amount of liabilities may be set down at $100,866 38. These consist—

1. In a Bank Debt to be provided for every sixty days, of say	$28,000 00
2. In Bills Payable, due in six months, or less	38,127 38
3. In Book Accounts, due in six months or less	24,739 00
4. Due to Individuals, on loans which run twelve months or beyond, say	10,000 00
These added make the above stated sum,	$100,866 38

To meet these pressing liabilities, the House, we think, may rely upon the following resources:

1. Avails of New York and Cincinnati Bonds,	$ 7,000
2. Collections on Bills Receivable	10,000
3. From the Richmond Depository	4,000
5. From the Charleston Depository	2,000
6. From the New Orleans Depository	3,000
7. From cash on hand	7,000
	$53,000

Leaving a balance to be provided for, of say $47,866 38

This amount must be raised from—

1. The debt due the House by the Tract Society, the aggregate of which is, say nearly $30,000.
2. From sales of the stock now on hand and ready for the market, which amounts to about $70,000.

From the above statements the Conference will perceive that much skill and energy will be required to sustain the institution until it shall relieve itself of its heavy liabilities. Indeed, your committee are of opinion that to sustain the Publishing House it must be released in future from all outside liabilities, and that it must secure the concentrated energies and zealous and harmonious patronage of the whole Church. Sectional or local feelings would be fatal to this great enterprise of the Southern Church. And failure would be a sad disaster to the interests of common Zion.

Yet your committee hope and believe that, by the adoption of a proper and well-digested plan, all the embarrassments may be removed, and the Southern Methodist Publishing House long stand as a monument of Southern wisdom and Southern enterprise.

PERIODICALS.

Your committee have inquired into the condition of the periodicals authorized by the General Conference. The result of this investigation is very unsatisfactory with respect to some of these publications; while others exhibit a healthy and prosperous state.

The Quarterly Review—This work, though ably-conducted, has failed by some eight thousand dollars, in the last four years, to meet the expenses of its publication. With a list of less than fifteen hundred paying subscribers, it has been a constant drain upon the funds of the Church. Reluctant, however, to abandon the enterprise, your committee recommend its continuance upon a plan which may possibly greatly diminish its cost. This plan is set forth in the preceding part of this report, to which your committee invite the attention of the Conference.

The Home Circle—This monthly is generally approved, and is, so far as it has extended its circulation, a popular work. Yet your committee regret that it has not been more highly appreciated by the Church generally. It should have at least twenty thousand subscribers.—Being the only periodical especially designed for the female members and friends of our Church in the South, it should find a broad and untrammelled circulation. Your committee recommend its continuance, with the hope it will in future be more highly appreciated.

The Sunday-school Visitor—This excellent child's paper should have fifty thousand subscribers. Your committee regret, however, that many Methodist families and communities do not extend to it a more liberal patronage.—Your committee regard it as an indispensable publication, and recommend its continuance.

The Nashville Christian Advocate—The Conference is aware that this weekly has been reduced in its terms to $1 50 per annum. Its circulation varies from eight to twelve thousand copies. It has amply sustained itself, and at present is in a growing and prosperous condition. It has been, and still continues to be, a source of revenue to the Church.

Southern Christian Advocate—This old and well established organ of the Church has enjoyed a prosperous career. With a list of subscribers of ten to eleven thousand, it has, besides meeting all its expenses, made profits for the General Conference funds within the last four years of some fifteen thousand dollars.

The Richmond Christian Advocate—This long established paper has fallen in arrears several thousand dollars within the last quadrennial term, but its friends believe, with a subscription list of over seven thousand, it will soon reinstate itself and in future pay its way.

The New Orleans Christian Advocate—This member of the Advocate family is located at a very important point in the bounds of the Southern Church. Its fiscal condition is sound and an open door for usefulness stands before it. With a subscription list of about seven thousand, it promises to sustain itself and enlarge its sphere of healthful operation.

The St. Louis Christian Advocate—Located in the immense and rapidly-growing city of St. Louis, and on the border of a great and widely-extending country, reaching for hundreds of miles towards the far West, this paper occupies a very important position. And your committee are pleased to report that it has been able to sustain itself, and, with a patronage of some seven thousand subscribers, is continually enlarging its circulation.

The Texas Christian Advocate—After years of struggle, this paper promises to rise above all embarrassments. It has a circulation of four thousand copies. It is refreshing to know that over the vast plains of the land of beauty and of flowers, where, a few years since, ignorance and superstition held undisputed sway, Methodism has a weekly organ to disseminate and defend the doctrines of Christianity.

The Memphis, Arkansas, and Wachita Christian Advocate—The exhibit of this paper shows it to be growing and increasing in its circulation, and strengthening in its financial condition.—The subscription list extends to over five thousand. The friends of this weekly journal are confident of its final and triumphant success.

The Holston Christian Advocate—After the death of the editor of this weekly, it was merged into the Nashville Christian Advocate. While its old patrons deplore the loss of that excellent man of God, who long stood in the front ranks of our Israel, they generally lend a generous support to other organs of the Church, generously yielding their former Conference organ.

The North Carolina Christian Advocate, published at Raleigh, N. C., by the request of the delegates from the North Carolina Conference, seeks a place among the papers of the Church. Your committee recommend its adoption upon the condition hereinafter described.

DEPOSITORIES AND TRACTS.

Your committee have considered the various memorials and petitions in favor of depositories and the circulation of tracts. They have incorporated in this report a plan for the establishment of Conference depositories, and the distribution of books and tracts of the Southern Methodist Publishing House, which the Conference will review, and adopt or amend, at pleasure.

Your committee recommended to the General Conference the adoption of the following resolution, viz.:

Resolved, That sec. viii., beginning on page 251, of the Discipline, be amended so as to read as follows:

SECTION VIII.—OF THE PUBLICATION OF BOOKS AND PERIODICALS.

I. *The Publishing House*—1. There shall be a book establishment in the city of Nashville, Tenn., for the purpose of manufacturing and publishing books, to be called the *Publishing House*—of the Methodist Episcopal Church, South, and to be under the control of a General Book Agent, and a committee, to be called the Book committee.

2. The object of this institution shall be to advance the cause of Protestant Christianity, by disseminating religious knowledge and useful literary and scientific information, in the form of books, tracts, and periodicals.

II. *Duties of the General Book Agent.*—The General Book Agent shall have charge of the funds, stock, fixtures, and real estate, and all other property of the Publishing House, and of the depositories and periodicals belonging to the General Conference; and he shall be responsible to said Conference for the prudent use and safe management of the same, under the general direction of the Conference. He shall make a yearly exhibit to the several Annual Conferences, and give a full account of the state and progress of the business to the General Conference. He shall publish only such books and tracts as are approved by the Book Editor, and place the imprint of the Publishing House, or of the Agent, only on such books as reflect views accordant with Discipline and acknowledged standards. He shall supply, as far as practicable, the demand of the Church for books, tracts, and periodicals, availing himself of all the facilities of other establishments for their publication at the cheapest rates; and in all investments for the manufacturing of books, and in the manufacture of books, he is required to govern himself strictly by the principles of economy, in view of the ultimate permanent interest of the Publishing House. He shall sell the books for cash, or for negotiable paper, at no more than six months' credit, and at the lowest rates that security against failure may allow. He shall make no investments in grounds, houses and permanent fixtures, without the authority of the Book committee.

III. *Financial Secretary*—There shall be a Financial Secretary of the Publishing House, elected by the General Conference, whose duty it shall be to visit the Conferences for the purpose of collecting the debts due the House, and of encouraging and aiding in the establishment of depositors, and the circulation of books, tracts, and periodicals throughout the Church. He shall also travel through the Church generally, to raise a fund to constitute a free cash capital, that the operations of the Publishing House may be conducted without embarrassment, and upon a scale commensurate with the wants of the Church, and the magnitude of the interests involved. His official relation shall entitle him to a seat and vote with the Book committee; and when not travelling abroad, he shall give his time and services to the promotion of the interests of the House.

IV. *The Book Committee*—There shall be a Book committee, consisting of five, three of whom shall be resident at Nashville. They shall, whenever consulted, give advice to the General Book Agent on all matters connected with the Publishing House. They shall fix the salaries of the Agent, Financial Secretary, and Editors at Nashville; and, during the intervals of the General Conference, they and the Bishops together shall have the power to fill vacancies in their own body, in the Agency, or in the editorial corps, resident in Nashville.

V. *General Conference Periodicals and Editors*—The General Book Agent shall publish a Quarterly Review, to be called the "Quarterly Review of the Methodist Episcopal Church, South;" a monthly magazine, to be called "The Home Circle;" a child's paper, to be called the "Sunday-school Visitor;" and a weekly newspaper, to be called "The Christian Advocate." There shall be an editor of books and tracts, who shall also be editor of the Quarterly Review; an editor of the Home Circle, who shall also be editor of the Sunday-school Visitor; and an editor of the Christian Advocate, all of whom shall be elected by the General Conference.

VI. *Newspapers and Editors.* (1) The General Conference shall also elect, quadrennially, an Editor for each of the following weekly papers, to wit; the Richmond Christian Advocate, published at Richmond; the Southern Christian Advocate published at Charleston; the St. Louis Christian Advocate, published at St. Louis; the Memphis and Arkansas Christian Advocate, published at Memphis; the New Orleans Christian Advocate, published at New Orleans; the Texas Christian Advocate, published at Galveston, and the Evangelical Apologist, published at the same place; the Pacific Methodist, published at San Francisco, California; and the North Carolina Christian Advocate, published at Raleigh; and in case of vacancy in the Editorship of any of these papers, its Publishing committee may fill the vacancy, with the approval of one of the Bishops.

(2.) The Annual Conferences may, at their next session, choose such of the above named papers as they may adopt, for the organ of the Methodist Episcopal Church, South, within their respective bounds, and appoint publishing committees for these papers, to whom the General Book Agent, as soon as convenient after the organization of the committees, and on being secured against any past or future independence of said papers, shall release, in behalf of the Conferences so electing, all right and title in such papers, their subscription list, and their office fixtures, and also all claims of the Publishing House against them for advances made heretofore in their behalf. Provided, however, that these papers shall in future devolve no expense upon the Publishing House, nor involve the funds of the General Church in any liabilities for their debts, nor shall it have a claim upon their profits, which shall be used for the support of Conference Depositories. Provided, further, that if any one of these papers, now the property of the Church, shall not be thus adopted and received by any Conference, the Agent shall dispose of it at the close of the next volume. These papers shall be published under the style, "Published by a committee of Ministers for the Methodist Episcopal Church, South;" and the Publishing committee shall report, every year, the fiscal condition of these papers to the Annual Conference, and quadrennially to the General Conference.

VII. *Conference Depositories.*—(1.) Any Conference, or two or more Conferences united, may establish an Agency or Depository for the sale of our publications; provided the business with the Publishing House be conducted upon strictly business principles, and that the General Book Agent require a settlement promptly every six months; and he is hereby authorized to suspend operations with any Agency or Depository that does not meet its payments promptly. Our publications shall be sold by the General Book Agent to such Conference agency or depository, at no material advance upon their cost, so that the profits of sales, if any, may accrue ultimately to the agency or depository. Provided, however, that this privilege shall not be extended to an agency or depository that undertakes to publish books for the Methodist Episcopal Church, South, for which work the Publishing House has been established.

(2.) It is recommended to the Annual Conference or Conferences establishing an agency or depository, to appoint an Agent and a Book Committee, of at least three, to superintend the circulation of books and tracts. It shall be the duty of the Conference Book Committees, upon consultation with the Conference Agent, to fix the prices at which our books shall be sold within their bounds; the per cent. to be allowed to wholesale purchasers; and they shall determine whether said purchasers may return the books not sold; also, what proportion to the amount sold, if any, shall be gratuitously distributed; they shall fix the salary of the agent, to be paid out of the business; and in all respects direct the operations of the Agent subject to the control of the Conference or Conferences appointing him. It shall be the duty of the Conference Agent to superintend the circulation of books and tracts within the bounds of those Conferences appointing him; enlisting all the itinerant and local preachers, and other suitable persons, as the work may demand, that all the people may be supplied with our publications. To this end, he should circulate among the people, as much as possible, making collections, and in every way possible promoting the cause. It shall be his duty to conduct the business with the General Agent at Nashville as nearly as may be for cash; and in no case to allow his indebtedness to extend beyond six months; except the agent for the Pacific Conference, who shall be allowed twelve months on his first purchases; the General Book Agent nevertheless shall always determine, in view of all the circumstances, what amount of credit shall be extended to a Conference agency or depository.

(3.) It is also recommended that a collection be taken up, by the preacher in charge, at each preaching-place, at such time as the Conference or Book committee may direct, to aid in the circulation of books and tracts among the destitute; and that the money so collected be remitted to the Conference Agent for the purpose. It is also recommended that the Presiding Elders inquire, at each Quarterly Conference, whether the preachers have been faithful in supplying the people with our books, tracts, and periodicals, and that all our preachers increase their efforts to circulate our publications.

(4.) The depositories now under the control of the General Book Agent may be disposed of to the Conferences now patronizing them, that they may hereafter be conducted agreeably to the foregoing provisions, or be discontinued, as in the judgment of the Agent shall best subserve the general cause. And all real estate obtained for Conference depositories shall, where the State law allows it, be deeded to trustees or to the General Book Agent, to be held in trust for the Methodist Episcopal Church, South, for the purpose of depositories, within the bounds of the Conference or Conferences making the purchase. The Conferences are requested to take active measures for the circulation of our books and periodicals, and to hold their members to a strict accountability on this subject.

VIII. *Conference Relations of Agents and Editors*—Each of the officers elected by the General Conference shall be a member of such Annual Conference as he may select with the approbation of the Bishops.

J. B. McFERRIN, Chairman.

THURSDAY, May 27.

The Conference met at half-past eight o'clock, Bishop Early in the chair—the preliminary services by Rev. H. N. McTyeire—the journal of yesterday having been read at the close of the session of yesterday afternoon.

Bishop Kavanaugh was now called to the chair.

On motion, it was ordered that Mr. Hughes, the Daguerrean Artist, be permitted to repeat his camera sketch of the Conference in session, at half-past eleven o'clock.

BARNHILL AND CARROLL BEQUESTS.

J. B. McFerrin, from the committee on Books and Periodicals, to whom the subject had been referred, reported a resolution to the effect that the Book Agent be requested to receive the bequest of William Barnhill, of Lagrange College, and appropriate the same—one-half to Missions, and one-half to Sunday-schools; and that he receive the bequest of James C. Carroll, and appropriate the same according to the will of the testator.

G. W. Bruse—Is this Barnhill of Lagrange, Ky., or Lagrange, Ala.?

L. Rosser—From the communication before the committee, it appears simply Lagrange.

G. W. Bruse—There was a bequest from Oldham county, Ky., by Barnhill, but he is not of Lagrange College.

A. L. P. Green—The committee have not accomplished exactly what is desirable. If they know the persons authorized to receive these bequests, they had better mention the names of these officers in the report, so that when these gentlemen who are to pay over see the report, they may know who are authorized to receipt for the bequests.

J. B. McFerrin asked and obtained leave to withdraw the report for amendment.

HYMN AND TUNE BOOK.

J. B. McFerrin, from the same committee, submitted their report, No. 13, on the resolution of R. J. Harp and J. A. Ivey, with reference to the preparation of the Tune and Hymn Book, embracing a resolution to the following effect:

Resolved, That the whole subject of a Tune and Hymn Book be referred to the Book Agent, Book Editor, and Book Committee, with instructions to take such steps as they may deem advisable.

R. J. Harp proposed to amend by substituting the words, "be instructed to adopt the measures necessary to bring out the Tune and Hymn Book."

E. Stevenson was opposed to the amendment. He was satisfied that there were now in the hands of the Agents no sufficient means to do this work. As the resolution stands, the work will be done as soon as it can be done consistently with the ability of the Publishing House.

J. E. Evans—The report looks to that well enough.

The amendment was rejected, and then the report was adopted.

J. B. McFerrin, from the same committee, to whom had been referred the resolution of J. E. Evans and L. D. Huston, submitted their report (No. 14) on the claim of the Memphis and Arkansas Advocate, authorizing the Book Agent to pay to the publisher of said paper $4400.

The report was laid on the table for the present.

THE TRACT SOCIETY.

J. B. McFerrin, from the same committee, now returned their report (No. 10,) reconsidered and amended so as to embrace these two subjects of recommendation:

1. That the Tract Society be continued until its business shall be wound up by its own act. Then, if it be found expedient, the Society may be dissolved.

2. That Dr. Hamilton be continued in his present position until he shall have adjusted the financial affairs of the Society.

H. A. C. Walker—I wish to strike out that part which refers the settlement to the Tract Agent, and put that business into the hands of the Financial Secretary.

L. M. Lee—What arrangements have been made to substitute the present organization of the Tract Society?

J. B. McFerrin—It is understood that there is to be a Tract organization under the direction of the Annual Conferences, in connection with the Tract Depositories and Conference Agents.

J. E. Evans—No man can arrange and settle up that matter in the place of the Tract Secretary. His financial relation to the Society must continue till they wind up and dissolve. Nobody else can do that business. If you transfer it to other hands outside, and charged with other business, the thing must inevitably get tangled. Besides, it is now about the middle of the year, and it may be that Dr. Hamilton will have no other work to fall into for the present.

A voice—We may elect Dr. Hamilton to be the Financial Secretary.

H. A. C. Walker—Then I ask that the report be changed, so as to let Dr. Hamilton work in this business till the close of the year, or till his Conference shall come on. With this change I have no objection to the report. Fix the termination of his labors by time—not by event.

J. B. McFerrin—The committee, in their former report, did fix the time; but that was excepted to.

J. W. Wimple—I move that the time be fixed, and limited to the first of January.

J. Straw—I move to substitute for all that part which refers to the continuance of the Tract Agency the following words:

"The Tract Agency shall be discontinued, and the unfinished business thereof shall be placed in the hands of the Financial Secretary; who shall make all possible effort to collect the dues of the Society, and the means and avails thereof shall be used for the liquidation of the claims of the Tract Agency."

I think the Financial Secretary will be able to wind up this business. I have a better opinion of Dr. Hamilton's skill than to think he has so conducted the business that no other man can wind it up. I am opposed to sinecures. If the Financial Secretary can do it, I hope the work will be placed in his hands.

E. Stevenson—I am as well acquainted with the state of Dr. Hamilton's business as any man here, himself excepted; and I know that he alone is prepared to do that thing. It will require several months to put his accounts in proper shape.

T. W. Dorman—The committee looked into this. Dr. Hamilton was opposed to the proposition that he should wind up this business; but the committee would have him to be quiet. He does not stand before the Conference asking a place for the remainder of the year.

Under the force of the previous question, demanded by H. A. C. Walker, the substitute was now rejected—affirmative, 47, negative, 60; and then the amendment of J. W. Wimple was agreed to, and the report, as thus amended, was adopted.

CONSTITUTION OF THE MISSIONARY SOCIETY.

On motion by J. H. Linn, the Conference now took up the consideration of the report, No. 6, of the Committee on Missions, proposing a substitute for the present Constitution of the Missionary Society, submitted on the 24th inst.

The report was read by the Secretary, as printed in these reports in the Daily Advocate of Tuesday, May 25.

W. A. Smith—I would call the attention of the chairman to one feature of the report.—There seems to be an ambiguity. The report says, in one place, "Those Annual Conferences that have not money enough to pay for their own missionary work shall be styled Mission Conferences;" then, again it says, "The Board of each Mission Conference, and of those Annual Conferences which are not able to meet the wants of their own domestic missions, and have a surplus"—I do not see how a Mission Conference, according to the definition of the report, could have a surplus.

J. Boring—The committee are apprised of that ambiguity. It occurred in this way: a part of the report was adopted at one time, and a part at another time. It will of course be corrected as we advance in the consideration of the report. I suggest that it will only consume time to attempt explanations of this sort.

The Chair—There is no motion before the House.

L. Pearce—I move then to adopt the report, to enable me to ask whether the proposed change of this Missionary constitution will require a two-thirds vote.

Several voices—Yes.

A. Hunter—I move to take up the subject item by item.

S. Kelley—I move to substitute the Missionary constitution as found in the Discipline. We understand that, and it works well.

The Chair—The substitute is out of order. The question is on brother Hunter's motion.

On motion of G. W. Langhorne, it was ordered that the Rev. Dr. Sehon, Secretary of the Missionary Society, be now heard by the Conference on this whole question.

Dr. Sehon then came forward to the forum and addressed the Conference at length against the adoption of the report, alleging that the first article was a violation of the Society's Charter, because it proposed a change of name to that of a Board of Missions, under the control of the General Conference. There was danger of too much legislation in all bodies, especially where vested rights were concerned. He argued the legal question involved, and showed that even the removal of the Society from Louisville, Kentucky, to Nashville, had given rise to litigation as to the right of legacies. This change of name would hazard the Society's right to property in the several States and Territories, vested under this old constitution and charter. He made some further general remarks in opposition to other features in the report. Some conversation followed as to certain questions recently sprung in the North Carolina and Alabama Conferences, with reference to the right of the Annual Conferences to the control of their missionary funds, respectively, in which T. W. Dorman, J. J. Hutchinson, D. B. Nicholson, W. Closs, Bishop Pierce, and Dr. Sehon participated.

F. E. Pitts said: I have no idea that the General Conference will adopt the new plan proposed; but I give timely notice that, if there is any probability of its adoption, I shall bring in a minority report, embracing a plan heretofore submitted. I believe the plan of the minority, of which I speak, will be adopted ultimately; but I suppose the plan of the book will be followed for the present.

L. Pearce considered the substitute of S. Kelly; and would go for it with certain modifications as to the appropriations for the Annual Conferences.

Bishop Paine: Sir, the old plan is the old law of the Church now. You have not to adopt that. You cannot introduce the existing law as a substitute.

L. Pierce desired the adoption of that item in the new plan securing the more general and direct representation of the Annual Conferences in the matter of the annual appropriations.—But he knew not how this result was to be obtained.

J. B. McFerrin made a point of order, which arrested the remarks of L. Pierce, as not applicable to the motion.

The motion to consider the report by items was then adopted.

C. F. Deems still hoped to hear from the Chairman of the committee of the Whole subject.

J. Boring—I had hoped, sir, until this morning, that this report would be passed without much discussion; and now it is not my purpose to multiply words upon it. Very unexpectedly, however, difficulties have arisen. It was proper that the first article in the report should be read, as it just has been, because that really involves the whole question. That being adopted, we have adopted the fundamental principle of the report; but that being rejected, the whole is vitiated and destroyed.

With regard to the constitutional question which has been raised, I wish to make a remark or two. It is true, sir, that this report proposes to substitute the present Missionary Society of the Methodist Episcopal Church, South. I announce in my place, as Chairman of the committee on Missions, that this report was adopted after a great deal of discussion on the part of the committee—after the most free, full, deliberate and repeated discussion.

We had, in that body as in this, great diversity of opinions; and we have all yielded, to a greater or less extent, opinions which we honestly entertained. We have all yielded and compromised. Not one of them has all he desired. We have, in a spirit of harmony as I conceive, and under the promptings of a desire to adopt a better plan, yielded our particular views. But as to the constitutional question, I confess my surprise at the views expressed by Dr. Sehon. Dr. Sehon must know—he must have learned experimentally long since—that a mere change of name can never violate the rights of property. Would any court of law or equity suffer the violation of the rights of property because the name of the party may have been changed? That is strange, new doctrine to me; and I am not prepared to believe, for one moment, that such a suggestion will embarrass the action of this Conference. The Doctor has himself alluded to a change of this character. He has alluded to the fact that the Missionary Society of the Methodist Episcopal Church, South, was at first located in the city of Louisville, Ky.; that it was chartered there, and held real estate and other property under that charter. We dared to remove that Society to Nashville, Tennessee; and who ever supposed that such removal could endanger the rights of our missionary property! I put this question: Does Dr. Sehon believe that property held by

...ed with to this extent, ...

...ot say, Mr. President, that ... not competent to make any and all ... name of its institutions. You are ... competent to do that. But I did say that, ... we (the Missionary Society) were a ... institution, under the sa... two sovereign States, the ... from each of three States to ... a question as to the right ... I also said that by the adoption of ... repeal the old constitu... charter, and the danger was in ... property to a body of men un...

...—Will not the provision in the ... authorizing this General Conference ... after, or amend by a two-thirds vote, ... the constitution which we may now ... a legal charter?

...—The point must be conceded that ... will have to be chartered again.

...—I will remark upon the point be... by Drake and Dr. Sehon—you will per... in the close of our report we ... upon that point.

...—Sir, President, that this report has ... adopted without fuss, and free, and ... investigation, looking into all these ... we do not propose to assume any ... our part with regard to the interests ... We have therefore recommended ... in so far as this principle is con... not transpire until all the legal ar... shall be made for the protection of ...

...I was remarking, sir, upon this suggestion that the mere change of name would vitiate our ... to this property. I repeat my astonish... at a suggestion of the kind should come ... Dr. Sehon. Does not Dr. Sehon know that ... the property we hold as a Church has gone ... an analogous process; and that if the ... on which he stands be correct, all the ... interests of the M. E. Church, South, ... in jeopardy? The truth is, that a ... of this kind must be intended for ... minds presumed to be incapable of ... and rigid analysis; for certainly every ... sound judgment would teach him that ... a right to make this change without ... the rights of property.

...—Mr. President—

...—I claim not to be interrupted. I ... next to remark, touching this point, that ... if, indeed, an act of this kind should endanger ... interests—allow it, for the sake of argu... ment—still, if on the other hand it should be ... ascertained that we have it in our power to ... adopt for all time a missionary system which ... is incomparably superior to the one upon which ... we now act, I ask would it not be wisdom to ... take the risk?

I wish to be permitted to remark, sir, that whilst I am clear in the conviction that this change ought to be made, and can be made for the better, I am no advocate for any, even the slightest, innovation, either upon the spirit or the polity of the Methodist Episcopal Church, South—not I. Were it in my power, I would not change a single feature.

But we are not proposing to revolutionize Methodism. All we are proposing to do is to provide for the legitimate action of Methodism as it is. We believe that the old system, although it has wrought great good, and if continued will do more, is not the best system; and we believe that the fundamental principles of Methodism do not interdict improvement.—Primitive, old-fashioned Methodism is a phrase which, time and again, I have heard used with power, and I approve of its use in a proper sense; but I abhor it in any appropriated sense. I claim that Methodism is the child of Providence—is an elastic, self-adjusting, fundamental, vital principle, adapted to exigencies, and not stiffened by forms. And if we are capable of devising a better missionary system than the present, although the change should endanger our right to a few thousand dollars, what is the value of such a consideration against the results of our missionary labors for ages to come? I insist that if we know to-day that the act proposed would vitiate the whole of our title to every vestige of property we possess, wisdom would vindicate its adoption.

I wish to call attention to the article before us—to remind the Conference particularly of the constituency of this Board. It is to consist of the Bishops, twelve itinerants, six members of the Methodist Episcopal Church, South, residing in Nashville, and one minister from each Annual and Mission Conference—thirteen members to constitute a quorum. One member may be chosen from each Annual and Mission Conference. Under our present organization, we are absolutely confined to the administration of a purely local Board of Missions. By whom are our Mission Board elected? The answer of the law is: They shall be elected by the members of the Missionary Society of the Methodist Episcopal Church, South. Who are the members of the Missionary Society? The law answers: The payment of two dollars annually, or of twenty dollars at any one time, shall constitute a member. The man, woman, or child, doing this, is a member according to the Discipline. I ask then, Who come up here to Nashville, annually, to the election of these officers and managers? Those who reside in Nashville, a few of them. You all know how these things are done. It is reduced to an unquestionable certainty, that the officers and managers of the Missionary Society of our Church are all elected by a few persons residing in the city of Nashville—not by the General Conference, nor by the Church South. This is not the fault of Nashville. They but do their duty. The fault is in the system.

What, then, is the result? The manifest fact is this: that, under the operation of the present system, all the missions, domestic and foreign, of our whole Church—the entire mission work, foreign and domestic—are absolutely under the direction and control of a very few persons residing in the city of Nashville, while it is called the work of the Missionary Society of the Methodist Episcopal Church, South! And I go farther, and say, that these very managers and officers elected are themselves the voters as well as the actors in laying out the missions; and that they have the power to say how much you shall draw or not draw for the domestic fields.

Now, is not that an objection to the system, its being reduced to the government of a few persons here? We, Mr. President, are a Mission Church—a mission organization—all engaged in a mission work, from yourself down to the humblest layman in our Church; and yet we leave all the interests of this mighty work to the management of a few laymen of the city of Nashville. But it is our fault—the fault of the law.

What we ask is, that the whole Board of Managers may be there, on the Board of Missions. We ask next, that twelve itinerant elders may be there. We ask that six resident members of Nashville may be there. We ask more, that the Annual and Mission Conferences may be—compelled? no—permitted to have a representation in that Board, by their annual election, of one member each. We propose these terms, because the old system has produced a separation between the missionary and the people. We want to reach the people—the highest to the lowest—we want the whole lump." We propose therefore that the Annual and Mission Conferences have the right of representation, and so insure a Board which can look over the whole field of operation, catch the spirit of missions, and diffuse it among the people.

Finally, it has been objected that laymen will not come to the Board-meetings. I answer, if we cannot expect all the laymen to attend, or even half of them at any one time, still they will prize the privilege they have to come, and then some of them will come. I could select one hundred laymen of noble hearts and souls full of Christian philanthropy, from the State of Georgia, who would be glad to come and overlook this work, and who would come and drink here into the true spirit of missions, and, returning, diffuse the same spirit amongst their brethren at home.

C. F. Deems said that he thought the brethren would endeavor to turn the action of the General Conference upon the constitutional difficulty raised by Dr. Sehon and reproduced by brother Hughes. It had been represented that if we adopted the report we should surrender our charter as a Missionary Society. This was certainly an imaginary difficulty. He called attention to the resolution with which the report closed. That resolution specially provided for the incorporation of the new Board to be inaugurated by this report. The present Board would conduct the affairs of the Society until the new charter should be obtained; and if that charter be not granted we shall go on as now. He simply wished to call attention to the fact that this legal difficulty was a figment of the imagination. If that were the only objection, the report should be adopted.

F. E. Pitts said the committee were not unanimous in this measure. He fought from the first. The improvement proposed would give us no advantage in reference to the number of representatives. From the necessity of the case, there must be a locality of the effective agencies of this institution. The Bible Society, and other similar institutions, carried on their operations by the agency of men upon the spot. It was the only plan upon which the thing could be done. We had twenty-four Annual Conferences; and if representatives must come up from Kansas, the Rio Grande, etc., it would be very troublesome and expensive. He was dead opposed to the first article of this new constitution.

L. Campbell moved that we now take the vote.

The Chair reminded the Conference that a two-thirds vote would be necessary to pass the measure.

J. Boring said, I submit, Mr. President, whether it is a change or a substitution.

The Chair replied, it occurs to me that a substitution would be a change.

The vote was now taken whether the question should be put, which was lost.

On motion of N. F. Reid, the whole report was laid on the table.

N. F. Reid offered the following resolution:

Resolved, That the last clause of the 10th Art., Sec. 7th, Book of Discipline, page 241, commencing with the words "And also determine," etc., be stricken out; and the following inserted: "And the Bishop shall draw for the domestic missions of those Conferences over which he may preside seventy per cent. of the collections for missions in said Conferences, if judged necessary by them."

He said—So far as we from North Carolina are concerned, we do not want any new plan, any new scheme; but we want the present constitution of the Missionary Society amended. There is a Conference collection in the provisions of that Constitution. In the 2d section of the 16th article, power is given to the Annual Conferences, in conjunction with the President of the Conference, to make what appropriations may be deemed necessary for the support of the domestic missions. In the last clause of the 10th article, this power has a check put upon it which prevents its operation. Now, I propose by my resolution to remove this check, and allow the Conferences to control their own missionary funds, which, I doubt not, will be done wisely and with the true missionary spirit.

W. Closs said there was a diversity of sentiment in the Committee. The representation of one Conference wished one thing, and the representation of another Conference another. I agreed to the measure for the sake of this one article, etc.

Bishop Pierce thought the resolution of Bro. Reid would go farther in its practical operation than he intended. It would be the abolition of the parent Board. The system laid down in the Discipline was probably the best that had been before the body; and, with a few emendations, would be the best they could ever make. He argued that the Bishops, who traveled at large, and knew the necessities of the work, in connection with the parent Board, ought to make the appropriations.

[The business was now suspended to give Mr. Hughes an opportunity to take an ambrotype view of the Conference.]

On motion, it was resolved, That when we adjourn, we adjourn to meet at three o'clock this afternoon.

On motion of T. O. Summers, the rule requiring a matter proposing an alteration of the Discipline to lie on the table for one day was suspended till the subject under consideration should be disposed of.

E. Stevenson asked for a committee in regard to a matter of complaint from Kentucky against the Book Agents.

The Chair subsequently announced J. G. Bruce, W. C. Dandy, and G. W. Brush, as that committee.

H. N. McTyeire offered a paper which, it was insisted by N. F. Reid, was a substitute for the report just laid on the table, and therefore out of order.

The Chair decided that it could not be offered without a reconsideration of the action by which the report was laid upon the table.

L. Pearce moved a reconsideration of that action, which did not prevail.

On motion of J. F. Hughes, N. F. Reid's resolution was laid upon the table.

W. A. Smith submitted another proposition.

J. B. McFerrin opposed. The plan would prostrate our foreign missions.

J. J. Hutchinson offered an amendment, which was accepted by Dr. Smith.

The hour of adjournment came, and, after notices, Bishop Soule pronounced the benediction.

FRIDAY, May 28.

Conference met at the usual hour; Bishop Paine in the chair.

S. A. Williams conducted the devotions of the morning.

T. J. Koger presented the following resolution, signed by himself and O. R. Bluo:

Resolved, That the Board of Managers of the Missionary Society of the M. E. Church, South, be instructed to allow only such salary to the Missionary Secretary as shall be equal to that allowed to other General Conference officers.

J. W. Langhorne moved that the resolution be laid on the table for the present, which motion did not prevail.

T. J. Koger desired to know why the Missionary Secretary should be paid $2800 salary. It was larger than the salary of other officers.—All the traveling expenses of the Secretary were paid besides.

Several brethren complained of the unfairness of bringing up this matter when the Missionary Secretary was absent.

S. Kelley said Dr. Sehon wished to make a statement to the Conference, and he hoped the matter would be laid over till he should be present.

J. B. McFerrin said the $2800 had been paid for only little more than twelve months past. Dr. Sehon had appeared before the Board; stated that he could not attend to the duties of the office at home, while he was traveling abroad; an assistant was deemed necessary, to attend to the correspondence, make out reports, etc. The Board examined the matter, and found they had no authority to elect an assistant; but resolved to increase the Secretary's salary, and allow him to employ one himself. He employed an assistant, and was thus enabled to give more attention to the work and render more efficient service to the Church.

T. O. Summers said that J. H. McFerrin's statement was right.

[illegible] with them [illegible] the siren [illegible] C. [illegible] eneca, trees, and in the rea[illegible] was [illegible] hes too far ahead, it will [illegible] ferences and the people [illegible] cannot beg without giving himself. He gives as much in every meeting as other men in his pecuniary circumstances. He sets the example of a noble liberality. It was bad policy to cramp such a man in his labors.

Bishop Soule deeply regretted that the subject should have been brought before the Conference. He feared it was consuming time to no valuable end. He believed the General Conference and all the interests of the Church would be perfectly safe in submitting the matter to the Board of Managers of the Missionary Society.

Dr. Sehon, having entered the hall during this discussion, came forward and made a statement to the Conference.

He did not wish to make these remarks previous to a certain event in the history of this General Conference. The remarks he made yesterday had no reference to his election. He did not intend to present himself as a candidate. He had never sought an office, and would disdain to do so. He was ready to make a statement, and then retire, and throw himself into the hands of the Conference the office they had given him, and fall into any place that might be assigned him in the ministerial ranks.

In 1844, as a representative of one of the Northern Conferences, he had voted with the South. He had come to us of choice and from principle, and had remained up to this time. He had been welcomed and honored. His brethren had confided in him. They had the warmest gratitude of his heart, and of his family. He would not speak of services rendered; whatever they had been, they were due to the Church.

In 1845, living in Cincinnati, blessed with friends and home, and having a large amount of means placed in his hands, a committee waited upon him, and requested him to serve as Missionary Secretary. He declined, because he could not come, and so remained in Cincinnati. In 1846, he was compelled to leave; he had no longer a home there, and then his brethren of the Tennessee Conference received him as a member. They sent him to the General Conference, and the General Conference elected him Missionary Secretary. After holding the office two days, he declined again. In 1850, he was unanimously re-elected, and had now held the office for eight years, having been re-elected in 1854. It was an arduous work, and involved great sacrifice as well as great responsibility.

He would read a recapitulation of every dollar he had ever received from the Missionary Society:

The first year the Board had paid him	$ 745
The second year	826
The third year	1575
The fourth year	1375
The fifth year	1500
The sixth year	1500
The seventh year	2000
The eighth year, for himself and assistant	2800

Why had his salary been raised to $2800? From the nature of the duties, it was necessary that he should have an assistant. The Board voted him $2800 as the salary of himself and his assistant. It was usual in such offices, in the Northern and other Churches, to have such assistant. If the Conference took from the Board the right to appoint his salary, they would afflict the Board, not him. He would venture to say, what he would not for any thing have said before his election, that the salaries of the General Conference officers were too small. He did not believe any editor, or any Bishop, lived upon his salary, except those who lived at their own homes. He had received on an average only $1558 a year, and that embraced the salary of his assistant.

On motion, the resolution was laid on the table.

W. P. Rateliffe submitted the following:

Resolved, That it be the duty of the Missionary Secretary to visit each Annual Conference, except the Pacific, at least once in four years.

He said, We have ministers in our country who have been years in the itinerancy, and have never yet seen a Missionary Secretary; and the Doctor himself says that Methodist preachers ought to go not only where they are needed but where they are most needed.

Dr. Sehon remarked that the duties of the Secretary were defined in the Discipline, and explained his reason to go into Arkansas.

SUPPORT OF MISSIONS.

The Chair now announced the order for the consideration of the unfinished business of yesterday; the question being on the adoption of J. Stacy's substitute for Dr. Smith's paper, submitted by way of amendment to the tenth article of the Constitution of Missionary Society, to be appropriately inserted in said tenth section, on the 241st page of the Discipline, viz:

"Provided, however, that the Annual Conferences shall have authority, under the sanction of the Bishops, to exceed that amount when the necessity of the case, in their judgment, demands it."

W. J. PARKS—I move to lay the whole subject on the table.

W. A. SMITH—There is not only a delicacy, but a most irrepressible interest about this matter; some of our Conferences are on the very verge of taking independent action, and I hope the brother will not press that motion.

The CHAIR—Has the old plan been changed?

W. J. PARKS—It is unfinished.

The motion to lay on the table was rejected.

H. A. C. Walker made an ineffectual demand for the previous question.

E. H. MYERS—I believe that there ought to be such authority as that proposed in this substitute, but I do not think it ought to be in the hands of the presiding Bishop, or in the Annual Conference, under the sanction of the presiding Bishop, because of the collisions that would be likely to ensue. If the thing were left with the Conferences, in a very short time the Board would have nothing to do. I believe, however, that this power ought to be lodged somewhere; and you can have it by striking out a line in the Discipline on this 241st page, and leaving it to the Missionary Board; and, to make the matter sure, provide that the Board shall set apart a sufficient contingent fund from which each Bishop shall be authorized to draw to a certain definite extent—so that the Board will know what they will have to provide for. If you keep the old system, in my judgement, you must engraft something like this plan upon it.

J. Stacy argued the necessity of his substitute, (which also embodies Bishop Pierce's plan,) by reference to his own experience in the mission field. He alleged, solemnly, that he never would give a vote here by which the missions of the cotton and rice plantations might be made to suffer, especially so long as we have money enough raised within their own bounds to supply their wants. The Bishops were always forward to justify these demands. The contingent fund of Bro. Myers would amount to nothing at all. It was an impossibility for the Parent Board to provide for all the necessities arising in our domestic fields; it was invidious to concede to the Parent Board more love for the cause than that entertained by the Annual Conferences.

W. A. SMITH—I hold that the Domestic Missions are of superior dignity, and have superior claims, and they must be provided for. But there are distinctions between Domestic Missions proper and Domestic Missions so called. If you say the claims of the former shall be incorporated in favor of other Missions, you will positively depreciate the amount of money collected for Missions; or you will restrain the Conferences to set apart money for that purpose, to the actual injury of your foreign work.

The evil to be guarded against was the appropriation by the Domestic Missions, so called; and his amendment was intended to meet that difficulty.

[illegible] ...ing from the chair, said: Brethren talk about the Annual Conferences having something to do with the appropriation of their funds. I think I express the mind of my colleagues, when I say it is our wish that the work of every Conference shall be sustained to the full amount of their work, by the funds raised there; and we have never been restrained, as we were last fall, by the occurrence of a money panic. Should a panic [illegible] you lose confidence in this great connectional system? I think there is nothing but loyalty here, and I do not want to see a man leave this Conference with any other than a full, hearty connectional sympathy. You want to have your Domestic Missions taken care of; and I want them taken care of.

Several Voices—We do not doubt the Episcopacy.

H. N. McTyeire seconded by L. Pearce moved to strike out Nashville, Tennessee, in the Constitution of the Missionary Society, and insert New Orleans, La. He said the plain object of this motion is to transfer the Parent Board; and for reasons, I am not local, but connectional in this purpose. Formerly it was identified with New Orleans—at present with Nashville. I think though it would be well [illegible] the [illegible] city, and well for both places, and Cradle approved, to do this; and, not changing my opinion with my skies, I think so still. It was a wise saying of Poor Richard, "Put not your eggs in different baskets." The Church should distribute her Boards. The Board of Publication is here—let that of Missions go yonder. No place in our bounds so suitable as New Orleans. It is convenient to your mission field and new Conferences—connected by regular trade and vessels with Mexico and Central America; where you propose to establish missions. The Board should be convenient to the work it supervises. Drafts on your treasury located in New Orleans are everywhere available to missionaries—often worth a premium. This cannot be said of Nashville or any other point, equally. A missionary society, though a purely benevolent association, must consult commercial facilities, and take advantage of exchanges. These are best, not in an inland city, however prosperous and suitable for manufacturing books, but in the chief commercial emporium. Put the Board and treasury there, and you may dispense with the assistant treasuries, which are now necessary but embarrassing. In justice to the donors and the beneficiaries and the great work concerned in this society, we must allow no local attachments to lessen its usefulness or cramp its facilities.

This Society is a pecuniary responsibility—a tax on the time and means of friends. The Publishing House is as much as Nashville can say grace over. Accommodations and endorsements are sometimes wanted. Our brethren and friends have done nobly and generously in this. To attend committees and called meetings and anniversaries—to extend credit—they have borne these burdens well, and are entitled to our thanks. Better fiscal officers we shall not find anywhere than they have furnished—I have no complaints on this score.

New Orleans can be more useful to the Society than Nashville, and needs more than Nashville its accessory benefits. The appropriation meetings bring the Bishops together for a week or two every year. Here you are all in the Church, or nearly. Methodism is established. You are overrun with preachers and agents. Preaching is a drug. Even a Bishop hardly gets a congregation—people have no interest in your special sessions—attention flags. While one part of the Connection complains that they can't see a Bishop, you are overrun with them. In New Orleans they are needed, and can work to advantage. Their powerful pulpit labors would be always in demand, and their influence would be felt through the valley of the Mississippi. I grudge the waste of men and talent that could be put to so great account. The presence and labors, in pulpit and platform, of the eloquent Secretary would be very desirable, and greatly conduce to the success of his special cause and the Church.

Finally, I beg brethren in Nashville not to set themselves against this. I speak as one of you. This move will benefit Nashville. Give away the Society for its own good and yours. It will harmonize different sections and develop them; it will call out resources that slumber in others, while you have enough to do. It will remove any jealousy of concentration—which feeling is more general and strong than is good for us. The Book Concern is here, and the Missionary Society and the central paper and the Central University—and Nashville, in the eyes of some sections, is grasping every thing. Consent to this, and you give away a care, to receive in turn cheerful co-operation and good will. I want our publishing operations disembarrassed. They are in no way connected with the missionary. They are of no mutual help. Let them stand out alone, supported by friends in every part of the Church. To promote this consummation much to be desired, mainly and heartily I come here. This motion looks in the same direction, and I trust it will not meet with any serious opposition.

J. B. McFerrin said he never felt so much inclined to gratify a brother in his life as he did this morning to gratify Brother McTyeire. Brother McTyeire had been voted away from New Orleans, and we ought to give New Orleans a fair compensation. We had gained a great deal, and he was inclined to compensate what New Orleans had lost. But he was not quite ready to do it in this way. When the difficulties should be removed, then he would be ready. If it could be made plain that New Orleans was the better place, then the Missionary Society ought to be sent there. But he believed there was no advantage to be gained by the removal. It was important that the Missionary Society and the Publishing House should be together. Remove to New Orleans, and perhaps when the time comes for a meeting, you may have cholera and yellow fever, and you can't get a Bishop or anybody else to go there; or, if they should go, they would find neither Missionary Board nor anybody else in the city. Continue it here, and there was no such difficulty; but it would not do to locate the Missionary Society in the alligator swamps of Louisiana.

H. N. McTyeire remarked that Nashville was also liable to cholera, and that the yellow fever never occurred in April—the time of the Bishops' annual meeting for appropriations. In reply to a question put by Dr. Green, he answered that the laws of Louisiana facilitated characters, and that one could be obtained in ten days after application.

On motion of A. Monroe, the question was now put, and the amendment was lost, seventy-four voting for, and fifty-six against.

J. Hamilton proposed to amend the second article of the constitution by adding those words:

"And the missionary collections shall be so taken as to enable each contributor to give such direction to his donation as he may desire, whether to domestic or foreign missions; and it shall be so distinguished in the reports of the Treasurer."

The amendment was adopted.

F. G. Ferguson described three classes of givers to this cause. Those who would [illegible] give [illegible] preaching to [illegible] people [illegible] those who were willing [illegible] to [illegible] the wishes of the Church for the distribution of their money; and a third, who would give their money only for preaching to their own people. The thing was to [illegible] all these classes, and to get the largest possible [illegible] for the cause. He [illegible] the [illegible] by saying, that if we will [illegible] arrange it so as to put our colored [illegible] with the white [illegible] they are [illegible], it were better [illegible] back on the old constitution.

If we can agree with Dr. Smith, I approve of the doctrine of the substitute. The Annual Conferences would take their own ground. He described the interesting characters of those mission fields on the plantations, where the negroes are shut up, and see no white face except the overseer and the missionary; which would be as dark and a class of beings as live on the face of the earth but for the exertions of our Annual Conferences. He was unwilling for this interest to be left without specific means of support. He desired the adoption of some rule by which the rights of the Board and the Bishops might be guarded, and the needy party served. Dr. Smith's resolution was not sufficiently explicit. Our domestic missions must be provided for. There were efficient laborers in Alabama preaching to negroes—preaching on circuits not yet Methodized—who have no support but that provided by the Missionary Society; and he would have the Alabama Conference to provide for her missionaries out of her own funds—not only for quarterage, but for table expenses also. If he made a kind of swap of substitutes with brother Stacy, he would have it read in this way: "Provided that seventy per cent. of the amount collected shall be reserved for domestic missions within the bounds of the Annual Conference," etc. The Alabama had put in more money than any other Conference within our bounds.

G. W. D. Harris, seeing nothing exceptionable in the law as it now stands, moved to lay the subject on the table.

The motion was agreed to—affirmative 63, negative 48.

E. H. Myers now proposed to amend the said 10th section, by striking out the first clause, which rehearses the Eastern, South-western, and North-western Missionary Districts.

The motion was agreed to—two-thirds voting in the affirmative.

E. H. Myers proposed further to amend, by striking out the word "autumnal" from the next line of the said 10th article, page 241, so as to read, "There shall be an annual meeting of the Bishops, etc.

The CHAIR—The Bishops find it more convenient to meet in the spring.

And, two-thirds voting in the affirmative on this motion, the word "autumnal" was also stricken out.

E. H. Myers proposed further to amend, by striking out about a line and a half of the same section, at the bottom of page 241, and inserting his contingent fund proposition, in a modified form. Considering what had been laid upon the table, he regarded that as the best thing that could be done now.

C. F. Deems saw in this proposition no adequate protection for the Conferences, and gave examples.

E. H. Myers replied.

LEVI PEARCE—Brother Myers proposes a contingent fund; how will he provide against the Conferences first meeting, after the fund shall be set apart, from engrossing the whole fund? Bishop Pierce's plan was the only feasible one; and he would now offer that as a substitute, in these words: "Unless an exigency shall arise, in which case the Bishop may, if he judge proper, exceed the amount appropriated."

E. H. MYERS—I could not accept that.

J. HAMILTON—The Conferences are divided into two classes—those who furnish the money, and those who get it. Those who furnish the money are asking here, by the representatives, for this modification; but it seems there are votes enough from other quarters to overrule them. Sir, you cannot legislate against the reasonable request of so many reasonable brethren; or, if you do, collections will be taken up with specific directions. I want a modification here. I am in favor of Dr. Myers's suggestion. Suppose $10,000 were set apart for this fund. The Bishops might keep each other advised of the amount they draw. There need be no difficulty on that account. The amount might be half withdrawn, or they might not withdraw a dollar. The Board will not set apart more than they can spare. Where is the objection? We ask for a little more relief—a little more control as to the disposition of the funds raised by our own efforts, by our own people.

F. G. FERGUSON—Something must be done to meet the wishes of the Conferences raising this money.

A. L. P. Green gave his views.

W. Closs—The amendment provided no relief, and gave no protection to our funds at home.

N. Talley was in favor of striking out. The South Carolina Conference had come up with her contributions to $25,000 and to $27,000 a year, and of that they had appropriated $5000 to $7000 a year to Foreign Missions. Still they felt that Home Missions were the glory of the missionary cause. He made reference to the field among the blacks on the plantations. He had experience in that field as a Presiding Elder, and was still in the work. He was in favor of what had been presented by Bro. Pearce.

A. H. Mitchell demanded the previous question, which was sustained by the house; and then the substitute of L. Pearce was adopted—affirmative 89, negative 34—two-thirds voting in the affirmative.

L. Pearce now submitted the following:

Amend Article 3, page 234, by inserting after the word "managers," these words: "And one member from each Annual or Mission Conference, who shall be elected by said Conference to represent its interest in said Board, either in person or by letter," [shall form a Board for the transaction of business,] etc. He stated, that if this proposition involved debate, he would withdraw it.

Several other amendments were proposed, none of which were adopted.

Isaac Litton, Esq., was elected Treasurer of the Missionary Society.

E. H. Myers, Assistant Treasurer at Charleston; J. C. Keener at New Orleans, and D. R. McAnally at St. Louis.

Leave of absence was granted to J. B. Brooks and L. Campbell.

On motion of A. M. Shipp, amended by H. A. Walker and T. W. Dorman, next Tuesday, the 1st of June, was fixed upon as the day of adjournment.

The committee on the account of the Book Agents with Mrs. Bascom, reported, approving of the conduct of the Book Agents in the case.

The report was adopted, and a copy ordered to be sent to Mrs. Bascom.

Conference now adjourned, to meet at three o'clock this afternoon.

Benediction by the Chair.

AFTERNOON SESSION.

Conference met at three o'clock pursuant to adjournment, Bishop Pnine in the chair.

G. Jones led the devotions of the body.

The minutes of the morning were read and approved.

Bishop Pierce took the chair, and advised that the Conference proceed with their business as rapidly as convenient, as it was very doubtful whether there would be a quorum on Monday.

CHANGE OF NAME.

C. K. Marshall presented a resolution proposing the change of the name of the Church, by dropping the word "South."

It lies on the table one day, under the rule.

SUPPORT OF THE BISHOPS.

The committee on Episcopacy presented again their report touching the support of the Bishops.

A minority of the same committee presented a counter report.

Jas. Stacy presented a substitute.

A. L. P. Green presented another substitute.

The two reports and the substitute of Stacy were laid on the table.

A. L. P. Green's plan, consisting of resolutions, was then taken up and considered item by item.

The first item was read to this effect: That the amount necessary for the support of the Bishops be devided between the Annual Conferences and the Missionary Society, as follows: the Annual Conferences raising seventy per cent., and the Missionary Society thirty per cent.

H. N. McTyeire proposed eighty per cent. for the Conferences, and twenty per cent. to the Missionary Society.

The amendment was rejected.

G. W. Langhorne proposed that the seventy per cent be paid by the Book Agent.

Which was laid on the table.

A. H. Mitchell proposed to exclude the Mission and Pacific Conferences, which was accepted.

T. Maddin proposed, ineffectually, to [illegible] the support equally between the Conferences, the Society, and the Book concern; and the

This item was adopted.

The second item—Let the seventy per cent be divided between the Annual Conferences according to their ability to pay—

Was considered and adopted.

The third item—The Book Agent shall be authorized to draw on the Chairman of the Board of Stewards of the Annual Conference for the Annual appropriation, which shall be paid during the session of the Annual Conference—

Was considered and adopted.

The fourth item—The Annual Conferences shall be allowed to take their own plan of raising said fund; but should any fail to raise the money, in that case the Chairman of the Board of Stewards shall levy a per cent. on the Conference fund sufficient to pay said draft.

J. E. Evans objected to the levy on the Conference fund, and, on motion of J. H. Atkins, was stricken out.

And then, as thus amended, it was adopted.

The fifth item—The Bishops shall draw seventy per cent. of their allowance, and draw for the same on the Book Agent, quarterly—

Was considered and adopted.

SATURDAY, May 29.

The Conference met at 8½ o'clock—the preliminary exercises by Rev. Thomas Stringfield. Bishop Pierce in the chair.

The journal of yesterday was read and approved.

Bishop Early was now called to the chair.

JOURNALS OF THE ANNUAL CONFERENCES.

L. M. Lee, from the committee on Itinerancy, submitted their report (No. 10) on the errors and defects in the Journals of the Annual Conferences—giving specifications, and recommending that the Secretary of this General Conference be instructed to have this report, together with resolutions Nos. 1, 2, 3, 4, 8, 9, reported from the committee on Itinerancy to the General Conference of 1854, instructing the Bishops and Annual Conferences with reference to this matter, printed and communicated to the proper officers of each Annual Conference.

The report was considered and adopted.

SECURITIES OF THE PUBLISHING HOUSE.

J. B. McFerrin, from the committee on Book and Periodicals, returned their report (No. 9) with reference to the securities of the Publishing House, recommending, as before, that the whole matter of the securities of the Publishing House be referred to the Book-Agent, Book committee, etc.; which was considered and adopted.

THE CARROLL AND SMIZER BEQUESTS.

J. B. McFerrin, from the same committee, submitted their report (No. 15) on the subject of the communication of William Barbhill, Lagrange, Ky., recommending that the Book Agent be requested to receive and appropriate the bequest of Michael Smizer and James Carroll, deceased.

Which was also adopted.

DUTIES OF BOOK AGENT AND BOOK EDITOR.

J. B. McFerrin, from the same committee, submitted their report, (No. 16,) embracing an additional item for their report No. 4, with respect to the duties of the Book Agent, [illegible] ing appropriately in the Discipline those [illegible] "No book of our Catalogue shall be published without the joint concurrence of the Book Editor and the Book Agent; and in case of difference and disagreement between them, the matter shall be referred to the Book committee."

He said this makes a slight alteration in an item already adopted. Some seemed to be dissatisfied with the manner in which it had been reported.

The report was adopted.

VAN HORTON DONATION.

J. B. McFerrin, from the same committee, submitted their report (No. 17) on the paper presented by R. Abbey and Levi Pearce with regard to the Van Houton donation, recommending that these trustees be continued in charge of said fund—to be paid to the Missionary Treasurer and Book Agent.

The report was adopted.

COMPENDIUM OF THE HISTORY, POLITY, DOCTRINES, AND ORDINANCES OF THE CHURCH.

J. B. McFerrin, from the same committee, having reconsidered the subject of the resolution of C. D. Oliver and G. W. Carter, to which was referred—the getting up of a Church Catechism—now submitted a report, (No. 18,) recommending that the Book Editor be requested to prepare, or cause to be prepared, a Catechism or Compendium of the History, Polity, Doctrines, and Ordinances of the Methodist

copal Church, South, which shall be submitted to the Bishops for approval, and, when approved, printed at the convenience of the Book Agent.

J. Hamilton—To what particular class of readers is this work to be addressed?

J. B. McFerrin—We conclude to report in this indefinite manner, and leave the character of the work entirely to the Book Editor and the Bishops.

Bishop Paine—It is not mandatory, only discretionary.

J. E. Edwards objected to this indefiniteness. Catechisms were addressed to children. He understood that this work was to embrace all that relates to our Sabbath-school interests. It was assured to get up a Catechism for older persons. He did not object to the work. It would fall into good hands. But he desired the Conference to indicate clearly what the work was to be.

J. B. McFerrin—The resolution of Bros. Oliver and Carter specified the kind of work they desired; and the report was based on that resolution.

J. E. Edwards—Does the resolution contemplate a Catechism, or a Sunday-school work?

J. B. McFerrin—It contemplates a Catechism for youth just brought into the Church, and for Sabbath-schools.

J. E. Edwards—Then why call it a Catechism?

J. B. McFerrin—The child is not named yet. When it shall be born, it will be time enough to name and baptize it.

G. W. Langhorne did not see the point of the objection. We needed a book embodying portions of the history and the doctrines of the Church. On these points those of mature years need indoctrinating as well as the children. Many adult members of the Church have very imperfect ideas of our doctrines and usages. He once heard a Presiding Elder affirm that he saw very little difference between the doctrines of the Methodist Episcopal Church and the Episcopal Church. Whatever the Bishops would endorse, he was willing to receive.

M. J. Blackwell—I would like to substitute the ward "compendium" for "Catechism."

J. B. McFerrin—Both words are in there.

The report was adopted.

AGENTS OF THE PUBLISHING HOUSE.

J. B. McFerrin, from the same committee, submitted their report, (No. 18,) embracing a resolution of thanks to the Agents of the Publishing House for the ability and fidelity with which they have managed the affairs of the Concern."

SUPPORT OF THE BISHOPS.

W. A. Smith, from the Committee on Episcopacy, to whom was referred the duty of estimating the amount that shall be paid by each Annual Conference towards the support of the Bishops for the next four years, submitted the following:

That the amount to be raised each year by the several Annual Conferences is $6580. We recommend that this amount be distributed for payment as follows:

Alabama Conference	$ 700
Arkansas	125
Florida	150
Georgia	675
Louisiana	250
Mississippi	400
Missouri	225
St. Louis	200
Kentucky	225
Louisville	225
Western Virginia	100
Virginia	650
North Carolina	300
Holston	150
South Carolina	650
Texas	225
East Texas	175
Wachita	200
Tennessee	650
Memphis	500
	$6775

H. N. McTyeire had sympathized with our beloved Superintendents, in view of the manner in which this subject had been sometimes discussed. He expressed surprise at the small figure reported for Louisiana—only $250 falling to her share. He was really sorry that any part of this fund had been taxed upon the Missionary Society, and wished that the salaries of the Bishops had been raised, and that one or two more had been elected to help them in their work. Louisiana (said he) accepts her portion as a privilege; and if you want more, you may double it; and, if you want it in advance, you may draw now. Sir, I am astonished at the relative cost of the Episcopacy. Why, sir, we have in Louisiana a handful of Episcopalians, whose Bishop does not do more work than one of ours, and he receives from $3000 to $4000 annually. The number of their membership there is not one-fourth as large as ours, and they pay $4000, where we pay only $250. Sir, we accept it as no burden, but as a privilege. It is a burden, just as the wings of a bird or the sails of a ship may be regarded in that sense—helping us to go along.

B. M. Drake demanded the previous question, which was sustained, and then the report was adopted.

EDUCATIONAL INTERESTS OF THE CHURCH.

B. M. Drake, from the committee on Education, submitted a report, in writing, setting forth in detail the several schools, academies and colleges under the patronage of the Methodist Episcopal Church, South—the number of the pupils, extent of libraries, etc.; showing that the amount of property held and used for educational purposes, upon a reasonable estimate, must be in the neighborhood of two millions of dollars. The report closes with recommending the passage of resolutions to the following effect:

1st. Expressive of the devout gratitude of the delegates of the General Conference for the general prosperity of our literary institutions.

2d. Setting apart the second Friday in October, of each year, as a day of fasting, prayer and thanksgiving to Almighty God, for the abundant outpouring of his Spirit upon these and every department of the Church work.

3d. Recommending an increase of effort to sustain these institutions.

4th. Recommending the Bible as a text-book.

5th. Recommending the introduction of sacred music, as far as possible.

6th. That we receive the charter of the Central University of the General Conference of the M. E. Church, South, but defer final action thereon until the next General Conference.

7th. That while we approve the great object of the erection of a General University, we recommend that —— be appointed a Board of Commissioners to prepare a charter and plan of operations, procure information as the best location, means of endowment, etc.; and report to the General Conference meeting in 1862 their action in the premises.

On motion of J. E. Evans, it was ordered that these resolutions be considered and acted upon as independent propositions, and the first five were adopted without debate.

W. J. Sasnett opposed the sixth resolution. He was opposed in the reception of this charter, because if we accept it, even with the qualifications expressed, we would be committed to it and to Nashville for its locality. He was in favor of a Central University, but opposed to dwarfing the idea by adopting this resolution.

A. L. P. Green stated his connection with the pronouncement of this charter, which he represented as of the most favorable character—unlimited. There was but one other charter as liberal as this. If the Conference refused this charter, they would do themselves and the Church an immense damage.

J. Hamilton desired to take it out of the category of competition with our other institutions. A diploma should be required in order to the admission of students.

Bishop Paine said a word as Agent of the Greensboro' University. An effort to establish a real University had been initiated within the limits of the Alabama Conference before this matter was agitated here. They had gone on there and raised a subscription of nearly three hundred thousand dollars—at the last accounts there were two hundred and sixty-eight thousand dollars, and an efficient Agent in the field. These subscriptions were heavy and paying interest. One man subscribed $25,000. Another, who himself and his family had subscribed $35,000, had said to us, "My part is in the bank now, and I would rather you would draw for it than to pay interest." We intend to build. Arrangements are made for a University complete, with the exception of a Medical Department. We intend to teach Christianity as Methodists. We intend to teach biblical literature and religion. Is it right in the Conference to prejudge this matter? We expect to come up here four years from this time and present you, in this institution, a noble specimen of the liberality of the Southern Church—quite beyond the contingency of failure—a permanent thing so far as money can make it so. I propose to insert the word "decline" for the word "defer," and to insert at the end of the resolution these words: "It is therefore understood that the action of this body shall not be regarded as giving this institution the preference over any other which may present equal or superior claims to the next General Conference."

H. S. Doggett was opposed to the resolution and amendment. The time had not arrived for the Church to legislate a University proper into existence. Then, this was not the place. The charter would commit us to Nashville, and could be of no use if Nashville, Tenn., were not the place. He was not prepared to decide in favor of any place. He was in favor of the idea of a Great Central University. There was a fascination about it, etc. But our idea of a University should not be restricted to a Medical School.

C. F. Deems moved to strike out the resolution, for the reasons assigned by Dr. Doggett, and added the consideration submitted by Bishop Paine—Alabama was preparing to offer something tangible for a start; while Tennessee only offered a charter. He did not like the manner in which the thing had come up. It reminded him of the old saying, familiar to childhood:

"Won't you walk into my parlor"
Said the spider to the fly."

He objected, also, because it was a proposition to set up an independent Medical School, independent of the Church.

J. B. McFerrin, in connection with other brethren, was appointed a committee to procure this charter. The idea of this Central University did not originate in Nashville.

G. Jones—It originated in Georgia, North Carolina, Mississippi and Louisiana.

J. B. McFerrin—The idea of location did not originate here. I believe Brother Gillespie claims its paternity in an article not long since published in the Texas Advocate—the idea of a great Central University, to be located at Nashville. Another brother here says it was originated by a Kentuckian, in 1855. All I know about it is, that a meeting of brethren, called together in Nashville, appointed a committee, and authorized them to apply for a charter. The idea was, that we had the Book Concern here, that this was a healthy point, and therefore it was offered to us; and we would have been the most ungallant men in the world not to have accepted it. Brother Sasnett, and other brethren from the sand-hills and piney-woods came up here, and, seeing the blue grass and fat cattle, thought this the very place to send their boys to school. They wanted their boys to grow up to be men weighing two hundred pounds, or more, and, Nashville being the very place for that, they offered us the location; and we went on and procured the charter—one of the most liberal charters in the world, upon which they may engraft any thing they want.

Now, our brethren and friends here got up the idea of a medical department. Did you ever know a University without a Medical School? I understand a University to be an institution connecting Law, Medicine, and Theology with General Science. This is a kind of subcharter, as I understand it, and all these gentlemen ask is to be under the great Central University of the Methodist Episcopal Church, South. They take all the financial responsibility of building up the Medical Department. They have already $50,000 to $100,000 to begin upon. Are you going to reject that? We are not voting against Greensboro'. If we live at the centre, it is no argument against our right of competition for this institution. The brethren came here and made the offer, and we accepted it. They asked us to do nothing but procure the charter. That we have done; and now, brethren, if we do not bring up something worthy of your notice for years to come, just drop us, and go anywhere you please, and we will go with you.

J. E. Evans doubted whether we might not injure parties by accepting this charter. It was obvious to his mind that the Conference did not mean to commit themselves either to the project or this charter, and it was not necessary to its validity or vitality that the General Conference should receive it. All that was necessary was for the corporators to organize and save their charter, and hold those harmless who had acted in good faith. He moved the previous question, which was sustained by the House.

The Chair—The first question is on striking out the sixth resolution.

The resolution was stricken out.

W. A. Smith remarked generally that we were not ready to enter upon such a work; and would not be for the next four years.

Bishop Soule—I hold in my hand the charter, and it is the first time I ever saw it. I see my name in this charter, with others. I never knew till this hour, sir, that my name was in this charter. I never heard of it. When the resolution just rejected came up before the Conference in the report of the committee, I felt myself like a mariner at sea, out of sight of land, and without the necessary instruments to determine his latitude and longitude—precisely in that situation. I did not know, sir, what was meant by receiving this charter. I did not know what was meant by conferming this Board of Trustees, and consequently felt myself perfectly at sea. I did not know how to act, nor hardly how to talk. But the Conference has settled the matter by striking out the resolution. Still I am not yet clear in my apprehension with respect to what the Conference means to do precisely. There is now before us a resolution providing for the appointment of a committe of this Conference to have this whole subject of a Great Central University under investigation, and report the result of their inquiries and examinations to the next session of the General Conference. Am I correct, sir?

The Chair—A Board of Commissioners is to be appointed.

Bishop Soule—Well, sir, I certainly have no objection to that. I feel no disposition whatever to make any further observations.

A. H. Mitchell—Are these commissioners to procure a charter?

B. M. Drake—To prepare a charter.

G. Jones—This subject has been under consideration before the committee for nearly four weeks. We have labored much and long upon it. Some of the best minds in the Conference have been at work in that committee. They have matured this thing as well as they could, and the report comes before us as a sort of compromise. We did not intend to endorse these corporators, nor commit the Conference to the University now, and the resolution laid on the table was designed to be uncommittal. The resolution now before us proposes to survey the whole ground, and to take action just where we want action, as indicated by every speaker on this floor.

J. Hamilton did not expect the action of the

[CONTINUED IN OUR NEXT.]

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, JUNE 26, 1858.

Sewing Machines.—By referring to the card of E. L. Nimmo, in another column, or by calling at No. 7 Camp street, our readers will be made acquainted with a superior article in this line.

NEW ORLEANS, AS A CENTRE FOR MISSIONARY OPERATIONS.

In the reports of the General Conference our readers will not overlook the motion of Rev. H. N. McTyeire, for transferring the Missionary Society from Nashville to New Orleans and the terse and cogent reasons given by the mover for the proposed change—reasons that were *felt*; for, on dividing the house, there were 78 votes for the removal and 56 against. This was a considerable majority, under the circumstances. But the rule required a two-third vote, for *change*, and therefore the motion was lost. Lost only for the present, however. It is a question of time. It is to be regretted that the friends of Nashville, seeing so clear an expression of the General Conference in favor of removal, did not give up the advantage of a technical majority and assent.

About the same time, a similar motion was pending in the Presbyterian General Assembly, in session here. We extract from the minutes as reported:

The Overture from the Synods of Mississippi and Texas, for the establishment of a Local Committee of the Board of Domestic Missions at New Orleans, was taken up. On the motion to adopt the minute,

Dr. Palmer spoke, in substance, as follows:

He desired to make two preliminary remarks—1st, that the measure now proposed did not originate in any feeling of dissatisfaction or any want of confidence in the integrity and usefulness of the Board of Domestic Missions—2nd, that the friends of the measure have no desire to take what is termed a snap judgment, but that they are perfectly willing to refer it to the next General Assembly.

He supposed that the Presbyterian Church was entirely united in the principles upon which her operations are conducted; but that it might be necessary from time to time to review her policy, and improve her method of applying those principles.

He would lay down the proposition that the Church should come as near as possible to the particular field she desires to overtake and evangelize. It was but lately that the Alleghany mountain range frowned upon the Atlantic, and was the boundary beyond which we scarce looked. But yesterday, as it were, the Rocky Mountains were the *ne plus ultra* of all enterprise, and seemed the eternal limit to further progress; when suddenly, from causes which no human forecast would have conjectured, and which I need not now recite, by one tremendous bound, we planted our feet upon the farthest verge of our continent, and California was added to the galaxy of States. The American Eagle, with one wing in the Pacific and the other wing in the Atlantic, now soars supreme over the whole continent.

In the Apostolic age, the great work of the Church was about its very cradle. Soon the mission of St. Paul to the Gentiles had its center at Antioch. In the third part of the 1st century, the Patriarch, Apostle John, established his seat at Ephesus, where he could oversee the young plantations of the Church; and it is needless to recite how soon the city of Rome and the city of Constantinople were made similar centres.

Mr. Moderator, I ask you to look at the city of New-Orleans, in reference to its relations to the whole region of the Great Gulf of Mexico. Who can tell how soon, (by some of the operations of natural causes, or by the irresistable current of events,) the whole of that Gulf and its surroundings shall be ours? Look at the relations of New Orleans to Texas, that vast commonwealth, out of which five new States will soon be formed. Look at its relations to that country which of late has occupied the attention of so many of our citizens—Central America. Sir, we may regard the Mississippi as a vast speaking trumpet, and New Orleans its mouth-piece, where the least whisper is propagated to the farthest regions watered by it, in tones that reverberate to every part of our continent. Then think how important is this position for aggressive movements. I but throw out these suggestions, and will not enlarge upon them.

I wonder at the sagacity of the early traders—at the unerring instinct with which they seem to have been guided in the location of settlements which afterwards expanded into such cities as Pittsburg, St. Louis in the far West, and New Orleans. When Bienville selected the site of this city, he would seem to have been guided by such a prophetic instinct that were he permitted to rise and appear among us, this day, he would not even be surprised.

We ask the General Assembly to take possession of this city, to plant their banner here, and to make it one of the grand centers of their operations, as it is already one of the grandest centers of commercial, social, and (we will hope) of Christian influence.

The Church of Jesus Christ is one. She undertakes, as a unit, to spread the Gospel all over the world, and preach it to every creature. That, I take it to be her great, her imperative duty and her unchangeable purpose. If that be the doctrine, I desire, here and now, to say that if the General Assembly of the Presbyterian Church intends to occupy this particular ground to accomplish this work, she must, in some important particulars, change or modify her plans.

In all our Domestic Missionary fields there is a growing tendency to work outside, and if this Board does not modify the plans, it will be left behind, or will become merely a local Board. [The speaker here referred to the amounts of local contributions in different years, to illustrate his position, and to the sending of moneys to Louisville and Philadelphia, which the Reporter did not catch.] At this moment the Synod of Mississippi employs Dr. James Smith at a salary of $2000, which alone is more than all they are credited for as having contributed to Domestic Missions. Very lately, in response to an appeal in this city, they gave, at one time to this Board $500. A few days later, we were obliged, in a sudden emergency, to raise $500 more, and it was done.

The discrepancy between the sum total of what is raised for Domestic Missions and our contributions as reported by the Board, is no evidence of disloyality to the Board, but that our own local necessities are the most urgent. If the Board is unable to act more for this region we shall be compelled to look first to God and secondly to ourselves.

It may, by some, be thought that this measure will prove an entering wedge to wide spread changes; but it is not so. Grant that a Committee is established here, and another at St. Louis, and others at other points. The unity of the Church's operations will be strengthened rather than impaired, if they be made subordinate to the parent Board, and by the establishment of these various agencies, we shall concentrate energies upon those points which could never otherwise be called in action.

Mr. Moderator, I thank God that I was born in the Presbyterian Church! I rejoice that there is a church which is equal to the wants of the age—an age for large plans and great purposes; an age when there is no time to sit down, fold our hands, and let red tape rule. To Christ the Lord is given the heathen for an inheritance, and the uttermost parts of the earth for a possession. It is this kingdom, and we must gird up our loins, arm for the right, and go forth to win it to the Savior.

The whole matter was, on motion, referred to the next General Assembly.

THE NEW CHURCH AT BOULIGNY.

It was our fortune to be present at the dedication on Sunday last. The house was filled with an intelligent, inspiring congregation.—Many from the city were present, and they brought their purses with them. They know what a dedication *means*, but it does not keep them away. The building is pleasantly situated, in what will soon be one the most populous and respectable of our suburbs. Just now it is in the green fields, but handsome residences are rapidly rising around in every direction. We have not the measurement of the house but it will seat upward of four hundred in the main audience room. This is tastefully frescoed, and otherwise neatly finished and furnished. Beneath is a commodious basement with class rooms, office for pastor, and a main room for Sunday School, lecture and prayer meetings. The Church has a portico in front, which improves the appearance, and protects the ascent and entrance. Then there is a graceful spire which can be seen from all parts of the surrounding country, and a bell which gave our ears a pleasant salutation as we approached. The total cost including the amount paid before the first house was blown down in January, is about $5000. The amount of debt remaining at the opening was $2250. Two thousand of this was raised on the spot and the balance has since been made up. Thus this beautiful place of worship was first paid for, and in entire completeness given to Almighty God. We record this as another illustration of the liberality of our people and of the substantial progress which Methodism in New-Orleans is making.

NEW ORLEANS DEPOSITORY.

We take pleasure in announcing to the public that the establishment of the Methodist Book Depository in New Orleans begins to assume the appearance of a tangible reality. The building is secured: the Trustees have purchased, and the Depository is now permanently located at, 112 Camp street.

To enable the Trustees to meet the terms of their contract and make payments on the house as they fall due, it is necessary that our friends who have subscribed to the Depository fund make as speedy payments as possible.

Let us have your earliest remittances through your merchants here, or remit to me direct.

W. H. Foster, Treas.

New Orleans, June 16.

Special Notices.

EAST ALABAMA MALE COLLEGE.

The Annual Meeting of the Board of Trustees of this Institution will be held in Auburn on Wednesday, 14th of July next. C. RAIFORD, Sec'y.

There will be a CAMP MEETING at Pleasant Hill, Jones' Valley Circuit, Alabama Conference, commencing Friday night preceding the first Sabbath in September.

Brethren in the ministry, both local and itinerant, are earnestly invited to attend. F. WALKER, P. E.

Providence permitting, there be a CAMP MEETING held on the Elysian Fields Circuit, East Texas Conference, at their camp ground, near the town of Elysian Fields, commencing on Thursday, the 12th August.

Preachers and people in the surrounding country are respectfully invited to attend. W. H. WILSON.

J. H. ADDISON.

NOTICE.—There will be a Camp Meeting, commencing the third day of September, 1858, on Natchitoches circuit, Louisiana Conference, near Kisatchie P. O., in Owing's settlement. Preachers and people generally are invited to attend. R. PARVIN.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

Keener & McTyeire, Agts.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Harr; Checks to Antinomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

All at Nashville prices.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

Stevenson & Owen, Ag'ts.

C. Van Benthuysen, F. F. Lewis, of Rapides. | S. Mombleau, Geo. C. Sendall.

BENTHUYSEN, LEWIS & Co.,

Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS,
116 Canal st., New Orleans.

e19-1y

Marion Female Seminary, Marion, Ala.

The ANNUAL EXAMINATION of the Pupils of this Institution will commence on Monday, the 12th of July.

The young ladies of the Junior Class will read Essays on Monday night.

The Annual Concert will be given on Tuesday night.

The exercises of the Graduating Class will take place on Wednesday.

The Commencement Oration will be delivered on the same day by the Hon. Joseph W. Taylor, of Eutaw, Ala.

James K. Armstrong, Principal.

Marion, Ala., June 12, 1858. 3t

COMMERCIAL.

The Picayune of Thursday morning says:

COTTON. The demand has been confined to a few parties to-day, and but few desirable lots are offering, but we have noticed sales of about 4,500 bales at full prices for the better qualities, with no easy market for the inferior descriptions. We still quote

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6¾	Middling	11¼ @ 11¾
Ordinary	7¾ @ 8¾	Good Middling	12¼ @ 12¾
Good Ordinary	9¼ @ 10	Middling Fair	13 @ —
Low Middling	10¼ @ 11	Fair	— @ —

SUGAR. About 1100 hhds. have been sold at steady prices. Fair to fully fair 6¾ @ 7¼c ₱ lb.

MOLASSES. 100 bbls. fermenting and thin reboiled have been disposed of at 25 @ 26c. ₱ gallon.

FLOUR. The market continues quiet and the principle sales have been 500 bbls. St. Louis superfine at $4 50; and 100 extra Illinois at $5 25 ₱ bbl.

WHEAT.—Prices have declined with sales of 235 sacks red at 80c., and 1,500 prime red at 85c. ₱ bush.

CORN. With a very light stock the rates have again advanced, and prime white on the levee is held at 90c. The only sales reported are 125 sacks mixed at 85c., and 495 ordinary white in store at 75c. ₱ bush.

OATS.—400 to 500 sacks St. Louis sold in two or three lots at 58c. ₱ bushel.

BRAN.—Sales of 1,100 sacks at 65c., and 500 in store at 67½c. ₱ 100 lb—a further advance.

PORK.—A lot of 75 bbls.—heavy Mess sold $16 25 ₱ barrel.

BACON.—We notice only retail transactions.

LARD.—We hear of nothing doing.

MONETARY AND FINANCIAL.

The market has worn a very tame appearance to-day, and but little business of consequence was transacted. Conversation at the various corners on Carondelet street was, however, pretty active, the chief topic being the overflow and the probable losses it may engender. On the subject opinions are very wide apart, and are likely to continue so until the becoming of the crop shall determine the real amount of injury. With regard to Sugar, it seems to be generally conceded that the crop will eventually sum up 60,000 to 70,000 hhds., probably the latter. So far as Cotton is concerned, the damage cannot be arrived at with the same degree of accuracy. Some go so far as to assert that the injury will scarcely attain a per centage on the crop. But this is mere assertion. Others, whose sources of information are credible and trustworthy, estimate the harm at 200,000 bales as a minimum, while others again, possessing the same advantage, put it down at 300,000 bales, and even more.

The Money market is unchanged. There is but a moderate amount of paper offering, and good names are readily taken at 8 @ 9. The banks are absorbing pretty much all that is tendered.

Stocks meet with some inquiry, but there are no transactions on account of the bill rates claimed.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 bid
Louisiana State Bank	150 50
Canal Bank	122@ —
Citizens' Bank	174@ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	100 @ 98@ —
Bank of New Orleans	100 @ 98@ 99
Southern Bank	100 @ 100
Crescent City Bank	97@ 98
Bank of America	95@ —
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	120@ 127
Carrollton Railroad	75 nominal
Pontchartrain Railroad	100 68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	25 6¾@ 7
Jackson Railroad, 25 paid	5¾@ 6
City Consolidated Bonds	85@ 85
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ₱ cent Bonds	72@ 75

SPECIE.

American Gold	par @ — ₱ cent premium
California Gold	$17 00 @ 17 50 ₱ oz
American Silver, old issue	1 @ 1½ ₱ cent prem
American Silver, new issue	1½ @ 2½ ₱ ct discount
Mexican Dollars	3 @ 5½ ₱ cent prem
Five Franc pieces	95 @ — cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 25 @ 16 50
Patriot Doubloons	$15 30 @ 15 60
United States Treasury Notes	¼ @ 1 ₱ ct discount

UNCURRENT BANK NOTES.

Missouri	1 @ 2 ₱ cent discount
Indiana State Bank	1 @ 2 ₱ cent discount
Ohio	1 @ 2 ₱ cent discount
Other Banks, Ohio and Indiana	2½ @ 5 ₱ cent discount
Kentucky	½ @ 1 ₱ cent discount
Illinois	3 @ 5 ₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @ 5 ₱ cent discount
Georgia and South Carolina	1 @ 2 ₱ cent discount
North Carolina	2 @ 3 ₱ cent discount
Virginia	1½ @ 2½ ₱ cent discount
Alabama State	2 @ 3 ₱ cent discount
Texas	½ @ 1 ₱ cent discount
Tennessee	1½ @ 2½ ₱ cent discount
Mobile	par @ ½ ₱ cent discount
Tennessee Free Banks	5 @ 10 ₱ cent discount
Central Bank, Montgomery	1 @ 2 ₱ cent discount
Commercial Bank, Selma	5 @ 7 ₱ cent discount
Northern Bank, Huntsville	8 @ 10 ₱ cent discount
Northern Bank Mississippi	40 @ 50 ₱ cent discount
Commercial Bank of Manchester, Ml	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	¾ acre—$1 00
Land Warrants, 80 acres	¾ acre—80c
Land Warrants, 120 acres	¾ acre—75c
Land Warrants, 160 acres	¾ acre—85c

NEW ADVERTISEMENTS.

NEW SEWING MACHINES.

E. L. NIMMO,

No. 7..... Camp Street, near Canal..... No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and other findings for sale. Sewing Machines repaired. jo26

Two Ladies,

LONG accustomed to teaching, desire engagements—one instructs in English, French, Music and the Ornamental branches—the other in English Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from fresh root, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, have too much overlooked by the profession. According to many, this compound is nearly a PANACEA or CATHOLICON in use; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Cundet, Baron, Barkley, Munson, Ricord, Gerdrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Bites, Ulcers, and scaldheads. Sores (McGown's Ointment should also be used, applied locally;) Blotches; Pimples on the face; Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Calculus, Palsy, Tumors, Goitre, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Fordyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, "it is the great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparation of Sarsaparilla."

Female Complaints.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Tumors, Enlargement of the Uterus, Breasts; Chorea; etc.; Impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

McGOWN'S ESSENCE TAR.—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux, etc.

McGOWN'S DOGWOOD AND IRON.—A permanent cure for Chills, Ague Cake, Night Sweats, Debility, Dyspepsia, etc.

McGOWN'S GOLDEN PECTORAL.—For the relief of Coughs, Colds, Consumption, etc.

McGOWN'S STOMACH BITTERS.—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGOWN'S OINTMENT.—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist, No. 343 Main st.

Agents—J. Wright & Co., and Sickles & Co., New Orleans; J. Hanay, Galveston, Texas; R. W. Huff, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year: june 19-1y

WINER'S CANADIAN VERMIFUGE.—Locusts are not more destructive to vegetation than internal worms are to the health of children. Most of the medicines prescribed for them, are however nearly as bad as the disease; the mercury, antimony, etc., with which they are impregnated being corrosive poisons; not so WINER'S CANADIAN VERMIFUGE, an innocious, purely vegetable curative, which never fails to remove the disease, and invigorate the general health of the sufferer.

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by J. WRIGHT & CO., 21 and 191 Chartres st.

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

Bagging, Kentucky, per yd	— 11¼ @ .. 13½
East India	— 14½ @ .. 14½
Bale Rope, Kentucky, per lb	— 6 @ .. 7
Northern	— — @ .. —
Beeswax, yellow, per lb	— 25 @ .. 27
Bricks, Lake, per thousand	10 00 @ 12 00
English, Fire	32 00 @ 36 00
Bran, per 100 lbs	— 62 @ 63
Coffee, Rio, per lb	— 10½ @ .. 11½
Havana, good, pr g'a	— 12½ @ .. 13
—— inferior to middling	— — @ .. —
Java	— 19 @ .. 20
Laguayra	— 11½ @ .. 11½
Candles, Sperm, per lb	— 43 @ .. 44
Tallow	— — @ .. —
Adamantine	— 20 @ .. 22
Star	— 18 @ .. 20
Corn Meal, per bbl	— 7 .. @ .. —
Domestic Goods, per yard.	
Brown Shirtings, ¾ to ¾	— 5 @ .. 8
—— Sheetings, 4-4 to 6-4	— 8 @ .. 12
Bleached Shirtings, ¾ to ¾	— 4½ @ .. 10½
—— Sheetings, 4-4	— 9 @ .. 13
Brown Lowell Osnaburgs	— 11½ @ .. 13½
—— Virginia ditto, ¾ to 4-4	— 13 @ .. 15
Ticklings, ¾ to 4-4	— 9 @ .. 13
Stripes and Checks	— 8½ @ .. 16
Denims	— 7½ @ .. 16
Cottonades	— 12½ @ .. 25
Satinets	— 25 @ .. 75
Calico Prints	— 5 @ .. 15
Duck, Russia, per bolt	— — @ .. —
English	— 10 00 @ 16 50
Am. No. 2 to 10 pr yd	— 19 @ .. 27
Dyes, Indigo, per lb	— 40 @ .. 1 20
Flour, Ohio, &c. superfine, pr bbl	— 3 90 @ .. —
Illinois and Missouri	— 3 90 @ .. 4 ..
St. Louis City	— 4 .. @ .. 4 12½
Feathers, per lb	— 40 @ .. 45
Fish, Cod, per box	— 1 .. @ .. —
Mackerel, No. 1, per bbl	— 11 50 @ 14 00
—— No. 2	— 10 00 @ 13 00
—— No. 3	— 8 50 @ 10 00
Herring, per box	— 35 @ .. 55
Fruit, Prunes, per lb	— 12 @ .. 16
Raisins MR, per box	— 2 50 @ .. —
Lemons	— 3 50 @ .. —
Currants, Zante	— 12 @ .. 12½
Almonds, soft shell	— 18 @ .. 21
—— hard shell	— — @ .. —
Furs, raccoon, per skin	— 5 @ .. 25
Grain, Wheat, per bushel	— 85 @ 1 10
Oats	— 40 @ .. 46
Corn, in ear, per bbl	— 65 @ .. 70
—— shelled, per bushel	— 60 @ .. 75
Beans, per bbl	— 4 00 @ 4 50
Gunpowder, common, per keg	— 4 00 @ .. —
Sporting	— 7 00 @ .. —
Glass, per box of 50 feet.	
American, 8 x 10	— 1 80 @ 1 90
—— 10 x 12	— 1 90 @ 2 10
—— 12 x 18	— 2 80 @ 2 90
Hay, per ton	— 16 00 @ 19 50
Hides, W. I. & Mex. flint, per lb	— 16 @ .. 18
Dry salted Mexican	— — @ .. —
Wet salted, heavy	— 5½ @ .. 6
Dry, country	— 10 @ .. 13½
Kip and Calf	— 5½ @ .. 6
Iron, pig, per ton	— 35 00 @ .. —
Country bar, per lb	— 4½ @ .. 5
English, per ton	— 70 00 @ 80 00
Swedes, assorted

THE NEW ORLEANS CHRISTIAN ADVOCATE.

[illegible] COLUMN.

THE SHADOWS.

[illegible]—the beautiful shadows,
[illegible] the hills away;
[illegible]
The light clouds fly;
[illegible] wander they!
O the shadows!—the beautiful shadows,
Sweeping out on the meadows green;
Fair are the flowers
And bright bowers,
But fairer the flowers these shadows between.

O shadows!—the beautiful shadows,
Dancing light on the cousin's spray;
Chasing each wave
From gay to grave,
Like the frowning smiles of the child at play.

O the shadows!—The beautiful shadows,
Resting deep in the moon-lit lake,
Where the mountains soon
As viewed in a dream,
And a world of purer beauty make!

O the shadows!—the beautiful shadows,
In the world without and the world within:
For joy may borrow
A charm from sorrow,
And Charity smiles on repentant sin!

And there are shadows—merciful shadows,
Creeping like balm on the bleeding heart,
When first it knows
That love's fame glows
Stronger and purer when joys depart!

Then bless the shadows the beautiful shadows
And take this thought as thou goest abroad,
That in heaven and earth
Shades owe their birth
To light and LIGHT IS THE SHADOW OF GOD.

WOMAN.

Not she with traitorous kiss her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave.

"HONOR THY FATHER AND THY MOTHER."

"Don't speak so, my son! Don't speak in that tone to your grandfather; it is not respectful," said Mrs. Hale to her son George, who was in the yard, talking in a loud voice.

"I did not know that I was saying anything wrong, mother," said George.

"Perhaps the words were not wrong, but the tone was. You should speak to people older than yourself in a respectful manner, as well as with proper words," replied Mrs. Hale. "I wish you to remember that the text I have so often repeated, 'Honor thy father and thy mother,' is meant to apply to your grandparents, and other aged people, in some respects, as well as to your own parents."

The evening after this conversation, George was sitting near to his mother, looking very thoughtful.

"What are you thinking about, my son?" asked Mrs. Hale.

"About the text you spoke of this afternoon, mother. I don't know as I understand it very well."

"Repeat the whole verse, my son, and then we will talk more about it."

George repeated, very slowly and distinctly, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." "Will God let people live longer who honor their parents?" asked George.

"That is God's promise," said Mrs. Hale. "We know that his promises are all true, and will all be fulfilled in the best time, and in the best way. He will surely bless those who obey his commands. If long life will not be a blessing to any of his children, he will take them, before they are old; but if they can glorify him by living long upon the land, he will preserve them many years."

"Mother," said George, "you once told me that honor means to obey; but I know now, that is not all it means; will you explain it to me more?"

"Honor means to obey first; and then, in every way you can, to add to the comfort and happiness of your parents," said Mrs. Hale. "They that honor me, I will honor," is a promise of which never fails. You honor God by keeping his commandment, 'Honor thy father and thy mother.'"—*Little Pilgrim.*

A BOY THAT OBEYED GOD.

In a town in one of the midland counties of England lived a poor boy; his clothes were almost threadbare, and his daily allowance of food was often very scanty. He was an orphan, and having no one to provide for him, he supported himself by working in a factory, where he earned five shillings a week. He was a very good boy, and loved to read his Bible, and to go to the house of God on the Sabbath day.—But he had an ungodly master, who, knowing his wish to go to church on Sunday, ordered him to go to work on that day. However, Jem thought it his duty not to obey, and accordingly spent that sacred day in his usual peaceful manner.

The next morning, when he presented himself at the factory, the master inquired, "Where were you yesterday?" The boy answered, "I went to church, sir." "Then you may go to church again to-day!" replied the master, angrily, and paying him what was due him, he instantly dismissed him. Jem was now without any means of earning a livelihood, but he knew it was useless to despair, so he began to look out for another situation.

On one of his applications, a gentleman asked him the reason of his dismissal from his former place. The boy replied, "Because I did not wish to work on Sunday, sir." The merchant was much pleased with this answer, and immediately engaged him at the increased wages of ten shillings a week. "Godliness has the promises of the life that now is, as well as of that which is to come."

A CHILD'S IDEA.

Children ask some funny questions. A little boy came home from Sabbath school one day, and meeting his mother, the following dialogue took place:

"Mamma!"

"Well, my dear."

"The teacher says people are all made of dust."

"Yes, my dear, so the Bible says."

"Are white people made of dust, too?"

"Yes."

"Then, I suppose colored people are made of coal dust, ain't they?"

GOD'S CHILD.

"Do you [illegible] are one of God's children?" [illegible] Sabbath school scholar. "I [illegible] know; I only know [illegible] a great way off, and [illegible] see him. Now he is near, and I love [illegible] and love me to do things, for [illegible] for my Father's or my mother's [illegible] was that sweet spirit of [illegible] the root of all true piety in [illegible]

[illegible] all the evils of his fate by pointing [illegible]

Sin has many [illegible] but a lie is the handle which fits them all.

OBITUARIES.

PLANTING.

"Father, what crop had I better plant for God?" asked a little boy whose father had given him a bit of the garden ground to raise something to turn into missionary money; will beans or onions fetch most?"

"I can tell you," said aunty, who sat by.—"What?" asked the little boy. "I would lay out four beds in your garden. Plant the seeds of love in one, the seeds of obedience in another, truth in the third, and humility in the fourth. These will raise a beautiful crop for God." "Oh, aunty," said the little boy, "I am trying to raise those seeds every day in my own heart; but my mother says the weeds grow fastest. Oh, I have to dig so."

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
may 22 1y SHREVEPORT, La.

A. B. FUQUA. J. C. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Prichard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Camp st., New Orleans.
HAS been a citizen of Texas nearly forty years, and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN
RESIDENCE, WASHINGTON AVENUE, between Noyades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.8-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old home-stead, near Sycamore, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Weaks, without surgical operations. He also treats all Chronic Female Diseases—Ulcer, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

COMMISSION MERCHANTS.

J. BOYD & Co.,
Cotton Factors, Receiving & Forwarding Merchants,
No 40 GRAVIER STREET, NEW ORLEANS.
apr 17-1y

O. W. BUTT, DOUGLAS VANS, } Mobile. N. Orleans { M. J. SMITH. T. N. FOSTER, Jr.
BUTT, SMITH & Co,
MOBILE, ALA.
MARSHALL J. SMITH & Co.,
NEW ORLEANS.
GENERAL COMMISSION MERCHANTS and Dealers in Bagging and Rope. Orders for Produce of *all descriptions* and Consignments will meet prompt attention. ap10-6m

LEONARD FASH. P. H. LAURANS.
LEONARD FASH & Co.,
COMMISSION MERCHANTS,
45 POYDRAS STREET,
Oct 24. *NEW ORLEANS.*

PILCHER, GOODRICH & CO.,
COTTON AND SUGAR FACTORS and Commission Merchants, No. 47 Carondelet, corner Union street, New Orleans. jy11-1y

JOHN P. WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 119 Common street, New Orleans. my2-1y

A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 94 Gravier street New Orleans. au21y

W. A. BROADWELL. M. U. PAYNE.
Broadwell & Payne.
COMMISSION MERCHANTS, No. 40 Union street, New Orleans. jy21 1y

J. U. PAYNE. J. P. HARRISON. G. W. HUNTINGTON. WM. R. DAMERON
Payne & Harrison.
COMMISSION MERCHANTS, No. 51 Union street, New Orleans. dec7-1y

J. L. WALKER, New Orleans. ROBT. C. HUTCHINSON Caddo Parish, La.
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 87 Carondelet street, New Orleans. je28.

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 79 St. Charles street, New Orleans. jy5-1y

T. T. TWITTY.
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Herrings celebrated Fire and Burglar Proof Safes, No. 83 Gravier street New Orleans. mh14m

THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures
EVERY KIND OF HUMOR
From the worst Scrofula down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of blues.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five or eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and among old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor it has to start. There are no IFS nor ANDS, buns nor ha's about it selling some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
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dec8.1y

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS,
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.
Such as Constipation, Inward Piles, Fullness or Blood to the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sale is unrivalled by any similar preparations extant. The testimony in its favor given by the most prominent and well-known Physicians and individuals in all parts of the country is immense, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.
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DO YOU WANT A GOOD APPETITE?
DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
DO YOU WANT TO FEEL WELL?
DO YOU WANT TO GET RID OF NERVOUSNESS?
DO YOU WANT ENERGY?
DO YOU WANT TO SLEEP WELL?
DO YOU WANT A RIGHT AND VIGOROUS FEELING?
If you do, use Hoofland's German Bitters, prepared by Dr. C. M. Jackson, 418 Arch Street Philadelphia, Pa., and sold by druggists and storekeepers throughout the United States, Canadas, West Indies and South America, at 75 cents per bottle.
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The Southern Contributor at $1 50.
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jan17-1y R. W. RAYNE, Agent.

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CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges, Commencements Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and dispatch.
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ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

ENGRAVINGS.
BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate-paper, the India-proof copies being faced with fine India paper, delicately plain-tinted.
Price of plain copies.....$1 50 | India proof copies.....$2 00
Colored Copies..... 3 00. Nov. 14.

MEXICAN MUSTANG LINIMENT.
From rich and poor, head and free; all colors, grades and conditions of life, we hear the same meed of praise awarded to this wonderful article. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills averted by this great medicine, which are surprising to the judgment of man. What finally does not rest as a standard Liniment? Who ever heard of the same effects produced by any other article? For Cuts, Bruises, Burns, Rheumatism, Swellings, Strains, Horses, &c., it has no equal. Beware of imitations. The genuine Mustang Liniment is sold by all respectable Druggists and Country Merchants in every town, parish and district throughout North and South America, Europe, and the Islands of the Ocean. Buy no other.
june 1 HARRIS & PARK, Proprietors, New York.

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READ, HEDGES & DREW,
Plantation Drug Store.
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Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

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In lots to suit purchasers. Orders promptly attended to.
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SILK and GINGHAM UMBRELLAS, &c., &c.,
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BOOTS, SHOES, AND HATS.
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NEW ORLEANS.
nov 14 R. W. RAYNE.

Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 98 Camp street.
MILES OWEN.
jy11

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For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
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where is constantly kept on hand Pittsburgh, English, and Cannel; Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

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PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Robt Hoe & Co's Presses, and James Conner & Sons' Types.
Old Type taken in exchange for new at 9 cents per pound.

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The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.
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FACULTY.
Rev. H. C. THWEAT, D. D., President and Professor of Mental and Moral Science, and Ancient Languages.
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GEO. W. THACHER, A. M., Professor of Physical Science.
——— Professor of Music and Modern Languages.
Miss SALLIE J. McNEELY, M. E. L., Instructress in English Literature and Belles-Lettres.
Miss JUDITH A. DUBOIS, Instructress in Music.
Mrs. AURILLA G. THACHER, M. E. L., Instructress in the Ornamental Department.
——— Instructress in the Academic Department.
Mrs. MARY BELL, Instructress in the Primary Department.
Mrs. SARAH PORTER, Matron.
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Music on Piano Forte, Harp or Guitar	5 00
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Embroidery	5 00
Incidental Expenses	2 00
Fee for Graduation and Diploma	5 00

No extra charge for Latin and Greek.
Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.
Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance at one time, or where an unavoidable Providence necessarily requires a removal.—☜
Books, stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October and closes on the 15th of February; the second commences on the 10th of February and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE,
THE Trustees of this prosperous Institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASSON, Secretary. jan 23-1y

Centenary College of Louisiana.
THE next term of this Institution will open on MONDAY the 6th of October, 1856. FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. M., Professor of the Greek Language.
G. H. WILNT, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALLOUETT, B. B., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department..... 5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This Institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this Institution will begin January 26, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. E. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d19-1y

E. J. HART & CO.,
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SPICES, PICKLES, CATSUPS, PRESERVES, ALMONDS, RAISIN'S and other Fruits.
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and all other articles connected with the general grocery business.

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SULPHATE QUININE, ACETIC, CITRIC, TART and other ACIDS,
AQ. AMMONIA, SPIRITS NITRE, BALS. COPAIBA, English and American BLUEMASS
CALOMEL and all other MERCURIALS, CHLOROFORM, BORAX,
CANTHARIDES, IPECAC, RHUBARB, DOVERS POWDERS
COPPERAS, EPSOM SALTS ROLL and flor SULPHUR,
PLAISTERS, ADHESIVE SELECT POWDERS generally
LUBINS and other Extracts, GELATINE,
GUM ARABIC, OPIUM, MYRRH, CAMPHOR, etc., ESSENTIAL OILS,
IODIDE POTASSE, IODINE, STRYCHNINE, MORPHINE, SALTPETRE,
SEIDLITZ and SODA POWDERS, SPONGE, PAINTS, PAINT and other BRUSHES, GOLD LEAF,
LABELS, PERFUMERY, BLANK BOOKS, STATIONERY and all articles used by dealers in Drugs.
White Lead. Agents for the Philadelphia Depot Manufactories, J. P. & W. WETHERILL, L. N. LEWIS,
Agents for LEWIS & BROS. Colors and Zinc Paints,
SULPHATE QUININE, sold retail in packages not less than fifty ounces,
MALT and HOPS, a constant supply for Brewers use. all-1y

Southern Machinery Depot.
PORTABLE STEAM ENGINES, from 2 1-2 to 15 horse power.
STATIONERY STEAM ENGINES, from 15 to 50 horse power. PLANTATION SAW MILLS, to cut from 3000 to 10,000 feet of lumber per day.
CORN MILLS, from 14 to 36 inches, made of best French solid Burr Stones.
DRAINING PUMPS, to throw from 700 to 17,000 gallons of water per minute.
WELL PUMPS, to lift and force water from wells 100 ft. deep. Rubber and Sole BELTING, HOSE, Iron and Lead PIPE, Carpenters' Blind Sash, and Carriage Makers' LABOR SAVING MACHINERY, TINNERS TOOLS, Circular, Sash, and Muley SAWS, Solid FRENCH BURR MILL STONES, &c.
For prices and particulars, a pamphlet will be sent to any one desiring it. D. C. LOWBER & CO., 98 Magazine street. m7

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E. L. NIMMO,
No. 7. *CAMP ST., NEAR CANAL ST.* No. 7.
AGENT for all the latest improved styles. The Woodruff

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 22. WHOLE NUMBER 385.

NEW ORLEANS, SATURDAY JULY 3, 1858.

$2 00 A YEAR, IN ADVANCE. OFFICE — the CAMP

Methodist General Conference.

Hamilton did not expect the action of the ence would go to the extent it has. If labama Institution were not accepted, he his colleagues would have no heart-burn- about it.

S. Riggs demanded the previous question; the force of which the seventh resolution rejected.

On motion by J. E. Evans, the report was adopted as a whole.

W. D. Harris asked and obtained leave of ence for W. McMahon, who had received af- ive intelligence from his family.

K. Marshall presented the following reso- n, which was, after several ineffectual ef- to amend, adopted:

olved, That we earnestly exhort all our people to sus- and patronize our own institutions of learning, and onsider the painful consequences that have befallen who have most unwisely allowed their children to ucated in Roman Catholic and kindred schools.

J. Hutchinson complained that his speech yesterday was not reported in the Daily Ad- ate.

O. R. Blue said he had been slandered by reporter, and set down for a fool.

This reporter replied: The statement is not rect, and I protest against such misrepre- tations of a man who has no right to speak e.

The question on the bonndary line between North Carolina and Virginia Conferences s came up; and L. M. Lee and R. T. Heflin oke at length on the subject.

The hour for adjournment having come, no- wers given out, and the Chair prononnced benediction.

AFTERNOON SESSION.

Conference met at three o'clock, pursuant to journment—Bishop Kavanaugh in the chair.

W. P. Ratcliffe opened the session with ayer.

The business before the Conference at the ur of adjournment was resumed.

After some miscellaneous discussion, and a peech of fifteen minutes by G. W. Carter,

On motion of T. W. Dorman, the question was ow put.

The substitute was rejected, and the original port was adopted.

TEXAS AND RIO GRANDE MISSION CONFERENCES.

Bishop Paine submitted the following:

Resolved, That if within the next four years the Texas nference should deem it best to divide and organize a Conference within their bounds, and the Presiding- hop shall concur, they do so.

After some conversation,

J. E. Evans moved to substitute the resolution y a motion to reconsider the vote fixing the ne between the Texas and Rio Grande Mission nferences.

J. W. Whipple—It was desirable to remove e line a little farther east.

J. Boring had no question about the wisdom f the erection of the Rio Grande Mission Con- rence, but thought it best to remove the east- n boundary eastward to the Guadalonpe er.

Bishop Paine—I have no doubt but the Guad- loupe would be better for the present; but if u postpone it a year or two, it might do very ell as it is.

The motion to reconsider was agreed to.

H. N. McTyeire—I move now that the line brought east to the Guadaloupe river, run- ing from its mouth up to where the road from n Antonio to Fredericksburg crosses said ver; then as already described and fixed.

Bishop Paine—How far up the river does at road cross?

J. B. Whipple—One hundred and ten miles. want to amend the motion, so as to include redericksburg in the Rio Grande Mission Con- rence.

The amendment was accepted, and so the tion was adopted, and the boundary changed cordingly.

GEORGIA AND HOLSTON CONFERENCE

L. Pierce, from the committee on Boundaries, bmitted a report, changing the line between Georgia and Holston Conferences, so as to clude Dade county, in the State of Georgia, the Holston Conference, etc.

H. H. Sevier proposed to substitute the re- rt by these words: "That the line between Georgia and Holston Conferences be defined follows: beginning at the Tennessee river d the Alabama State line; thence south with id Alabama line to the eastern base of the ookout Mountain; thence north with the ase of said mountain to the Tennessee and eorgia State line; theuce with the Georgia tate line to where it meete the line running etwesn the South Carolina and Holston Con- rences."

The substitute was accepted, and so the re- ort was adopted.

MISSOURI CONFERENCE.

W. G. Caples (the rules being suspended for he purpose) moved to take out of the descrip- ion of the boundary of the Missouri Confer- nce [page 200 of the Discipline] these words: "And also the city of Quincy, Ill."

The motion was agreed to, and the words were stricken out.

THE CHURCH EVANGELIST: A WEEKLY TRACT.

On motion by C. K. Marshall, the Conference now took up the consideration of the report of the special committee for the establishment of the weekly newspaper suggested by his memo- rial submitted at an early day of the session.

The report recommends the establishment of a weekly newspaper for general and gratuitous circulation, to be "of the highest order known to Christian literature," and prescribes a plan for getting up the same, embracing seven items, heretofore described.

C. K. Marshall spoke fifteen minutes on the objects of the paper, and the methods by which it is proposed to be put into circulation.

The several propositions were then adopted, upon separate consideration.

On motion by C. K. Marshall, it was ordered, that "The Church Evangelist: a weekly Tract," be the name and style of said weekly news- paper.

J. E. Evans submitted the following:

Resolved, That the Book Committee be authorized to employ an Agent of said paper, if they deem it expedient.

Several members proposed to amend, by ap- pointing C. K. Marshall to that Agency.

H. H. Montgomery submitted a resolution to that effect.

J. E. Evans withdrew his resolution.

The hour of adjournment having now ar- rived—

On the motion of E. H. Myers, this subject was laid on the table for the present.

B. M. Drake made an ineffectual motion for a recess till eight o'clock.

F. E. Pitts moved to go now into the election of the Book Committee.

And then, after some desultory conversation with reference to unfinished business of the General Conference, such as the place of holding the next General Conference, and a change of the ratio of representation in the General Con- ference,

The Conference adjourned till Monday morn- ing, half-past 8 o'clock.

Benediction by Bishop Soule.

MONDAY, May 31.

The Conference met at half-past 8 o'clock—the opening exercises by the Rev. Dr. Joseph Boyle—Bishop Kavanaugh in the chair.

The journal of Saturday was read and authen- ticated.

Bishop Andrew was called to the chair.

The action of the Conference was had upon several points in the Discipline with respect to Conference boundaries, to make the Discipline conform to previous action of the body, and adding to the Kentucky Conference "Liberty," etc.

RATIO OF REPRESENTATION.

On motion of A. L. P. Green, the Conference took up the consideration of the report, No. 4, from the committee on Revisals, namely, that proposing a change of the Discipline, pages 36 and 37, with respect to the ratio of representa- tion in the General Conference, so that there shall be one member returned for every twenty- one members of the Annual Conferences, and changing "two" to "three," so as to read, "no Conference shall be restricted to less than three representatives."

On motion by H. A. C. Walker, the latter proposition was laid on the table.

G. W. Langhorne moved to indefinitely post- pone the remainder of the report; which was not entertained.

P. P. Smith advocated the change.

L. M. Lee opposed; for the reason we have no lay representation in the Church at all. The safety of the interests of the whole Church, in his judgment, would be far better secured and subserved in a large representation. The pre- sent ratio would not return too large a body in the next four years. He looked not so much to the size of the General Conference, nor the length of the sessions, as to the constantly in- creasing amount of business to be done, which evidently required a representation from the various sections of the Church.

Bishop Soule—With all due respect to the statement of Dr. Lee, I beg leave to say that I have ever supposed that the whole Methodist Episcopal Church—ministers and laity—were represented in this General Conference. Such has been my conviction from the beginning.

L. M. Lee—In the sense to which the Bishop refers, I suppose I should agree with him.

D. B. Nicholson—I subscribe to the view of Dr. Lee; and to meet the expense complained of by brother Smith, I propose to amend the Discipline in another place, so as to prescribe that the General Conference shall meet only once in eight years.

The Chair—That cannot be entertained.

A. L. P. Green had noticed among the Annual Conference delegations, that a number of the old and moderate men are returned as the very last in the lists; and if the ratio had been as low as one to twenty-one, he feared the old, moderate, safe men would have been left at home. He would prefer a medium between this proposition and the present ratio. He moved to amend the resolution by striking out 21 and inserting 17.

The motion was agreed to on a division—affirmative 65, negative 55.

The resolution reported, as thus amended, was now adopted.

ADMISSION OF CHURCH MEMBERS.

On motion by A. H. Mitchell, that part of the same report which proposes to modify or do away with the principle of probation was laid on the table for the present.

J. Stacy desired to offer a substitute for that part of the report.

The Chair—It cannot come in now.

S. Anthony proposed the following, by way of substitute for the balance of the Report No. 4 of the committee on Revisals:

Whereas, many changes of the Discipline have been proposed; therefore,

Resolved, that no further change of our present Disci- pline be made by this General Conference, except such as shall be necessary to make the same conform to the changes already made.

On motion by C. F. Deems, the substitute was laid on the table.

CLASS MEETINGS.

On motion by C. F. Deems, that part of the same report changing the section relating to class meetings was laid on the table.

LOVE FEASTS.

The Chair now directed the reading and con- sideration of that part of this report from the committee on Revisals, proposing a change of the discipline, by inserting matter to follow sec. 2, chapter iii.

D. B. Nicholson—Does the report propose to restrict reception to the love-feast to those who are in full fellowship?

T. O. Summers—No.

G. W. Langhorne would strike out the words, "candidates may be received," because the dis- cretion of reception of members was altogether with the preachers. But he did not press the motion.

R. T. Heflin—It strikes me that a proposi- tion similar to that has already been laid on the table.

The Chair—No, sir; it was not the same.

B. M. Drake moved to strike out the love- feast restriction to one hour and a half.

Levi Pearce and E. Wadsworth never saw that restriction violated.

J. Boyle—I am very glad to meet with one man in my life who has never seen that rule violated. I have often felt that I would be do- ing injury to the cause of God by closing the meeting at the end of one hour and a half; and I trust now that this discretion will be left to those managing the meeting.

P. S. Doggett—I differ very materially with Bro. Boyle. I have observed the operation of this hour and a half rule, and I am decidedly of the opinion that it is founded in the maturest wisdom. I think there is a deep sagacity in it. I think the love-feast will accomplish all its legitimate objects, if conducted properly, in an hour and a half. Such is the result of my own observation; and I should deprecate any change of the rule. There is some discretion, which the rule itself allows.

A. L. P. Green—I concur with Dr. Doggett. The rule is especially adapted to meetings in the country, where men, women and children come to worship. The love-feast begins at 9 o'clock, say, in the winter. It is very comfort- able to those inside; but persons outside may be suffering with cold. I want them to be com- pelled to open the doors.

C. K. Marshall—The difficulty is in the long, tedious openings of the love-feast. A love-feast is a love-feast, brethren—that is exordium enough.

E. Wadsworth—It has been my custom in holding love-feast, to hold the love-feast proper one hour and a half. If there happen to be an outpouring of the Spirit of God, and it is desir- able to continue, I close the love-feast, and open a prayer-meeting.

S. P. Richardson—Mr. President, I do not want to stay here longer than to-day. I move that the question be now put.

This motion being seconded by a majority of the House, the motion to strike out was re- jected.

And then this part of the report was adopt- ed. It is in the following words:

Question 1. How shall the love-feasts be held?

Answer—After singing and prayer, the minis- ter may make a short address, setting forth the nature and design of this institution. Every one present shall then partake of a little bread and water in token of brotherly love, and a col- lection shall be taken up for the poor of the church whenever it is deemed necessary; candi- dates for the church-fellowship may then be re- ceived into the church; after which the mem- bers shall give brief details of their religious experience; and the meeting shall close with singing and prayer.

Question 2. Who shall attend the love-feasts?

Answer—All the members of the church, and other serious persons who may be admitted by the preacher in charge.

Question 3. How often shall the love-feasts be held?

Answer—At every quarterly meeting, and at such other times as the preacher in charge may consider expedient; and they shall not be con- tinued longer than an hour and a half.

INSTRUCTION OF CHILDREN.

The Chair now directed the reading and con- sideration of that part of the same report pro- posing a change in sec. iii., chap. 3, page 99 of the Discipline, striking out cumbrous language, and the same was adopted in the following terms:

5. Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and in his pastoral visitations let him pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray earnestly for them; cause them to be faithfully instructed in the nature, design, privileges, and obligations of their baptism; and as soon as they comprehend the responsi- bilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the Church, agreeably to the provisions of the Discipline, chapter iii., section i.

Let the second paragraph of section iv., page 103, be stricken out.

PUBLIC WORSHIP.

The Chair now directed the reading of that part of the same report proposing changes in sec. vi., chap. 3, pages 104 and 105 of the Dis- cipline; and the same was considered and adopted in the following words:

Question 1. Omit "among us, on the Lord's day."

Omit answer 6 to question 1: "Let the so- ciety be met," etc.

DRESS.

The chair now directed the reading and con- sideration of that part of the same report pro- posing to change the Discipline by striking out section viii., chapter 3, of Dress.

J. Stacy proposed a substitute for this part of said report, embracing a proposition to the effect, that preachers in charge shall earnestly and frequently direct attention to the General Rule, and the Holy Scriptures regarding the same, and mildly urge the observance of the same. When this subject was up before, the matter was disposed of in a rather hasty way. He thought it was eminently proper for the church to retain something in the place of this rule.

J. E. Evans—This matter was heretofore indefinitely postponed, with a view to let the book remain as it is.

A. L. P. Green—When that matter was first before us, I stated that the committee on Revi- sals had two or three papers on the subject before them, and were acting upon them. If I had thought the General Conference intended to act finally on the question, the committee would not have acted, and this part of the report would not have been submitted.

C. F. Deems here made an ineffectual motion to lay the subject on the table.

F. E. Pitts was in favor of the substitute.

Levi Pearce—I propose to brother Stacy to allow the section to be amended by dropping all after the words "superfluity of apparel."

L. M. Lee—Between what is in the Discipline and brother Stacy's proposition, I think I should prefer the latter. But I am opposed to both. We intend to protest against the world, the flesh, and the devil, and we should put our pro- test in language that the world, the flesh, and the devil shall understand. I confess that I do not understand what is intended by superfluity of apparel. I think it better to rid the Disci- pline of the whole subject.

W. G. Caples—The rule is simply against putting on gold and costly apparel.

C. K. Marshall said he was opposed to the rules on dress, and all such propositions for the suppression of specific vices, fashions or follies. The gospel should be faithfully declared as the remedy for every such thing. He said he meant to be consistent, and he hoped that principle would be the rule of our future conduct. If so, there was another and a greater evil in the Church than the evil of wearing costly apparel. He doubted not that the use of tobacco by ministers of the gospel was more detrimental to the cause of christianity, more injurious to health and happiness, and more offensive to God, a thousand-fold, than all the errors into which christian women have fallen, or are likely to fall, with reference to dress, and against which so much is said.

W. Closs—Does brother Marshall propose a prohibition of the use of tobacco as an amend- ment?

J. Hamilton—I am not in favor of striking all out. That would look too much as if the Church were encumbing to the world. Let us have the section as proposed to be modified by brother Stacy. That seems to me about as near to the point as any thing we can agree upon. It calls attention to the Scripture testimony.

Here, under the force of the previous ques- tion, L. Pearce's amendment was rejected, and the substitute adopted. It is in the following words:

Question—Shall we insist on the rule concern- ing dress?

Answer—By all means. This is no time to give encouragement to superfluity of apparel. Therefore let each preacher in charge direct the attention of those committed to his care to the general rule on this subject, and to the Holy Scriptures on which it is based; mildly yet earnestly urging them to keep the same.

ADMINISTRATION RESPECTING MEMBERS OF THE CHURCH.

The chair now directed the reading of that part of the same report proposing a change in the arrangement of section iii., chapter iv., page 123, of Discipline; which was considered and adopted in the following words:

In section iii., page 123, insert before the first paragraph:

Question 2. What shall be done in the case of disputes, insolvencies, and non-payment of debts?

Number the paragraphs in the answer, and change the 2 to 3 in the next question, p. 126.

BAPTISM.

The chair now directed the reading of that part of the same report proposing a change on page 143 of the Discipline, section ii., chapter v.; which was considered and adopted in the following words:

Omit "sanctify this water for this holy sacra- ment," in the ministration of baptism to infants, page 143.

BURIAL OF THE DEAD.

The chair now directed the reading of that part of the report of the same committee pro- posing changes of the Discipline in section iv., chapter v., p. 157, etc.

T. O. Summers proposed to strike out the rubric at the beginning.

Bishop Soule—I have regretted the existence of that rubric. There is a latitude taken under it that I deeply regret, and the service is often reduced to—I do not know what. Every man has his peculiar mode, departing from our stan- dards, which I regard as scriptural and spirit- ual, and rejoice to read on every occasion. I should be glad if the Conference would remove that provision, and not leave it for every man, young or old, to change the form to suit himself.

The rubric was stricken out.

And then, under the force of the previous question, demanded by J. G. Bruce, the proposed change was adopted. It is as follows:

In section 4, chapter v., page 157, "The Or- der of the Burial of the Dead,"

After the sentences, pp. 157, 158, insert:

"Then shall be read Psalm xc.;" and insert the Psalm from the version in the English Bible.

Then insert:

"Then shall follow the lesson taken out of the fifteenth chapter of the first epistle of St. Paul to the Corinthians," and insert the portion from our version of the Bible.

Then insert:

"Here may follow a suitable hymn, a sermon or exhortation, and an extempore prayer."

At the grave, etc.,

After the words, "fall from thee," p. 159, insert:

"Then the minister may say,

"Forasmuch as it hath pleased the Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glo- rious majesty to judge the world, the earth and the sea shall give up their dead; and the cor- ruptible bodies of those who sleep in him shall be changed, and made like unto his own glori- ous body; according to the mighty working whereby he is able to subdue all things unto himself."

After "rest from their labors," insert:

"Then may be sung a suitable hymn; then shall the minister say:"

Omit "Lord have mercy," etc., "Christ have mercy," etc., "Lord have mercy," etc.

ORDINATION OF BISHOPS.

The chair now directed the reading of that part of the same report proposing a change in section 3, chapter vi., of the Discipline—amen- datory of the rubric—proposing these words: "Then shall the Lord's Supper be administered;" and making other amendments of the Lord's supper and baptismal rubrics, pp. 103, 144, 152, etc.

H. A. C. Walker—As the supper is not at- tended to on occasions of ordination, why have the rubric there at all? I move to strike out this rubric wherever it occurs in connection with the ordination service.

The Chair—It is not often attended to.

The motion was agreed to, and it was further ordered to strike out all the rubrics with refer- ence to the ministration of the Lord's Supper on ordination occasions.

TRUSTEES AND STEWARDS.

The Chair now directed the reading and con- sideration of the part of the same report proposing changes of the Discipline in sections 4 and 5, of part ii., pp. 217, 222, etc.

H. A. C. Walker proposed to amend, by striking out that part of the report which would give a presiding elder or a preacher in charge the casting vote.

The motion was agreed to.

J. E. Evans—Does each church have a sepa- rate Board of Trustees, according to the re- port?

A. L. P. Green—Yes.

J. W. Whipple—There is a good deal of con- fusion in the Church on this subject.

J. C. Harrison—Diversity is not confusion.

On motion by J. E. Evans, the 6th and 7th items were amended by inserting appropriately the words: "of Boards."

This part of the report was then adopted. It is as follows:

Instead of sec. iv, Part II, "Of Trustees," Discipline, pp. 217–222, insert the following:

Of the Trustees.

1. (The paragraph marked 1, Discipline, page 217.)

2. No person shall be eligible as a trustee of any of our parsonages or churches who is not a member of our Church, and at least twenty- one years of age.

3. In the appointment of trusstees—except where the laws of the State or Territory pro- vide differently—the preacher in charge, or, in his absence, the presiding elder, shall have the right of nomination, subject to the confirma- tion or rejection of the Quarterly Conference. All vacancies in the Board of Trustees, occa- sioned by death, separation from our Church, or otherwise, shall be filled without delay.

4. (The paragraph marked 6, inserting "or boards," after "board," Discipline, page 221.)

5. (The paragraph marked 7, inserting "or boards," after "board," Discipline, page 221. Instead of "circuit or station" and "station or circuit," in the foregoing two answers, say "circuit, station or mission.")

6. (The paragraph marked 8, Discipline, pages 221, 222.)

7. If the said trustees or any of them, or their successors, have advanced, or shall ad- vance, any sum or sums of money, or are, or shall be responsible for any sum or sums of of money on account of Church property, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said property, or by selling the said property, after notice given to the preacher in charge, or the Presiding Elder of the district, if the money due be not paid to the said trustees, or their successors, within one year after such notice has been given; and if such sale take place, the said trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall pay over the re- maindor of the money produced by the said sale to the steward, or stewards, of the circuit, station, or mission; which surplus of the pro- duce of said sale shall be forwarded by the said steward, or stewards, to the Quarterly Confer- ence within whose bounds it is situated, at its next session; which said Quarterly Conference shall dispose of the said money, by a vote of the majority, for the use of the said circuit, station, or mission.

8. (The paragraph marked 5, Discipline, page 220.)

Instead of section v., Part II., pp. 222 to 224, insert:

Of the Stewards.

1. In every circuit and station, and also, wherever practicable, in every mission, there shall be not less than three nor more than seven stewards elected annually, one of whom shall be the recording steward.

2. In the appointment of stewards, the preach- er in charge shall have the right of nomina- tion, subject to the confirmation or rejection of the Quarterly Conference.

3. Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church.

4. It shall be the duty of the stewards to take an exact account, etc., (as answer to Ques- tion 3, down to "arbitration;" then,) to provide elements for the Lord's Supper; to appoint some one in every class to receive contributions from the members for the support of the min- istry and other purposes, and to obtain from each collector thus appointed the money re- ceived by him, that it may be reported at the Quarterly Conference; to take up collections quarterly in every congregation, if it be ne- cessary; to write circular letters to the classes to be more liberal, if need be; as also to let them know, when occasion requires, the finan- cial state of the circuit, station, or mission, as reported at the Quarterly Conference.

Omit the last clause, "and to be subject," etc.

5. The stewards shall be accountable for the faithful performance of their duties to the Quar- terly Conference, which shall have the power to remove them from office.

APPEALS.

The chair now directed the reading and con- sideration of that part of the report of the same committee having reference to this subject—chapter iv., sections 2, 3, of the Discipline—proposing, amongst other things, to strike out the words, "in the interval of the General Con- ference."

R. T. Heflin—Will not that take away the jurisdiction of the General Conference?

J. G. Bruce—Not at all.

J. Hamilton—The object is, to procure such a form of trial as will give to the accused al- ways the right of appeal.

The Chair—Your Bishops are the only mem- bers of the Church who have not the right of appeal. They have really less protection than any other persons belonging to the Church.

Bishop Soule—The statement of the Chair is certainly true; but, sir, I never looked on the face of the General Conference of the Method- ist E. Church with regard to which I could feel the least reluctance to submit my case to them under any circumstances—and that without appeal, or the right of appeal.

C. F. Deems—I hope the provision will pass.

The amendment was adopted.

W. A. Smith—There is another amendment wanted. I move to amend so that it will read, "serious imprudence or immorality of any kind." There are those who limit it to that form of imprudence that is personal in the sense of minor immoralities.

J. G. Bruce—I hope it will not prevail. It is inquisitorial.

R. T. Heflin—The effect of that would be to make the Bishops responsible to the General Conference in their appointments, which would be the same as to take away their Episcopal power.

The amendment was rejected.

GILDAS SALVIANUS.

The Secretary read from the same report a propoeition to amend the Discipline on page 82, by striking out the words, "Gildas Salvianus," and inserting in lieu thereof the words, "Re- formed Pastor."

The amendment was agreed to.

The entire report, No. 4, of the committee on Revisals, as thus amended, was adopted.

W. A. Smith desired to enter a motion to re- consider the vote of the Conference adopting an unfavorable report in regard to a change of venue.

The Chair—Let us get through with the re- ports on revisals.

LOCAL PREACHERS AND EXHORTERS.

The Secretary now took up and read from the report, No. 3, of the committee on Revisals, that part changing the Discipline with respect to exhorters.

F. G. Ferguson—We find it necessary in our country to make exhorters of our colored breth- ren, who feel called to exercise themselves in a public way. Would not that make them members of the Quarterly Conference?

The Chair—Not at all.

The report was adopted. It is as follows:

Instead of ch. ii., sec. xix., pp. 94—96, insert:

SECTION XVII.

Of Local Preachers.

Question—What directions shall be given con- cerning local preachers?

Answer 1. Any one who professes to be called to preach may exercise the functions of a preacher in a local sphere, provided he receive a license from the Quarterly Conference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, chap. ii., sec. iv.

2. A licensed local preacher—(same as 1, p. 94.)

3. A local deacon—(same as 2, p. 95.)

4. It shall also be the duty of local preach- ers to aid the preacher in charge of the circuit, station, or mission to which they belong, in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candidates for Church membership, and, if expedient, receive them on probation; provided, that all such congregations, candi- dates and probationers be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care.

5. Every local elder, deacon, and licentiate shall—(same as 3, p. 95; only omit, "if the distance, etc., be not too great," and say, "if it judge proper," instead of, "if they judge it proper.")

6. Whenever any local elder, deacon, or licentiate shall remove—(same as 4, p. 95.)

After sec. xvii., pp. 94—96, "Of Local Preachers," insert:

SECTION XIX.

Of Exhorters.

Question—What directions shall be given con- cerning the exhorters?

Answer 1. Any person wishing to exercise the functions of an exhorter may do so, provid- ed he receive a license from the Quarterly Con- ference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, chap. ii., sec. iv.

2. Let every exhorter diligently exercise the functions of his office, without assuming those of a preacher.

3. Every exhorter, by virtue of his office, shall be a member of the Quarterly Conference of the circuit, station, or mission to which he belongs; but in all other respects he shall be dealt with as a private member of the Church.

4. When an exhorter removes from one cir- cuit, station or mission to another, he shall not be recognized as such unless he obtain a certifi- cate of his official character from the Presiding Elder of the district, or the preacher to whose charge he belongs at the time of his removal.

DUTY OF BISHOPS.

The chair now directed the reading and con- sideration of that part of the same report changing sec. v., chap. 2, of the Discipline, "Of the election of Bishops, and their duty."

C. F. Deems here made an ineffectual motion to reconsider the vote refusing to strike out the New Orleans Restriction. He then moved to lay this report upon the table.

The motion was lost, and then this part of the report was adopted. It is as follows:

In chapter v., sec. 2, p. 47, "Of the Election and Consecration of Bishops, and their Duty," let Answer 6, Question 3, read:

Answer 1. To preside in the General and An- nual Conferences.

2. To fix the appointments of the preachers in the Annual Conferences; provided he shall not allow any preacher to remain in the same circuit or station more than two years succes- sively, etc. (The remainder of the answer to be as it now stands, except that the words, "and worn out," 6th line, p. 48, be omitted.)

The Secretary then read the remainder of the same report.

W. A. Smith—There is a report of the com- mittee on Episcopacy that ought to be taken up in connection with this; and he made an ineffectual motion to lay on the table.

W. G. Caples desired to provide that the Annual Conferences might hold ten days.

A. L. P. Green—We made only a base line, below which the Bishop shall not bring them. We made no upper line at all.

This part of the report was adopted in the following terms:

3. To choose the Presiding Elders, fix their stations, and change them when he judges it necessary; provided he shall not allow any Elder to preside in the same district more than four years successively.

4. To change, receive, and suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs.

5. To appoint the times of holding the sessions of the Annual Conferences; provided every Con- ference shall have the right to sit a week at least, if it think proper.

6. To ordain bishops, elders, and deacons; and to see that the names of the persons or- dained by them be entered on the journals of the Conferences.

7. To decide all questions of law coming be- fore him in the regular business of an Annual Conference; provided such questions be pre- sented in writing, and with his decisions be re- corded on the journals of the Conference.—When, etc. (The remainder of the answer to be as now, except that on p. 50 6th line, the first word ["either"] be stricken out, and the last word ["or"] be changed to "and.")

8. To hear and decide appeals of the Quar- terly Conferences on questions of law, when he shall be presiding in any Annual Conference, and the question contained in the appeal, to- gether with the Bishop's decision, shall be re- corded on the journal of the Annual Confer- ence.

9. To see that the districts be formed accord- ing to his judgment; provided that no district shall contain more than fourteen appointments.

10. To unite two or more circuits, stations or missions together, when he judges it necessary, provided the financial interests and pastoral duties of each may remain separate and inde- pendent.

12. To travel through the Connection at large, in order to preach and to oversee the spiritual and temporal affairs of the Church.

Omit answer 15, section, v., page 52, "In case there be no Bishop," etc., this provision being found elsewhere.

DUTIES OF PREACHERS IN CHARGE.

The Chair now directed the reading and con- sidering of that part of the same report having respect to changes in sec. vii., chap. 2 of the Discipline, pages 55 to 61.

A. Monroe moved to strike out that part which relates to the quarterly renewal of tickets to the love-feast.

A. L. P. Green explained.

D. B. Nicholson—In many places we have no quarterly love-feasts.

L. Rosser—I think that, as a General Con- ference, we are proceeding too much upon the prin- ciple that because an institution or a regu- has become obsolete by neglect, therefore it should be removed from the Discipline.

J. E. Edwards—Instances are exceedingly rare where that rule is observed at all. I see no propriety at all in keeping it there. We have no use for it.

J. Hamilton stated something of the value of the ticket system in Mobile. Before we adopted it, it was a hard thing to get fifty people to love-feast; since we put the ticket system in operation the room had been thronged, some- times with four hundred people. I believe if the rule were observed it would change the character of our love-feasts in almost every place.

W. W. Bennett—We have found that to be the case in Alexandria.

The motion to strike out was lost.

This item of the report was then adopted. It is as follows:

Instead of sec. vii., ch. ii., pp. 55–61, insert the following:

SECTION VII.

Of the Duties of Preachers in charge of a Circuit, Stations, or Missions.

Question 1. What are the duties of the pre- cher who has the charge of a circuit, station or mission?

1. To receive, try, and expel members ac- cording to the provisions of the Discipline.

2. To appoint all the leaders, and change them, when he sees it necessary.

3. To see that all the ordinances and institu- tions of the church be duly observed, and the general rules be read at least once a year in every congregation.

4. To see that a fast be held in every con- gregation within his charge on the Friday pre- ceding every quarterly meeting, and that a memorandum of it be written in all the class books.

5. To hold quarterly meetings in the absence of the Presiding Elder.

6. To renew the tickets for the [illegible] members into love-feast quarterly.

TRADE.

...ited a resolution to the ...g in our forthcoming Disci... construed as to authorize any ...gent, or periodical editor to pub... for the Methodist Episcopal ...urch, South—that authority being committed wholly to our General Book Agent, Book Editor and Book committee, at Nashville.

2. That our said Book Agent be instructed ... to sell our publications within the bounds of such Conferences as may establish depositories, to other dealers, so as to enable them to sell at such rates as to compete with the depositories in the wholesale trade with the preachers.

J. B. McFerrin would like to understand this. Suppose our brethren establish a depository at Louisville, and one of our preachers in the lower part of Kentucky—all our preachers are dealers in books—should send up to Nashville for a bill of books to the amount of a hundred dollars; would your Agent here be authorized, under this resolution, to sell to him at the same rates he sells to the agent?

E. H. Myers—This thing is exceedingly plain. We have adopted a new plan, by which we are endeavoring to encourage the establishment of depositories. No Conference will establish a depository, unless it can feel secured of the trade with the preachers. But if any other trader can come in here, and buy books at the ... rate with the depository, what advantage ... the depository have to enable it to carry on business? It is intended, by this resolution, to secure that point. While the establishment here is told to sell to all other traders at such ... ten as to prevent competition with the wholesale trade with ... preachers on the part of depositories, it is ordered that the Agent shall sell to the depositories at the slightest advance above cost. It is intended especially to prevent other traders from coming into competition with the depositories for the wholesale trade with the preachers.

J. E. Evans—A preacher might set up in competition with the depository.

J. B. McFerrin—I want the Conference to define the duties of the Book Agent distinctly.

E. H. Myers—If you want to make it more specific, you might say, He shall not sell to the preachers so as to enable them to compete with the depositories.

J. B. McFerrin—You have said that the Agent shall sell to the depositories at very little above prime cost; and now you propose to instruct him to sell to everybody else so high that they cannot come to Nashville to buy.—Now, I ask you how you expect the institution here to live and meet incidental expenses? How shall they put up a pump, or make any little improvement?

E. H. Myers—When you calculate the cost of a book, you take into the account not only the cost of materials and mechanical labor, but also the salaries of agents, editors, etc., and make each book pay its proportionate share.

J. B. McFerrin—With that latitude of discretion I can do very well.

J. Hamilton—I hope he will never take that liberty. It would be to play a Jesuitical part.

J. B. McFerrin—I am no Jesuit, Mr. President. I am a plain man, and I want to know what you expect me to do; and when you have laid down the line by which I am to walk, I will go by it, if it shall be consistent with the character of a Methodist preacher to do so. I want the thing fairly and squarely understood between me, and I will walk by it, if it breaks me all pecuniarily.

I feel, now, a little more interest in this matter than I ever did before. I am going to sustain a relation to it and to the Church that I never sought, but fought against to the bitter end, and that I would not now sustain, only as I desire to do my duty to God and the brethren. I feel that the next four years will either make or break that Book Concern, and I wish to perform my part in connection with it as becomes a man, a Christian, and a Methodist minister. I do not want the Conference to leave matters in an undefined position, and call me to an account afterwards; and I give notice now, that unless I know what I am to do, I will not do the work at all. Your Agent must have a large discretion in some matters. You cannot put in a man to manage a Concern of that sort, unless he have discretion; he cannot manage it without a large discretion. Hence you have appointed six men to surround him—men of sound judgment, honest hearts, and clean hands, to act with him. I hope, therefore, that my brother Hamilton will withdraw his sophism—Jesuitical. I only stated the principle suggested by Brother Myers—The principle upon which he understood this business was to be conducted.

E. H. Myers showed how the depository system was expected to promote the sale of books beyond what could be expected from an effort to make all the sales and profits here.

B. M. Drake moved to specify that the Agent shall sell ten per cent. cheaper to the depositories than to others.

E. Stevenson—It is the design that the depositories shall make money, so as at the same time the Publishing House shall not be loser. Suppose a merchant or a preacher undertake to make himself a trader in our books, the resolution provides simply that your Agent shall not sell to him as cheap as to the depository established by the Annual Conference in his section of the country.

J. B. McFerrin gave an instance. Suppose Bro. Myers is the depositor at Chattanooga.—He is agent for the Holston Conference. He sends to the Book Agent at Nashville for books. The Agent and Book committee consult together and decided at what rate they can sell, that is, that they can sell at prime cost, adding five or ten per cent. to meet contingencies. Well, when the books go up to Bro. Myers, he has got a house to rent, a clerk to hire, etc.; he incurs expense enough to compel him to charge twenty-five per cent. on the cost of the books as he bought them. Now, do you not see we can sell here cheaper than he can sell there?

E. H. Myers—That is just what we do not want you to do.

J. B. McFerrin—Then you do not allow a preacher to trade with the Nashville Concern at all.

J. E. Evans—There are new views presented here. It has always occurred to me that there would be a catalogue price fixed, at which any preacher would be able to send here and buy. And I understand now that the object of this resolution is to require the Agent to sell to the depositories at prices so much lower than he sells to others, as to enable the depositories to do a safe business—that the Agent must not sell to preachers and others, so as to enable them to come into competition with the depositories.

C. B. Deems—It seems to me that the Book Agent will publish one list of catalogue prices, upon which any Conference agent may buy at the Nashville store; and that he will publish another list of catalogue prices, at which Methodist preachers may purchase here, and those will be regulated by the prices at which books are sold to the depositors. But if a merchant wishes to purchase of the Agent, and compete in the trade with any depositories, the resolution goes upon the presumption that the Agent will defeat his plan.

J. Hamilton—I did not apply the word "Jesuitical" to any person, but to a principle. I certainly did not intend to apply it to Brother McFerrin or Brother Myers. But I am opposed to disguising this matter. I have all confidence in Methodist preachers. They, sir, are the proprietors of this concern. Do an open-handed business with them, and they will give you your profit. When you say you will sell to them at cost, and so much more, I want "cost" to mean, prime cost and profit added to cover expenses of Agents and others. I have not understood, and you have not, from the beginning, that when the report of your committee here says that the Agent shall sell to the depositories at prime cost, that these things would not be provided for. But we have understood that there is to be no material augmentation of capital from this source, from year to year. Nobody thinks these books are to be sold here without this specific profit; but the augmentation of capital here is to come from another source than that of profit on the sale of books. I think it will be difficult to cover the point of difficulty in the resolution.

A. L. P. Green—If you do this—pass this resolution—you will either compel every Annual Conference to have a depository, or cut them off from any source of profit on the sale of books. Then again, you will compel the Agent to put up the prices, so as to enable the Concern here to live. There is still another difficulty. I do not suppose that these depositories can all sell at the same price. The more distant from the manufactory, the greater will be the prices; and thus when the preachers' orders come in, the prices to them will have to be graduated according to the rates at which the depositories can sell in their respective localities. I think you had better leave the resolution alone—put in an honest man for your Agent, and trust him.

E. H. Myers—The object of the resolution is not to affect the present rate of discount in sales to preachers, but to sell to all others so that they shall not be able to compete with the depositories.

E. Stevenson now asked and obtained leave to withdraw the second resolution—the first resolution having been adopted on the first reading. It is in the following language:

Resolved, That nothing contained in section viii., article ii., on Books and Periodicals, of our forthcoming Discipline, shall be so construed as to authorize any Conference Depository, Agent, or Periodical Editor to publish books for the Methodist Episcopal Church, South—this very important and highly responsible trust being exclusively committed to the General Book Agent, Editor, and Book Committee at Nashville.

MONDAY, May 31.

EDUCATION OF THE MINISTRY.

On motion by B. M. Drake, the Conference now took up the report, No. 1, of the Committee on Education, and it was considered and adopted, item by item, in the form and figure following:

Report of the Committee on Education, No. 1.

The Committee to whom was referred the memorial of the Mississippi Conference on the subject of ministerial education, as a branch of the general question of education coming within the purview of the General Conference of the M. E. Church, South, have discharged their duty to the best of their ability in the circumstances in which they were placed, and are ready to report the result of their deliberations.

1. They find the subject embarrassed with grave difficulties, arising from conflicting views amongst many judicious and influential ministers in our Church, as to the necessity, the nature and the degree of ministerial education. This diversity of opinion prevails to so great an extent as to render any measure of concurrence almost hopeless. What enhances these difficulties is the fact that they are either associated with or founded upon the conviction, that a literary education, however modified, is not indispensable to the ministerial function, either as enjoined in the Scriptures or assumed in the economy and usages of our Church.—Again, those who admit the importance and even the necessity of the highest literary attainments in the ministry, provided they are sanctified, differ materially as to the time at which they should be acquired, and the means by which they should be imparted. These aspects of the subject the sub-committee would not undertake to argue at present, because the discussion of them would be necessarily protracted, and because no conclusion of theirs would be likely to secure harmony of opinion or of effort.

2. Of one fact we are fully persuaded, and one of no little significance: the wide-spread demand amongst all our churches for a higher degree of intellectual cultivation in those who minister at their altars than was made in the earlier years of our history. We do not mean that such a degree of cultivation is merely approved and admired, for such it is and must necessarily be; but we mean that in the judgment of our communities it has come to be an *exaction*—an exaction so deep and controlling that it cannot be waived. It must be met in some form or another. The cry, we might say the clamor, of our people both in town and country is, Send us enlightened, well-informed men, who by their superior intelligence, as well as by their sincere piety, can attract, instruct, and hold our congregations; who can maintain their ground in the estimation of the public against the influence of rival denominations; and who can entrench themselves in the respect and affection of the rising generations. Whatever may be the conflicting theories current amongst us, this is the issue which the times in which we live have made, and which the Church is compelled by her dearest interests to consider. What avails it to say that our fathers were not educated; that we ourselves were not educated; that our Church has prospered without any requisition on the subject? The answer is sufficient, that in the last fifty years the whole intellectual status of society has undergone a revolution, by the diffusion of education, and partly by the very agencies which we as a Church have put into operation. We require, therefore, a new adaptation to the new emergencies of our history; and that adaptation does not involve a compromise of any vital element of our creed or of our economy. As the committee view it, that adaptation may be effected in perfect accordance with both. The only valid objection to this position is, that the progress of education amongst the population of our country, which has just been adduced as an argument for ministerial improvement, carries its own remedy with it; and that educated ministers will always bear a suitable proportion to the admitted condition of society. To this objection the committee would briefly reply, first, that the advance of education has not penetrated all those classes from which many of our ministers come, and many, too, of the most talented by nature; secondly, that the ministers of religion being, by their office, teachers, should, for the most part, be somewhat in advance of their hearers, so as to impart solid instruction to the greatest number in any place in which their services may be required by the wants of the Church.

3. In meeting this reasonable and inexorable demand, the committee do not believe that the Church is prepared to adopt or to establish theological institutions, nor do they think that such institutions are necessary; nor do they suppose that any real infraction of our cherished system is demanded. All that they would urge as at present practicable or desirable, is the expansion and improvement of our existing platform. The wise accomplishment of this end would constitute a happy adjustment between our ecclesiastical principles and our actual necessities. In accordance with them, we propose—

1. An incipient measure, which, properly guarded, could not fail to be in the highest degree salutary; that is, that candidates for admission into the traveling connection should, previously to admission, be required, in their examination before a committee of an Annual Conference, to give satisfactory evidence of a knowledge of the ordinary branches of an English education. This requisition is so reasonable, in the present state of society, so perfectly attainable, and so indispensably necessary, that it appears to us not to admit of a doubt. It is proper in itself, and it accords substantially with our generally received plan of ministerial examination.

We propose, 2, that the course of study be revised, so as to elevate the standard of instruction beyond its present requirements. We need different and better text-books in many instances, corresponding with the advancement of knowledge, and the dignity and weight of the office of a presbyter in the Church of God.

We propose, 3, that each Conference appoint, from amongst its members, at its own option, a faculty or board of examiners, who shall be distributed into five classes, who shall more or less permanently fill their several offices under the sanction of their respective Conferences; thus the better qualifying themselves for their duties, and adopting the best methods of examination.

We propose, 4, that no candidate shall be approved, by vote before his Conference, until he pass a satisfactory examination on the required subjects, unless he be able to assign a valid excuse.

We propose, 5, that there be in all the colleges and universities under our care, a chair of Biblical Literature, accessible to all students without exception as a department of general education, in which the Bible, with collateral branches, shall be the text-book. This arrangement would afford to all students a long-neglected part of a complete education, and especially to those who feel it to be their duty to preach, superior facilities for entering upon the work of the ministry.

In conclusion, the committee would embody the substance of their deliberations in the following resolutions, viz:

1. That the present vastly improved intellectual condition of society calls for at least a corresponding intellectual cultivation in the ministry of our Church.

2. That we do not deem the establishment of theological schools necessary to supply this demand.

3. That this imperative demand may and should be promptly met by adopting, in accordance with our existing economy, the means hereinafter mentioned, or others similar to them:

(1.) All applicants for license to preach shall, before the Quarterly Conference, be strictly examined, not only as to doctrine and discipline as expressed in chap. ii., sec. 4, paragraph 4, but also according to directions contained under question 4, as aforesaid.

(2.) All candidates for orders in the local ministry shall, before receiving such orders, give to the Quarterly Conference satisfactory evidence of an acquaintance with those subjects which shall be prescribed.

(3.) All candidates for admission on trial into the traveling connection shall, in addition to their examination before the Quarterly Conference as required by the present form of Discipline, be examined by a committee of the Annual Conference on the ordinary branches of an English education, of their acquaintance with which they shall give satisfactory evidence previously to admission.

(4.) There shall be in each Annual Conference a Board of Examiners, selected by the Conference, who shall continue at least four years, who shall be distributed into five classes, and who shall be required deliberately and faithfully to discharge their duties.

(5.) In the opinion of the committee, the present course of study for deacons' and elders' orders should be immediately revised so as to elevate the standard for graduation to these orders.

4. In Discipline, chapter ii., section 8, page 63, in answer 2, after the words, "satisfactory evidence to the Conference," insert, "after careful examination by a standing committee appointed by the Conference, who shall hold their office four years."

In chapter ii., section 4 page 45, answer 4, close of answer, add, "has given satisfactory evidence of his knowledge of the ordinary branches of an English education."

Respectfully submitted:

B. M. Drake, Chairman.

THE QUARTERLY REVIEW.

D. R. McAnally—There are two things of importance demanding the consideration of the Conference, and to them I respectfully ask attention. One is simply this: the Quarterly Review costs just one dollar per copy to the publisher, if he publish fifteen hundred copies.—After a conversation with the editor and others, we are satisfied that it can be continued, and will be sustained, if you take off the restriction you have put upon the Agent, in demanding that it shall be published at $3, and permit it to be published at $2, and require all the preachers to pay for it.

The other matter is the reading of the Pastoral Address we have requested the Bishops to prepare. A part of that address will be important to some of us in some parts of the work to which we shall be assigned, and we want those parts read and sanctioned by the Conference at the earliest practicable hour.

W. A. Smith—What do you propose, Bro. McAnally?

D. R. McAnally—I ask some brother who voted in the affirmative, to move a reconsideration of the vote by which you made the price of the Review $3.

S. J. Davies—I make that motion.

The motion was agreed to, and the question recurred on the establishment of the price.

D. R. McAnally—I move now that it be published at Nashville, at $2 a year; and that preachers, as well as others, be required to pay for it.

L. M. Lee—If we adopt this now, does it remove all restriction that it shall not be published until money enough is paid in hand to justify the work?

D. R. McAnally—We will let that remain.

R. T. Heflin—I move to amend the motion, so as to leave the price to be established at the discretion of the Agent. Let him graduate and govern the price according to the subscription.

The amendment was rejected.

J. B. McFerrin—If, as I understand, the price is to be put at $2, provided always it is to be paid in cash, and provided, also, that there is a sufficient subscription to justify it, then I have no objection. And let me say this to the brethren—that from October to the first of January next, within those three months most of the Conferences meet and if the brethren would exert themselves, I think it very probable they can secure subscribers enough to secure the publication.

E. Stevenson—I believe if all would take hold in good earnest, we might bring up the subscription before the first of January.

D. S. Doggett—I move that we all rally to the support of the Review.

Voices—Amen.

The motion of D. R. McAnally was now adopted.

J. B. McFerrin—Mr. President, is it understood that the Book Agent is not to be in any way, directly or indirectly, responsible for any of the debts, past or future, of the weekly papers that have been set off?

The Chair—He is not to be held responsible.

D. R. McAnally—I now respectfully ask for the reading of that part of the Pastoral Address of the Bishops to which I have referred.

On motion by R. Alexander, it was ordered that when the Conference adjourn, it shall be to meet again at 8 o'clock to-night.

EXAMINATIONS ON TRIAL FOR THE TRAVELLING CONNECTION.

Bishop Soule—Mr. President, there is one subject—the examination of candidates for admission on trial into the Travelling Connection, which has been brought forward, I think, by the committee on Itinerancy, which I have regarded as of great importance to the Conference and the Church—one single item. I should be exceedingly glad if that item could be brought forward. I should suppose it would not take long to dispose of it.

The report was read, as follows:

The committee on Itineranoy, to whom was referred the duty of inquiring into the expediency of so altering the Disciplino, section viii., pp. 61-65, as to require the examination of candidates for admission on trial into the Travelling Connection, instead of, as now, when receiving them into full connection, having duly considered the anbject, and believing the change to be desirable, both for the proprieties of the case, and for the sake of its influence in forming the habits and fixing the character of our junior ministers, beg leave to recommend the following alterations of the Discipline for the accomplishment of this object:

1. To amend sec. iii., pp. 39, 40, so as to read: "All the travelling preachers who are in full connection, those who are to be received and continued on trial, and to be received into full connection."

2. To strike out from Ques. 3, p. 64, the words "into full connection," and insert in their place the words, "on trial."

3. To make the third question and answer, thus altered, the second question and answer of the section.

4. That the phraseology of the Discipline in other places, if there be any requiring to be changed, be conformed to this alteration and arrangement of the section.

They furthermore recommend to your body the adoption of the following resolutions:

1. *Resolved*, That the foregoing alterations and amendments of the Discipline be and the same are hereby adopted.

2. *Resolved*, That the Committee on Revisals be instructed to incorporate the above-mentioned changes into the Discipline, in their appropriate place, and to mark and number them so as preserve harmony of arrangement, and to secure the end contemplated by the proposed change.

3. *Resolved*, That the Committee on Revisals be instructed to inquire whether any, and if any, what form is necessary to be observed in receiving preachers into full connection, and if they deem a form to be necessary, that they provide one suitable for the occasion.

L. M. Lee—I propose to strike out the last resolution. The object of the report is to change the present and past practice of the Church, in the matter of receiving young men into the Traveling Connection. Instead of giving them the examination which takes place now when they are received into full connection, the report requires that examination to take place at the time when they are received on trial into the Traveling Connection. The reasons for this change are the following:

First. It restores this examination to its original place, and the purpose for which it was designed. It is the resurrection of an original practice of the Church, and a bringing of the examination back to the period when it was designed to take place.

The second reason for the change is derived from the nature of the examination itself.—Whoever studies the questions that are asked of young men when they are to be received into full connection, will hardly fail to see that they are inappropriate at that period, and that they are particularly appropriate at the commencement of ministerial life.

In the third place, it is important that the change shall be made on account of its influence with respect to the formation of ministerial character. Our junior ministers are sent out to preach without an examination of this kind, and during their two years of trial, their habits are formed—and these may be very bad habits—fatal as it respects their future usefulness in the ministry. It seems to me that a very little reflection might satisfy every one of us, that if this examination takes place when these young men are received on trial into the Traveling Connection, they will receive such impressions of ministerial character, of ministerial duty, and of the obligations of study and of conformity of their entire life to the requirements of the ministerial office, that cannot fail to influence them, and lead them into what may be the good and right way to them.

In the last place, I commend this change from a consideration of the probable effect it will have on the candidates themselves, as well as upon the Quarterly Conferences recommending young men to be received. We all know these bodies are not as particular as they might be, if they did not think they could transfer the responsibility from themselves to the Annual Conferences. And still further, if they find out that the young men they recommend must undergo an examination as to their knowledge of the English language, they will certainly be more particular; and the failure of a young man from any given circuit, would make that circuit, for all time to come, a hundred per cent. worse as to the young men they recommend.

Mr. President, I have thought for years on this subject. It was a favorite proposition with me four years ago, and I intended to bring it forward at the last General Conference, but was hindered by indisposition. I still regard it as one of the best means for the improvement of our young men, and the elevation of the standard of ministerial qualification. But I know Bishop Soule wishes to be heard on this subject.

Bishop Soule took the floor, endorsed the views of Dr. Lee, and went a little into the history of Methodism to show that this course of examination was originally provided for preachers when they are admitted on trial.

F. G. Ferguson said this report would be more appropriately headed, "A bill for the cutting off of supplies," and proceeded to speak of the embarrassments of young preachers as they are beginning to be moved by the Holy Ghost to preach the gospel, and to show that the passage of the bill would be to multiply these "lets and hindrances" to such a degree that many would feel themselves estopped at the very threshold. He objected to requiring the candidate to go to the Annual Conference and appear before the Bishop. The hesitation about being received would increase the embarrassment, which he desired to avoid, and which had induced him uniformly to advise young men to stay at home, until they knew whether they were received. The rule would cut off supplies, and operate against the injunction to pray to the Lord of the harvest to send forth more laborers. Under such a rule one-half of the members of this body would not have been here—though such a thing might have been better for the Church. Did the fathers adopt the present rule without sufficient reason? It had been blessed of God, and he held that the Conference ought to stick closely to that in the observance of which the Methodist Church had been abundantly successful.

Lovick Pierce—It is my settled conviction that, both in regard to receiving members into the Church and men into the ministry, we, as a people, have committed many errors. It is my conviction that we do not impress our young men deeply enough at the outset with what they are about to undertake; and I am, therefore, in favor of adopting this report. It might have soared me off, in 1804, when I was admitted. But however right it might have been once to call and receive men into the Annual Conferences, and send them all unprepared into the work, it is not so now, in my judgment. When we send out men hereafter, let it be done in such a manner as to impart the deepest impression that to be a minister of the gospel is to stand in a most solemn and responsible position.

R. T. Heflin—I think it important that, before these vows are taken, a man should know what he is about.

S. P. Richardson demanded the previous question, which was sustained; and then, the last resolution being stricken out, the report was adopted.

REPORT NO. 1, FROM REVISALS COMMITTEE.

The Chair now directed the reading of the following report, which was considered and adopted in parts:

1. On the prayer of the Quarterly Conference of King and Queen Circuit, Virginia, (marked 1,) the committee recommend the alteration of the Discipline, Part I., chap. ii., sec. vii., Q. 2, Ans. 13, so as to read as follows:

At each Quarterly Conference the preacher in charge shall read the names of those that are exonded therefrom; and shall give a statement of the general condition of his station, circuit or mission.

2. The committee do not recommend the striking out the word, "expressly," on p. 126, line ...

3. The resolution from Prattville, Ala., (marked 4,) is respectfully returned, with the request that it be transferred to the Committee on Itinerancy.

4. The petition from Prattville, Ala., (marked 5,) is respectfully returned, with the request that it be transferred to the Committee on Temperance.

5. The committee recommend that no change be made in the Discipline, on p. 133, 4th line, as prayed for by N. W. Burks and C. K. ..., shall, (marked 6.)

6. The resolution of C. D. Oliver and G. W. Carter, (marked 7,) is respectfully returned, with the request that it be transferred to the Committee on Sunday-schools.

THE CLASSES.

The Chair now directed the reading and consideration of that part of the Report, No. ..., the Committee on Revisals, which was laid on the table this morning upon the motion of C. Deems.

After an ineffectual effort to amend, by Smith, of the Virginia Conference, it was adopted in the following terms:

Instead of chapter iii., section ii., "Of ... Meetings and Love-Feasts, page 97, insert the following:

Of the Classes.

Ques. 1. How shall the classes be constituted?

Ans. Let them be organized by the preacher in charge; and, whenever it is practicable, let him so distribute the membership under the pastoral care that there may be about ... persons in every class, one of whom shall be the leader.

Ques. 2. How shall the class-meeting be conducted?

Ans. Let the leaders address the members individually, inquiring how their souls prosper, giving them an opportunity to speak, and advising, reproving, comforting, and exhorting as occasion may require. Let the exercise begin and end with singing and prayer, and let them not usually occupy more than about an hour.

Ques. 3. How often shall the classes meet?

Ans. Once a week, wherever practicable.

Ques. 4. What are the regulations concerning the leaders?

Ans. 1. Let them be men of sound judgment and truly devoted to God.

2. Let them be appointed by the preacher in charge.

3. Let every one of them be carefully examined by the preacher in charge, at least once a quarter, concerning his method of leading his class.

4. Let them frequently lead each other's classes.

5. Let them meet the ministers and stewards once a week, wherever practicable, to report the names of any who may be sick or need ..., of any who may neglect their duty, or who walk disorderly and will not be reproved.

6. Let improper leaders be removed from office—provided that no leader shall be removed except by the preacher in charge.

FIFTH REPORT OF THE REVISALS COMMITTEE.

The chair now directed the reading of the Fifth Report of the committee on Revisals, and the same was considered and adopted, as follows, item by item, the second item having been laid on the table by the opposition of E. Pitts, D. B. Nicholson, J. B. McFerrin, T. Dorman, and others:

1. In regard to the papers presented by J. Rosser and G. W. Carter, (marked 36,) it will be seen that most of the points submitted have been provided for in other recommendations of this committee, and that the others would involve such changes in our reports already made and probably such labor in carrying them in the practical working of our system, that we respectfully decline recommending them to the Conference.

3. On the paper marked 24, and signed by Messrs. Kelley, Redford, and Langhorne, the committee recommended the following ... cipline, page 256, to the 8th section add the following paragraph:

"13. The editors elected from time to time by the General Conference, shall exclude from the periodicals all anonymous matter reflecting injuriously upon the character of individuals, all editorial and other articles calculated to destroy or weaken the confidence of the people in the doctrines or institutions of our Church."

4. All the points of importance in papers signed by J. Hamilton and A. H. Mitchell, have been provided for in recommendations of preceding reports.

A. L. P. GREEN, Chair.

The Conference then, according to previous order, took a recess till eight o'clock P. M.

Benediction by the Chair.

EVENING SESSION.

Bishop Paine took the chair, and called the Conference to order at 8 o'clock. Religious services by M. J. Blackwell.

The journal of the afternoon was read and authenticated.

CENTRAL UNIVERSITY CHARTER.

S. Watson submitted a preamble and resolution, (signed also by T. O. Summers,) which, under a suspension of the rule, were considered and adopted, as follows:

Whereas, The charter of the Central University of the Methodist Episcopal Church was obtained from the Legislature of the State of Tennessee, has been presented to this Conference for its reception; and whereas, this Conference has no organized existence except during its sessions, which occur but once in four years, which is too seldom for the proper management of said institution, and it is therefore expedient that this Conference receive said charter—

Resolved, That the Tennessee Annual Conference at its next session, take into consideration the propriety of receiving said institution under its care and management, and that any other Annual Conference that may choose to do so, join the Tennessee Conference in this matter, and that measures be taken to have the charter so changed as to conform it to such an arrangement.

GENERAL CONFERENCE JOURNAL—DISCIPLINE.

On motion by T. W. Dorman, seconded by J. J. Hutchinson, it was

Resolved, That the Book Agent and Book Editor be and hereby are instructed to publish, as soon as convenient, the Journal of this General Conference, and an edition of the Discipline, conformed to the alterations made during the present session.

SECRETARY FOR THE SUNDAY SCHOOL SOCIETY.

Bishop Pierce being now called to the chair, ...ected the reading and consideration of the ...orts of the majority and minority of the ...ding committee on Sunday schools—the ...er against the appointment of an Agent, ...recommending ministerial inquiry into the ...ject of Sunday schools; and the latter in ...of the appointment of an Agent, etc.

...minority report was laid on the table; ...the question reourred on the adoption of ...first resolution, reported by the majority of ...committee, which was again read by the ...clary. It is as follows:

...That we do not recommend the appointment ...nday school Agent.

...G. Gillespie proposed to amend, by striking ...e word "not," in the first line.

...W. D. Harris—I move to lay that motion ...e table.

...he motion was agreed to; and the question ...ured on the adoption of the resolution.

...D. Huston—Mr. President, the hour is late; ...y anxiety to have the General Conference ...ething for the Sunday school cause be- ...the session closes is more than a match for ...unwillingness to be voted a bore. And I ...beseech the Conference to pause before ...give another such vote as the one they ...just cast.

...w, sir, we have to publish the Visitor, and ...ook Agent cannot be taxed with its sup- ...without dangerous embarrassment. The ...ey to sustain it is not within his reach. It ...derstood that the Sunday school Advocate ...heavy tax upon the Northern Book Con- ... The expense of publishing such a paper ...ch a price is necessarily great; and the ...ss the circulation, the greater the loss. If ...have a child's paper, we are obliged to com- ...with similar publications. Some of our ..., mistaking their own interests, have ...plained because the Agents have illustrated ...Visitor with old cuts, which cost comparatively little, instead of original pictures, such ...are used by the Sunday school Advocate—pictures made expressly for that work—drawn ...engraved by the very best artists in the ...ntry. We cannot afford to do that. We ...had sufficient evidence that our people, ...all their admitted patriotism, will not pay ...e that would defray such expense. It is ...n to the Book Agents, to Drs. Summers, ...erin, Green, and to myself, that it is quite ...of the power of the Publishing House to ...e such a drain upon its means; and that, ...s some other arrangement be made, the ...tion will bring the Publishing House in debt; ...it will be supplanted by the cheaper and ...re highly embellished papers for children ...blished at the North. It was never designed ...support itself. No similar publication is ...supporting; and we need the agent asked ...to raise the means of making good to the ...ublishers the difference between the proceeds ...d the expenses of the Visitor.

...We need means not only to sustain the Visi- ...but to cheapen all our Sunday school lite- ...ure, and to place it within convenient reach ...those who need it. The Western Virginia ...legates tell us that it cost, if I recollect correctly, $3 to get $3 50 worth of Sunday school ...ks to their country. Now, if we had but ...means of making deposits of books with ..., we could take advantage of times when ...ights are low, and send them all the books ...y would need for a year, at a cost of transportation scarcely exceeding that of the package alluded to. We want a General Agent, ...o shall raise the means of placing deposi- ...prices of our books in every Conference, if ...ed be.

But, sir, I have heard it hinted that this will ...olve a new tax upon the church, which our ...mbers will not bear. Mr. President, the laity ...ve been here, rebuking us for our want of ...ith in them. But the other day, they came ...to this hall, from South Carolina, from Tennessee, from Georgia, from Alabama—grand old ...Alabama, may her beautiful name be propbetic ...her people's rest in heaven—they came even ...your desk, sir; and did you hear what they ...d? They told us to "ask largely." They ...ged permission to endow our Publishing ...use in the sum of half a million. We shrank ...m the splendid offer, proposing, instead, ...00,000; and they, persisting, compromised on ...00,000. These were, sir, as you know, men ...wealth and character, from four of the most ...werful States in the South.

We all regard the Sunday school cause, as ...t to the preaching of the gospel, the greatest ...terprise of the church. Let us have a first- ...e man to take charge of it. Give him time ...collect his materials, to arrange his appeal, ...make his argument together, to think and ...y over his great theme till his head is clear ...d his heart on fire, and then let him go. Let ...m go and set the church on fire. He will not ...ly produce the funds you need, but also as- ...t the pastors in arranging our Sunday school ...erations into one great harmonious connectional scheme. Nay, he himself will be in ...a sense a connectional bond between the ...ildren of various sections of the church. ...e need such a bond; not for the old men— ...ey are bound together—but for the children ...the church: we want Young Israel to grow ...a unit.

Sir, it was with inexpressible pride that I ...t here the other day with two members of this ...dy, one on either side, who sat with me in ...e same class in Sunday school, twenty years ...go. And, sir, if you will pardon the allusion, ...at same Sunday school class furnished the ...urch with, I believe, thirteen ministers of the ...spel, twelve of whom, I will answer for it, ...ere men of mark.

The expense of employing the Agent asked ...r has been deprecated. The Publishing ...ouse will not pay it. One year ago, sir, Dr. ...mmers and myself met you at Memphis for ...e purpose of holding an Anniversary. The ...ole trip cost less than $90, while the pro- ...eeds were $1100. Now, suppose we had taken ...untsville, Decatur, Tuscumbia, and the other ...owns in our way, as the contemplated Agent ...ould have done, would we not have brought ...ome $3000? The General Agent will support ...himself. There is not upon this floor a man of ...financial discernment who would not take the ...gency at a salary of three per cent. upon his ...collections.

Give us this officer, we beseech you: let him ...o forth among our people, awakening them ...pon this subject, setting the church to work, ...collecting funds from the rich wherewith to ...supply the wants of the destitute, procuring ...the establishment of Sunday schools in the ...neglected places—among the mountains and ...swamps—and by and by, in God's good time, ...the light of life will shine with focal power ...upon the darkest corner of our land.

D. S. Doggett—I should like for the last testimony I offer in this General Conference to be in favor of the Sunday school cause, and I pass immediately to the resolution before us.

That was a noble speech of brother Huston. The Sabbath school cause is the cause of the church itself; and I venture to say that fifty years hence, if there be an agent demanded for any thing, it will be for the Sunday school cause. It is the cause of the rising millions of America; and how much of their future now hangs upon our determination! We want here an established nucleus of influence—a well-directed lever of power. We are certainly standing in the wrong direction just now, induced because the closing hour of the session is at hand. But we ought not to close without sending out this Agent, to wield an influence that shall bind us together upon this subject.

But, sir, I will not occupy the time for action. I beg the brethren to give us a Sabbath school influence that shall insure the circulation of our Sabbath school papers, books, and tracts all over this country for the four years to come.

G. W. D. Harris—It is but seldom that I presume to tax the attention of a body so large and grave as that now surrounding me, and upon no ordinary occasion would I do it. But, as I took it upon myself to move to place the motion last before us on the table, I feel called upon to say a few things.

Brethren become eloquent and impressive in their remarks upon the subject of Sunday schools. But surely upon that question there is no controversy. There is no difference of opinion amongst those ministers as to the importance of Sunday schools, and their bearing upon the country. The question narrows itself down to this single point—the best means of sustaining Sunday schools, and of making them prosperous and a blessing to the country. The speakers last up see no practical way of doing this but by the appointment of an official, whom they are pleased to call a General Agent. Well, sir, if you please, it is my opinion this agency would be entirely too general to be useful. Look at the vastness of the field over which he has to operate. Traveling through twenty Conferences, alike demanding his attentions, he would not leave a trace behind him. His visits would be too few and far between to achieve much.

Mr. President, I think the Sunday school cause is one that occupies the church—it enters into our economy. There is not a Conference held in all our borders, but the question comes up with all gravity. What has been done for the furtherance of this great work? And now we want to be permitted to increase our means of operation, so that, instead of sending out one, we may send out two thousand laborers into this field. But, sir, if you send out this single Sunday school Agent, you will discourage and blight, to a very great extent, the influence of these two thousand preachers. There is something in human nature that will excuse them from the performance of an act confided to other hands. But if no agent be appointed, the very vastness of the enterprise will bring them to the rescue.

The brother (Dr. Doggett) says we have been hurried into the consideration of this report.—But was not the venerable Dr. Pierce on the Committee reporting? Had they not time to deliberate? Have they not glanced over the whole matter? Is their perception defective? I think, myself, the report is well matured—a sensible, judicious bill—and that it will be fully sustained by the final action of this body.

I think, sir, we could advance the cause but little by this appointment of a single Agent. Rather let us go forward as we are wont to do, and do the whole of our work as Methodist preachers.

Lovick Pierce—In as far as the reference to myself is concerned, I take the opportunity to say, that when this subject was discussed before the Committee on Sunday-schools, but a small majority was in favor of this report. We came in with a majority report, and, so far as I was concerned, I was not strongly in favor of it. But since that report has been laid on your table, sir, I have heard enough to satisfy me, that our failure or refusal now to send out a Sunday-school Agent would be one of the most unfortunate of the acts of this body.

The argument against this agency is worth nothing. It is utterly futile. The consideration that this General Agent will be too general, will but invigorate and strengthen the hands of those 2000 subordinate agents; and whilst they will be gleaning here and there, from time to time, this General Agent will be met by a generously inclined people, who will pour their thousands upon thousands into your treasury, to support and strengthen your system. I know how men are apt to wait; but where is the circuit preacher in this land who will rest upon his oars for a General Agent to come along, because his duties cannot be discharged by the preacher on the circuit?

Sir, I have attended, successively, eleven General Conferences—and I never expect to be in another—and in view of my experience and observation, I wish what I say now to be deeply engraven in the mind of our immense membership, that, unless you make yourselves a great people through your Sabbath-schools, you have already reached the climax of your strength and your glory in all the older States. It is a very remarkable fact that three-fourths of the people coming into the Church, South, are from the Sunday-school children; and unless we can have books and tracts and papers and agencies, and show forth to the world that we look upon the Sunday-school, not as an incident, but as an immortal attribute of the Church, we shall not deserve to remain a great people.

I have arisen, sir, to move to lay the majority report on your table, to make way for the adoption of the report of the minority. But the subject is with you, brethren. If there is any cause worthy of your attention, certainly the Sabbath-school cause is such a cause; and if I were a young man again, and of sufficient qualifications to enter upon the work of this agency, I would rather take it—as a means affording a proper opportunity to walk into the public mind for the greatest good to men—I would rather have it than any other office you could give me. I wish it distinctly understood that I am friendly to the appointment of this General Agent.

The debate was continued on the same side by A. L. P. Green, C. C. Gillespie, and J. B. McFerrin; whereupon—

E. H. Myers proposed the following by way of substitute for the first resolution:

Resolved, That it is deemed essential to the advancement of the Sabbath-school cause, that there should be a Corresponding Secretary for the Sunday-school Society, to travel through the Conferences to encourage the formation of Sunday-schools, and to take up collections for the cheapening and distribution of Sunday-school literature.

The substitute was agreed to.

The second resolution reported by the majority of the committee was then read by the Secretary, to the following effect:

Resolved, That we do recommend the adoption of some scheme of inquiry into the attention paid to the Sunday-school cause by each and every pastor in all the Annual Conferences, as an indispensable condition of ministerial faithfulness.

On motion by E. H. Myers, this last resolution was laid on the table; and then the report of the majority of the Committee on Sunday-schools, as thus amended, was adopted.

The Conference proceeded to the election of the Corresponding Secretary of the Sunday-school Society. On the first ballot Charles Taylor received 44 votes, L. M. Lee 26, S. D. Baldwin 18, E. C. Slater 17, E. M. Marvin 2, J. Hamilton 1; total 108—no election. The second balloting gave 108 votes; of which C. Taylor received 51, L. M. Lee 34, P. P. Neely 12, S. D. Baldwin 11—no election. The third balloting gave 109 votes; of which C. Taylor received 55, L. M. Lee 42, P. P. Neely 9, S. D. Baldwin 3. The chair accordingly pronounced C. Taylor duly elected Corresponding Secretary of the Sunday-school Society.

W. W. Bennett—The report of the minority of the committee on Sunday-schools provided for the support of this Secretary from the collections he might make. I suppose if no action is taken, he will come upon the Book Concern for his support.

The Chair—He will come upon the Society.

The following resolutions were then offered, read, and adpoted:

Resolved, That the Managers of the Sunday-school Society be instructed to make provision for the support of the Corresponding Secretary out of the collections for the Society.

E. H. Myers.
T. O. Summers.

CONCLUDED IN OUR NEXT.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, JULY 3, 1858.

Conference Proceedings.—These are nearly finished in the present issue. They have been rather lengthy, but our readers have doubtless found them of interest. In future we shall give a more varied spread, and matters of more general interest. Our new Editor, brother Gillespie, is not yet at his post, but we hope he may be here in a few days.

DEATH OF REV. THOS. STRINGFIELD.

The Nashville Advocate brings the following mournful news. To us it is as unexpected as it is sad. But the righteous hath hope in his death. The deceased lived for a dying hour, and his reward is sure. God help the many bereaved ones who are left to mourn.

Rev. T. K. Munsey, in a letter received a few days since, communicates the sad intelligence that Rev. Thomas Stringfield, of the Holston Conference, died at his residence, at Strawberry Plains, on the 12th inst. Brother Stringfield was at the late General Conference in this city, looking remarkably fresh, and apparently enjoying good health. He remained till the Conference adjourned; and though not a member of that body took much interest in its proceedings. He died of pneumonia, and was buried on Monday, the 14th; a vast crowd of sympathizing friends mingling their tears and sorrows with the bereft family.

Mr. Stringfield had long served the church, and was extensively and favorably known in the Southwest. He was a man of talents, and long occupied a prominent position in the church. He was for four years editor of this paper, then styled the South-western Christian Advocate. He wielded a strong pen, and was a man of sound heart.

A more extensive sketch will be written of our beloved brother, which will be prepared by some one who knew him long and intimately. As our predecessor, we here take pleasure in bearing testimony to the character and fidelity of one who now rests from his labors, and whose works follow him. We tender to his family our heartfelt sympathies.

REV. L. M. LEE, D. D.

The able editor of the Richmond Christian Advocate, upon his return from the General Conference, makes the following brief but handsome allusion to the change in his relation to the paper he has so long conducted with ability:

"The readers of the Advocate are aware of the change in its Editorship; and we hope they will find as much satisfaction in the new Editor, as we do in transferring its management to other hands, and retiring from its cares and burdens to the less public and more quiet pursuits of the pastoral office. The change in the Editorship, however, will not take place immediately. So long a residence as we have had in Richmond has created interests and relations that cannot be broken up suddenly, and will require some months to close safely and satisfactorily. Under these circumstances, the Editor elect very generously agreed to postpone his entrance upon his new official duties until such time as we can complete our arrangements to leave the city, and transfer the pen and scissors to his industrious hands. He can also, in the meantime, the more satisfactorily settle the affairs of his district. The arrangement thus agreed to has a conditional limit; but may, with consent of parties, and for mutual advantage, be extended to the close of the Conference year. We are his debtor for the courtesy and kindness of this arrangement. For the present, then, we remain at our old post; and for a few months, at least, will have the pleasure of holding converse with the readers of the Advocate, for whom, through so many years, we have been the literary and moral caterer.

"It will not be out of place to say, and it will serve to satisfy inquiring friends, that we voluntarily declined a re-nomination, in a meeting of our co-delegates, to the Editorship of this paper. When the time comes, we shall take our position in the itinerant ranks with a profound pleasure."

Dr. Lee has won for himself the reputation of a strong writer and an able journalist. May he, in returning to the active pastoral work, find an effectual door open for great usefulness in the Church of God!

Plan for the Support of the Bishops.

ADOPTED MAY 28TH.

1st. The allowance of the Bishops shall be estimated by the Committee on Episcopacy, and they shall divide the amount between the Annual Conferences and the Missionary Society, as herein provided.

2d. The amount necessary for the support of the Bishops shall be divided between the Annual Conferences and the Missionary Society as follows: The Annual Conferences shall pay seventy per cent. of the whole amount, and the Missionary Society shall pay thirty per cent. of the whole amount.

3d. Let seventy per cent. of the whole amount be divided among the Annual Conferences, according to their ability to pay; provided, that no account shall be taken of the Pacific and the Mission Conferences.

4th. The Book Agent shall be authorized to draw on the Chairman of the Board of Stewards of the Annual Conferences for its annual apportionment, which shall be paid during the session of the Annual Conference.

5th. The Annual Conferences shall be allowed to adopt their own plan for raising said fund; but should no special plan be adopted for the raising of said fund, in that case the chairman of the Board of Stewards of the Annual Conference shall levy a per cent. on the Conference funds sufficient to pay the draft of the Book Agent.

6th. The Bishops shall divide 70 per cent. of their annual allowance into four equal instalments, and shall draw for the amount on the Book Agent quarterly.

7th. The Bishops shall divide 30 per cent. of their annual allowance into two equal instalments, and draw for the same semi-annually, on the Treasurer of the Missionary Society.

8th. The Book Agent shall pay the traveling expenses of the Bishops out of the proceeds of the Publishing House, and the Bishops shall be at liberty, where they deem it necessary, to draw for any amount not exceeding one hundred dollars in advance. They shall keep an account current of their traveling expenses, and make an exhibit of the same once a year to the Book Agent.

Health of the City.—The Advocate, as has been its custom in other seasons, will give faithful and reliable reports. Up to this date there have been five cases of yellow fever in the Charity Hospital. Three of these were fatal. There has been one death in Dr. Stone's Hospital from the same disease. There are no new cases in the Hospitals, and we hear of none in private practice. The fact that the fever does not spread favors the hope that we shall have no epidemic. Our readers can rely upon early and correct information. For the last four days we have had no rain. The weather is pleasant, and wholesome.

NEW ORLEANS DEPOSITORY.

We take pleasure in announcing to the public that the establishment of the Methodist Book Depository in New Orleans begins to assume the appearance of a tangible reality.—The building is secured: the Trustees have purchased, and the Depository is now permanently located at, 112 Camp street.

To enable the Trustees to meet the terms of their contract and make payments on the house as they fall due, it is necessary that our friends who have subscribed to the Depository fund make as speedy payments as possible.

Let us have your earliest remittances through your merchants here, or remit to me direct.

W. H. Foster, Treas.

New Orleans, June 16.

Marriages.

Married, on the 15th inst., by the Rev. J. C. Keener, Mr. Henry F. Wade, Jr., to Miss Margaret Ann S. Murray, all of this city.

On the 27th May, by the Rev. Wm. Memfu, Dr. C. L. R. Boyd to Miss Sallie Mason, all of Cotton Valley, Macon county, Alabama.

In Greenville, Washington county, Miss., on the 21st June, 1858, Mr. Edward O. Lampkin and Miss Francis A. Gaigsow, by Rev. Wm. B. Hines.

Special Notices.

THIRD ROUND QUARTERLY MEETINGS,
Lake Providence District

Winshoro' circuit, at Bœuf Prairie, July.....17—18
Sicily Island Mission.
Richmond circuit and Madison Mission, at Willow Bayou, July.....24—25
New Carthage Mission.
Trinity circuit, at Trinity,.....July 31—Aug. 1
Concordia Mission.
St. Joseph circuit and Mission, at Jordan, Aug.....7—8
Waterproof circuit, at Tonsas, August.....14—15
Tensas Mission.
Providence circuit, at Swan Lake, August.....21—22
Carroll Mission.
Carroll circuit, August.....28—29
Ion circuit, September.....11—12
A meeting at Bayou Villa, July.....10—11

LEWIS A. REED, P. E.

Waterproof, June 24th, 1858.

EAST ALABAMA MALE COLLEGE.

The Annual Meeting of the Board of Trustees of this Institution will be held in Auburn on Wednesday, 14th of July next.

C. RAIFORD, Sec'y.

There will be a CAMP MEETING at Pleasant Hill, Jones' Valley Circuit, Alabama Conference, commencing Friday night preceding the first Sabbath in September.

Brethren in the ministry, both local and itinerant, are earnestly invited to attend.

F. WALKER, P. F.

Providence permitting, there be a CAMP MEETING held on the Elysian Fields Circuit, East Texas Conference, at their camp ground, near the town of Elysian Fields, commencing on Thursday, the 19th August.

Preachers and people in the surrounding country are respectfully invited to attend.

W. H. WILSON.
J. H. ADDISON.

NOTICE—There will be a Camp Meeting, commencing the third day of September, 1858, on Natchitoches circuit, Louisiana Conference, near Kisatchie P. O., in Owing's settlement. Preachers and people generally are invited to attend.

R. PARVIN.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

Keener & McTyeire, Agts.

BOOKS FOR SALE AT THE DEPOSITORY,
112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Cheeks to Antinomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books:—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

☞ All at Nashville prices.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

Stevenson & Owen, Ag'ts.

NEW ADVERTISEMENTS.

TEACHER.

A LADY, qualified to teach the Common and Higher English, French, Painting, Ornamental Branches, etc., desires a SITUATION in a Seminary, Private School or Family. The lady is a graduate, has had experience, and can furnish the best of testimonials in all respects. For further information address A. T. HOWARD, Dartmouth College, Hanover, N. H. je3—10t

Two Ladies,

LONG accustomed to teaching, desire engagements—one instructs in English, French, Music and the Ornamental branches—the other in English Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

NEW SEWING MACHINES.

H. L. NIMMO,

No. 7,.....Camp Street, near Canal.....No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and other findings for sale. Sewing Machines repaired. je26

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COMMERCIAL.

The Picayune of Thursday morning says:

COTTON. There has been a moderate inquiry to-day with sales of only some 1,800 bales at about the range of our quotations. Yesterday's business embraced about 2,000 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	6 @ 6¾	Middling	11¾ @ 11¾
Ordinary	7¾ @ 8¼	Good Middling	12¼ @ 12¾
Good Ordinary	9¼ @ 10	Middling Fair	13 @ —
Low Middling	10¼ @ 11	Fair	— @ —

SUGAR—About 150 hhds. sold to-day, including one lot of 100 hhds. from second hands, at steady prices. Fair to fully fair 6¼ @ 7⅛ ℔ lb.

MOLASSES—Very little offering on the levee, and no transactions reported.

FLOUR—The market heavy and drooping, with sales of barley 1,500 bbls., comprising 450 bbls St. Louis superfine at $4 15; 500 at $4 20; 140 sour at $3 80; 100 common at $3 75, and 218 extra on private terms. The sale of 500 bbls St. Louis superfine reported yesterday at —, was at $4 25 ℔ bbl.

WHEAT—About 1,000 sacks red sold in four lots at 85c.; 58 white at 95c., and 238 at $1 ℔ bush.

CORN—Sales of 312 sacks inferior at 85c.; 205 mixed 90c., 372 white at 95c. @ $1, and 200 at $1 ℔ bush.

OATS—400 sacks St. Louis sold at 55c., and 100 at 56c. ℔ bushel.

PORK—We notice some inquiry, but hear of only retail sales at $16 25 @ $16 50 ℔ bbl. for mess.

BACON—The sales include 22 casks ribbed sides at 7½c. ℔ lb.

LARD—We hear of nothing doing.

MONETARY AND FINANCIAL.

Nothing of material moment has transpired this morning. Business generally is getting to be very dull, but in some departments there is more activity than usual at this period of the season. We are now entering upon the most inactive time of the year, but as the crops are pretty well advanced, business will be resumed so much earlier, especially if the health of the city should continue as good as it now is.

The money market is easier and abundantly supplied. Prime paper, however, is scarce, and is picked up eagerly at 7 @ 8 for four to six months, and 9 @ 10 per cent for eight or twelve months date. In banks the offerings are small.

As before noticed, there is a good demand for stocks, but holders decline selling unless at rates which will fully compensate for the approaching dividends. The Canal Bank has declared its semi-annual of five ℔ cent, and the Southern Bank four ℔ cent. last evening.

There was a tolerably good demand for Exchange to-day. Sales of good sterling were made at 108¾ @ 108¾. Bill of lading drafts will bring 107½@107¾. There were no francs offering. Yesterday's business was done chiefly at 5f. 21½. Sixty day bills on New York are in good request at 1½ @ 1⅝ ℔ cent. discount. Sight ¼. Banks and bankers ½ @ ¾.

We have the gratifying intelligence that at last the waters are beginning to recede in the cotton region, but it will take some time yet before the submerged lands are free. Estimates made by reliable parties put the damage done by the overflow at 200,000 to 250,000 bales. Of the correctness of these opinions we entertain as little doubt as that the various other estimates floating about to the effect that the injury only amounts to 50,000 bales, or exceeds 400,000 are mere bosh.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	150 50
Canal Bank	122@—
Citizens' Bank	174@—
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank, 100	98@—
Bank of New Orleans, 100	98@ 99
Southern Bank, 100	100
Crescent City Bank	97@ 98
Bank of America	95@—
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	126@127
Carrollton Railroad, 75	nominal
Pontchartrain Railroad, 100	68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad, 25	6¼@ 7
Jackson Railroad, 25 paid	5¼@ 6
City Consolidated Bonds	85@ 95
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ℔ cent Bonds	72@ 75

SPECIE.

American Gold	par @—	℔ cent premium
California Gold	$17 00 @ 17 60	℔ oz
American Silver, old issue	1 @ 1¼	℔ cent prem
American Silver, new issue	1¼ @ 2¼	℔ cent discount
Mexican Dollars	3 @ 3¼	℔ cent prem
Five Franc pieces	95 @—	cents
Twenty Franc pieces	$3 80 @ 3 85	
Sovereigns	$4 80 @ 4 85	
Ten Thaler pieces	$7 70 @ 7 80	
Spanish Doubloons	$16 25 @ 16 50	
Patriot Doubloons	$15 30 @ 15 60	
United States Treasury Notes	¼ @ 1	℔ cent discount

UNCURRENT BANK NOTES.

Missouri	1 @2	℔ cent discount
Indiana State Bank	1 @2	℔ cent discount
Ohio	1 @2	℔ cent discount
Other Banks, Ohio and Indiana	2½@5	℔ cent discount
Kentucky	½@1	℔ cent discount
Illinois	3 @5	℔ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.	par	
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3 @5	℔ cent discount
Georgia and South Carolina	1 @2	℔ cent discount
North Carolina	2 @3	℔ cent discount
Virginia	1½@2½	℔ cent discount
Alabama State	2 @3	℔ cent discount
Texas	½@1	℔ cent discount
Tennessee	1½@2½	℔ cent discount
Mobile	par@¼	℔ cent discount
Tennessee Free Banks	5 @10	℔ cent discount
Central Bank, Montgomery	1 @2	℔ cent discount
Commercial Bank, Selma	5 @7	℔ cent discount
Northern Bank, Huntsville	8 @10	℔ cent discount
Northern Bank Mississippi	40@50	℔ cent discount
Commercial Bank of Manchester, Mi		par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	℔ acre—$1 00
Land Warrants, 80 acres	℔ acre—80c
Land Warrants, 120 acres	℔ acre—75c
Land Warrants, 160 acres	℔ acre—85c

Marion Female Seminary, Marion, Ala.

THE ANNUAL EXAMINATION of the Pupils of this Institution will commence on Monday, the 12th of July.

The young ladies of the Junior Class will read Essays on Monday night.

The Annual Concert will be given on Tuesday night.

The exercises of the Graduating Class will take place on Wednesday.

The Commencement Oration will be delivered on the same day by the Hon. Joseph W. Taylor, of Pickens, Ala.

JAMES K. ARMSTRONG, Principal.

Marion, Ala., June 12, 1858. 3t

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from fresh roots, the only kind, worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a PANACEA or CATHOLICON than any and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Colodet, Baron, Barthley, Munson, Ricord, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs; Skin; Eruptions; Piles, Ulcers, old and obstinate Sores. (McGown's Ointment should also be used, applied locally.) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Dyspepsia; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Fordyce says of Sarsaparilla, when exhibited in constitutions enfeebled and enfeebled by long attacks of the venereal, or by the abuse of mercury, it is the great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

Female Complaints.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Tumors, Enlargement of the Uterus, Scrofula; Chorea, etc.; Impurities of the Blood or System; and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

McGOWN'S ESSENCE TAR—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux etc.

McGOWN'S DOGWOOD AND IRON—A permanent cure for Chills, Ague Cake, Night Sweats, Debility, Dyspepsia, etc.

McGOWN'S GOLDEN PECTORAL—For the relief of Coughs, Colds, Consumption, etc.

McGOWN'S STOMACH BITTERS—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGOWN'S OINTMENT—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist. No. 340 Main st.

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Sarsaparillas—Dr. John Bull's, Dr. Townsend's, Dr. Townsend's Compound Extract of Sarsaparilla, Dr. Bristol's, Dr. Guysott's.

Plasters—Wells' Strengthening, Wistar's, Jayne's, Brown, Hadden's, Knapp's Indian, Alcock's Porous, Holloway's Arnica.

Liniments—Mexican Mustang, Farrell's Arnica and Hope, Hunter's, Hays', Jayne's Expectorant, Dr. Kellogg's Gardner's, Dr. Sherman's, Dr. Rose's, Dr. Clayton's, McLeash's Volcanic Oil, Stagg's Arnica.

Agne Remedies, &c.—Cocoaine, Indian Arrow, Smith's Zoistic Syrup, Wynkoop's Lemon Syrup.

Hair Preparations—Lovell's Wahnoma or Hair Restorative, Sophocrene, Lyon's Kathairon, Taylor's Hyperion Fluid, Wahnoma, Jayne's Hair Tonic, Phalon's, Dr. Sherman's, Oriental Hair Tonic, Hazel's Eye Lotion, Ostrich Feather Dye, Burnell's Cocoaine, Rachel's Depilatory, Dr. Felton's.

Pannaceas—Swaim's, Hook's, Collier's Indian Vegetable, Great Western.

Ointments and Salves—Dalley's Magical Pain Extractor, Lee's All-Healing, Professor Holloway's, Dr. Sherman's, Taylor's Pile, Grafe's, Harrison's Pile, Brandreth's, Dr. Rose's, London's All Healing, Dr. Chase's, Dr. Clay's.

Oils—Anthon's Cod Liver, McKean's Acoustic, Seneca, Dr. Jayne's.

Bitters—Moffat's Phœnix, Hoofe's Aromatic, Hoofland's German, Hostetter's, Sherry's Wine, Dyspepsia, Wheeler's, Wine of Wild Cherry, Compound Syrup of Wild Cherry, Dr. Swaim's, Dr. Clayton's, Dr. Comstock's, Lily White, Farrell's Kalliston.

Soaps and Cosmetics—Fox Brown Windsor, Rose Almond, Cosmetic Almond, Toilet and Family Soaps, Compounds of all descriptions.

Pills—Wright's Indian Vegetable, Morrison's, Moffat's, Jayne's, Lee's New London, Parr's, Hoyle Grant, Brandreth's, Borge's, Jayne's Sanative and Agne, Dr. Rose's, Dr. Sherman's, Spencer's Vegetable, Peters' Cholera, Dr. Covell's Hamamatic, Wheeler's Dyspepsia, Scarlet Fever, Lyon's Patent, Hall's Health and Cure, Cochran's Sugar Coated, Dr. Robert's Anti-Bilious, Hooper's, Dr. Swaim's, Dr. Hall's, Dr. Scott's Vegetable, Dr. Sherman's, Dr. Rose's, Dr. Clayton's

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

THE OLD MAN.

[illegible] leaned on his [illegible] staff,
[illegible] now,
[illegible] on a Sunday morn,
[illegible] he loved to go,
[illegible], and he scarcely knew
[illegible] as he passed him by;
[illegible] and frail was his memory now,
[illegible] he clouded eye.

[illegible] chair at church,
[illegible] preacher's stand,
[illegible] as if in a pleasant dream,
[illegible] words of a better land.

[illegible] fell on his silver locks,
[illegible] white hair turned to gold—
[illegible] a sunlight shone from heaven
[illegible] heart of that pilgrim old.

* * * * *

[illegible] leaves have fallen now,
[illegible] old man sleeps below—
[illegible] see him pass again,
[illegible] step and slow.

Home Journal.

OBITUARIES.

[illegible] Franklin, La., on the 13th ult., ROBERT, son [illegible] Anderson, aged 14 years and 9 months.

[illegible] notice was just in the springtime of [illegible], with all that was lovely and enchant- [illegible] before him like a beautiful mirror, and [illegible], no doubt, to his mind that the time was [illegible] when his school-boy dreams and ambitions [illegible] would be consummated—when the fond hopes [illegible] had been centered on him by affectionate parents [illegible] sisters and brothers, were about to be realized. [illegible] that was calculated to make life happy and [illegible] strewed his pathway; kind and loving friends [illegible] expanding beauties of his mind and dwelt with [illegible] admiration upon those amiable qualities which [illegible] his life. Possessing a warm and generous [illegible] and magnanimous spirit, a kind and forgiv- [illegible], it was not strange that he enlisted all in his [illegible] esteem. But their fond hopes and joyful antici- [illegible] of the future were all blighted by the cold and [illegible] blighting hand of death, who, without scarcely a mo- [illegible]'s warning, has removed from our side our beloved friend, who had become endeared to us by many pleasant [illegible]. His loss has not only left a void in the family circle which can scarcely ever be filled, but the Sabbath-school will long regret the occurrence of the unfor- [illegible] accident which has deprived her of so valuable a member. His place in the class, which for many years was graced by his presence—ever punctual and faithful to [illegible] now vacant.

[illegible] is no more; but let us indulge the fond and cheering hope that from the almost blameless life that he lived, and having been blessed with kind and religious parents, their impressions, with those received at the Sab- [illegible]-school, made an early and lasting impression upon his mind; and when the cold shades of death settled upon his pillow, and the world, with all its endeared associations, was receding forever from his view, and the "dark valley of the shadow of death" opened before him, that he re- [illegible] his trust in the Savior, who had led him safely and gently throughout the journey of life, and now, at its close, through the all-atoning merits of that Savior, found joy and peace in believing, and was chosen as another bright, immortal spirit, to join that happy band above, who have made their way from the sorrows, trials and temptations of earth, to that "inheritance which is incor- [illegible], undefiled, and that fadeth not away." And there may we not fancy he mingles his voice with cherubim and seraphim in singing the song of "Moses and the Lamb," in streams of heavenly melody around the throne of God, which shall swell into mighty hosannas through a never ending eternity. May He "who tempereth the wind to the shorn lamb," remember in great mercy the family of the deceased in their deep affliction.

"He [illegible] his pure spirit has winged its swift way,
[illegible] mansions of bliss, to the home of his God;
Unfettered and free, it has left this dull earth,
For a brighter, a better, a fitter abode.

L. T. B.

Franklin, Attakapas, La., June 7th, 1858.

Departed this life on Sunday the 6th inst., in the city of Mobile, Mrs LAVINIA S. CARVER, consort of Mr Thomas J. Carver, in the 33d year of her age.

She was a most exemplary wife, deeply devoted to her husband and family, and made it her constant endeavor to make home the center of all earthly happiness. She had been a great sufferer for many years, but bore her bodily infirmities with surprising fortitude, and even with cheerfulness. So much so that her nearest relatives could not realize her dangerous condition until she had almost fallen into the very arms of death. During the closing hours of her life she expressed her perfect confidence in the Savior, and calmly bid farewell to her weeping kindred who had assembled around her dying couch, to soothe and comfort her in her final struggle with the great enemy.

It would be too feeble an expression to say that the loss of her husband is irreparable. The depth of his bereavement cannot be comprehended even by him; but in humble submission to the behests of Him who is "too wise to err and too good to do wrong" he is willing to acquiesce in that voice which says "be still, know that I am God;" and to pray that this afflictive dispensation may sink deep into the chambers of his own soul, and work out these gracious results, so mercifully designed by the disciplinary hand of his Father in Heaven.

Rest on then, dear one! Sleep quietly in the arms of your common mother until at the voice of Jesus, thou shalt rise in immortal vigor—to participate forever, in all the untold blessedness of the Saints' everlasting rest in heaven.

Our dear left an only daughter for whom providence has graciously provided.

Died—April 26th, Mrs. C. LOVE, of Marion county, Ala., a native of N. Carolina, aged 53 years. A short time after her marriage, she became convicted of sin, sought pardon and was happily converted to God, after which she joined the M. E. Church, of which she lived a consistent member until death. In 1841 her husband died, and she was left in charge of nine children, the most of whom were small. During the year 1845 she removed with her children to Marion county, where her probationary scene was closed.

It may be said of this sister that where she was known, she was loved. She seemed to be apprised that her probation was nearly closed several weeks before her death. She stated to her children several times that the long prayed for time had come; that they had all grown up and were professors of religion, and she trusted that they were in their way to Heaven; and that she was now ready to leave the world. The class-leader of the Church near where she resided stated a few days before her death she was present in class and conversed more freely about her future condition than usual. She stated there that her work was nearly finished, and she felt that she was ready, whenever the good Lord saw fit in his providence to call her away from earth.

The life of this sister has been such that we have no doubt, that in the morning of the resurrection she will compose one of the number that have washed their robes and made them white in the blood of the Lamb, and will shout redeeming grace and dying love throughout endless [illegible].

BENJAMIN B. NORTON.

Died—May 15, 1858, on Deer Creek, Washington county, Miss., MARY MEDORA, infant daughter of John and Sarah Carraway aged four months and two days.

"Life is a span a fleeting hour,
How soon the vapor flies!
Man is a tender transient flower,
That o'er is blooming dies."

God is too wise to err, and too good to be unkind.—May the mercies and goodness which removed little Medora to a better world, lead the bereaved parents to seek her [illegible].

W. B. H.

J. O. WILSON, was a native of Georgia, and died in Sumter county, Ala., May 4, 1858, aged about 48 years. In all the relations of husband, father and neighbor, his life was truly exemplary. He had been a member of the Methodist Church some twenty years, and had been all the time an orderly and devoted follower of Christ. He was very quiet and unobtrusive in his manners, but altogether a tried and reliable man. His last illness was characterised for remarkable submissiveness and resignation to the divine will. The writer visited him and conversed with him freely upon the subject of death. He seemed to possess a most satisfactory consciousness of his acceptance with God and of his readiness to die. His last moments were both peaceful and triumphant. He leaves a wife and children to mourn his death, but they "sorrow not as others which have no hope."

J. W. SIMMES.

CHILDREN'S COLUMN.

LITTLE PILGRIMS.

Close beside the wicket-gate,
Lo! two little children stand,
Each with grave and earnest brow,
And a pilgrim-staff in hand;
Stand to read that promise free,
"Knock, and it shall opened be."

Well they know beyond the gate
That a toilsome journey lies,
Many dangers must be met,
Ere they hope to reach the prize;
But they pray God's grace to win,
And they knock and enter in.

Children, you are pilgrims too,
Traveling onward day by day;
Some towards the wicket-gate,
Others on a broader way.
All forgetful of the prize
Promised to you in the skies.

O! while yet your pilgrimage
Is but just begun below,
Pray that God will guide your feet
In the way that they should go;
So that when life's journey's done,
Gladly shall your prize be won!

Young Reaper.

HOLD UP YOUR HEAD.

Hold up your head, O, man of grief,
Nor longer to the tempest bend,
Or soon or late must come relief—
The coldest, darkest night will end;
Hope in the true heart never dies!
Trust on—the day star yet shall rise!

Conscious of purity and worth,
You may with calm assurance wait
The tardy recompense of earth,
And, e'en should justice come too late
To soothe the spirit's homeward flight,
Still Heaven, at last, the wrong will right.

"ALWAYS SINGING."

While talking with a neighbor, I heard a sweet plaintive voice singing that beautiful hymn:

"Jesus, lover of my soul!"

The child was up stairs; I knew it was a child's voice, from its silvery softness. I listened awhile, and then said:

"That child has a sweet voice."

"Yes, she has," returned my friend. "She is always singing."

Always singing!

Sweet happy child! Bird of angel wing!—Who would not envy them that gushing flood of happiness within thy soul! A soul strong to will and to do; a soul lighted with the smile of Jesus, and anchored on the surest hope; a soul that with more than child's strength shall part the dark waves as it goes down the surging tide of death.

Always singing!

I pass that way again. Summer was here in her fullness, strewing the earth with flowers, and the sky with stars. The same sweet voice was trilling on the air:

"Oh, had I wings like a dove, I would fly!"

This time the little singer was in the yard. I gazed upon the spiritual softness of her features—the sweet eyes like "brown birds flying to the light," the fine expressive lips, the dark silken curls; I felt that she would soon have her wish answered, and "find a refuge in heaven!"

Always singing!

Autumn came; the wild swan was turning toward the south; the leaves were dropping from the trees, and spears of frost glittered among the grass.

A strip of crape fluttered from the shutter of the house where my little singer lived. Her voice was clothed in death, and trembling hands had bound those truant tresses around her white brow.

By the great white throne, by the river of eternal gladness, she was striking her golden harp, and singing in the gushing fullness of imperishable glory!

COPYING A BLOT.

"Mother, who, of all the big boys, should you like for me to pattern after?" asked a little boy who was looking round for a good example.

"Who should you think?" asked his mother; "you know the big boys better than I do."

The little boy thought. Then he said, "There's Dan Parker, he smokes; there's Bill Parker, he swears; Tom Jones, he's got a horrid temper; Sam Jay, he agrees if; Jim Wood, he hates study; Joe Blake, he's cross; Charlie Doe, he goes fishing on Sunday; Gus Tyng, he tells whappers. Mother, there isn't one, that if I copy, I shouldn't copy a blot from."

O, how the ugly blots in our character stand out. "Well," said his mother "there is one perfect pattern." "Who?" asked the boy, eagerly; "I should love to know him." "The Son of God," answered she, "who did no sin, neither was guile found in his mouth; and who left us an example that we should follow his steps." O, children, God knew you would need a perfect pattern to copy from. You could not copy God, because he is a Spirit; therefore he sent his Son to become a child in this world, to show you the pattern of a heavenly boy; and he wishes you to begin when a child to grow into his likeness. In his character there is no blot to copy. He is pure.—*Evangelist.*

I WISH I WERE RICH.

"I wish I were rich—I would buy everything," cried Charlie.

"The sun, moon, and stars?" inquired William.

"No; everything that can be had for money."

"That's not happiness," said William.

"Get your hat, Charlie, and come with me to Mr. Morrison's," said his father.

"O I please not, papa, he is such a disagreeable, miserable old man, with his cross looks and gouty foot, bobbling about and grounting."

"I think you would like to live with him!" said his father.

"I, papa? I would rather live down in a coal-pit!"

"With him you would have all that can be bought with money."

"I recant; I see it won't do," said Charlie. "Health cannot be bought with money."

"Nor good temper, nor friendship, nor life," said William.

"Above all," added their papa, "the favor of God cannot be bought with money. Be content with as much of it as God gives, and seek to use it aright."

"The fear of God and sweet content,
Yield riches that will never be spent."

A QUESTION.

"Mamma," said a little child, "my Sabbath-school teacher tells me that this world is only a place in which God lets us live awhile that we may prepare for a better world. But, mother, I do not see my one preparing. I see you preparing to go into the country, and Aunt Ellen is preparing to come here. But I do not see any one preparing to go there. Why don't you try to get ready? You scarce ever speak about going."

Fearful, faint-hearted people are not fit to be employed for God; and among those that are listed under the banner of Christ, there are more such than we think there are.

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
may 29 1y SHREVEPORT, La.

J. O. FUQUA. J. H. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Venen & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—exclusively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Noyades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9-1y

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Oct 24. *NEW ORLEANS*

PILCHER, GOODRICH & CO.,
COTTON AND SUGAR FACTORS and Commission Merchants, No. 47 Carondelet, corner Union street, New Orleans. jy11-1y

JOHN F WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 119 Common street, New Orleans. my2-1y

A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 104 Gravier street New Orleans. 1au21y
W. A. BROADWELL. M. F. PAYNE.
Broadwell & Payne,
COMMISSION MERCHANTS, No. 40 Union street, New Orleans. jy21 1y
J. P. PAYNE. WM B. DAMERON
D. W. HENDERSON.
Payne & Harrison.
COMMISSION MERCHANTS, No. 51 Union street, New Orleans. dec7-1y
R. T. WALKER, New Orleans. ROBT. B. HUTCHINSON. Caddo Parish, La.
Walker, Hutchinson & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 37 Carondelet street, New Orleans. je28
Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 79 St Charles street, New Orleans. jy5-1y

T. T. TWITTY,
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Herring celebrated Fire and Burglar Proof Safes, No. 82 Gruvier street New Orleans. mh14 1m

THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,
From the worst Scrofulas down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of ringworms.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure worms and running ulcers.
Half a bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so impossible to those who have in vain tried all the wonderful medicines of the day, to find a common weed growing on the pastures and along the lanes, which will cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor BUTS, humor he's about it, nothing saves cases, but our yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy looking children, whose flesh was sorting flabby, restored to a perfect state of health by one bottle.
In illness who are subject to sick head ache, one bottle will always cure it. It gives great relief to chronic catarrh and dizziness. Some who have taken it had been restive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very slaughter feelings, but you must not be alarmed, they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extraordinary encomiums of it that ever man has heard.
Manufactured by DONALD KENNEDY, No 120 Warren street, Roxbury, Mass. Price $1 per bottle
For sale in New Orleans, wholesale and retail, by J. WRIGHT & CO., 21 and 151 Chartres st.
dec5 1y

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS.
PREPARED BY
Dr. C. M. JACKSON, Phila'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach,
Such as Constipation, Inward Piles, to Fullness or Blood the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burnings in the Flesh, Constant forebodings of Evil, and great Depression of Spirits.
In submitting this remedy to the notice of the public we have prepared it with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
It is one of a valued ancestry, that can boast the test of a ten years' trial before the American people, and its reputation and sales are unrivalled by any similar preparations extant. The testimony in its favor given by the most prominent and well known Physicians and Statesmen of the country is unanimous, and a careful perusal of the Almanac published annually by the proprietor, and to be had gratis of all of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.
Principal Office and Manufactory, No. 418 Arch street, Philadelphia, Pa.
IN PART
DO YOU WANT SOMETHING TO STRENGTHEN YOU?
DO YOU WANT A GOOD APPETITE?
DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
DO YOU WANT TO FEEL WELL?
DO YOU WANT TO GET RID OF NERVOUSNESS?
DO YOU WANT ENERGY?
DO YOU WANT TO SLEEP WELL?
DO YOU WANT A BRISK AND VIGOROUS FEELING?
If you do, use Hoofland's German Bitters, prepared by Dr. C. M. Jackson, 418 Arch Street Philadelphia, Pa., and sold by druggists and storekeepers throughout the United States, Canadas, West Indies and South America, at 75 cents per bottle.
For sale in New Orleans wholesale and retail by J. WRIGHT, & Co. 21 and 151 Chartres street general agents for the South.

BIBLE HOUSE, 197 CAMP St., NEW ORLEANS.
The Southwestern Bible Society
Keeps constantly on hand as above a stock of plain and elegantly bound
BIBLES AND TESTAMENTS,
Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12
Citizens and parsons from the country are respectfully solicited to call and examine the Books and prices.
Orders from the country, accompanied by cash or satisfactory, supplied, and catalogues furnished by addressing Rev. E. H. CLEGHORN, Gen. Agt. S. W. Bible Society.

MEMBERS OF THE SOCIETY.
Annual Members—Persons who contribute not less than $3 annually.
Life Members—Contributors of $50
Life Directors—Contributors of $150.
Patrons—Contributors of $1000.
Honorary Members—Ministers of the Gospel whose congregations make annual contributions. Feb. 20

BUSINESS CARDS.

ROBT. S. READ. J. H. HUBART HEDGES. EMANUEL N. DREW.
READ, HEDGES & DREW,
Plantation Drug Store.
DEALERS IN *DRUGS AND MEDICINES*, Paints, Oils, Brushes, Toilet Articles, Stationery, Patent Medicines, etc., No. 84 Common street, between Camp and St. Charles streets,
Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

D. J. WASSON,
CARPENTER AND BUILDER.
Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,
In lots to suit purchasers. Orders promptly attended to.
Box 388 Mechanics' Exchange, 19 St. Charles st. Shop, 355 and 357 Rampart st., First District, New Orleans. mar20-1y

Holmes & Clauss.
GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. ap30

FASHIONABLE CLOTHING.
T. H. JACKSON & CO.,
No 82, Common street.
KEEPS SUPPLIED with frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—ALSO—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.,
All on reasonable terms. T. H. JACKSON & Co.,
Jan 31 No. 82 Common street, 2 doors from Camp street.

CLOTHING.
Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING HOODS of the Latest Styles, at the Lowest City Prices.
L. W. Lyons & Co.,
d12 83 Canal St. near Camp.

BOY'S CLOTHING.
PER LATE ARRIVALS.
A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices.
L. W. LYONS & Co.,
d12 83 Canal St. near Camp.

To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
....AT....
No. 41 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14. H. W. RAYNE.

Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 28 Chartres and 72 Customhouse streets, New Orleans. jan1

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

BELLS! BELLS!! BELLS!!! BELLS!!!!
WEST TROY BELL FOUNDERY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.
For full particulars as to many recent improvements, warranties, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
Address, A. MENEELY'S SONS, Agents.
West Troy, N. Y. my16-1y

P. H. WILLARD,
COAL MERCHANT,
18 ARCHANGE PLACE. (OPPOSITE THE POST OFFICE.)
THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand Pittsburgh, English, and Cannel, Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

BOOTH & CO.,
ARCADE HAT STORE, No. 48 Magazine Street, New Orleans, Established in 1843. Manufacturers and Jobbers at Wholesale in Hats, Caps, Umbrellas, etc., etc.
For the accommodation of our friends and the public, we have opened a retail department on the same premises. aug30

GEORGE H. VINTEN,
PRINTERS' WAREHOUSE,
68 Camp street, next door to Picayune office, New Orleans.
PRESSES, TYPES, INKS, PAPER, CARDS, and Furnishing of every description. Agent for the sale of Robt Hoe & Co's Presses, and James Conner & Sons' Types.
Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER.
Constantly on hand and for sale Printing Paper of the following sizes.

21 inches by 28	23½ inches by 30	24 inches by 28	26 inches by 40	
22 inches by 32	24 inches by 36	25 inches by 37	28 inches by 42	
32 inches by 44	36 inches by 48			

AND OTHER SIZES TO ARRIVE.
Also, Double Me um Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c.
mar 20-1y GEORGE H. VINTEN.

SUNDAY SCHOOLS!
The "South-Western Sunday School Union,"
No. 197 Camp street, New Orleans, La., in the Bible House,
KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for cash, at the Catalogue Prices of the Parent Society.
The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.
Address, REV. E. H. CLEGHORN,
feb.27-1y General Agent "S. W. S. S. Union," at Bible House, 197 Camp street, New Orleans, La.

Parlor and Church Organs, Pianos, Melodeons.
THE Subscriber furnishes tower than they can be procured of any dealer in America the celebrated ALEXANDER CHURCH AND PARLOR ORGANS, Prince's, Manning's Mason's Hamblin's &c., and all other American make of HARMONICONS and MELODEONS; Chickering's, Nunn & Clark's, Gilbert's, Boardman G. Gray's, Worcester's, Stoddart's, Gales', and all other prominent manufacturer's make of PIANOS, HARPS, GUITARS, VIOLINS, Stool Covers, Instruction Books, and Music of every description at wholesale and retail. Church Ministers and Schools supplied at a large discount. Every instrument guaranteed. Circulars and prices sent free. Address
sp26 JAMES M. EDNEY, 55 John street, New York

BLOOMFIELD'S
PRINTING & BOOKBINDING
ESTABLISMENT,
No. 46 Camp street, corner of Gravier,
All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.
den 26 1y WM. BLOOMFIELD, Jr.

STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprise the best and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing else where. Our style of trimming and fitting up stoves is inferior in none, and superior to many.
We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPANNED WARE.
We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
☞ Remember No. 1 Front Levee corner of Custom House at the sign of the six COOK STOVE. AUSTIN & GOODWYN. ap29 6m

New Orleans Branch
OF THE
HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $600,000.....SURPLUS OVER $250,000.
CHAS. J. MARTIN, President.
A. F. WILLMARTH, Vice President.
J. MILTON SMITH, Secretary.
Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
R. W. & R. P. RAYNE, Agents, 46 Camp street, New Orleans.

Hartford Fire Insurance Company.
(INCORPORATED IN 1810.)
Capital, $300,000.....Charter Perpetual
DIRECTORS:

H. Huntington,	Charles Boswell	Joh Allyn,
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James Goodwin,	Calvin Day,	Charles J. Russ.

H. HUNTINGTON, President.
C. S. ROWERS, Secretary.
R. W. RAYNE, Agent, 46 Camp street, New Orleans
The undersigned, Agent of the above responsible Companies, is duly authorized to issue Policies of Insurance on buildings, merchandise, ships in port and their cargoes. Also cotton in press, gin and sugar houses, household furniture and personal property generally, against loss or damage by fire in this city and in the country.
Ten per cent. cash returned on payment of premiums.
Losses equitably adjusted and promptly paid.
jan15-1y R. W. RAYNE, Agent.

Bulletin
BOOK AND JOB PRINTING OFFICE
No. 35 Gravier street,
CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges, Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and dispatch. Orders respectfully solicited. a25-1y

158 CAMP STREET. 158
Mrs. Boyd's Ladies' Emporium.
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

ENGRAVINGS
BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate paper, the India proof copies being faced with duo India paper, delicately flesh-tinted
Price of plain copies.....$1 50 | India proof copies.....$2 00
Colored Copies..... 5 00. Nov. 14.

MEXICAN MUSTANG LINIMENT.
From rich and poor, bond and free; all colors, grades and conditions of life, we hear the same meed of praise awarded to this wonderful article. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills assuaged by this great medicine, which are surprising to the judgment of man. What family does not require a standard Liniment? Who ever heard of the same effects produced by any other article? For Cuts, Bruises, Sprains, Rheumatism, Swellings, Strained Horses, &c., it has no equal. *Beware of imitations.* The genuine Mustang Liniment is sold by all respectable Druggists and Lavery Men in every town, parish and hamlet throughout North and South America, Europe, and the Islands of the Ocean. Buy at once.
june 1 SARNES & PARK, Proprietors, New York.

EDUCATIONAL.

Mansfield Female College.
FACULTY.
Rev. H. C. THWEAT, B. D., President and Professor of Mental and Moral Science, and Ancient Languages.
Rev. E. D. PITTS, A. M., Professor of Mathematics.
GEO. W. THACHER, A. M., Professor of Physical Science.
——— Professor of Music and Modern Languages.
Miss SALLIE J. McNEELY, M. E. L., Instructress in English Literature and Belles-Lettres.
Miss JUDITH A. DUBOIS, Instructress in Music.
Mrs. AURILLA G. THACHER, M. E. L., Instructress in the Ornamental Department.
——— Instructress in the Academic Department.
Mrs. MARY BELL, Instructress in the Primary Department.
Mrs. SARAH POTTER, Matron.
JAS. C. PORTER, Esq., Steward.
A. H. THOMAS, Pursar.
The vacancies will be filled by competent persons.

RATES OF TUITION PER SESSION.

Primary and Academic Department	$15 00
Collegiate Department	28 00
Ornamental Department	25 00
Music on Piano Forte, Harp or Guitar	5 00
Use of Instruments	1 00
Vocal Music	5 00
Modern Languages, each	10 00
Drawing, with use of copies	12 00
Painting in Oil	20 00
Crayoning	15 00
Water and Chromatic Painting, each	15 00
Embroidery	10 00
Incidental Expenses	2 00
Fee for Graduation and Diploma	5 00

No extra charge for Latin and Greek.
Board, including lodging, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bed linen, distinctly marked with her own name.
Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full rates; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of month's continuance at one time, or where an unavoidable providence necessarily requires a removal.☜
Books, stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
The scholastic year, embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October, and closes on the 16th of February; the second commences on the 16th of February and closes on the Wednesday after the 3rd of July.
The annual exhibition and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

HOMER COLLEGE,
THE Trustees of this prosperous institution take pleasure in announcing that its Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $10; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees
J. C. BLACKMAN, President.
J. M. THOMASON, Secretary. jan 23-1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY the 6th of October, 1856. FACULTY:
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. B. HOLCOMBE, A. M., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JENKS, M. A., Professor of Natural Science.
T. P. CALLOUETT, S. B., Professor of Modern Languages.
Rev. A. M. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation fee on entering College Department..... 5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
The institution—having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep29

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---G. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 53. WHOLE NUMBER 390.

NEW ORLEANS, SATURDAY JULY 10, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—112 CAMP ST.

THE HOUR OF PRAYER.

BY CHARLOTTE ELLIOT.

My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

Blest is that tranquil hour at morn,
And blest that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

For then a dayspring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from Thee
Than earth can know.

Then is my strength by Thee renewed;
Then are my sins by thee forgiven;
Then dost Thou cheer my solitude
With hope of heaven.

No words can tell what sweet relief,
There for my every want I find,
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt; gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord! till I reach yon blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee.

Methodist General Conference.

MULKEY'S ORTHOEPY.

WHEREAS, The Rev. Wm. Mulkey, a local minister of the Methodist Episcopal Church, South, has discovered a system of orthoepy, which has been tested and approved by many persons who have examined it; and whereas, it is believed that the introduction of this system into our Mission and Sabbath-schools will be advantageous to teachers and pupils; therefore,

Resolved, That the Book Committee and the Missionary Board be and they are hereby requested to give this ingenious and valuable system a careful examination, and, in case they shall approve it, to publish it in all Church papers a plan which shall insure its early introduction into the Mission and Sabbath-schools of our Church.

E. WADSWORTH.
A. L. P. GREEN.

TENNESSEE COURTESY AND HOSPITALITY.

Resolved, By the delegates of the Annual Conferences of the Methodist Episcopal Church, South, in General Conference assembled, that the thanks of this General Conference be and the same are hereby tendered to the House of Representatives of the General Assembly of the State of Tennessee for the use of their elegant Hall during our session.

Resolved, That we tender our thanks to the pastors and members of the Presbyterian, Baptist, Cumberland Presbyterian, Christian, and Associate Reformed churches in this city and the vicinity, for their Christian courtesy in opening their pulpits to the members of this General Conference.

Resolved, That the thanks of this General Conference be and they are hereby tendered to those families in this city and the vicinity who have generously opened their houses for our accommodation, making our visit to Nashville very pleasant and agreeable.

Resolved, that these resolutions be published in the Nashville Christian Advocate, and other papers of the city.

E. WADSWORTH.
J. G. BRUCE.

THE LEGISLATIVE POWER.

The following resolution was offered, read, and laid on the table:

Resolved, That, when a Bishop makes a decision which the Annual Conference over which he presides believes to transcend his constitutional authority, by interfering with the constitutional rights of Annual Conferences, and the Annual Conference appeals from that decision, and the Bench of Bishops confirms the Episcopal decision below, such decision is not the law of the Church, and is not final, until confirmed by the General Conference.

THOS. F. DRYE.
J. BOYLE.

DIVIDENDS OF THE FUND RECEIVED FROM THE NORTH CHURCH.

The second resolution of Report No 7 of the committee on Books and Periodicals, laid on the table May 21, was taken up, and the following substitute was offered, read, and laid on the table:

WHEREAS, It is the purpose of this Conference to respect and provide for all just claims upon the funds received from the Church, North, and, whereas, some of the claimants, for want of information, failed to avail themselves of the provision in their favor by the General Conference of 1854; therefore,

Resolved, That the provision made by the General Conference of 1854; in favor of claimants for back dividends, be now re-enacted, and remain in force for one year from this date.

E. M. MARVIN.
W. G. CAPLES.

The following substitute was offered, read, and rejected:

Resolved, That those claimants upon the dividends received from the Church, North, who have complied with the resolution of 1854, be paid.

W. C. DANDY.
J. G. BRUCE.

The resolution of the report was adopted; and the entire Report No, 7 of the committee on Books and Periodicals was adopted. The report is as follows:

Your committee to whom were submitted the claims of Jacob Whiteside and others, of Washita and other Conferences, have considered the nature of those claims, and recommend the adoption of the following resolutions, namely:

Resolved, 1. That in the case of the claims of Jacob Whiteside and others, of the Washita Conference, it appears that the claimants have strictly pursued the course prescribed to claimants of dividends by the last General Conference, the Book Agent be authorized to pay those claims in books, it being understood that the agent of the claimants is willing to a settlement in this way.

Resolved, 2. That the other claims submitted to the consideration of your committee be referred to the Book Agent for settlement, under the law of the General Conference of 1854, prescribing the mode by which such claims shall be allowed.

Respectfully submitted:
J. B. MCFERRIN, Chairman.

SOUTHERN AUTHORSHIP.

On motion of F. E. Pitts, it was

Resolved, That our Book Agent be and is hereby instructed, by and with the approval of the Book Committee, to encourage Southern talent, by extending such facilities and offering such inducements to writers and authors, both in enriching the colums of our periodicals and the production of valuable religious and literary works, as in their judgment may best secure the pecuniary interests, and advance the moral and religious objects of the Publishing House.

THE CHURCH EVANGELIST.

C. K. MARSHALL.—Mr. President, I want to move a reconsideration of the report which was passed on Saturday evening, for the promotion of the weekly paper I have the honor to represent. The object I have in view is to reach the third resolution in that report, strike it out, and substitute other matter in its place.

The motion to reconsider was agreed to, and the question recurred on the adoption of the report.

C. K. Marshall then submitted a substitute for the third resolution, which was adopted; and then,

The report, as a whole, was again adopted. It is as follows:

The committee to whom were referred the memorials on the subject of establishing and publishing periodicals on new plans, beg leave to report:

That they have had the matter under consideration, and, after mature deliberation, are prepared to encourage the establishment of a new weekly paper for general circulation amongst all our people, and sincerely hope some such plan may be considered practicable. Such a paper could not fail to meet a great want of our Church and of the age.

That such a paper should be of the highest order as to its matter known to Christian literature; and, leaving all local discussions to the several Conferences and local papers, address its columns to the general interests of the Church and community within the limits of the Church, South.

That there being at present in circulation, amongst a white membership of five hundred thousand, only about thirty-five thousand copies of all the official "Advocates," or but one copy for every fourteen members of the Church; and while the proportion of population attendant on our ministry, and looking to our Church for religious instruction, is five times greater than that of the membership, there is but one "Christian Advocate" for every seventy-five or eighty persons of that general community.

That, in view of the efforts made to engross the public mind with the corrupting and skeptical literature so cheaply sold and so widely diffused over the land; and deploring the want of a cheap weekly paper, capable of conveying to the thousands of our Israel such knowledge and religious instruction as are specially needed by them; and particularly the thousands of families whose circumstances do not allow of the purchase of new books and current religious literature, such organ of communication is deemed of the first importance.

That, in order to the general dissemination of such a paper, it is deemed important that it should rest for its support chiefly on our lay members; and therefore recommend that the several churches, of which there are about six thousand in the South, shall raise periodical committees to conduct the business of collecting funds for the payment of the paper, to keep the registers, and act as the general agents for the Church and publishers; the pastor to act as chairman of the committee.

That the printing and publishing of the first twenty-five thousand copies could be afforded at about twenty-two thousand four hundred and thirty dollars, on paper the size of the present Nashville Advocate; making the cost of each copy to the committees about ninety cents each. But as several hundred thousand copies ought to be issued, at no very remote period, every week, the cost of the paper might be reduced to at least fifty cents per copy, and perhaps less. Costly advertisements might be admitted without detriment, and with great advantage in reducing the price. Besides, liberal christians would be found everywhere disposed to leave legacies and make donations for its perpetuity and benevolent diffusion. And in addition, as it would perform the office of a tract, and be distributed as are tracts, it would not be improper for a portion of the funds held at the disposal of the church for the gratuitous bestowment of cheap religious literature to be given for its maintenance, and especially for all the supply of the mission work where it may be deemed useful. If a smaller sheet be selected than herein indicated, then the cost will be proportionably less.

That where legacies may be left for its endowment, or donations given, in order to extend its circulation and increase its influence, the Annual Conference within whose bounds such donations or legacies may be bestowed shall receive and invest the same in such manner as may best secure the objects of such donors. And finally,

That but one paper be issued weekly, and not more, as prayed for in one of the memorials, bearing in the future development of the philanthropy of the church the enlargement of the plan and the multiplication of the weekly issues.

In conclusion, your committee beg leave to submit the following resolutions:

Resolved, 1. That this Conference approve the plan for the publication of a weekly tract in the form of a newspaper, for general and benevolent distribution, as exhibited in one of the memorials before this Conference.

Resolved, 2. That the Book Agent shall have charge of the printing and publication of such paper, and that he be authorized to commence its regular issues as soon as twenty thousand copies have been ordered.

Resolved, 3. That when the services of an editor may be required for said paper, it shall be the duty of the Agent and Book Committee, by and with the sanction of any one of the Bishops, to employ such editor.

Resolved, 4. That the Bishops be respectfully requested to urge upon the members of the Church generally a ready, hearty and liberal co-operation with this body in this endeavor to spread the knowledge of the truth over our work, in the Pastoral Address which they may prepare, as requested by this body.

Resolved, 5. That it shall be the duty of the pastor in charge of any congregation to appoint such Committee on Periodicals as he may deem best for the successful performance of the agency for said paper, such pastor being chairman thereof, and to be responsible to the Quarterly Meeting Conference for the faithful performance of his duty; and the Presiding Elder shall, at each Quarterly Conference make special inquiry respecting the condition and success of the publication.

All of which is respectfully submitted:
C. K. MARSHALL, Chairman.

C. K. Marshall was elected, by a rising vote, Agent of the Church Evangelist.

On motion by E. Stevenson and J. G. Bruce, it was

Resolved, That each Annual Conference may, at any future session, elect a Corresponding Editor, who shall be charged with the representation of the interests of the "Church Evangelist" in said Conference, and to promote as far as practicable its general interests.

LAY REPRESENTATION.

The Report, No. 6, of the committee on Itinerancy was now taken up, and adopted, as follows:

The committee on Itinerancy, to whom was referred the memorial from Prattville, Alabama Conference, against lay representation; and also so much of the Episcopal Address as refers to the subject of lay delegation, having duly considered the same, respectfully represent, that we consider it inexpedient to make any change in the Discipline on the subject of the co-operation of laymen in our Church: that the Annual Conferences are, in our judgment, competent, under the law as it now exists, and is contained in the Discipline, pages 235-6, to institute and adopt such plans as shall secure the counsel and co-operation of laymen. In all the financial interests of the church: that there is neither demand nor occasion for legislation upon the general subject of lay delegation; but, that the system inaugurated by the recommendation of the General Conference of 1850, and now so prolific of good fruits in the several Annual Conferences, may be enlarged in its operations and improved in its capacity for usefulness, we beg leave to recommend to your body the addition to the rule as it now stands in the Discipline, contained in the resolution following:

Resolved, That the words, "and educational" be inserted in the Discipline, on page 236, 4th line from the top, after the word "missionary," so as to read, "as also for missionary and educational purposes." Respectfully submitted. LEROY M. LEE, Chairman.

EXPUNCTION OF THE SLAVERY GENERAL RULE.

On motion by D. R. McAnally, Bishop Pierce now read from the chair that portion of the Pastoral Address of the members of the General Conference (which the Bishops, by resolution of the body, had been requested to prepare) which relates to the matter of the expunction of the General Rule on Slavery.

On motion by T. O. Summers, it was ordered that the said Pastoral Address be printed in the Journal of the General Conference, and in all our church papers.

THE CLASS MEETING SYSTEM.

W. A. SMITH—Mr. President, I do not want to go home without the consciousness of having done my best to redeem our class meeting system. I propose to submit two resolutions, which were read for information this afternoon, and which I hope will now meet with the approbation of the General Conference.

The resolutions are as follows:

1. *Resolved*, That we hereby adopt the following amendment of the Discipline, p. 122, chap. 4, sec. 3, ques. 1, ans. 2; strike out all after the word "guilty," in the 6th line, to the end of the paragraph, and insert: "*Of such* willful neglect as satisfies the majority of the members before whom their case is brought, that the accused are so destitute of Christian experience as to be disqualified for Church-membership, the preacher in charge shall excinde them from the communion of the church."

2. *Resolved*, That the Discipline, p. 55, chap. 2, sec. 7, ques. 1, ans. 3, be amended, by adding to the answer the the following words: "And to meet the class or classes in the country, or to have them met under his immediate personal superintendence by some suitable person, at the close of his regular public services, on each occasion of his filling what he regards his regular pastoral appointments, unless for very grave reasons he may find it necessary to omit for the time, and in the towns or cities to meet the classes of his charge once a quarter.

WM. A. SMITH.
LEO. ROSSEN.

A. M. Shipp and N. Talley proposed the following substitute:

WHEREAS, No official information has been laid before this General Conference of any general dissatisfaction with the institution of Class-meetings as now established in our Church; and whereas, nevertheless, statements have been made by several delegates to the effect that said meetings have been neglected in many portions of the Church; therefore,

Resolved, That the College of Bishops be requested to give the institution of Class-meetings a prominent place in the proposed Pastoral Address to the Methodist Episcopal Church, South, and to give such advice and counsel on this general subject as in their godly judgment the circumstances of the case may demand; and, also, to keep the institution prominently before the Annual Conferences, by inquiring carefully how far it is fostered, and attendance upon it enforced.

The substitute was agreed to; and, as thus amended, this proposition was adopted.

James E. Evans and J. Hamilton resigned their places as members of the Book committee. Samuel Watson and L. M. Lee were appointed in their places.

L. D. Huston and W. C. Johnson submitted the following, which was adopted:

Resolved, That the cordial thanks of this General Conference be and they are hereby tendered to the Secretary and Assistant Secretary for the prompt, correct and faithful discharge of their laborious and important duties; and that the General Book Agent be and is hereby instructed to present to each of these officers a proper token of the approbation of this body.

On the motion of W. A. Smith, the thanks of the Conference were also tendered to the reporters.

The time of adjournment having arrived—ten minutes after twelve o'clock A. M., June 1st—the minutes having been read and approved—the Conference was led in prayer by the venerable Lovick Pierce, the benediction was pronounced by Bishop Pierce, and the Conference adjourned. Thus closed the fourth General Conference of the Methodist Episcopal Church, South.

BIOGRAPHICAL.

[For the N. O. Christian Advocate.]

MADISON COLLEGE,
Sharon Miss., June 1858.

MR. EDITOR: During the past year (1857) some of the oldest and most distinguished members of the Methodist E. Church, in Madison county, Mississippi, have "slept the sleep of death." By the friends of four of these I was requested to write, for each, an obituary, and for two of them by the Conferences to which they belonged a memoir of each. For the want of the proper data or materials at the time, I could not do it, except in the case of Rev. Lewis Garrett, and I have succeeded, notwithstanding I have not yet received, what I desired chiefly to enable me to prepare suitable memoirs of each, to present to your readers from the materials furnished a short account of these and their triumphant end:

1. Rev. John McCauly, a man of deep and undissembled piety departed this life on 12th of April, 1857, full of peace and in joyful hope of everlasting life. At a Quarterly Conference held for Camden circuit 2d. May, resolutions commemorative of this sad event were unanimously adopted by that body; and is one of them, a request that a special memoir should be written and submitted for publication in the New Orleans Christian Advocate.

Mr. McCauly was born February 6th, 1779, in Tyrone county Ireland, and in 1798 he was born of the spirit and joined the Methodists. In 1799 he commenced his career as an ambassador for Christ. May 14, 1803, he was married, and May 14, 1804, left his native land for the United States and landed in the city of Baltimore 14th August following. Thus during the long period of 58 years he was a zealous laborious and useful minister of Christ in his native land, and in the States of Pennsylvania, Maryland, Kentucky, Tennessee and Mississippi. To this last named state he moved in May, 1834, and therein, up to the time of his last illness, was constantly abundant in labors, often at a great distance from home. For the last ten years previous to his death he was Missionary to the negroes in the North part of Madison county; and many, very many, through his instrumentality were brought to know God.

During the last seven months of his life he was the subject of affliction. Often clouds bordering sometimes on darkness would seem to hang over him, and the tempter would thrust at him sorely. But again he would rise superior to every pain of body and thrusts of the adversary. On one occasion, when extremely anxious about his colored charge, he said that he was ready to exclaim, Lord who shall take care of my colored people? But added "It came forcibly to my mind that my sickness and suffering were as much the result of God's will as my healthand labors," and said the pious old man, "that moment I cried out" Lord thy will be done," and in a minute I was full of glory and of God—"Christ was inside and outside of me and all around me." "O brother I was new, altogether new, renovated and filled with the love of my good God, and now I am ready, willing and anxious to depart and be with Christ Jesus my precious Savior."

Then the sun of righteousness arose with healings on his wings and enabled him to behold without a dimming vail the God head reconciled.

On the night of his death, being asked "if he felt the sweets and comforts of this religion still?" He answered, distinctly, I do." I love God, I love his cause. I love his people, Jesus is a present help in time of trouble. O God my heart is fixed I trust in thee. "I will not said he be a stranger when I get to heaven, for I have a large family there and many friends," and on the morning of the 12th April, at half past one o'clock, he closed his eyes in death, in joyous anticipation of an endless rest in heaven.

Brother McCauley was one of the most eloquent men in prayer that I ever heard. The writer knew him for at least forty years, and often witnessed his ardent and patient zeal in the kingdom of our Lord Jesus Christ.

His ancient partner, the companion of his toil, still lingers on the shores of time, till God shall say, "Thy work is done." The memory of McCauley is fresh and dear to many poor colored people, who through him were taught the way of life, and his services among them were appreciated and honored by many of the most wealthy and respectable people of this State, and among them by none more so than Governor McWillie and his amiable family, who delighted to entertain and honor at their mansion the man of God thus honored of Heaven.

In Pennsylvania and Maryland, he would often walk ten and twelve miles of a Sunday morning, and fill an appointment at the factories, and returning fill another on his way home in the afternoon. "Fervent in spirit, diligent in business serving the Lord." But his work is done we believe, well done, and the savor of his piety is felt by hundreds left behind.

"Servant of Christ well done." Amen.

The Rev. Lewis Garrett was born on the 24th day of April, 1772, in the State of Pennsylvania, and died 28th of April, 1857, near Vernon, Mississippi, in the full assurance of faith, being aged eighty-five years and four days.

Soon after the birth of our brother, his father, Mr. Lewis Garrett, removed to Virginia, but in 1779 sold out his possessions in that State, and removed with his wife and eight children, in quest of a home in what was then called the far West. In some recollections, published by our departed brother, of himself and others, during the year 1848, he refers to the vivid impressions of those days, and the many difficulties this emigrant family had to encounter in its passage over the mountains to seek a home on the rich lands of Kentucky. On the way, his father died at a station on Clinch river, but his mother continued her journey under the protection of her brother, Morris Given, and other emigrant families, and took up her residence at Scott's Station, between Dicks and the Kentucky rivers, in the fall of 1779. There they erected cabins and remained during what was long called "The hard Winter," getting their corn at the hazard of their lives from the Ohio, which, when procured, they had to pound in order to obtain from it their bread, and as all could not get even this, many lived chiefly on wild meat, and a wild pea growing in that country.

In the spring of 1780, the prowling savages commenced their attacks upon the whites. The second son of Mrs. G., named Phineas, about eleven years old, was captured by the Indians, and in 1783 her eldest son, Eli, about sixteen years old, being out on a hunting expedition, was also captured. The former was never heard of, the latter was not recovered until eighteen months. During the year 1782, Mr. Garrett's mother and sister became the subjects of a revival then in progress in that vicinity, but in 1786, a revival far more extensive and powerful, commenced through the instrumentality of James Haw and Benjamin Ogden, both of whom visited the widowed mother of young Garrett, who, although but a boy, was even then accustomed to mark and observe upon the pious and upright walk of these holy men. In 1787, Barnabas McHenry was appointed, in connection with James Haw, to Cumberland circuit, and through the instrumentality of this good young man, who went about daily doing good at the hazard of his life, young Garrett was first impressed with the necessity of religion. At what particular time and place he was converted, we do not find recorded in his recollections of those times. But in 1794, at the meeting of the Western Conference, at Lewis, near the Kentucky river, he, Moses Speer, and William Kavanaugh, were admitted on trial, and brother Garrett appointed with brother Kavanaugh to Green circuit, in what is now called East Tennessee. He, with four other preachers, met at the Crab Orchard, and attended by about sixty men, proceeded on their way to their appointments, in imminent danger almost every hour of loosing their lives, by the Indians constantly prowling about for murder and plunder. The description given by Mr. Garrett of their difficulties and danger, is truly interesting, and displays the courage and deep devotion of the men of that day. In 1795 he was appointed to Russell's circuit; in '96, to Orange; in '97, to Haw river; in '98, to Caswell; in '99, to Portsmouth; in 1800, to Gloucester; in 1801, to Mecklenburg; in 1802, to Lexington, Ky.; in 1803, Danville; in 1804, Presiding Elder on Cumberland District, in what was then called "The Western Conference;" in 1805, the same District. It appears on the general minutes, Mr. Garrett located at the Conference of 1806. Of this act he has the following account: "At this conference (1805) the writer (L. G.) of these sketches, found it necessary to desist from traveling at large. Twelve years' incessant travel and labor upon an extensive scale, had considerably enfeebled a once robust constitution." These, with family considerations, induced him to locate. In connection with the account of his location, he dilates on the happiness he enjoyed in these days of primitive Methodism, in his associations with many of those pioneers of the Gospel, whilst he traveled extensively through Kentucky, Tennessee, Virginia and North Carolina, and especially does he mention the ever venerated names of Asbury and McHendry. But in a located condition he was not idle. Ever active when not pressed by family considerations, he was abundant in the work of the ministry; and as evidence of this fact, we need only say, that he was an active and a zealous participant in the extensive revivals in Kentucky and Tennessee, which occurred about the time, and soon after his location. These sketches of himself and others were first published in the "Western Methodist." Afterwards, when collected, they appeared in a small volume, printed at Yazoo city. In 1816 brother Garrett re-entered the traveling connection, and was appointed to Stone's river circuit; in 17, to Dixon; in '18 and '19, to Cumberland; in '20, to Duck river; in '21, missionary to Jackson's purchase; in '22, Duck river District; in '23, Forked Deer District; in '24, to Nashville; in '25, '26, '27, '28, and '29, he held a supernumerary relation. In 1834 and '35 he was at the Book Depository. In 1836 a supernumerary at Nashville Station. In 1837 he located; but in 1840 brother G. appears as a superannuated preacher in the Mississippi Conference, which relation he sustained to that Conference until the time of his death.

Our venerable brother was a man of more than ordinary merit. In our opinion one of deep and undissembled piety. Generally of few words, and remarkable for his industry and zeal, as well as attachment to what he considered the ancient land-marks of Methodism. Having settled near Vernon, Madison county, Miss., he was employed as a missionary among the colored people, among whom he labored zealously as long as able to do so. At last, after having been a preacher at least sixty-three years, it was apparent to all his friends who visited him, that he was sinking apace. It is said that the last time he attended church, he was extremely happy, and he remarked to a brother who called to see and pray with him and his venerable lady, in the language of Wesley, "The best of all, God is with us."

He had but three sons. One of them had already departed, leaving behind an interesting family, that had endeared itself to him by many, very many kind attentions, and who now revere his memory, and recur to him as a model of piety. Another son was distant; but the third, M. Garrett, Esq., seeing the low condition, as to health, of his father, removed him to his own house, where he shortly afterwards died in great peace. When evidently fast sinking to the grave, he was frequently roused up, and asked respecting his feelings in prospect of death. He always answered his kind and attentive son, and other friends who came to see him, that all was well with Lewis Garrett. On one occasion, and just before his death, a local minister called to see him, and addressing him, asked, "Brother Garrett, do you know me? Tell me, and let me know if all is well, and you are ready to die." To which he replied in his own laconic style, "To be sure brother Goodloe, I know you well, and I know the Lord Jesus Christ, too. His blood and righteousness I make my only plea."

These were the last words he spoke. Soon after he became speechless, but with signs gave testimony to the last that God was with him.

We might expatiate on the many virtues of this venerable servant of God, his deep and undissembled piety, his zeal, his usefulness—of which there is abundant evidence—but it would extend this notice to an unreasonable length. He leaves a wife, two sons and several grandchildren to mourn his departure from their midst. It is not saying too much in praise of our departed brother, there have lived but very few such men as Lewis Garrett—habitually pious, and "holy in all manner of conversation and Godliness."

How applicable to such a man and such a cause, the text selected for his funeral, "I am now ready to be offered, and the time of my departure is at hand, I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give at that day, and not to me only, but to all them that love his appearing." AMEN.

Kinsman Divine, Esq., was born in Connecticut 1790. In 1797 his father removed from thence to Albany county, New York, from whence our brother Divine emigrated to Mississippi and settled first in Claiborne county and afterward in Jefferson. On the 22d of May, 1814, he was married to Miss Elizabeth D. Saunders, our present venerable sister Divine, who is now with a large family of children and grand children, left to mourn the death of our departed brother. In September, 1821, he was happily converted to God, joined the Methodist Episcopal Church, and remained from that time till the day of his death, a regular, consistent and, we believe, a faithful member not only of the Church, but a devoted pious and useful Christian. Long was his house the home of Christian ministers, and his means devoted to sustain them in their great work. Whenever money was needed to carry on and carry out the plans of the Church for the advancement of the Redeemer's kingdom, brother Divine was ready to give liberally of his substance, and God had blessed him with the means to give. To the poor, the needy, the fatherless, the widow, there are those who know he was ever a willing contributor, and this liberality as the writer well knows, was on the principle "Let not thy right hand know what thy left hand doth." A Methodist in the proper acceptation of the term, as well as a Christian, he loved its institutions and regularly attended on the same. Sickness only prevented him from filling his seat in the house of God. In the class room, at the prayer and night meetings, and love feasts, brother Divine, when able, was a constant attendant. When he had the first attack of paralysis, unexpected as it was, and death seemed suddenly in view, he was ready and willing at once to go. From this he partially recovered so as to go about. During the last year he was thrown from his horse, had an arm broken, and was again dangerously ill.—Again his vigorous constitution survived the shock, and he began his accustomed course of comparative activity and attention to business, when doubtless excessive effort and attention to business, brought on his last attack, and terminated his earthly career on 27th December, 1857, in peace in triumph, and the full assurance of eternal life beyond the grave. On the Sunday evening previous to his death, we witnessed a scene that was enough to move the hardest heart. In and about his chamber were convened several ministers, his physicians, wife, children and grand children, his brother, many neighbors and friends, and most of his servants, and when he and all supposed he was about to leave these mortal shores, and whilst we were all engaged in prayer, there was a power and divine influence so manifest that every heart seemed full of glory and of God. The triumph was complete. During the night he revived again but shortly after began to sink and gradually declined until he could hardly be roused at all; but when aroused, he uniformly testified to the presence of God, the comforts of his love, and his confident expectation of life eternal through Jesus Christ our Lord. Thus lived and thus died one of the best men in our community. "Blessed are the dead who die in the Lord, yea; saith the spirit for they rest from their labors and their works do follow them." Amen!

T. C. THORNTON.

EXCUSES.

Reader, there are many excuses made about religion. But there are no excuses so poor and feeble as those which people make for not praying. Beware of these excuses.

Do not say you do not know how to pray. Prayer is the simplest act in religion. It is simply speaking to God. It needs neither learning, nor wisdom, nor book knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when he is hungry. The poorest beggar can hold out his hands for alms, and does not wait to find fine words. The most ignorant man will find something to say to God, if he has only a will.

Do not say you have no convenient place to pray in. Any man can find a place private enough if he is disposed. Our Lord prayed on a mountain, Peter on the house top, Isaac in the field, Nathaniel under the fig tree, Jonah in the whale's belly. Any place may become a closet, an oratory, and a bethel, and be to us the presence of God.

Do not say you have no time. There is plenty of time if men will only employ it. Time may be short, but time is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he prayed three times a day. David was ruler over a mighty nation, and yet he says, "Evening and morning, and at noon will I pray." Psalm lv. 17. When time is really wanted, time can always be found.

Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day and take the first step. Pour out your heart before God. Tell him that you are a poor unworthy sinner, and that you want to be saved. Tell him that you have heard he will hear all who ask in Christ's name, and that in Christ's name you may ask to be saved. But do not put it off. Beware of excuses.—*Ryle.*

HALF AN HOUR IN BAD COMPANY.

"Separate from sinners and unspotted from the world." BIBLE.

A youth was once unintentionally thrown into the company of some half a dozen young men of very immoral character. Their language, their jests, were of the lowest order. Indecent expressions, vulgar anecdotes, heart-defiling oaths, characterized their conversation. It was evident there was no thought of God in all their hearts.

He left them and went to his room. It was time for retiring to rest. He opened his Bible and attempted to read its sacred pages; but he could not confine his thoughts. The low, vulgar anecdotes of that godless party were continually flitting across his mind. Their hollow mockery of God still rung in his ear; the thought that perhaps there was no God, no heaven, no hell, disturbed his hitherto pleasant evening meditations; but that kind, friendly voice within, the lives and death-beds of parents whom he had loved only to lose, told him too plainly there was a God above of tender and forgiving mercy, there was a heaven of bliss and joy, there was a lake whose waves of fire and brimstone were never quiet. He knelt down to pray; still the profane jests of that God-rejecting company intruded themselves upon his thoughts; he retired to rest; they haunted his slumbers; he awoke in the morning; they still lingered in his mind. Year after year has passed away, but that half an hour in the company of the profane, the wicked, still exerts its injurious influence upon the heart of that young man. It will never leave him. Wherever he goes, whatever he does, it will remain in his mind to the last day of his life. It may be forgotten for a time, but like the serpent concealed in a bed of violets, it will again and again come up to pollute his best and purest thoughts, to poison his sweetest affections.

My dear young friends, particularly boys, write this as your motto upon the fly-leaves of your books—write it on the walls of your room—write it in your copy-books—write it on your hearts—Keep out of bad company.

"Now to Thee, O God! we come,
In our morning's early bloom;
Breathe on us Thy grace divine;
Touch our heart, and make them Thine.

Christ is the voice of God *without* the man; the Spirit is the voice of God within the man.

Happiness is a bird that owns no cage but the bosom.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, JULY 10, 1858.

Appointed.—The new editor, has arrived; and will at once assume the duties of his office.—His delay has been caused by illness in his family, which prevented earlier preparation for removal, and by the trouble of removal itself.

Health of the City.—The official returns made by the Board of Health, for the week ending July 4, are 142 deaths, of which 8 were of yellow fever. On Thursday morning there were no cases in the Charity Hospital under treatment. During the week ending Thursday the 8th, there had been three deaths in this institution from yellow fever. As no new cases are coming in we judge that the disease is not increasing. The hospital has always been regarded as an accurate health thermometer of the city. In private practice we hear of some fever, but those physicians whom we have consulted think it is not spreading to any great extent. We infer from reports that the disease is mostly confined to shipping. Our weather is rather unfavorable—hot and chilly by spells, and much rain.

Mississippi Intelligence.—On the 29th ult., Gen. Wm. Walker addressed a large crowd of people at Aberdeen, upon the subject of the regeneration of Nicaragua.

The Granada Republican, of Saturday last, says:

On last Sunday we had another very heavy rain in this locality. We have heard some of our planting friends, during the present week, complain of too much rain—others, of not having enough for growing purposes. Though conflicting statements continue to reach us from the country, we cannot but think the final result will be gratifying.

The Holly Springs Herald, of Saturday last, says:

During the present week the weather has been remarkably warm. We have had partial showers of rain in different portions of the county, but, in many neighborhoods rain is much needed. In Holly Springs the dust is becoming intolerable.

Crops and the Harvest.—The Baltimore Sun of the 1st inst. says:

Since the hot weather set in the crops have improved wonderfully. In Maryland it has had a magic effect on the growing corn, and will save much wheat that would otherwise have been rained. We notice from our Southern exchanges that the harvest is now fully under way in many places. In South Carolina, North Carolina, Virginia and Georgia, and that section of country adjoining, it has far advanced, and in Maryland and Pennsylvania, besides several Western States, it will be commenced very generally during the present week.

The Long Island Mastadon.—The Brooklyn Eagle says two more teeth of the mastodon at Bailey's Pond, were dug up a few days ago. One very large one, in a perfect state of preservation, and one small one. The large tooth has the same black color and glossy enamel, as the others. The laborers who found them, still hold on to them, hiding them in their shantles, believing them to possess great value.

Pirates.—Pirates still swarm in the waters of the China seas. The schooner Heather Belle, on her way from Macao to Hong-Kong, was attacked by three pirate junks off Castlepeak, and the master and Manilla crew murdered. One Chinese escaped in a Sampan, and brought the news to Hong-Kong. A British gunboat was sent in search of these pirates and succeeded in capturing seven junks. One hundred pirates made their escape, eighty were drowned and seventy captured. The China Mail makes the following statement:

The United States ship Mississippi, on her passage from Manilla, observed the masts of a vessel above water, about 30 miles southwest of the Ladrone, and reported the same to Admiral Seymour. His Excellency immediately dispatched the Niger in search of the wreck, which she found and described as follows: 115 feet long, white mast heads, fid of topmast of wood, ship rigged, head to the nor'west on starboard tack, perfectly upwright, mizzen topsail yards at masthead, and braced on starboard tack, three mastheads above water. From this description there is reason to fear that the vessel has been taken by pirates, plundered and scuttled.

Snow on the White Mountains.—A gentleman who ascended Mount Willey, from the White Mountain Notch, a few days ago, writes the Boston Transcript that he found patches of snow eighteen inches deep on the top of the mountain. This is quite unusual for that neighborhood so late in June. The mountain streams are reported to be very cold at the present time.

Crops in North Louisiana.—The Madison Journal of Friday last says the cotton crop looks very well. Corn has been suffering considerably for rain, but still promises an average yield.

The Caddo Gazette of Saturday last says:

During the week the weather has been decidedly warm, with the thermometer ranging from 80 to 105 in every twenty-four hours. The crops are very good in this and the adjoining parishes. The rains have been very general, although we have heard of a few localities where the crops are suffering.

Geological Curiosity.—We were shown, while attending the annual examination of Union Academy at Pleasant Ridge, by Dr. E. F. Bouchelle, one of the most interesting geological curiosities we ever saw or read of. It consists of a specimen of rock of the primitive order at formation, and of the pentædral order of crystalization, containing in its centre a globule of water movable and visible. This water is, if there be any truth in geology, one of the oldest drops of water in the universe, far more ancient than the waters of the flood of Noe.—To use the language of Dr. Bouchelle, "it is a drop of the waters that covered in darkness the face of the great deep, when the earth was without form and void—in other words, this little drop is a portion of the first water that was created during the six days of Genesis, and became entangled among the particles of rock during the act or process of crystalization. The rock being primitive, or the first of creation, the water must also be primitive."

[*Eutaw (Ala.) Observer.*

MRS. RACHEL KIDD WARD.

A mother in Israel has departed from these mortal shores, to that land from whose borne no traveler returns. Our sister Ward was born in Baltimore county, Maryland, near Belle-Air on the 14th of February, 1783; her maiden name was Kidd. At the early age of fifteen years she married James Ward, and immediately removed to North Carolina, and settled near Guilford Court House, of revolutionary fame. In 1801 she professed religion, and five years after removed to Virginia, where she lived for ten years. During this period she visited her parents for the last time; thence she removed to Tennessee, and resided there for twenty-one years. There two of her sons entered the ministry of the Cumberland Presbyterian Church. Family considerations induced her to remove to Mississippi, and settling in Sharon she remained a resident of that place to the time of her death which occurred the 5th of November, 1857; though a married woman, she was young when she embraced religion, and in that illness which terminated in death, we heard her relate with unspeakable delight her conversion to God and adoption into his family. "A friend came and told her of the work of God going on in her vicinity; she was so deeply affected at the relation of what others saw and felt, that she forthwith gave up and began to seek the Lord. Whilst relating her conversion to the writer, "she remarked I have often heard you say, the first call you ever had you obeyed and sought the Lord." "O!" said she, "I can say when thou, Lord, said, seek ye my face, my heart said thy face, Lord, will I seek." Sister Ward, was a consistent Christian. In Tennessee she joined the Cumberland Presbyterians, and remained a member of their Church until the want of Church privileges, and the removal of her pastor and brethren induced her to become a member of the Methodist Episcopal Church in Sharon, and there for many years she was considered an honor to the Church, an example of piety, and a mother in Israel.

After long and extreme suffering that gradually wore her down, this venerable matron, "Dorcas" like in her attention to domestic affairs, and who as "Lois" and "Eunice" of old taught her children and grand children the scriptures and true faith of Christ, saw her end approaching, and triumphed over death and the grave. "O" said she, "I see before me, dear brother, a world of bliss and glory. I know you commit much of the scriptures to memory, repeat for me the 23d. Psalm." And whilst it was being repeated, she exclaimed aloud, "The Lord is my shepherd, I shall not want." He maketh me to lie down in green pastures, he leadeth me beside still waters. Though I walk through the valley of the shadow of death I shall fear no evil, Thy rod and thy staff they comfort me." "Surely," she exclaimed: "goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever." Gradually she declined till the last night came. The sun had set for the last time to her, and speechless she lay on the bed of death. But during that gloomy night there were two, who specially watched by her bedside. Her daughter and a son, a minister of our Church. Prayer—ardent, anxious, believing prayer ascended to the God of Heaven. "Lord let my dear—dear mother speak to me once more, and tell the state of her mind in this the trying hour." God heard and answered the prayer of that praying minister. The venerable mother, as if aroused by the voice of that son, spoke for the last time, only to let the children know that "All was well," and then, as one retiring to rest calmly, but triumphantly, fell asleep, as in the arms of Jesus.

"Death is the gate to endless joy,
And shall we dread to enter there?"

☞ P. S—As Mrs. Ward's relatives live near Baltimore, will the papers of that city please copy this notice of her death?

T. C. THORNTON.

LETTER FROM CARROLL, LA.

Carroll Circuit, May 25th 1858.

Dear Advocate: I left Caddo, feeling very much as I did when I left home for my first circuit. It was to me a very severe trial; and even now I sometimes long to meet those dear friends who so often cheered me with their smiles and conversation. Coming thus direct from the company of friends, and a pleasant country, to make the acquaintance of entire strangers and dwell in a swamp, my feelings were gloomy enough. Nothing but the religion of Jesus could have afforded a single beam of joy. I confess I felt inadequate to the task of leading this people to God. I am happy, however, to say that much has been done by the Lord and the people towards my encouragement. Things begin to look better all-around. We are holding prayer meetings at various places, sometimes at one house, sometimes at another. Bro. Winn, besides working diligently at his books, is laboring with considerable success in preaching and visiting. He reminds me of what I have heard of the old-time preachers. In him I find a most useful and beloved assistant.

We are trying to build a Church at Floyd, and also a parsonage. Money is so scarce, however, that I have doubts of our success. The people here are very kind, and seem to be glad to have preaching. They are not generally very wealthy, but some of them are rich in heavenly treasures.

This country affords constant food for thought and imagination. Many preachers have labored here trying to bring sinners home to God. I have been told that Rev. —— Daly (an Irishman known to the Conference) preached his first sermon on this circuit.

On the bank of Bayou Macon, at the present residence of Bro. Adams, tradition says that the famous robber Macon once held his head quarters. It is said that he was the head of an organized band of desperadoes who operated between Texas and Mississippi. He counterfieted upon a large scale and his followers scattered the bogus money over the three States. One of Bro. Adam's men in ploughing turned up a counterfiet half dollar dated 1811.

At this same place there is a remarkable mound evidently not the work of nature. It is the highest I ever saw, and there are remains of what seem to have been a winding road leading to the summit. Four or five hundred yards below there is what appears to have been a breast-work thrown up.

Bro. A. thinks that there was once a large town situated at this place—that the mound was a sentinel's tower and a place of worship—that it was besieged by an enemy who made the breast-work fort as a place into which they might retire for safety. This seems to be not unreasonable, for at a place only a short distance above them are found human skeletons, and just below at Mr. Jackson's, large skeletons are frequently turned up by the plough.

Bro. A. has a number of curious things which he found near the mound. Indeed it is evident that people lived here long, long ago. They seem too, to have been of gigantic statue. One skeleton found was of remarkable dimensions, some of the bones and one of the teeth, very large, are lying on my table now.

The overflow has troubled us a good deal lately. Our work is nearly all on the high side of the Bayou, but yet the water backs up some of the little creeks so that we have to go a long ways round. Over in the swamp times are distressing. A great deal of stock has been drowned, very few planters but have suffered. The water here is on a stand and hopes are entertained that it will soon fall. The crops generally are backward, owing to the late spring. I hope when next I write to be able to report that the work of the Lord prospers much. We need much religion here and are determined to work for it. Brethren pray for us.

F. T. RAWSON.

LETTER FROM CHINA.

Shanghai China, April 4th, 1858.

Dear Brother McTyeire: The mail closes today at 12 o'clock, and I have but a few minutes in which to write.

I and my family are still in good health.—The work of the Lord is still progressing and sinners are being converted unto Him. Missionaries are as actively engaged as ever to plant the standard of Prince Messiah, on the broken and almost demolished walls of Satan, and to spread pure and vital piety throughout this land of images, the strong hold of the power of darkness. Ah where the power of the spirit of Almighty God is felt, the kingdom of Satan quakes and trembles. Wherever is seen the watchman, or wherever is heard his voice of warning, are to be seen the emissaries of the wicked one. But glory be to God, his servants are never forsaken, even in the midst of severe trial, the marks of a loving Savior are there, and when God is for us, none can be against us. When guided by his holy Spirit, our whole trust is in Him, for we know that He doeth all things well. I have just baptised another native, Mrs. Qua. She has been living with us for more than a year, and we believe her truly converted to God. There are many others who are desirous of being followers of the Savior we so much love. The seed is now springing up in good ground and we trust a better day is in store for this people, when the work of the Lord shall spread mightily through the ranks of satan's army, and Christ shall be proclaimed "King of Kings."

My congregations are still quite large and many very attentive listeners to the story of the cross. And I am happy to say there are those who come day after day and ask to be taught the doctrine of the salvation of their souls. I feel greatly encouraged in my laboring among this people. Though we have many severe trials, and much opposition, yet God is our portion, our refuge, our life, our all, and we will not fear what man can do to us.

We have quite stirring and lively times at Shanghai just now. The authorities of the treaty powers and Russia are now in port and are expecting soon to sail for Peking, and will perhaps be there by the middle of May or sooner unless the Chinese authorities consent to make a treaty immediately, which they seem unwilling to do, or are slow in coming to a conclusion. It is thought, the treaty powers will yet have difficulty in getting a treaty. Lord Elgin, and the French soon determined to demand it, (if in no other way) by the force of arms. Whereas Mr. Reed, our commissioner, according to the instructions of our government, can only get it peaceably. I visited Mr Reed last week and found him to be a most excellent man. He has his son with him who is his private secretary. Lord Elgin and Mr. Reed are both christian men. How praiseworthy of these two great christian countries, England and America, that they should send on such occasions as these, christian men to transact important business for their respective countries and attend to their commercial interests. We shall have stirring times in China during the next three months. The Minnesota an American man-of-war, now lies outside of this port, not able to come in, being too large. We have other American men-of-war in port. The English have quite a number and so have the French. The Russian men of war are expected in every day to join the three treaty powers on their way to Peking. The treaty powers have received an answer to their communication, but only requesting them to retire to Canton where there will be a man of sufficient authority to treat with them. But the foreign authorities have chosen to treat at Shanghai or at Peking. There have been several murders committed by the China pirots outside of this port. Our captain, mate and some of his crew were killed by some Canton men last week, and twelve thousand dollars taken from the ship. Remember me in all your prayers at a throne of grace.

Ever, your brother in Christ,

W. LAMBUTH.

Sun Strokes.—Inquests were held yesterday on the bodies of eight more persons whose deaths were caused by sun stroke. Many cases of *coup de soleil*, which did not result fatally, were also reported.—*N. Y. Times 1st.*

News from the Churches.

Athens Circuit, Ala., Conference, June, 10th 1858.

Mr. Editor: I wish to say through your columns, to the lovers of Zion, that the Lord is with us on this circuit. Our second Quarterly Conference for this circuit was held the 8th and 9th of May, which was protracted for several days, and resulted in six or seven accessions to the Church, some few conversions, and the Church very much revived. The meeting closed with a number of mourners at the altar. On Saturday night, the 15th of May, we commenced regular services in the Methodist Church in Smithville, where we continued until Sundsy the 23d, during which time there were about thirty-five conversions, and about twelve accessions to the Methodist Church, and the membership very much revived. The conversions, however, were not confined to the Church, but took place in the school rooms, in private houses, at the dinner table, and in the grove; so that the interest was felt in all parts of the town and among all classes. The day our meeting closed the Baptists commenced in their Church. They continued some ten days, had some five or six conversions, and about fifteen to join the church. The prospect is good for a general revival on the circuit. I pray God we may have it.

Yours ever in Christ,

J. D. CAMERON.

Lake Providence, June 25th, 1858.

Mr. Editor: We have just closed our second Quarterly Meeting, which was held at Pecan Grove. The Lord was with us and made his word the power of God to the salvation of sinners; sixteen joined the Church and eight professed to know their sins forgiven. We have rarely, if ever, seen a meeting where we thought more good was affected. The leading members of the community were brought into the Church. Our older brother Pierce was with us fully in the spirit of his great work, and preached as a man sent of God. Brother Miller, of the Richmond Circuit, was also with us, and we felt that the Lord had sent him to do a special work. He will long live in the memory of that people. Every revival has some peculiarity; this one was marked in this, that our doctrines and usages were kept before the people all the time. Thank God for a full salvation.

We cannot close this article without saying that our Presbyterian brethren were with us all the time and gave us encouragement. Our prayer is that heaven may reward them according to their works. Their piety and intelligence was too thorough to take any exceptions to our doctrines or usages. Not so with the ignorant.

Yours in gospel truth,

W. G. McGAUGHEY,
T. L. BEARD.

Clinton Circuit, Miss., June 28, 1858.

Mr. Editor: We have recently closed a meeting in the village of Brownsville, which continued sixteen days. Long will it be remembered by many who attended it. God's spirit was in our midst manifesting itself both to the sinner and believer. It resulted in the conversion of some fifty, thirty accessions, and a great awakening among the membership. Never have I attended a meeting where there was such profound attention. All seem to be engaged from the youngest to the oldest. With this we are gratified to say there seems to be a general interest manifested at all the appointments. God grant that this feeling may continue to extend until it reaches the ends of the earth.

J. W.

Camden Ala., June 19, 1858.

Dear Brother: The friends of Zion here have been gladdened by a gracious revival. Night before last we had ten conversions, the Church made happy, many mourners, and a large serious audience. Yesterday at the prayer meeting, and last night again, there were several conversions. Brother Moody is with us laboring in the power and with the unction of the holy one. We are in expectancy of still greater manifestations.

Very truly, yours.

W. A. McCARTY.

Crawford Circuit, June 29, 1858.

No doubt, my dear brother, it will make many hearts rejoice to hear of a glorious revival we have enjoyed at Mount Zion, Crawford Circuit, Alabama Conference, for the past three weeks. It commenced at my regular appointment the first Saturday and Sabbath, and closed last Sabbath night. It was verily *forced* upon us. In one of the busiest seasons of the year, when farmers were pushing up with their work. But such were the demonstrations of the spirit's presence, and God's willingness to save sinners, we were unwilling to refuse our co-operation. We did what we could—so we thought—and at the close of services we numbered about seventy professions of religion, and sixty-six additions to the Church. "The Lord hath done great things for us, whereof we are glad."—Quite a number of Sabbath school scholars were converted. Indeed, I have no doubt, a great deal has been wrought by our Sabbath school here, to produce this mighty work.

"Praise the Lord, O! my soul, and all that is within me, praise his holy name." Amen.

J. A. CLEMENT.

Jackson Miss., July 1, 1858.

Mr. Editor: It may be a matter of some interest to your readers to know that we have just closed a meeting of several weeks, which resulted in the conversion of many souls and an addition of nineteen white, and forty colored persons to the Church. In most of her interests, the Church is in an improved condition. The Sabbath school increases in numbers and usefulness. The class and prayer meetings are being better attended, the prospect for better times are very encouraging.

J. L. FORSYTH.

Macon Mission, June 22, 1858.

To the Presiding Elders and Preachers of the Alabama Conference:

Brethren, our Conference has been assessed by the General Conference $750, for the support of the Bishops. I have distributed that amount among the districts as follows, on the basis of the other assessment by the Board of Finance. I hope what I have done well, meet your approval, and the amount be collected and kept separate.

Be kind enough brethren to bring up the whole amount of the Conference collection assessed you, and the amount for the Bishops, also.

Mobile District	$80 00
Demopolis	80 00
Macon	80 00
Summerfield	80 00
Tuscaloosa	85 00
Columbus	85 00
Montgomery	85 00
Lowndesboro'	40 00
Eufaula	40 00
Camden	35 00
Blountsville	25 00
Talladega	35 00

The presiding elders will please see that the amounts are justly distributed among the several charges of their respective districts.

W. E. M. LINFIELD,
Sec'y Board of Finance.

The will of man is apt to glory in its native liberty, and, in a jealousy for the honor of that, adheres with most pleasure to that which is its own choice, and is not imposed upon it; therefore it is God's will that his service should be, not our chance, or a force upon us, but our choice.

To the Ministers and Members of the Methodist Episcopal Church, South.

It is known to the Church at large that the undersigned has been elected General Book Agent. I need not say to the initiated that the office is responsible and its duties onerous. Nor need I say to many of my personal friends that I accepted the Agency with reluctance; nothing but a sense of duty induced me to consent to undertake a work so arduous. But my brethren have said under solemn conviction that I should serve the Church in this capacity, and hence the task is attempted.

Having been somewhat familiar with the operations of the Southern Methodist Publishing House from its foundation, and having, to a considerable extent, looked into its condition and prospects, I am prepared to say a few things which I desire my brethren in the ministry and membership to know and well consider.

And first. The institution is safe at present in its pecuniary condition, its assets being far above its liabilities.

Second. Notwithstanding this fact, it need not be concealed from the public that the House, in order to do a prosperous business, needs and must have a large active cash capital. This the Church must supply, and can supply without any loss to its individual members. Donations of one thousand, five hundred, one hundred, fifty, twenty, five, one dollar each, from those who are able to aid in the grand publishing enterprise of the Church, would at once rid the Publishing House of all its present liabilities, and put into the hands of the Agent a sum quite sufficient to place this great institution in a position where it could do a work that would tell for ages and generations to come upon the destinies of the Church and the world.

The late General Conference, being impressed with the truth of these sentiments, and urged by worthy laymen, resolved to ask the Church for two hundred thousand dollars, to place the Concern at once in such a condition as to meet the demands of the friends of Methodism in the great and growing South.—In due time the Financial Secretary will develop his plans for raising this sum. In the meantime, however, those impressed with the importance of the movement should lead off by some noble proposition. Who will be the first? The liberal soul deviseth liberal things.

Let not the timid fear to look this matter in the face. The American Bible Society, the American Tract Society, and many other kindred institutions in both Europe and America, sustain themselves by the annual contributions of their friends; and we ask, may not the Methodists have aid in this benevolent enterprise?

Third. I suggest, that to make the House useful and profitable, its publications must be circulated and read. To circulate them freely, is to insure their perusal. The people will read: it is a reading age, and no man of self-respect, who has the facilities, will fail to read. Reading is essential to common intelligence and to proper mental improvement. The people, I repeat, will read; but,

Fourth. It becomes a matter of interest and duty with the Church to know and in some measure direct in what the people shall read. The press must be sanctified by the Church and made tributary to the spread of gospel truth. The field is before us, and if we sleep, the enemy will sow tares therein, and the harvest will be the bitter fruits of Sodom. The Southern Methodist Church has undertaken to cast good seed into the earth, and she asks the aid of all her friends, that she may sow bounteously and reap bounteously.

Fifth. It is the solemn duty of every minister and member of the Church to exert himself in the circulation of religious publications.—Infidels are at work; skeptics are busily employed; and why should not Christians be on the alert?

We most sincerely ask the co-operation of our brethren in every portion of the Church in the circulation of the books and periodicals of our Connection. Reader, you do something? Fix the purpose in your heart, and raise right up and go at once to work.

We appear to those indebted to the Publishing House. Many owe for books sent out by my predecessors. The sums are comparatively small, but they constitute the capital of the Concern, and must be paid, and paid without delay. Reader, how much owest thou? Rest not an hour until you pay the debt; it is a debt of honor; it is the life-blood of your Book Concern, and if you withhold it, you are weakening the institution and destroying its power of doing good. It is a small matter for you to pay what you owe the Agent; but when all these small sums come together, it enables him to cancel large liabilities. Our friends must pay their indebtedness, or injure the Church and its institutions.

Sixth. Send orders for books until the various Annual Conferences shall determine the question of local depositories; let our brethren continue to trade with the Agent, being sure to order nothing which will not be paid in due time.

THE PERIODICALS OF THE CHURCH.

These should be more amply sustained. We say nothing now especially pertaining to the weekly papers; but we do ask a much larger patronage for the Quarterly Review, Home Circle, and Sunday-school Visitor.

The first we are anxious to retain in the Church, but it will be discontinued at the end of the present year unless it meets a better support than heretofore. If we can procure three thousand paying subscribers at $2 by the first of December next, we will issue the volume for 1859. Surely that number can be easily obtained. If every travelling preacher will subscribe for it, and will procure one additional subscriber, the work will be done, and the Quarterly will be continued and greatly improved in several respects, because we shall have the means for improvement. It ought to have five thousand paying subscribers, and will have, if each will do his duty.

The Home Circle.—We shall not be content till the list of this periodical reaches twenty thousand. When this shall have been done, the Editor and Agent can make it a work that will be an honor to our Church, and an ornament to Southern literature. Send in the subscribers by scores and hundreds; let them come from every quarter of the Church.

The Sunday-school Visitor.—Here the House has been crippled. To make this lovely little Visitor worthy a place in the nurseries and Sabbath-schools of the country, the Agents have been required to spend more means than they could well spare. It must have more patronage, or the children of the land will suffer for want of instruction.

CONCLUSION.

I now say to all the friends of the Church everywhere, that if they will lend a helping hand, I will work willingly and faithfully in promoting the interests of the Church committed to my care; and with the hearty co-operation and harmonious efforts of all, I believe we will succeed; but if these interests flag, the sin shall lie at the door of the Church. The duty of the Agent, by the blessing of God, shall be faithfully performed, and if he fail of success, he will not bear the blame. Fail! No, that is a word we have never learned to apply. It is not Methodistic: it is not Christian. Fail!! Methodists have not been accustomed to *fail*. Let every man do his duty, and success is sure.

Give us then, brethren, your good will, your prayers, your patronage, and the "sinews of war," and in a few years, by the blessing of God, you will reap a rich harvest where you now sow plenteously.

J. B. McFERRIN, Agent.

Nashville, June 30, 1858.

SPANISH COMETERIES.

W. C. Bryant, in a letter from Madrid to the Evening Post, makes this reference:

Before the feast of All Saints the people of Madrid repair to the sepulchers of their kindred and friends to deck them with flowers.—The day before, all the autumnal roses are cropped, the dahlias, marigolds, and china asters broken from their stems, the beds of verbena and heliotrope rifled, and massive wreaths of the dry flowers of *gnaphalium*, or everlasting, made up with little inscriptions expressive of affection and sorrow, formed by the same flower dyed black. On the morning of the first of November—a rainy morning—cabs and carriages, the tops of which were gay with baskets of flowers, were passing each other in the streets, on their way to the cemeteries. In the afternoon, the clouds opening to let down a gleam of sunshine, I went out to two of these burial-grounds, lying just without the walls, to the north of Madrid. They are large inclosures, laid out in formal walks, planted with shrubs and flowers, and surrounded with a wall from fifteen to eighteen feet high, and as thick as the wall of a fort, with a broad portico in front, extending its entire length. This wall is the place of sepulture; it is pierced with five rows of cells or niches, one above the other, into which coffins are shoved endwise, and the openings are then closed with tablets, inscribed with epitaphs.—All along the portico, before these repositories of the dead, rows of large waxen tapers were burning, and the tablets were wreathed with every flower of the season. Servants were employed to watch the tapers, who trimmed them occasionally, and as they flared in the wind gathered the wax that dropped from them, frugally made it into balls, and laid it by.—People were sauntering from tomb to tomb, and a bell from a little chapel in the wall was giving out a hard, sharp, monotonous toll. A few persons passed into the chapel, and paid their devotions.

The affectionate remembrance of the dead is beautiful in any shape which it takes. And yet I could not help saying to myself, as I looked at all this: What a different sight will be here, when Time, as at length he must, shall cause this sepulchral wall to crumble in pieces! What rows of grinning skeletons will then be turned out to the air! The sleep of the dead in the bosom of earth is safer from such ghastly profanation.

ILLUSTRATION OF MAT. 3: 4.

"His meat was locusts and wild honey."

In Dr. Livingston's travels and researches in South Africa, p. 48, recently issued from the press, we find the following passage illustrating the diet of John the Baptist in the wilderness:

"We are much in want of animal food, which seems to be a greater necessary of life there than vegetarians would imagine. Supplies of this were necessarily so irregular that we were fain to accept a dish of locusts. These are quite a blessing in the country, so much so that the rain doctors sometimes promised to bring them by their incantations. The locusts are strongly vegetable in taste, the flavor varying with the plants on which they feed. There is a physiological reason why locusts and honey should be eaten together. Some are roasted and pounded into meal, which eaten with a little salt, is palatable. It will keep thus for months. Boiled they are disagreeable, but when they are roasted, I should much prefer locusts to shrimps, though I could avoid both if possible."

Repentance.—The following is a paragraph from an article by Rev. H. W. Beecher, on the subject of repentance:

The element of feeling in repentance is different in different men in different instances. Some people think that all repentance is just alike: that there is a certain capacity or faculty in the mind which a man uses for nothing else but to repent with; and that every act of repentance will be substantially like every other. This is not true. There is a repentance which results simply from a feeling of the intrinsic loveliness of what is good or what is bad. When a man strikes wrong keys on a piano, and a jangling discord breaks out and grates upon his ear, repentance for him is to draw back his fingers, and strike the right notes. Such repentance as this, transferred from physical to moral things, is rare. There are few minds that are keyed so high that their first apprehensions of divine truth are of this true kind. Men are not only wicked, but generally mean.

They usually begin to repent through their lower powers, and only gradually rise toward their higher. But the noblest repentance which a man can experience is from the feeling of the intrinsic excellence of goodness and truth over wickedness and wrong.

St. Patrick's Prayer.—A correspondent wishes us to publish the following prayer of St. Patrick:

"At Tara to-day! The strength of God pilot me, the power of God preserve me, the wisdom of God instruct me, the eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me. Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ on my right hand, Christ on my left hand, Christ on this side, Christ on that side, Christ at my back, Christ in the heart of every person to whom I speak, Christ in the mouth of every person who speaks to me, Christ in the eye of every person who looks upon me, Christ in the ear of every person who hears me. At Tara to-day I invoke the mighty power of the Trinity—Salvation is the Lord's—Salvation is Christ's. May thy salvation, O Lord, be always with us."

Liberal Donation to the Bible Cause.—Rev. E. Hart in a letter to the Editor of the Witness says:

"As to the Bible cause, I am getting along very well, though I find the labor hard, on account of the roughness of the roads. I have been through De Soto, Caddo, and a part of Bossier parishes, and have obtained $3,300.

I have been desirous to find some one person, who would give $10,000 in order to stock the Bible House with Bibles. I have seen some of the friends of the cause disposed to smile, when I have spoken of such a thing. But yet, to day I have accomplished it. Mr. John Pickett, has given his draft for $10,000. He is a resident of Bossier parish. It is true he is a man of great wealth, but he did this thing with a cheerfulness that served to attach one to him."

Many flowers open to the sun, but only one follows him in his course. Heart, be thou the sunflower; be not only open to thy God, but obey him too.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Details of the Arabia's News.

The following additional details of the Arabia's news we take from the New York papers:

The Sardinian Government is said to be annoyed that the Cagliari was given up to the English rather than to Sardinia. The preference is ascribed to the wish of the King of Naples to make the concession to a Power of the first rather than of the second rank.

A pleasant incident, during the Commemoration week at Oxford, was the conferring of honorary degrees. Of the candidates Lord Shaftesbury de Radcliffe was the first, and obtained a cordial welcome, while Lord Eversley and Sir Lawrence Peel had certainly no cause to complain of the coldness of their reception. But when General Inglis appeared, with the effects of indisposition still traceable upon his pallid features, thunders of applause burst from area and gallery, and for some time the proceedings were at a stand-still. Again and again the acclamations were renewed, and it was not until the hero of Lucknow had taken his seat for some time that silence was restored. Mr. Thomas Acland was then presented, and the list was closed by Mr. Justice Hallibarton. The author of Sam Slick was welcomed with great cheering and cries of "Now, then, Sam, give us a story," with similar good humored apostrophies.

The Constitutionnel looks unfavorably at the European politics of England. "The influence of England," it remarks, "in the general business of the world is maintained by the alliances she is able to contract on the Continent. It is with the aid of allies that she has founded her power, and that she maintains it even now, where so many elements of decay reveal themselves in her interior organization, and in her remote territories. If, then, it should be proved that this power, long considered the safeguard of European interests, exists only to impair them, will they not be liable to witness the loss of those sympathies of which she has such immediate need? Great Britain, surrounded with a circle of governments, civilized, but unsympathising, may end by being isolated in all diplomatic questions, and the world may cease to believe in her influence."

A Dr. des Brulais, who was a surgeon on the ship Regina Coeli, whose capture, with a cargo of mutinied African Apprentices, by an English vessel, we have already recorded, writes among other interesting particulars, that the whole cargo, consisting of 265 negroes, were "taken in Liberia with the consent of the President of that State, and most of them had received some education, being able to sign their engagement."

The Montenegrins retired, between the 14th and 20th ultimo, to their mountains, leaving at Grahovo only eighty men to protect the part of the booty which had not been sent to Cettinye. Notwithstanding their departure, the rayahs of Zahsi and Grahovo sent, on the 14th, an expedition against the village of Korenci, which was completely ravaged on the 15th and 16th. All the bodies of the Turks, which were lying about in great numbers near Grahovo, have been burnt.

A private letter, from a French gentleman, to a friend in Paris, states: "In spite of the official and unofficial details in the French journals, the activity in maritime armaments does not the less continue. A sum of 75,000,000f. is applied to the *blindage* (sheathing with iron plates) of the ships, and 12,000,000f. to the construction of steam machinery of 150, 600, and 900 horse-power. A naval man, of high standing in his profession, and of high official rank, said a few days back that France wanted about eighteen months more to transform the whole of her fleet, and to finish the ships in the docks. Then, he said, France may dispose of a maratime force such as she has not had since Louis XVI."

The death of Ary Scheffer occurred on the 15th ult. He had just returned from the funeral of the Duches of Orleans.

Lord Brougham has introduced into the House of Lords a bill for "Securing the Real Independence of Parliament." It is directed against the admission of bankrupts to seats in either House.

The weekly bank returns show a decrease of £101,494 in the bullion, and of £393,210 in active circulation; but an increase in the reserve of notes of £286,110, and of £2596 in rest. The increase of reserve notes is £315,110.

The papers announce the death of General Hawkes, Col. of the 6th Dragoon Guards.

The Morning Star says: It is understood that the Lord Advocate, Mr. Inglis, will accept the vacant office of Lord Justice Clerk on the Scotch Bench.

The ministers of the French Protestant Church, in Paris, have addressed to the Debats a strong protest against the recent expulsion, from Sweeden, of the six women converted to Catholicism. Five of these women are mothers of families.

An interesting anecdote is in circulation, connected with the charming *fete* recently given at Etiolles by Count Walewski, in honor of the visit of their Majesties. A fine little boy, son of the Count, attracted great notice, and the Emperor calling the child to him, asked: "What is your name, my boy?" The child replied "Charles Walewski?"—"Count d'Etiolles," adding the Emperor, completing the answer. His Majesty desired apparently, by conferring this title on the son, to express how highly he reckoned the services of the father as Minister of Foreign Affairs.

The Herald remarks on the great political benefits which the Atlantic telegraph would confer on a crisis like the present with the United States. The order transmitted to the Admiral on the West India station would have reached him, and the offensive operations on our cruisers been stopped in three days. Six weeks are now required for the same service, and opportunities for a collision, which may involve the two nations in a war, are left open.

The Athenæum understands that the United States Government contemplates sending out an Arctic expedition to follow up the late Dr. Kane's discoveries in Baffin's Bay.

Recent advices from the West Coast of Africa state that Her Majesty's steamer Medusa, Commander Bowden, had taken the richest prize that had been made on the coast for some years, a brig, with a cargo of rum and tobacco, slave-fittings and £6500 sterling in cash.

Dr. Judson's Burmese Testament.—The story of the preservation of this precious work, related by Mr. Judson, might adorn the page of romance. It was taken to Ava in manuscript and when Mr. Judson was thrown into prison, was secretly sewed up by his wife in a cushion too hard and unsightly to tempt the cupidity even of his jailers, and used by him as a pillow. When, at the close of seven months, he and his fellow sufferers were so rudely thrust into the inner prison, the old pillow fell to the share of one of the keepers, but finding it probably too hard for his use, he threw it back, and it came again into its owner's hands. It was again lost when he was again driven to Onng-pen-la; and, being stripped by one of the attendants, of the mat which was tied around it, the roll of hard cotton was again flung back into the prison. Here it was found by Moung Ink, who took it home as a memorial of his teacher, without suspecting its priceless contents. Several months after, the manuscript, which now makes a part of the Burmese Bible, was found within, uninjured.

BY TELEGRAPH.

Cotton.—The cotton market is stated to have closed firm and buoyant, after a week's business of considerable activity.

Of the 45,000 bales sold during the week 7000 bales were taken by exporters, and 8000 bales on speculation—the latter being included in the 10,000 bales sold on Friday the 25th.

LONDON FINANCIAL MATTERS.

There was much activity prevailing in the London money market, and full rates were commanded.

Consols are reported to have been active, and are quoted at 95¾ for account.

The weekly statement of the Bank of England, appearing in the London Royal Gazette, of Friday, the 25th ult., shows the bullion in its vaults to have increased £113,000 during the week.

The shares of the Transatlantic Telegraph company had fallen to fifty per cent. discount in the London market.

MANCHESTER TRADE.

More activity is reported to have been prevailing at Manchester and throughout the manufacturing districts of England, generally. Goods and yarns were both manifesting an advancing tendency.

FRANCE AND SPAIN AGAINST GREAT BRITAIN.

It was reported in England that in consequence of the demands which had been made upon Spain, in connection with the abolition of the slave trade, by the Government of Great Britain, the former had applied to France for protection; and that Louis Napoleon had promised to accord it.

THE SLAVE TRADE IN PARLIAMENT.

The British Parliament was engaged in elaborate and warm discussion of questions connected with the abolition of the slave trade.

THE LATE SEARCH QUESTION EXCITEMENT.

All fears of a rupture with this country in consequence of the late boarding and searching of our vessels by British cruisers in the Gulf of Mexico and the West Indian waters, had subsided, and the difficulty was regarded as settled.

INDIA.

The London Times speaks rather discouragingly of the state of affairs in India. It says that the British forces were surrounded on all sides by interminable difficulties, and seems doubtful if they will surmount them without prompt and large reinforcements of all kinds.

The overland mail had arrived in England previously to the departure of the Africa; but the intelligence it brought comprised nothing of importance.

The heat had been intense.

CHINA.

There was great distrust manifested by the foreign settlers in China, as to the probable course of events there; so that they were leaving.

POSTPONEMENT OF THE PARIS CONFERENCE.

Further sittings of the Paris Conference had been postponed for the present, in consequence of the illness of the representative of Turkey.

NEW YORK MARKETS.

Our cotton market has been firm to-day. The quotations for Middling Orleans are 12¾c. per pound.

Sugar is firm and advancing.

The Dark Places becoming Bright.—The labors of the Wesleyan missionaries in the Feejee islands, but recently the abode of cannibals, and the "habitations of cruelty," are resulting in the triumph of the gospel. One of the missionaries says, that at the last annual meeting returns were made of 14,000 who had embraced Christianity during the year. In our several circuits we have now 52,281 professing Christians. Our present staff of missionaries and native agents is utterly inadequate to supply them with Christian instruction and pastoral oversight," while there are immense fields of labor open among the heathen. "From the New Hebrides, where missionaries of the Reformed Presbyterian Church in Scotland are laboring, there are similar tidings. The entire population of Aneiteum, nearly 4,000, excepting about 200, have abandoned heathenism, professed Christianity, and placed themselves under instruction. There are four large churches, capable of containing more than 2,000 worshippers, more than fifty schools, and the whole Christian population attend school for an hour five mornings in the week, and on Sabbath afternoon. More than 1,400 natives have mastered the elementary books, and are reading the gospels.

Hospitality in the House of God.—Every church, says an exchange paper, that would prosper, must show proper attention to strangers. It should be seen that they are promptly and courteously provided with seats, and made to feel that they have a cordial welcome there. Kind looks should greet them as they come, and follow them as they go. Should they come again, let them meet with the same reception. And should they become constant worshippers there, let them be sought out and visited, not merely by the pastor, but by members of the church and society. Whether rich or poor, they should not be overlooked or neglected. They have claims as strangers, irrespective of all onward distinction. Let us see that they have prompt attention.

Let a man bring the matter home to himself. Suppose you are in a strange place. You go to the house of God on the Sabbath, but are treated as a stranger in the fullest sense of the word. You are not spoken to—you are not seated. We venture the assertion that when you go home, it will be to attend some other meeting, if there is one near; and if there is no other, you will be quite inclined to stay at home.

Saving a Man.—I would rather convince a man that he has a soul to save, and induce him to lixa up to that belief, than to bring him over to my opinion in whatever else besides.

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

The journey through life is as Peter's walking on the water; and if Christ does not reach out his hand, we are every moment in danger of sinking.

Those seek themselves more than God, that stand upon a point of honor to excuse themselves from doing real service to God and their generation.

MR. SPURGEON'S PRAYER MEETING.

Perhaps a few useful hints may be gathered from the following account which Mr. Spurgeon gives of his prayer meeting. The interest and usefulness of a prayer meeting depend very much upon the spirit and manner in which it is conducted. Mr. Spurgeon says:

"Now I have the pleasure of seeing very generally a prayer meeting of 1,200 to 1,500 persons, and I don't know that we ever come below a thousand at prayer meeting, except it should be a terribly wet night; and I know the reason in a great measure is this, that when I call upon a brother to pray, he knows how long he is to pray; he is not to pray twenty minutes till we are tired, but he is to be short; and then he knows too that he is just wanted to ask God for what he wants, and not to preach a sermon. So he begins, and perhaps he makes many blunders, but he warms and improves as he proceeds. My good deacon was telling me this very day of what a friend said on Saturday night, at prayer meeting; he said, "O, Lord, I don't know, I'm so ignorant, I can't put six words together, properly; but take the meaning, Lord; take the meaning!"

"Well, that was a very sweet thing for him to say, 'take the meaning;' and he prayed for me in this fashion, 'Lord, bless our minister; help him when he comes to preach next Sunday, and may he preach the Lord Jesus Christ: grant that he may set the Lord Jesus Christ right a top of the Bible, and stand right behind Him himself, so that we can see nothing but the Lord Jesus and Him crucified!' Now when the people hear a prayer like that breathed by an earnest man, they will go to the prayer meeting."

An Ancient Dame.—There is an old lady now living in the town of Blooming Grove, Orange co., N. Y., by the name of Diana Brooks. She is one hundred and fourteen years old, and yet is intelligent and active, and walks half a mile to church every Sabbath. She was thirty-two years old when the Declaration of Independence was made. Mrs. Brooks is probably the oldest person now living in the United States.

Worldly Cares.—Strive against distracting worldly cares. Consider that thine heavenly Father careth for the—worldly cares discredit and disgrace thy holy profession—they are a needless, aye, a very hurtful burden to thy soul.

LIST OF REMITTANCES

Received through the postoffice during the month of June.

L. Adamson	$2 00	W. M. C. Quiston	2 00
J. C. Ardis	2 00	Dr. Magruder	5 00
T. Avery	2 00	J. Mayhew	2 00
F. Alexander	5 00	E. McQueen	2 00
L. Belvin	2 00	W. G. M'Gaughey	7 50
D. S. Burtou	2 00	V. D. Metcalfe	5 00
J. S. Branon	5 00	J. A. Miller	2 00
B. Baird	2 00	D. McKenzie sr.,	2 00
W. E. Baird	8 00	W. P. Miller	6 00
J. W. Bufford	3 00	W. H. McDaniel	10 00
J. Boyes	7 50	J. T. McLaughlin	2 00
D. P. Cullen	10 00	W. McCary	2 00
W. M. Campbell	6 50	S. D. McCary	2 00
C. P. Carlisle	10 00	C. McNeill	5 00
T. J. Carver	5 00	S. D. McCary	2 00
W. H. Chambers	2 00	A. J. McGinnic	2 00
W. M. Crisp	2 00	W. S. Martin	3 75
J. Davidson	2 00	W. K. Norton	20 00
M. Dumas	2 00	J. P. Nall	2 00
J. Drinkard	2 00	R. Parvin	20 00
A. S. Dickinson	16 00	F. M. Paine	2 00
E. Dowling	2 00	L. Peacock	2 00
L. Dupuy	2 00	J. Perkins	2 00
L. Ercanbrack	5 00	R. Phillips	2 00
J. Embry	2 00	J. A. Peebles	5 00
W Fullilove	4 50	J. Parker	2 00
J. F. Foutaine	9 26	R. R. Ross	2 00
W. Glase	2 00	A. Riser	2 00
H. S. Gilmore	10 00	Miss Riser	2 00
E. Graves	2 00	T. Y. Ramsey	5 00
M. Graham	5 00	H N Rockinbaugh	3 00
J. F. House	2 00	E. J. Smith	2 00
G. Hawkine	16 00	M. Smith	2 00
J. M. Haynie	2 00	W. H. Sims	2 00
A. Ilaye	4 50	W. Sharp	3 00
C. Hurt	2 00	W. Shadborn	2 00
J. L. Huey	4 00	D. E. Starr	2 00
Dr. Harvey	2 00	M. D. Stayton	20 00
M. Haley	2 00	J. D. Shaw	10 00
B. Holmee	2 00	B. Terreman	1 00
E. Harwood	2 00	S. S. Tibbetts	1 00
W. C. Hearn	6 00	J. Turner	2 00
J. James	2 00	G. R. Talley	1 00
N. Jordan	2 00	H. C. Tisou	2 00
J. A. B. Jones	2 08	T. J. Upton	3 50
T. M. Lynch	1 00	J. White	2 00
T. J. Linton	2 00	J. Willingham	2 00
R. W. Lambuth	90	J. Wiee	5 00
W. P. Leeth	2 00	R. S. Woodward	9 50
W. T. Lott	2 00	W. R. Ware	2 00
W. E. M. Linfield	2 23	F. White	5 00
W. B. Moore	2 00	J. West	2 00
T. H. McClendou	6 00	J. L. Wersham	2 00

☞ Persons writing to the Office will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ Those writing to Depository will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or better still, write it on seprate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from as well as the one changed to.

Marriages.

Married—By Rev. B. B. Whittington, at the house of the bride's father, In Simpson county, Miss., on the 29th of June, Mr. James J. Lackhart and Miss Elizabeth C. Door.

On the 5th inst., by Rev. S. S. Harrison, Capt. W. H. Cable to Mrs. Sophronia Cleland, all of this city.

St. Louis Christian Advocate please copy.

On the evening of the 3d ult., by Rev. J. J. Clark, at the residence of the bride's father, Mr. A. Dickson and Miss Mary Ann Miller, all of Mississippi.

NEW ADVERTISEMENTS.

Ask the Physicians.—All medical men admit that intestinal worms cause the death of thousands of children annually, and entail many terrible diseases on those whom they do not summarily destroy. No apology, therefore, is needed for introducing a preparation like Wurm's Canadian Vermifuge, which, in three days, will annihilate and carry off Tape Worms, Thread Worms, Round Worms or Maw Worms, and at the same time so brace and intensify the digestive powers of the stomach, that a return of the disease is next to impossible.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Chartres st.

The Great Drawback to persons emigrating to the extreme Western country, is the great fear they have of the Fever and Ague—the most direful of all diseases. Every day we hear of persons attacked by this disease, and made helpless in a short time without any means of affording relief. In view of the great demand for a remedy, Drs. Hostetter has presented his celebrated "Bitters," whose curative powers for all diseases of the stomach have been universally acknowledged. The "Bitters," prepared after a long experience and deep study, have received the encomiums of the most eminent physicians, as well as all classes, from every part of our country. To those who doubt their many virtues, all we can say is, to try them, and judge for themselves, respectively.

Sold by Druggists everywhere, and by Hostetter & Smith, Sole Proprietors, 58 Water and 56 Front streets, Pittsburg. july 1-4t

TEACHER.

A LADY, qualified to teach the Common and Higher English, French Painting, Ornamental Branches, etc., desires a SITUATION in a Seminary, Private School or Family. The lady is a graduate, has had experience, and can furnish the best of testimonials in all respects. For further information address A. T. HOWARD, Dartmouth College, Hanover, N. H. je8—10t

Two Ladies,

LONG accustomed to teaching, desire engagements—one instructs in English, French Music and the Ornamental branches—the other in English Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

Special Notices.

NEW ORLEANS DEPOSITORY.

We take pleasure in announcing to the public that the establishment of the Methodist Book Depository in New Orleans begins to assume the appearance of a tangible reality.—The building is secured: the Trustees have purchased, and the Depository is now permanently located at, 112 Camp street.

To enable the Trustees to meet the terms of their contract and make payments on the house as they fall due, it is necessary that our friends who have subscribed to the Depository fund make as speedy payments as possible.

Let us have your earliest remittances through your merchants here, or remit to me direct.

W. H. Foster, Treas.

New Orleans, June 16.

THIRD ROUND QUARTERLY MEETINGS

Shreveport District, Louisiana Conference.

Natchitoches circuit, at Bayou Lee, Aug .....7—8
Caddo circuit, at Mouring's church, Aug.....14—15
Grand Cane circuit, at Pegues'a church, Aug.....21—22
Mansfield circuit, at P. Hill's, Aug.....28—29
Lake Bisteneau circuit, at Took's church, Sept.....4—5
Shreveport Station, Sept.....11—12
North Bossier circuit, at ———, Sept.....18—19
Red River circuit, at ———, Sept.....25—26
Sparter circuit, at ———, Oct.....2—3

JOHN PIPES.

THIRD ROUND QUARTERLY MEETINGS,

Lake Providence District

Winsboro' circuit, at Bœuf Prairie, July.....17—18
Sicily Island Mission.
Richmond circuit and Madison Mission, at Willow Bayou, July.....24—25
New Carthage Mission.
Trinity circuit, at Trinity,.....July 31—Aug. 1
Concordia Mission.
St. Joseph circuit and Mission, at Jordan, Aug.....7—8
Waterproof circuit, at Tensas, August.....14—15
Tensas Mission.
Providence circuit, at Swan Lake, August.....21—22
Carroll Mission.
Carroll circuit, August.....28—29
Ion circuit, September.....11—12
A meeting at Bayou Villa, July.....10—11

LEWIS A. REED, P. E.

Waterproof, June 24th, 1858.

SOUTHERN UNIVERSITY.

The annual meeting of the Board will be held in Greensboro', Ala., on Wednesday, the 9th of June, at 9 o'clock A. M. A full attendance of the Trustees is earnestly desired.

E. WADSWORTH, Cor. Sec'y.

April 16, 1858. 4t

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

Southern Methodist Almanac for 1858.—The calculations in this Almanac are adapted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

Stevenson & Owen, Agents.

EAST ALABAMA MALE COLLEGE.

The Annual Meeting of the Board of Trustees of this Institution will be held in Auburn on Wednesday, 14th of July next.

C. RAIFORD, Sec'y.

There will be a CAMP MEETING at Pleasant Hill, Jones' Valley Circuit, Alabama Conference, commencing Friday night preceding the first Sabbath in September.

Brethren in the ministry, both local and itinerant, are earnestly invited to attend.

F. WALKER, P. E.

Providence permitting, there be a CAMP MEETING held on the Elysian Fields Circuit, East Texas Conference, at their camp ground, near the town of Elysian Fields, commencing on Thursday, the 19th August.

Preachers and people in the surrounding country are respectfully invited to attend.

W. H. WILSON.

J. H. ADDISON.

NOTICE.—There will be a Camp Meeting, commencing the third day of September, 1858, on Natchitoches circuit, Louisiana Conference, near Kisatchie P. O., in Owing's settlement. Preachers and people generally are invited to attend.

R. PARVIN.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

Keener & McTyeire, Agts.

BOOKS FOR SALE AT THE DEPOSITORY, 112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine choice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Barr; Checks to Antonomianism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1773 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 30 sets Longking's Notes.

☞ All at Nashville prices.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic, and continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

Stevenson & Owen, Ag'ts.

NEW SEWING MACHINES.

E. L. NIMMO,

No. 7.....Camp Street, near Canal.....No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $150. Needles and other findings for sale. Sewing Machines repaired. je26

F. VAN BENTHUYSEN, C. P. LEWIS, of Rapides. } A. MONSERRATE, GEO. C. KENDALL.

BENTHUYSEN, LEWIS & Co.,

Wholesale and Retail Dealers IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC

DRY GOODS,

118 Canal st., New Orleans.

e19-1y

Marion Female Seminary, Marion, Ala.

THE ANNUAL EXAMINATION of the Pupils of this Institution will commence on Monday, the 12th of July.

The young ladies of the Junior Class will read Essays on Monday night.

The Annual Concert will be given on Tuesday night.

The exercises of the Graduating Class will take place on Wednesday. The Commencement Oration will be delivered on the same day by the Hon. Joseph W. Taylor, of Eutaw, Ala.

JAMES K. ARMSTRONG, Principal.

Marion, Ala., June 12, 1858. 2t

JAMES W. FEE & Co.,

GROCERS, No. 99 CAMP ST., NEW ORLEANS.

apr 17 1y.

COMMERCIAL.

The Picayune of Thursday morning says:

COTTON With rain falling nearly all day, very few parties have entered the market, and the sales have been confined to about 300 bales. We retain our last quotations.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6¾	Middling	11¾ @ 12
Ordinary	7¾ @ 8¾	Good Middling	12¾ @ 12¾
Good Ordinary	9¾ @ 10	Middling Fair	13 @ —
Low Middling	10¾ @ 11¾	Fair	— @ —

SUGAR AND MOLASSES Business has been suspended on the Levee, owing to the rain, and we have heard of no sales worth reporting.

FLOUR—The sales have been confined to a few small parcels, including 100 superfine St. Louis, in two lots, at $4 10 ⅞ bbl.

WHEAT Nothing doing.

CORN The market is dull and drooping. The only sale we hear of is 250 sacks yellow, at 65c. ⅞ bush., showing a further decline.

OATS AND BRAN—We have heard of no transactions of any moment.

PORK Mess retailing at $16 @ 16 25 ⅞ bush.

BACON AND LARD No transactions reported.

COFFEE Market very dull and nothing done to-day.

MONETARY AND FINANCIAL.

It rained steadily during the entire morning, and the little business that has to be done was consequently very much impeded for the time. In fact the day has almost been a blank. Some few unimportant negotiations were made at 7 (a 8 for four to six month's paper, and 9 for eight months. There are very few prime signatures offering.

The letters to-day from the country complain of too much rain, and they are all of the same tenor. The Cotton does not henceforth require a drop of moisture. To-day's rain appears to be general.

We have no movement to notice in Stocks.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157	00	
Louisiana State Bank	150	50	
Canal Bank	122	@	—
Citizens' Bank	174	@	—
Citizens' Bank Mortgage Stock	premium asked		
Mechanics' and Traders' Bank	—	@	100
Union Bank	100	98	@ —
Bank of New Orleans	100	98	@ 99
Southern Bank	100		100
Crescent City Bank	87	@	98
Bank of America	85	@	—
Bank of James Robb	90	@	92
Gas Light Company, 100 paid	126	@	127
Carrollton Railroad	75	nominal	
Pontchartrain Railroad	100	68	@ 70
Southern Pacific Railroad		nominal	
Opelousas Railroad	25	6¼	@ 7
Jackson Railroad, 25 paid		6¼	@ 9
City Consolidated Bonds		83	@ 85
City Bonds for Railroads		74	@ 75
State Bonds		no sales	
Louisiana Manufacturing Company		par	
Jackson Railroad 8 ₱ cent Bonds		72	@ 75

SPECIE.

American Gold	par	@ —	₱ cent premium
California Gold	$17 00	@ 17 50	₱ oz
American Silver, old issue	1	@ 1¼	₱ cent prem
American Silver, new issue	1¼	@ 2¼	₱ ct discount
Mexican Dollars	3	@ 3¼	₱ cent prem
Five Franc pieces	85	@ —	cents
Twenty Franc pieces	$3 80	@ 3 85	
Sovereigns	$4 80	@ 4 85	
Ten Thaler pieces	$7 70	@ 7 80	
Spanish Doubloons	$15 25	@ 16 50	
Patriot Doubloons	$15 30	@ 15 60	
United States Treasury Notes	1	@ 1	₱ ct discount

UNCURRENT BANK NOTES.

Missouri	1	@ 2	₱ cent discount
Indiana State Bank	1	@ 2	₱ cent discount
Ohio	1	@ 2	₱ cent discount
Other Banks, Ohio and Indiana	2¼	@ 5	₱ cent discount
Kentucky	1	@ 1	₱ cent discount
Illinois	3	@ 5	₱ cent discount
W. Feliciana R. R. Co., redeemable at Bank of N. O.			par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	3	@ 5	₱ cent discount
Georgia and South Carolina	1	@ 2	₱ cent discount
North Carolina	2	@ 3	₱ cent discount
Virginia	1¼	@ 2¼	₱ cent discount
Alabama State	2	@ 3	₱ cent discount
Texas	1	@ 1	₱ cent discount
Tennessee	1¼	@ 2¼	₱ cent discount
Mobile	par	@ 1	₱ cent discount
Tennessee Free Banks	5	@ 10	₱ cent discount
Central Bank, Montgomery	1	@ 2	₱ cent discount
Commercial Bank, Selma	5	@ 7	₱ cent discount
Northern Bank, Huntsville	8	@ 10	₱ cent discount
Northern Bank Mississippi	46	@ 50	₱ cent discount
Commercial Bank of Manchester, Mi			par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	⅞ acre	$1 00
Land Warrants, 80 acres	⅞ acre	80c
Land Warrants, 120 acres	⅞ acre	75c
Land Warrants, 160 acres	⅞ acre	85c

DR. T. McGOWN'S

SARSAPARILLA AND IODINE OF POTASI,

THE GREAT

BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from fresh root, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a Panacea or Catholicon than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Turgol, Colndet, Baron, Bardsley, Manson, Alcorn, Hendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin—Erysipelas—Ulcers, Old and Obstinate Sores (McGown's Ointment should also be used, applied locally); Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Ocker; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Cancerous, Ulcer; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Fordyce says of Sarsaparilla, when exhibited in combination, refreshed and enacted by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodide of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

Female Complaints.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Tumors, Enlargement of the Uterus, Breasts; Ulcers, etc. Impurities of the Blood or System, and all diseases dependent thereon. Make the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

McGown's Essence Tar—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Ehe, etc.

McGown's Dogwood and Iron—A permanent cure for Chills, Ague Cake, Night Sweats, Debility, Dyspepsia, etc.

McGown's Golden Pectoral—For the relief of Coughs, Colds, Consumption, etc.

McGown's Stomach Bitters—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGown's Ointment—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist, No. 343 Main st.

Agents.—J. Wright & Co., and Sickles & Co., New Orleans; J. Hanay, Galveston, Texas; S. W. Huff, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year. june 19 1y

J. WRIGHT & COMPANY'S

CATALOGUE OF GENUINE AND POPULAR

FAMILY MEDICINES,

Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.

Genuine Depot and Special Agency, 21 and 151 Chartres st. N. Orleans.

Vermifuges.—Wiser's Canadian, Swain's, Perry's Dead Shot, McLane's, Jayne's Tonic, Keel's, S. A. Fahnestock's, Swayne's.

Balsams and Cough Remedies.—Wistar's Balsam of Wild Cherry, Hastings' Naptha, Sherman's Balsam, Buchan's Hungarian, Davis' Wild Cherry and Tar, Schenk's Pulmonic Syrup, New England Cough Syrup, Bartholomew's Expectorant, Hall's Balsam, Swayne's Balsam of Wild Cherry, Ayer's Cherry Pectoral, Taylor's Balsam of Liverwort, Jayne's Expectorant, Wiser's Electuapaine, Roger's Liverwort and Tar, Mrs. Gardiner's Liverwort, Stabler's Cherry Expectorant, Louden's Indian ditto, Dr. Rose's ditto, Whitcomb's Asthma Remedy, J. R. Stafford's Olive Tar.

Sarsaparillas.—Dr. John Bull's, S. P. Townsend's, Sand's, Old Jacob Townsend's, Carpenter's, Wyckoop's, Shaker's, Braffenberg's Brisol's, Boyston's Yellow Dock.

Plasters.—Wells' Strengthening, Ewen's ditto, Jew David or Hebrew, Badeau's, Knapp's Indian, Alcock's Porous, Griffith's Adhesive, Holloway's Arabia.

Liniments.—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Hunt's, Hay's, Tobias' Venetian, Hewit's Nerve and Bone, Kellinger's, Gardener's, Barline's Horse, Merchant's Gargling, Cherokee, Jayne's, McLean's Volcanic Oil, Bragg's Arctic.

Ague Remedies, &c.—Dugood's Indn Chubagogue, Rowand's Tonic Mixture, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges.—Sherman's Cough and Worm, Bryan's Pulmonic Wefer, Locock's ditto.

Hair Preparations.—Lovel's Walpeon or Hair Gloss, Barry's Tricopherous, Lyon's Kathairon, Boyle's Hyperion Fluid, Van Deusen's Walpeon, Jayne's Hair Tonic, Phalon's Hair Invigorator, Loudon's

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

A LITTLE WHILE.

BY REV. DR. BONAR.

Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

CHILDREN'S COLUMN.

THE FRIGHTENED BOY.

About three years ago there was a big ship full of people coming from New York to California. All sorts of people were on the ship—gentlemen and ladies, old folks and young, boys and girls, and two or three little babies. There was one little boy named Thomas, but everybody called him Tommy. He was a fine, ruddy-faced, handsome, noble-looking boy about nine years old. His father was dead, but his mother was with him on the ship. Tommy would spend the time in running about from one part of the ship to another, and talking to the sailors, and sometimes he would stand and look out at the great waters and watch the mighty waves as they rolled.

One day as Tommy was standing looking over the side of the ship, one of the sailors, thinking to frighten him a litte, caught him up into his arms and said he would throw him into the sea. The sailor was only in fun, but Tommy thought he was in earnest, and he screamed with fright, and was thrown into convulsions. The sailor then put him down, but poor Tommy did not get over his fright. His senses were all frightened away, and never came back any more. He was carried to his mother, but he did not know her. O, how badly did his mother feel when she found her boy's mind was gone for ever! And how do you suppose the thoughtless sailor felt when he saw what he had done? He must have felt unhappy.

They brought Tommy to San Francisco, and then took him to Stockton, where there is a great house built for people who have lost their senses. It is called the Insane Asylum. The Editor of the *Pacific Methodist* went to see it last week, and put something about it in the paper.

They put Tommy in the Asylum, and they were in hopes the doctor could cure him, so that he could go back to his mother with his mind all right again. They put a straight jacket on him, and had men to watch him so that he could not hurt himself. His mother would often write to ask if Tommy was getting well, but he did not grow any better, though the doctor was very kind to him, and did all he could for him. It was soon known that Tommy would never get well, that he never would be able to take care of himself, or have his senses any more. How sad must his loving mother have been when they told her this!

Two years ago the Editor saw Tommy in the Asylum. Last week when he was there, he asked, where is Tommy? He is dead, said the doctor. And so our Heavenly Father took poor little Tommy away from earth, where he would only suffer all his life; and as Tommy was a good, obedient, affectionate boy before he lost his mind, I have no doubt he went to heaven, where he will always be happy.

Now, children, do you ever try to frighten one another? Do the large boys and girls ever try to frighten the little ones? It is very wrong for you to do so. And it is very wrong for teachers and parents to try to frighten children. And it is a very silly thing too. Nobody but a blockhead will do it, though some think it funny to do so.

PRAYING BETTER THAN STEALING.

Some poor families lived near a large wood wharf. In one of the cabins was a man who, when he was sober, took pretty good care of his family; but the grog shop would get his earnings, and then they suffered. In consequence of a drunken frolic, he fell sick. The cold crept in his cabin, and but one stick was left in his cellar.

One night he called his eldest boy, John, to the bedside, and whispered something in his ear. "Can't do it, sir," said John, aloud.—"Can't; why not?" asked his father angrily. "Because I learned at the Sabbath-school, 'Thou shalt not steal,'" answered John. "And did you not learn, 'Mind your parents, too?' "Yes, sir," answered the boy. "Well, then, mind and do what I tell you." The boy did not know how to argue with his father, for his father wanted him to go in the night and steal some sticks from the wood wharf; so John said to his father, "I can pray to-night for some wood; it's better than stealing I know." And when he crept up into the loft where his straw bed was, he did go to God with his prayers. He prayed the Lord's prayer, which his Sabbath-school teacher taught him, only he put something in about the wood, for he knew God could give wood as well as "daily bread."

The next noon when he came home from school, what do you think he caught sight of, the first thing after turning the corner? Half a cord of wood before the door—*his* door. Yes, there it was. His mother told him the overseers of the poor sent it; but he did not know who *they* were. He believed it was God; and so it was.—[*Child's Paper.*

"All that is great, and permanent and salutary on earth is slow in its development. Hence patience has always been a prominent feature of wisdom."

Some sins I have forgot; many I remember, and these so heinous, that I cannot forgive myself for them. It is well for me that God, who forgets none, forgives all.—*Rev. T. Adams.*

THE MAIDEN'S PRAYER.

BY J. G. WHITTIER.

She rose from her delicious sleep
And put away her soft brown hair,
And, in a tone as low and deep
As love's first whisper, breathed a prayer;
Her snow-white hands together pressed,
Her blue eyes sheltered in the lid,
The folded linen on her breast
Just swelling with the charms it hid.

And from her long and flowing dress
Escaped a bare and snowy foot,
Whose step upon the earth did press
Like a snow flake, white and mute;
And then from slumbers soft and warm,
Like a young spirit fresh from heaven,
She bowed that slight and matchless form,
And humbly prayed to be forgiven.

Oh, God! if souls unsoiled as these,
Need daily mercy from thy throne—
If she upon her bended knees,
Our holiest and our purest one,
She with a face so clear and bright,
We deem her some stray child of light,
If she, with those soft eyes and tears,
Day after day, in her young years,
Must kneel and pray for grace from thee,
What far, far deeper need have we!
How hardly, if she win not heaven,
Will our wild errors be forgiven!

THE TRINITY.

"Little girls," said Miss Bell, to her Sabbath-school class, "what do you understand by the Trinity?" "Three persons in one God; the Father, the Son, and the Holy Ghost," answered the children.

"Do you understand *how* there can be three persons in one God, and all equal?" asked Miss Bell. "No, ma'am; do you think any one does?"

"I suppose *you* do, ma'am," said Sophie Johnson. "No," said Miss Bell, "I do not understand *how* the Father, the Son, and the Holy Spirit are one; and perhaps I never shall if I get to heaven, and after I have been there ten thousand years.' This may be one of the mysteries into which the angels desire to look and are not able. But do we not constantly believe in a great many things we do not understand? You don't understand *how* the flowers grow; or why one kind of seed always produces one kind of flower. You know the sun and the rain make them grow, but *how* you cannot tell."

An old lady in one of our western villages saw the telegraph posts, and the wires passing through the village. And she said, "They tell me that thing carries a message from New York to Buffalo in no time at all, but I don't believe it, and I never will believe it. It is not possible."

One day a letter came to the old lady, and on opening it she found it was a message by telegraph, saying, "Your son Robert is very ill; come immediately." She asked a great many questions as to how the message came, and when she heard that the "wires" brought it, and when she saw the date only an hour before the time she was reading it, she said, "It is a hoax. It isn't possible a message could come to me that way."

So she staid at home. In two or three days she got a letter, saying, "Robert has just breathed his last. Oh how he longed to see his mother. We telegraphed you to come, and if you recoived it, and had started immediately, you might have seen him before he died."

Oh how the old lady reproached herself.—After that, she believed in a thing she could not understand.

Now we have the word of God telling us of many things which our poor weak minds can no more understand than the old lady could the telegraph, or the little fly who crawls on my book can understand the words printed there; but we know they are true, because the God of all truth tells us they are. We have only to *believe*, and in many cases we must be contented not to understand, saying, with the psalmist, "Such knowledge is too wonderful for me, I cannot attain unto it."—*American Messenger.*

ONLY ONE BRICK UPON ANOTHER.

Edwin was one day looking at a large building which they were putting up opposite to his father's house. He watched the workmen from day to day, as they carried up the brick and mortar, and then placed them in their proper order. His father said to him:

"Edwin, you seem to be very much taken up with the bricklayers; pray what might you be thinking about? Have you any notion of learning the trade?"

"No," said Edward, smiling, "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick upon another."

"Very true, my boy; never forget it. Just so it is with all great works. All your learning is only one little lesson added to another. If a man could walk all around the world, it would be by putting one foot before the other. Your whole life will be made up of one little moment after another. Drop added to drop makes the ocean."

Learn from this not to despise little things. Learn, also, not to be discouraged by great labor. The greatest labor becomes easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the whole of the great building is only one brick upon another.

THE END OF PREACHING.

There are preachers, by myriads and majorities, and deeply pious ones two, that never once in all their lives distinctly concentrated their purposes to the single point of converting men. Their efforts are to finish an eloquent sermon, to develop theological or Biblical truth, to thrill esthetically an audience, to pour forth general religious emotions, to spread a popular fame, to gather crowds to build a large church, etc. Verily, those have often their reward, namely, success in their objects. But here is a lonesome preacher, who does not object to all these; but, with or without them, by study, by closet, by pulpit, by pastoral work, some or all, he *means* to convert souls, and just so many as he can. Where this is not attained, all the other success does not comfort him a penny; he goes off crest-fallen and disappointed, indignant at the devil and himself. He will not stay there where Satan has beaten him but he will go where, please God, he can get some souls.—*Methodist Quarterly.*

ANOTHER TOOTH WILL ANSWER AS WELL.

Another sorrow has fallen upon Saleruo.—"No sooner," says the London *Daily News*, "has the panic occasioned by the earthquake begun to cease, than the population are again alarmed by another sad event. The tooth of St. Matthew, the Bishop, one of the precious relics of the Church, has been stolen. It disappeared during the agitation consequent on the late disaster, and this incident is only another proof of that moral disorder which is often perceptible in times of great social distress. The bishop has ordered the excommunication of the sinner, but to no effect; processions with torches have been made, all equally useless; the precious relic, which has saved Salerno from so many misfortunes, is not to be found."

THE GOSPEL NO ILLUSION.

It is in vain, says Rogers, to tell men the gospel is an illusion. If it be an illusion, a very variety of experience proves it to be inveterate. At the feet of Christ guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth its faith and love its sorrows, and finds there "that peace which the world can neither give nor take away." Myriads of aching heads and weary hearts have found, and will find, repose there, and have invested Him with veneration, love and gratitude, which will never be paid to any other human Being.

Christ crucified is the library which triumphant souls will be studying into all eternity.—*Stillingfleet.*

Troubles are like babies—they grow bigger by nursing.

PROFESSIONAL.

JOSEPH C. HEARD,
Attorney at Law,
may 25-1y SHREVEPORT, La.

J. M. FUQUA. J. G. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA.
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court of New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 15 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of law upwards of twenty years—and confidently returns to the Bench and Bar of that State.
Information about the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE—WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office—corner Magazine and Richard sts. A Servant at the Office day and night. oct 3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White swellings, Tumors and Ulcers, without resorting to operations. He also treats all Chronic Diseases peculiar to females, of long standing, Rheumatism, and Venereal Diseases, in every grade.
Dr. G. desires it unnecessary to say more, as he is living witnesses from Maine to Oregon. my9 1y

COMMISSION MERCHANTS.

J. BOYD & Co.,
Cotton Factors, Receiving & Forwarding Merchants,
No 40 GRAVIER STREET, NEW ORLEANS.
apr 17-1y

C. W. BOYD, Mobile / N. Orleans / M. J. SMITH, T. R. FOSTER, Jr.
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GENERAL COMMISSION MERCHANTS and Dealers in Bagging and Rope. Orders for Purchase of all descriptions and Consignments will meet prompt attention. apl0 6m

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PILCHER, GOODRICH & Co.,
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JOHN F WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 119 Common street, New Orleans. nov21y

A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 5 Carondelet street, New Orleans. au21y
W. A. MAYO. M. F. PAYNE.

Broadwell & Payne,
COMMISSION MERCHANTS, No. 40 Union street, New Orleans. jy21 1y
J. C. PAYNE. J. P. HARRISON.
W. H. PAYNE. WM. B. HARRISON.

Payne & Harrison,
COTTON FACTORS AND COMMISSION MERCHANTS, No 61 Union street, New Orleans. dec7-1y
R. A. WALKER. SAM'L C. HUTCHINSON.
New Orleans. Cadet Parish, La.

Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 57 Carondelet street, New Orleans. jy28

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 75 Carondelet street, New Orleans. jy4-1y

T. T. TWITTY,
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, &c. Refers to Messrs. Crescent Fire and Burglar Proof Safes. No. 39 Gravier street New Orleans. mh14-0

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in the root of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both Cancer humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a running sore mouth.
One to three bottles are said to cure the worst kind of pimples on the face.
Two or three bottles will clear the system of boils.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure ringing of the ears and pimples among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will remove any tetter on the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above directions are taken.
Nothing looks more impossible to those who have in vain tried all the worthless nostrums of the day, as a common weed growing in the pastures, and abounding in our walks, should cure every humor in the system, yet it is those facts. If you have a humor, it has to start. There are no IFS nor ANDS, humor has about it nothing some cases, but all yield. I have cured a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done much good in Roxbury. I cured a case done in Massachusetts to give it to children in a year and a half from one only. I have seen poor, puny, worthy young children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
In those who are afflicted in a less degree, one bottle will always cure it. It gives great life in plethoric weakness. Some who have taken it had been costive for years, but have been regulated by it. Where the body is bound up so as to be costive, but where there is any derangement in the system, it will cause very singular feelings, but you need not be alarmed; they always disappear in from four days to a week. It is a perfect blood purifier, and the result from its use. On the contrary, when that is done you will feel yourself like a new person. I defy any one to find extravagant accounts of it that ever misled others.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $ per bottle.
For sale in New Orleans by wholesale and retail by
dec8-1y Wright & Co., 27 and 151 Chartres st.

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS.
PREPARED BY
Dr. C. M. JACKSON, Philada, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
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The proprietor, in calling the attention of the public to this preparation, does so on the strength of unanimous testimonials to its virtues and adaptation.
It may be used in any climate, but contains as well the test of a ten years' trial, before the American people, and has acquired a reputation and sale unrivalled by any similar preparation extant. The testimony in its favor is given by the most prominent and well-known Physicians and individuals in almost every city in the Union, and is unbounded, and a careful perusal of the same, published in pamphlet form by the proprietor, and to be had gratis of any of the agents named below, will satisfy the most skeptical that the remedy is really deserving the great celebrity it has obtained.
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DO YOU WANT TO SLEEP WELL?
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CARPET BAGS, VALICES,
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jy11 MILES OWEN.

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THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.
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All kinds of Toilet Soaps and Perfumeries. feb1 3

ENGRAVINGS.
BEAUTIFUL STEEL ENGRAVINGS of the Bishops of the Methodist Episcopal Church, South. The above have just been received at the Depository, 112 Camp street, New Orleans. The size of these Engravings is 20 by 26 inches, printed on the best heavy English plate-paper, the India-proof copies being faced with fine India paper, delicately flesh-tinted.
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Colored Copies . . . . . $ 00. Nov. 14.

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Miss SALLIE J. McNEELY, M. E. L., Instructress in English Literature and Belles-lettres.
Miss JUDITH A. DUBOIS, Instructress in Music.
Mrs. AURELIA G. THACHER, M. E. L., Instructress in the Ornamental Department.
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No extra charge for Latin and Greek.
Board, including bed-ding, washing and fuel, can be procured in the College or immediate neighborhood at $12 50 per month. Each pupil must furnish her own towels and bedlinen, distinctly marked with her own name.
Payment of tuition to be made at the close of each session, and when not so paid eight per cent. interest will be charged.
Pupils entering within two weeks of the beginning of the session will be charged full fees; entering thereafter the charges will date from the first or middle of the month of entrance.
No deduction from fee bills, except at the option of the Faculty.—☞ This rule will not be departed from unless in case of sickness of a month's continuance at one time, or where an unavoidable Providence necessarily requires a removal. ☜
Books, stationery, &c., are kept in the village for sale at the usual rates.
Semi-annual reports will be sent to parents and guardians.
Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
The scholastic year embracing nine months, is divided into two equal parts—the one immediately succeeding the other. The first session commences on the first Wednesday in October, and closes on the 15th of February; the second commences on the 15th of February, and closes on the Wednesday after the first of July.
The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College.
A. M. CAMPBELL,
Man. Secretary Board Trustees.

HOMER COLLEGE,
THE Trustees of the prosperous institution take pleasure in announcing that the Spring Session will begin the 8th of February, and continue twenty-one weeks.
It is permanently established in the rural and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of Five months. Primary Department, 1st Class $12 50; 2d Class $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of *continued* sickness for one month. By order of the Board of Trustees.
J. M. THOMASON, Secretary. J. C. BLACKMAN, President.
jan 23-1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY, the 6th of October, 1856.
FACULTY.
Rev. JOHN C. MILLER, M. A., President, and Professor of Mental and Moral Science.
Rev. WM. H. SCALES, M. A., Professor of Mathematics.
A. R. HOLCOMBE, A. M., Professor of the Greek Language.
G. H. WILEY, A. M., Professor of the Latin Language.
THOMAS S. JONES, M. A., Professor of Natural Science.
T. P. CALDWELL, B. L., Professor of Modern Languages.
Rev. A. G. MILLER, A. M., Principal of the Preparatory Department.
Tuition per session of five months, payable in advance:
In Preparatory Department $20 00
In College Department 30 00
Matriculation fee on entering College Department 5 00
Board can be obtained at the Steward's Hall or in private families, at prices varying from ten to fifteen dollars per month.
This institution having an able Faculty, extensive buildings large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans; JOHN C. MILLER, President. sep20

Mrs. Reed's Seminary, Baton Rouge.
THIS Institute is now open for the reception of Pupils wishing to pursue a thorough and full school course of study. The present session of the School will close 24th July, next, and the next session will commence 4th of October following. M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
THE latter half of the scholastic year of this Institution will begin January 26, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education recommend this Institution to the consideration of every parent. The French language is taught by Parisians, and taught precisely more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, healthfulness, as a location for a Female School, is point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. D. M. Lewis, of the firm of Lewis, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Ferriday, Tensas parish; E. Mills, Esq., and Rev. Mr. White, Waterproof; also, to the Editor of this paper. G. M. EVERHART. d19 1y.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 24. WHOLE NUMBER 387.

NEW ORLEANS, SATURDAY JULY 17, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—112 CAMP ST.

PASTORAL ADDRESS

OF THE

General Coference of the M. E. Curch, South.

BELOVED BRETHREN: In addressiag you from our present session, as your pastors and "servants for Jesus' sake," we congratulato you upon the peace and prosperity which distinguish our history as a Christian people.

We rejolee in our unity as to doctrine, and our freedom from all disturbing questions, both as to theology and government. Our ministry still preach a free and full salvation—justification by faith—the witness of the Spirit—the necessity of a clean heart and a holy life—and the Great Head of the Church still attests the approval of our plans and labors, in that great nnmber believs and turn unto the Lord." We have increased in membership—grown strong in all the resources which give influence among men or entail responsibility to God. Cherished and strengthened as ministers by your endorsement and support of our ecclesiastical government, your prompt co-operation in all the labors hitherto projected to diffuse religious knowledge and to perpetnate the institutions of the Church, we now most confidently and confidently invoke your continued sympathy and union of effort.

Satisfied of your loyalty to Methodism as a system, and persnaded ourselves of its wisdom and efficiency, we would enter afresh into covenant with you to carry ont its schemes of usefulness; to hring our personal experience up to the standard of its doctrines, and to illustrate, in life and action, the purity of its principles and the catholicity of its designs. If there be evils among us, either denominational or personal, they are not sequences of our doctrines or polity, but hava resulted from the fact that some of our rules have grown powerless from long desuetnde, or that vital institutions have lost their charm through our own spiritual decline. These, aad kindred evils, lie beyond the reach of legislation. No enactments of a General Conference can give strength to a feeble faith, restore tha joys forfeited by infidelity to duty, or make spiritual exercises attractive to a backslidden heart or to a formal professor. We do not believe in the policy of ignoring a scriptural duty, or relaxing discipline, because wrong-doing haa grown common and popular, nor would we surrender a prudential regulation long approved, largely useful, always conservative, because a few opposed to the thing itself, seek its virtual abolition by repealing the obligation to observe it.

If class-meeting, for example, be, as we believe, a good institution—important to the spirituality of the Church, we cannot, we ought not to revoke our laws upon the subject, and, by making a stand once upon it, voluntarily commit onrselves to the absurdity of saying or admitting that, with all its advantages as a means of grace, those who neglect are as acceptable and praiseworthy as those who observe it. While, therefore, we have been memorialized by a law, (aud we are glad to say by very few of our people,) for some modification of this and other peculiarities of our economy, for the reasons just given, and others that might be added, we have inaugurated no important changes in our book of Discipline. We return it to you untouched, sava with a re-arrangement of its sections and a faw verbal alterations.

The only exception to this remark is to be found in the almost unanimous vote of this body, recommending the Annual Conferences to concur with us in expunging from our General Rules the rule concerning "the buying and selling of men, women, and children, with an intention to anslave tham." Tha question of slavery has long agitated the Church and the country. Tha Southern Church, while yet in connection with the North, avowed her conviction that the subject belonged to Cæsar, and that ecclesiastical legislation upon it is contrary to the teachings of Christ and the example of the apostles. Her counsels were unheeded, her remonstrances disregarded, aud the unfortunate policy which first obtruded it into the legislation of the Church maintained itthers, notwithstanding history accumulated evidence amounting to demonstration, that its continuance was the occasion of strife and trouble, alienation and discord. Its simple presence in our book of laws, whilo the Methodist Episcopal Church in this great country was a unit, was the pretext which fanaticism employed during long years to insult our feelings, and, in the memorabla Conference of 1844, to outrage our rights. When the Methodist Episcopal Church, South, under the authority of the General Conference, and with the consent aud approval of our people, organized a separate and independent jurisdiction, we found the Discipline still encumbered with the *rule* and the *section* on slavery. The testimony against slavery was decided, although gratuitous; but the legislation in reference to it, contradictory and absured. The section was anomalous. While denouncing slavery as an evil and pledging the Church to its extirpation, it provided by statuto for its allowance and perpetuation. Four years ago we annihilated the chapter, and rid tho book of its self-condemning enactments upon the subject. Tho General Rulo still remained under the protection of tho restrictive articlo of the Constitution which forbids a change without a three-fourths majority of all the members of the several Annual Conferences, and a two-thirds majority of the General Conference. A resolution from the Alabama Conference recommending tha expunction of the rule passed around, but the failure of three Conferences to vote, made it somewhat doubtful whether the requisite majority had been obtained. This body, determined to protect the Constitution, waived the right of immediate action and, originating the question of expunging, by an almost unanimous vote, now appeals to the Annual Conferences to concur. Of the issue there is no doubt. The rule will be stricken out by legitimate authority from the book of Discipline. This movement, we feel, is demanded by loyalty as citizens under the Constitution of the country; by consistency as to our position and oft-repeated declaration; by fidelity to the people whom we serve, and the institutions among which we live. The rule itself was expletive—having no application to an existing state of things, or to one likely to exist. And if, contrary to expectation, the African slave-trade should ever be revived in the face of the law which declares it to be piracy, we have rule and authority enough by which to hold our membership to a rigid responsibility. Nor would we fail in this, sustained as we would be by our own convictions of duty, the law of the land, and what we know to be the moral sentiment of the people among whom we dwell. We rejoice, ourselves, and confidently expect your sympathy and approbation, that Southern Methodism at last stands disentangled from this vexed and vexing question, erect upon a scriptural basis—at liberty to circulate everywhere in our bounds her book of laws, without note or comment; and that a rule of doubtful interpretation no longer exists to embarrass our ministers and friends, or to justify the suspicion and assaults of our enemies. We have surrendered to Cæsar the things which are his, and holding ourselves to be debtors to "the wise and the anwise, the bond and the free," we can now, unchallenged by the jealous and distrustful, preach Christ alike to the master and the servant, secure in the confidence and affection of the one and the other.

The relation of master and servant is recognized in the New Testament, and the duties of each prescribed. The observance of these moral rules we regard as integral to the morality and piety of our members. The benign spirit of our holy religion not only demands that masters should render to their servants that which is just and equal in wages, as to food, raiment, and shelter, but that religious instruction should be provided alike for servants as for children. The gospel is God's gift to the black man as well to the white, and Christian masters should see to it that all their dependents are regularly supplied with the preaching of the word, and all the privileges of the Church of God.

The salvation of the colored race in our midst, as far as human instrumentality can secure it, is the primary duty of the Southern Church. Let us earnestly seek to meet our responsibilities, and then, whatever "evil thing" ignorance and prejudice may say of us, we shall have the testimony of a good conscience, and the blessing of Him who is Judge of all.

The Publishing House has been re-organized, and arrangements made which will greatly facilitate the diffusion of our books. This we regard as one of the leading interests of the Church—entitled to the patronage of our people, not only on denominational grounds, but as an effective instrumentality of general usefulness. While this great Southern institution has lived, and, considering its recent establishment and the late financial distress of the country, done well, its present measure of support is not equal to its merits nor sufficient for its effective and enlarged development. We desire to see the House not only self-sustaining and maintaining an honorable credit as a business enterprise, but so endowed with money and patronage that the *largest* demand for religious literature may be met at the *lowest* rates. "Wisdom and knowledge are the stability of our times;" and these elements of strength, influence and perpetuity must be diffused by the pulpit and the press—mainly perhaps by the latter. The experience of the last four years clearly indicates that our experiment in publishing will prove a triumphant success, honorable alike to our patriotism and our piety, if we can but command the ready, liberal and united support of the several sections of our wide-spread Methodism. Let us have one heart and one mind, and the Publishing House, with its Depositories, will bring religious knowledge into such general circulation among us as greatly to promote the ends of our Church organization. We shall grow wiser, stronger, more active, and, with enlarged views and increasing faith, we will more rapidly fulfill our mission on the earth.

Our periodicals, too, we must commend to your patronage. Strange to say, the circulation of our Church papers is extremely limited. With *five hundred thousand* white members, and eight papers, located for the convenience of the people, we do not count *fifty thousand subscribers*. The simple statement of this fact is the strongest argument we can address to the preachers for increased activity as agents, and the *most urgent* appeal we can make to our people for their more liberal support. These weekly records of Church plans, of revivals, of triumphant deaths, of missionary success, if they were more widely diffused, could but stimulate the hopes, multiply the prayers, improve the liberality of our Zion. The great connectional bonds which bind us together would grow stronger, as the Christian sympathies of our extended communion learned to thrill with the tidings from every section of our common Methodism. The strong would rally to help the weak, and the weak, encouraged by the assurance that they were cared for, would struggle in hope, and the little one would become a thousand. Take the Church papers, brethren—read them—inform yourselves as to the plans and wants, the labors and achievements of the Church at home and abroad. This is duty: in the performance of it there is a great reward.

The religious training of the young—as this duty is involved in household piety, family government, Sabbath-school instruction, cannot be exaggerated in its importance; and while we rejoice in an increasing attention to this subject in some places, we can but mourn that there should be neglect and short-coming anywhere. The future history of the Church—nay, of Christianity itself—is bound up with the moral instruction of the rising generation. No department of labor is more inviting, so full of promise, or will yield so large a dividend. Here, he that reapeth may overtake him that soweth, and the sower and the reaper may rejoice together in the abundance of the harvest.

Wherever the Patriarchs pitched a teat, they reared an altar, and surely Christian habitations should have their morning and evening devotions. Children, themselves, an heritage from the Lord, should grow up in an atmosphere of piety. Dedicated to God in baptism—taught by parental lips the doctrines and principles of our holy religion—trained in Sabbath-school—made familiar with the ordinances of the sanctuary—who does not believe that they would grow up reverent and moral, and that the probabilities of their becoming pious would be increased a hundred-fold? O if the Church were roused to estimate aright her duty and responsibility in this regard, we should expect our ministers to count our converts by the thousand, and to see the Church clear as the sun, fair as the moon, and terrible as an army with banners.

We hope to see the day when, at every regular preaching-place in the ample rounds of our itinerant ministry, there shall be a well-organized Sunday-school, with an efficient corps of teachers, a well-filled library, and a public moral sentiment in the congregation on which the institution may rely for sympathy and support as occasion may require. We will only add, let the children in every charge be furnished with the Sunday-school Visitor, and the Editor be allowed to feel that, in his labor of love, the Church accredits his agency as one potent for good in the present and future.

We feel that we ought not to tax your patience, brethren, by a long address, and therefore we forbear to go into details.

We have great reason to thank God and take courage. An improved personal experience, and a pious appropriation of our resources, will show us greater things than the past records. Our responsibilities are great: let us be found faithful. While we engage more heartily and bountifully in the work of education, moral and literary—in missions, domestic and foreign—in the distribution of books and tracts—and foster with a more encouraging patronage our periodical literature, let us beware of the error of the Corinthian Church, and see to it that we do not *substitute* increasing knowledge, external activity, and bounteous gifts, for personal faith, the witness of the Spirit, and individual communion with God. None but a holy ministry and a spiritual membership can work our peculiar economy. Numbers, wealth, and intelligence will encumber its motions and dilute its energies, unless all are vitalized and sanctified by the presence and power of an inward, powerful, spiritual piety.

Heaven send the baptism of the Holy Ghost upon the pulpit and the press—the preachers and their congregations! May there be a new and more absolute consecration of ourselves as a Christian people to the glory of God in the service of man—a revival of personal and relative religion in every Methodist household—and a more universal and earnest effort after that scriptural holiness which it is our privilege to possess and our providential mission to spread over all the earth. Amen, and Amen.

On behalf of the General Conference:

JOSHUA SOULE.
JAMES O. ANDREW.
ROBERT PAINE.
GEORGE F. PIERCE.
JOHN EARLY.
HUBARD H. KAVANAUGH.

THOS. O. SUMMERS, Sec. Gen. Conf.
Nashville, Tenn., May 31, 1858.

SAMUEL FINLEY BREEZE MORSE.

The name of Professor Morse will ever be associated with the invention of the magnetic telegraph, of whom somebody well said, "If Franklin brought the lightning from heaven, Morse tamed it and taught it the English language." Tha first telegraph wires were posted between Washington and Baltimore in 1847, and the first message sent was, "What hath God wrought!" As this message was suggested by a young lady of Hartford, Connecticut, the governor of that state had it engraved in letters of gold and hung in the rooms of the Historical Society.

It is interesting to see what use the telegraph has lately been put to. At many of the offices in New York and other places, messages have been sent to all parts of the country, conveying the glad tidings of conversions, and many of them have been very touching. What can be more so than the following? "Dear mother, the revival continues, and I too have been converted." "Tell my sister, I have come to the cross of Christ." "I have found peace and joy in believing." "The lost one has returned to his Father's house." "Mother, blessed be God, your prayers are answered in the conversion of your son." Telegraphic communications have also been held between prayer meetings in different and distant cities; fulfilling that remarkable prophecy of Zachariah, "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."

When the Lord shall see fit to use these great instruments, which the world has made and is using for *its* business, for the carrying on of *His* kingdom, how "it will then break forth on the right hand and on the left;" for "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

ATHEISM OF BARON VON HUMBOLDT.

Besides the regular members of the University, there are in Berlin quite a number of celebrated scholars and authors who move in the professional circles, and belong to the Academy of Sciences, which adjoins the University buildings. Of these, I need only mention Alexander Von Humboldt, the world-renowned patriarch of Natural Sciences, the intellectual mirror of the physical cosmos, the living wonder of the age. In his eighty-seventh year—for he was born in 1769, the same year with Napoleon and Wellington, and within a few months of the elder Schleiermacher; and the younger Hegel—he still speaks and writes with the freshness of youth and the vigor of manhood, and seems to defy the wasting power of time upon the mortal frame. He never was married but to science. He talks with the same rapidity and fulness of information as ever; reads and answers some four thousand letters annually; dines almost daily with the King of Prussia, and performs, contrary to the wishes of his royal friend, the duties of chamberlain in his turn, refusing the indulgence of a chair; he is incessant in polite attention to friends and distinguished strangers during the day, and spends the half of the night in severe scientific labor, allowing his body only a few hours of rest.

What a melancholy reflection that such a master of all the mysteries of nature, the daily companion of a pious king, and, in a moral point of view, a kind-hearted, benevolent, and amiable gentleman of the highest finish should, like Germany's greatest poet, Goethe, content himself with the wonders of nature, without rising to nature's God, and remain indifferent to the greater mysteries of grace. I may do him injustice, but I cannot remember now to have read even the name of God—not to speak of Christ—in the three volumes so far published of his Cosmos, except in an approving quotation from a lost work of the heathen Aristotle, as preserved by the heathen Cicero, (*de natura Deorum*, ii. 37.) We mean the sublime passage that puts to shame many a nominally Christian philosopher: "Nobody, does Aristotle observe, that if there were beings who had always lived under ground, in convenient, nay, magnificent dwellings, adorned with statues and pictures, and everything which belongs to prosperous life; if, then, these beings should be told of the being and power of the gods, and should come up through open fissures from their secret abodes to the places which we inhabit; if they should suddenly behold the starry heavens, the changing moon, the rising and setting of the stars, and their eternally ordained and unchangeable courses, they would exclaim with truth: There are gods, and such great things are their works."

How much is it to be desired that this truly remarkable man, before closing his unrivalled scientific career, should bow down in child-like adoration and faith before the one and true God, whose living presence alone gives strength, order, and beauty to the works of his hand, and whose glory shines from the starry heavens above us, from the solid earth beneath us, and from the rational will within us, from the book of nature, and the book of history, but, brightest of all, from the Book of books, and the face of His only begotten Son, full of grace and of truth.—*Schaff's Germany.*

CONVERSION OF AUGUSTINE.

By degrees, from amid the haze of Platonic ideas, the living truth dawned on his sight, and the splendid but unreal visions which had charmed him before, retreated into shadow. He had been undergoing salutary, moral and mental discipline. Sorrow, disappointment, and sin had made him weary and heavy laden. Speculative doubts had given way. Conscience upbraided him. The account of some who had renounced the world's pomp and vanity, brought on a crisis. Sitting with his friend (Alypius) who had heard the recital too, he started up, saying, "What ails us? What is it? What did you hear?" The unlearned take the kingdom of heaven by force; while we, with our learning, wallow in flesh and blood." His tones, his gestures, his face showed the intensest emotion, and Alypius looked on in silent wonderment. Augustine rushed into the garden that adjoined the house, followed by Alypius. He tried by one strong, determined effort of will to break his chain. He struggled to be free; his soul dashed against the bars of her prison, only to fall down, exhausted and bleeding by the effort. His agony and misery found vent in tears; and, prostrated by a sense of utter helplessness, he fell on his knees, and cried, "How long? how long? To-morrow and to-morrow? Why not now? Why is there not this hour an end to my uncleanness?" A child's voice is heard from a neighboring house, singing, "tolle, lege; tolle, lege." (Take and read; take and read.) Checking his tears, he arose, and going within, took up St. Paul's Epistles. His eye fell on the passage in the Epistle to the Romans: "Not in rioting and in drunkenness," etc.; "but put ye on the Lord Jesus Christ." The words met his case. They sounded in his ear like a voice from heaven, seconding the voice of conscience in drowning the clamors of the flesh, and pointing to a divine helper to strengthen his struggling will to make the grand resolve. Animated by the divine command, and nerved by a power not his own, the prodigal son sinks into his Father's arms, and the great crisis is over. Peace entered his troubled bosom; the storm was hushed; the clouds vanished; sunlight flooded his soul, and lit up his face with a tranquil joy.

Alypius took the book from the hand of Augustine, and read the passage, and what followed, till he came to "Him that is weak in the faith receive ye," and the gentler, weaker Alypius, who, with almost womanly confiding, had clung to the stronger arm of Augustine for many a year, grasps it still, and they enter together the heaven of rest.

Their joy is not yet full till another heart shares it. Gladness, exultation, triumph, praise, are the words by which Augustine describes the emotions of his mother's heart, when she heard from his own and Alypius's lips the joyful tidings. Long had she sown in tears, but her harvest of gladness was now come, and the bitterness of the cup she had been drinking for long years, was forgotten in the ecstacy of unearthly joy, which He who had put into her hand the chalice of sorrow, had hid at the bottom beneath the wormwood draught.

Living Age.

PROCRASTINATION.—Near the close of his life, Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said, "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my deathbed."

When you retire to bed, think over what you have been doing during the day.

PORCELAIN AND EARTHENWARE.

Porcelain is distinguished from common earthenware by its beautiful semi-transparency, as well as by its greater hardness and strength. Our knowledge of porcelain dates only from the discovery of the passage to India by the Portuguese, who first brought specimens of this ware from China, composed of kaolin, a pure clay drained from the decomposition of felspar and petuntze, the latter a quarzose felspar partly decomposed. The clay alone is able to produce only a white opaque body, like any other sort of clay ware, but when a proper portion of the petuntze is incorporated with it, the fusible felspar at once imparts new properties to the biscuit, rendering it semi-transparent and very strong and sonorous. Thus porcelain differs from comaon earthenware by being somewhat assimilated to the nature of glass. The felspar fuses in the heat of the furnace, owing to the potash or soda it contains, and the fused portion so completely permeats the whole mass that the clay becomes as it were, saturated with glass, until it has the peculiarity of semi-transparency belonging to it. Porcelain is also distinguished from common earthenware by its glaze, which is formed of pulverized felspar, and has, therefore, the same composition and hardness with the body of the bisoit. This glaze has no lead in its composition, and thus differs in a most important particular from the glazing of opaque ware. The latter may be removed from the body which it covers by mechanical or chemical means, and often chips off and cracks; no such accident can happen to the porcelain glaze, which, owing to its being of the same constitution with the body of the ware, is completely one with it, and suffers no fracture from any inequality of expansion or contraction between the two materials.

THE MOSAIC ART.

The art of Mosaic seems to be Italian, and was known in Rome from the days of the Republic. Under the empire the art was greatly improved, and not merely by the introduction of marbles of several colors, but by the invention of artificial stones termed by the Italians "smalti," which can be made of every variety of tint. On the introduction of pictures into churches they were first made of Mosaic. The art of Mosaic was, however, perfected in the last and present century, as now practised. The minute and numerous pieces of colored marble, or artificial stone, are attached to a ground or copper by means of a strong cement of gum mastic and other materials, are afterwards ground and polished as a stone would be to a perfectly level surface. There are several kinds of Mosaic, but all of them consist in embedding fragments of different colored substances, usually glass or stone in the manner just described, so as to produce a picture. The beautiful chapel of St. Lawrence, in Florence, which contains the tombs of the Medici, has been greatly admired by artists, on account of the vast multitude of precious marbles, jaspers, agates, avates, avanturines, malachite, &c., applied in Mosaic upon its walls.

INVISIBLE HARMONIES.

We are apt to "limit the Holy One of Israel," and to say "some things have worked together for our good." God says, "All things!" Joys, sorrows, crosses, losses, prosperity, adversity, health, sickness; the gourd bestowed, and the gourd withered; the cup full, and the cup emptied; the lingering sick-bed, the early grave!

Often, indeed, would sight and sense lead us to doubt the reality of the promise. We can see, in many things, scarce a dim reflection of love. Useful lives taken, blossome prematurely plucked, props removed, benevolent schemes blown upon. But the apostle does not say, "We see," but "We know." It is the province of faith to trust God in the dark. The uninitiated and undiscerning cannot understand or explain the revolution and dependencies of the varied wheels in a complicated machine; but they have confidence in the wisdom of the artificer, that all is designed to "work out" some great and useful end. So it ours to write over every mysterious delaying, "This also cometh from the Lord of Hosts, who is wonderful in counsel and excellent in working."

Rev. R. Macduff.

THE VAIL TAKEN AWAY.

There is much change in the attitude of the Jewish mind towards the rejected Messiah.—An unprecedented number of conversions have recently taken place among them in this country. Many of the most interesting incidents of the revival of 1858 have been connected with the religious experience of converted Jews. *Twenty-three* of these cases in the city of New York alone, within the present year, have been enumerated by a New York correspondent of the Baltimore *True Union*.—A similar state of things is reported among the Jews of Philadelphia, some of whom have been converted, and numbers have called on their missionary, the Rev. Mr. Bonhomme, for Christian instruction. In this connection, it may or may not be worth while to refer to a singular report which has obtained currency, to the effect that most of the leading Rabbis of London have agreed that if their expected Deliverer shall not appear within the next *fifteen years*, they will be constrained to acknowledge Jesus of Nazareth!

DESCRIPTION OF ARCADIA.

There were hills which garnished their proud heights with stately trees; humble valleys whose base estate seemed comforted with the refreshing of silver rivers; meads we enamuled with all sorts of eye-pleasing flowers; thickets, which being lined with most pleasant shade, were witnessed so to, by the cheerful disposition of many well-tuned birds; each pasture stored with sheep, feeding with sober security; while the pretty lambs, with bleating oratory, craved the dam's comfort; here a shepherd's-boy piping, as though he should never be old; there a young shepherdess knitting, and withal singing; and it seemed that her voice comforted her hands to work, and her hands kept time to her voice-music.—*Sir Philip Sydney.*

A FINISHED CITY.—A recent American traveler, when in Venice, expressed a curiosity to know how the remarkable palaces of that city were built, and on what foundation they stood.—When told that they stood on piles, he desired to see the pile-driver. "There is a model of it in the Doge's palace somewhere," replied the guide, "but it has not been used, for we have had no house built in Venice for three hundred years." Making due allowance for the guide's accuracy of computation, the anecdote will serve to show the stagnant dead-sea aspect of many Eastern countries, whose exploits history has emblazoned.

HINTS FOR KEEPING COOL.

To preserve the system in a cool and healthy state during the extreme hot weather of summer, the diet should consist as much as possible of fruits, vegetables, and farinaceous food, and the lighter kinds of meats. The fruit should be perfectly ripe and fresh from its parent stem, and should be eaten in the earlier and middle part of the day. Its nutritive properties are not very great, but it serves to neutralize the acids in the stomach, and acts as a general corrective to the system. In the warmer climates of South America, Spain and Italy, where fruit abounds, the inhabitants freely partake of it an hour or two before breakfast, and during the middle of the day, but never after; they holding to the Spanish maxim that fresh and ripe fruit is gold in the morning, silver at noon, and lead at night. The people of the tropical climates perform very little active labor during the extreme heat of the day, but generally remain inactive and under cover, in habitations constructed with a view to coolness. The best mode of keeping buildings cool and free from flies during the "dog days" is to open all the windows and doors for an hour or two before sunrise, so as to fill every accessible portion of the building with the cool fresh air of the morning, and then to close them sufficiently to keep out the sun and light. The cold air within will serve as a barrier to the entrance of the heat during the day, and the darkness to the entrance of the flies and other insects.—*Scientific American.*

THE HOUSE OF A TURKISH LADY.—These rooms were prettiest of all, and looking on to the garden. They were hung with pale blue silk, instead of flowered chintz, like the others; for the lady inhabitant had been a present from the Sultan, and etiquette demands that her apartments be better furnished and adorned than all the rest. Her bedroom was charmingly fitted up; a deep alcove covered with rich Persian carpets, filled with luxurious cushions and embroidered coverlets, taking up one side of it. On the other side was a light green and gold bedstead, covered with gauze curtains. The toilette table was extremely pretty, dressed with muslin and lace, after our fashion; a Persian looking glass, shaped like a sunflower, in mother-of-pearl, hanging above it. The ceiling was painted with a trellis work of birds, leaves and flowers. Three steps led in the cool and shady garden, and to the wide spreading household tree I told you of. Opposite the alcove were doors; one led into a sitting room, hung with the same blue silk, and furnished with richly-cushioned divans; the other opened into a beautiful white marble bath, the air still heavy with steam and perfume.—*Mrs. Henby's Stamboul.*

THE LEVIATHAN.—The Leviathan is at present one of the shows of London. By a payment of half a crown strangers secure admittance to this wonder of the age. It is said, however, that arrangements are made for uniting the English and Canadian Railway Companies with the enterprise, and that after completing the interior, this mighty marine novelty will begin a permanent traffic between Milford Haven, in Wales, and Portland, in Maine, the profits of which are expected to be more than remunerative. The calmness of the motion of so large a vessel, her speed, the largeness of the accommodations, and the cheapness of the fares, it is hoped will give to the Leviathan such advantages over all other ships that passengers will crowd into her, so as to make the concern in the strongest sense successful. Hitherto there has been nothing but discouragement.

THE PASSION FLOWER.—The following interpretation of this justly celebrated and much admired flower will not be found uninteresting, especially to the fair devotees of Flora. The leaves resemble the spear that pierced our Savior's side; the tendrils the cords that bound his hands, or the whips that scourged him; the ten petals the apostles, Judas having betrayed and Peter deserted; the pillars in the center the cross or tree; the stamina the hammer; the styles the nails; the inner circle around the center pillar the crown of thorns; the radiance the glory; the white in the flower the emblem of purity; and the blue the type of heaven.—On one species, the passiflora altra, even drops of blood are seen upon the cross or tree. The flower continues three days open, and then disappears, thus denoting the resurrection.

THE SCRIPTURES.—There is in Holy Scripture such success to the weak and feeble, comfort to the sorrowful, strong meat for men, milk for babes; such elevation and grandeur of mind, advancing the humanity of men to the height of bliss; in a word, it is what manna was to the Israelites, food delicious and accommodated to every man's taste. It is a deep well for depth, celestial for height. As it speaks of God, nothing is so sublime—as of man, nothing is so humble; it is a bridle to restrain, a spur to incite, a sword to penetrate, salt to season, a lantern to our feet, and a light to our path.—*John Evelyn.*

SEED OF THE RIGHTEOUS.—It is stated that a large proportion of the students in Princeton Theological Seminary are ministers' sons, and many are remotely descended from ministers. Dr. Alexander, Dr. Griffin, and Dr. Witherspoon have each a grandson among them, and there is also a great-great-grandson of Jonathan Edwards. One-fifth of the whole accession during the last year were sons of ministers. Of the sons of one hundred ministers whose lives are given in Dr. Sprague's Annals of the American Pulpit, over one hundred and ten became ministers; and of the remainder, by far the larger proportion, rose to eminence as honorable and successful men in business or in the learned professions.

WATER IN THE DESERT.—Five Artesian wells have been bored in the desert of Sahara since May, 1856, all of which yield a plentiful supply of water, to the unbounded joy and gratitude of the natives. One of these wells was solemnly consecrated by the Marabouts, and named "the well of peace," another "the well of bliss," and another "the well of gratitude."

UNIVERSITY HONORS.—The highest honor in the gift of the University of Cambridge, England, that of "Senior Wrangler," has been conferred upon Morris Birkbeck Pell, son of Gilbert T. Pell of New York. It is the only instance in which this high academic distinction has been bestowed upon an American.

A LITERARY TREASURE TROVE.—A discovery interesting to the literary world, has recently been made at Florence, being that of a script copy of Dante, thought to be in the handwriting of Petrarch. On one of the leaves is a note written on the very day that he lost his Laura, and mentioning the fact.

Never speak evil of any one.

...n Christian Advocate.

...ne per annum in advance.

NEW ORLEANS:

SATURDAY, JULY 17, 1858.

A BEGINNING.

All ... things have their beginnings, ... be ordinances of nature, or institutions of society. An editorship has a beginning, as well as a pastorship or a presidency, or even a life. The new editor of this paper ... his beginning with the present issue, and cannot be foreseen from the beginning—and this is well. With diffidence, but not without dismay—promising sparingly, yet hopeful of success—awake to the value of the press, to the promotion of christian civilization, sanctified culture, and scriptural holiness—he consecrates himself, with what energies God has given him, to the work assigned him.

The parting words of the former editor recently appeared in these columns. The regretful tenderness which followed indicated an unspoken feeling pleasant and beautiful to contemplate. Such testimonials are cheering evidences to the mind of the christian philosopher, of a spirit of progress much more valuable and essentially excellent than is commonly conceived—progress in the amenities of the christian life—in the esthetics of religion—in "the beauties of holiness," as the scriptures express it. They are green places in the desert of selfishness—happy isles in the dead sea of ingratitude. It is only when we travel backward upon the pathway of history, toward the verge of ruder times, or when we go outward toward the frontier of christian civilization, that we find faithful public servants neglected or ...

... not improper to say, that the ... writer assumes the position, upon the ... which he now enters, with the more ... from the fact that he was chosen ... remarkable unanimity by those con... He was chosen without opposition, ... that of some of his too partial friends, ... ought to retain him in his former editorial ... of the *Texas Christian Advocate*. That noble ... will never be forgotten! Adhering to a fundamental principle of the economy of the Methodist itinerant ministry, which ... interference with his own ecclesiastical ..., willing to return to his old post, ... to remove to another, as the voice of the General Conference might direct—he finds himself in his present position, in accordance, as he believes, with the providence of God, as indicated in the untrammelled operation of the ecclesiastical system to which he belongs. In this confidence he enters upon his work, and in this confidence he invokes and expects the sympathetic and hearty support and co-operation of his constituency.

While it is undeniably true that the success and usefulness of a christian journal depend principally upon its own intrinsic excellence—that is, upon the sympathy, variety, taste, and power of its editorial conduct—it is also true that very much depends upon the confidence, forbearance, and energetic support of its constituency. Confidence in the editor's sincerity, capability, fidelity, and general soundness of judgment, is indispensable; such confidence as will secure acquiescence in his decisions, as to the matter, manner, the thought, sentiment, taste, and style of the journal, as to what should and what should not appear in his columns.—In these questions, there will always be irreconcilable and irreconcilable differences of opinion, among the vast number of persons—of various localities and circumstances, and of all shades of religious, ecclesiastical, and literary sentiment and taste—who are interested in the paper. There must be some one to decide these questions, and to guide the journal amid the various mental currents that beset it on every side. The editor is that man, chosen for that purpose; and he must pursue the course dictated by his most deliberate judgment, without regard to any partialities whatever, whether they be personal or otherwise; else he will injure himself, and the cause he represents, in irreconcilable and incurable inconsistencies, to the loss of all confidence, dignity, and usefulness. Forbearance is also necessary; such forbearance as will receive kindly an adverse decision of the editor, when it is conscientiously believed that the judgment is wrong, however honest. Such forbearance is necessary, because such antagonisms of judgment will unavoidably occur. The wisest and best men, whatever their relations to society, cannot stand without it; much less the men of less wisdom and moral excellence, while occupying a representative position of such difficulty, delicacy, and responsibility, as the editorship of a christian journal. Freedom from error should not be expected, and condemnation simply because of error, should not be practiced. Nature is too easily measured out to even the wisest men, by the most unwise people, to be hastily indulged by men claiming to be wise. Censure is sin, when visited upon any thing short of sin. Kindly admonition is the only divinely prescribed treatment of simple ...

But the great lesson to be impressed upon the constituency of a christian newspaper is, ... support and co-operation. The christian press is the grand instrumentality chosen by providence in these later times to spread the ... of sanctified thought and sentiment throughout the bounds of civilized society.—The religious press, were those interested in it fully awake to the fact, has a system of agencies, in the ministry and membership of the churches, sufficient to give it almost unlimited circulation. And the Methodist press, in this regard, has the advantage of all others. Our itinerant ministry has a power for good, in this direction, the extent of which has never yet been developed. This development is one of the greatest triumphs to be obtained in the future history of Methodism. Is it too soon to expect it? We await the answer of the readers of the *New Orleans Christian Advocate*, whom we now address for the first time.

MISSIONS IN THE SOUTHWEST.

The Black River Conference at its late session had some plain interchange of opinions says *Zion's Herald*, on the connection of slavery with our mission churches in the Southwest. Bishop Janes, who has recently returned from the session of the Missouri Conference, made some remarks in reference to the anti-slavery attitude of our church in that State. He referred to the recent triumphs of the emancipation party, and the probability of Missouri ere long becoming a free State. He represented that our church was regarded there as an abolition church—that our people were strongly united to the emancipation interest, and that our church was a powerful auxiliary in pushing forward this great reform. He had no definite information as to the existence of slaveholding among our membership there, though he inferred the contrary from the attitude of the church in regard to emancipation.

In reference to the Arkansas Conference, Bishop Ames remarked, that our people there were emphatically the poor, and he doubted if a member of our church there could be found rich enough to own a slave. He also stated that the bishops from the first had been unanimously and decidedly opposed to the formation of these border Conferences.

Dr. Parks, of the Oneida Conference, confirmdd the statemsnt that the bishops were opposed to the formation of those Conferences.

The statements and explanations seemed to give general satisfaction.

Resolutions were then passed pledging the Conference to greater efforts in the missionary cause, but requesting the Missionary Board to reduce as far as possible missionary appropriations to the Arkansas and Kentucky Conferences.

We question the propriety of this recommendation, and with our present light upon the condition of things in those States, and especially in Kentucky, entirely dissent from them. We earnestly recommend the Missionary Board to inquire whether more labor may not judiciously be expected in those Conferences.

The above is from one of the most ultra of the anti-slavery journals of the Northern Church.

SOUTHERN CHURCH AND SLAVERY.

The Bishops, Address, on the first page, speaks for itself. On the subject of slavery, it cannot be misunderstood by candid readers, North or South. The *Southern Christian Advocate* says: "We inherited a Discipline with the obnoxious passages, and there are such constitutional guards around its rules, that they are not easily altered. Now we shall have, doubtless, an end of the difficulty, and have the Discipline as the South has from the beginning desired it to be. It succeeded partially in the days of the fathers. The rules on slavery were cobbled at in almost every Conference, because Southern Methodists opposed them. Now they were modified, then suspended, and then again obliterated. In the first Discipline—that of 1787—arranged by Bishop Asbury into chapters, sections, etc., there was *not* a word on the subject, nor was there from 1786 to 1789. Our fathers, according to modern reasoning, were *then pro-slavery* Methodists. The General Rules were first inserted in 1789—and this expunged rule is found among them, for the first time. In 1808, an edition was ordered by the General Conference for the South Carolina Conference without the section and rule on slavery. Our General Conference has only come back to that precise point. We have expunged that section and rule—and ordered another edition of the Discipline, like that ordered for the South by the fathers of Methodism. Whatever reproach falls upon us cleaves to them. Are we pro-slavery? So were they, then. Are we encouraging the African slave-trade? So were they. This is all we have to say to our enemies in the North, who revile us for our present position.

A CHARLES WESLEY HYMN BOOK.

A correspondent of the London Watchman recommends that an edition of the Hymn Book be printed in honor of Charles Wesley, and that it be distinguished from others by having the tunes printed as well as the hymns. He says that "not only in the old English books, but in those printed for French, Italian, German, and other Continental congregations in the sixteenth and seventeenth centuries, musical notes were printed to assist the worshipers. The idea, however, was not new, for—besides the splendid and costly Antiphonals, or music books of the Church of Rome,—Pontifioals, Rituals, Missals, Breviaries, &c., printed for ecclesiastics, were furnished with such notes, and supplied the choirs; and such books are still used in the Mass-House. The Reformation produced books for the whole company of worshipers, changed congregations into choirs, and made even little children familiar with the written sounds. Some of the most thrilling tales of Reformation History attests the value of this method. Over the hymn, in these old books, you may find the air printed, generally but a simple melody; yet there is nothing to forbid our advancing upon this, and providing for each measure a good variety of established, imperishable tunes, in treble, tener, and bass."

The same end says the Advocate and Journal is well accomplished by our New Hymn and Tune Book, the success of which shows the wisdom of the above suggestion.

We have received the catalogue of the Normal College, under the control of the North Carolina Conference. Rev. B. Craven, A. M., President and Professor of Moral and Mental Science; Lemuel Johnson, A. M., Professor of Mathematics; J. L. Wright, A. M., Professor of Latin Language, and Modern History; W. T. Gannaway, A. M., Professor of Greek Language, and Natural History; O. W. Corr, Tutor in Mathematics and Ancient Languages; J. H. Robbin's, Tutor in English Literature, and Natural Science.

BOOK EDITOR'S DEPARTMENT.

QUARTERLY REVIEW OF THE M. E. CHURCH, SOUTH. D. S. Doggett, D. D., Editor. Nashville: Stevenson & Owen.

The April No. of the Quarterly is just laid upon our table. We regret it is not the July number. But we do not insinuate that any one is to blame for the delay of the issue; it is a misfortune, perhaps, rather than a fault. We had the pleasure of reading the first four or five articles in proof—the rest we have read since the publication of the number. The first article is an interesting historical account of the Huguenots since the revocation of the Edict of Nantes, by G. P. Disosway, Esq., a worthy descendant of the noble race whose fortunes he so graphically depicts. The second article is a scholarly paper on "St. Paul's Wish," Rom. ix. 3. It is from the pen of a layman in Alabama—and a right scholarly paper it is. We read it twice or thrice in MS., and then in proof—but we cannot endorse the views of the excellent and learned author. We hope he will write frequently for the Quarterly. The third article is a curious paper on "Alchemy and the Alchemists," by L. J. Gogerty, of Virginia. The fourth is a continuation of Professor Munsell's able "Review of Comte's Philosophy." The fifth is an interesting paper on "Xavier," by the Rev. J. Gibson. The sixth is a critique on Bishop Hopkins's "American Citizen"—discriminating and just. The seventh is a scholarly article on the "Canon of the Old Testament," by Professor Reuhelt. Then follow "Brief Reviews," "Biblical, Literary, and Religious Miscellanies," prepared with the usual good taste and sound critical judgment of the editor. An interesting "Correspondence"—containing a paper on China, by Dr. Kelley; Psychology, by the Rev. B. F. Long; and the Study of the Classical Languages, by "Rho"—whose "speech betrayeth him"—closes this valuable number.

By the late action of the General Conference, it closes also the editorship of our excellent brother and friend who for eight years has so ably and acceptably controlled the fortunes of the Review. Nothing but the *res augusta domi* forced this measure upon the Conference. Bereft of the editorial supervision of one so well qualified to conduct this important journal, its friends, particularly those who fought so hard for the preservation of its life, will have to rally around it, and support it with more than ordinary liberality and zeal. As the April number is but just published, and as all the "copy" has to be procured for the July number, there may be some delay in its issue. But after this, the subscribers may depend, with some reasonable amount of confidence, on prompt and punctual issues. At the appearance of nearly every number of the Quarterly, from the beginning, we have pleaded earnestly for its more liberal support. We can do no more—it will not be expected that we will do less—now that our relation to it is somewhat more intimate. Let us have the aid and comfort of our ablest pens and most reliable purses—then a brilliant future awaits the Quarterly Review of the Methodist Episcopal Church, South; but scarcely otherwise.

TUSKEGEE FEMALE COLLEGE.

From the *Tuskegee Democrat*, we take the following extract of a notice of the recent examination of this institution. After speaking of the examinations of the classes, the writer adds:

"On Sabbath, the Commencement Sermon, in the absence of Rev. Dr. Summers, who was appointed for the occasion, was delivered by Dr. Lipscomb, the worthy President of the College, and was listened to with the most profound attention by an audience as large as the Chapel would contain. It was an admirable discourse, and very appropriate to the occasion: "Cast thy bread upon the waters, for thou shalt find it after many days," was the instructive scripture theme upon which the worthy speaker enlarged, to the very great satisfaction of every listener. We regret that our limited space forbids us giving any thing more than a mere notice of it. Those who listened to it will sustain us in saying that it is altogether unsurpassed by any thing of the kind we ever had the pleasure of hearing.

On Monday evening an original Poem was delivered by Mr. Wilkinson, which did great credit the writer. It is spoken of by all that heard it in the most flattering terms."

A few weeks since we had the pleasure of visiting the institution, and really feel that we can scarcely speak too highly in its praise.—The school of design is a new a valuable feature, of which more will be said in these columns after a while.

CHUNNENUGGEE FEMALE COLLEGE.

A writer in the *Tuskegee Democrat*, noticing the examination of the above institution, among other things, says: Their venerable President, Dr. Ellison, arose and presented the young ladies their diplomas, and gave them his farewell address in the most touching and beautiful language. I can well imagine how his pupils felt when listening to his dear voice perhaps for the last time. They have bidden adieu to their happy school girl days, to go forth to engage in other employments and to mingle in the gay circles of fashion, and to realize by lessons of experience that "all is not gold that glitters."

At the conclusion of these exercises, the Rev. P. P. Neely, D. D., of Marion, Ala., who had been selected to deliver the literary address, was presented by the President. Dr. Neely is emphatically an orator, and for more than an hour he held the audience spell-bound by the bursts of eloquence that ever and anon fell upon their eager ears. His address was classic, chaste and eloquent, abounding in brilliant thought, clothed in the language of poesy, and spoken in tones of musical and soul stirring eloquence.

The highest waterfall in the world is said to be in the Sandwich Islands. It is reported to be between 4000 and 5000 feet.

GREAT MEN IN SOUTHERN HISTORY.

If we look, says the *Boston Post*, at the character of those distinguished persons of the nation who may be deemed historical, there are names that certainly will live as long in history, and in marble, in the South as in the North. Yea, there is one Southern name with which there is none to compare, either in the North or in the world. We can speak of the "incomparable Washington," that the Northern colonies were so ready to have as commander-in-chief of the American forces, in the war of the Revolution, and who was *unanimously* elected the first President of the United States of America. Of the fifteen Presidents of the United States, eight of them were Southern men. And where is the Northern man that will not agree with us, that the names of Washington, Jefferson, Madison, Monroe, Jackson, Tyler, Polk, and Taylor, are quite as illustrious as those of the Adamses, Van Buren, Harrison, Fillmore, Pierce and Buchanan? If the North has produced a Samuel Adams, a Hamilton, a Story, and a Webster, the South has given birth to Patrick Henry, a Pinckney, a Marshall, a Calhoun, and a Clay. If the North has given to the country more distinguished scholars and authors, the South has yielded more than its share of the most distinguished generals, statesmen, and politicians.

REMEMBER THE FINANCES.

Our brethren and friends, and especially the itinerant preachers, will please not forget the financial interests of the *New Orleans Christian Advocate*. For some time past the collections have been meagre. But, from this time forth, with the opportunities afforded by camp meetings and protracted meetings, and the help and encouragement of the out-pouring of the Spirit of God, we sincerely hope to witness a different state of things. Brother Pastor, could you not, with a little exertion, collect a considerable amount of money, and largely increase the circulation of the *Advocate*, in the field God has sent you to cultivate? Think of it. Help us. We will help you.

NEW ORLEANS DEPOSITORY.

We take pleasure in announcing to the public that the establishment of the Methodist Book Depository in New Orleans begins to assume the appearance of a tangible reality.—The building is secured: the Trustees have purchased, and the Depository is now permanently located at, 112 Camp street.

To enable the Trustees to meet the terms of their contract and make payments on the house as they fall due, it is necessary that our friends who have subscribed to the Depository fund make as speedy payments as possible.

Let us have your earliest remittances through your merchants here, or remit to me direct.

TWO MORE VIOLENT DEATHS.—The Richmond Christian Advocate notices the removal, by violence, of two amiable and worthy members of the Methodist Episcopal Church, South. Mr. J. W. Watkins was killed by his own servants. Mr. L. J. Gogerty, Principal of Centreville Male and Female Academy, and a popular contributor to our Quarterly Review, was killed by a brother of one of his pupils. When dying he requested that there might be no *post mortem* examination of his body—for the reason that he did not wish any evidence from the investigation to be brought against the youth, if he should be criminally prosecuted.

A Union Clerical Association has been formed in Philadelphia. It embraces all the Evangelical ministers. About one hundred were present, and the term, Evangelical, was defined to embrace all who would subscribe to the Apostles' Creed. Monthly meetings are to be held on the first Tuesday of the month, to continue one hour and a half. No one is to speak but once. All speakers are limited to five minutes. The Union Hymns, so called, are to be used. A presiding officer is chosen, to be changed each month, and a new one elected. The most influential clergymen in Philadelphia are said to be in the movement.

THE SOUTHERN UNIVERSITY.—The *Sumter Democrat* learns from the *Greensboro' Beacon*, that the Southern University, at Greensboro', will not be opened before the first of October, 1859.—They expected to begin operations by next October, but the time is put off because the building will not be ready this Fall. The Trustees at their late meeting did not elect a President, as it was thought they would. We learn from a private letter that the most prominent candidates before the Board, for the position, were Hon. H. W. Hilliard, and Rev. Dr. Doggett, of Virginia.

WESLEYAN MISSIONARY SOCIETY.—The results of this great Missionary Society for the past year exceeded any previous year. They occupy 493 central stations or circuits, have nearly 4000 chapels, nearly 700 missionaries and assistants, and nearly 1000 agents, with 11,000 unpaid agents and Sunday-school teachers, and 121,000 accredited church-members. During the year, 22 missionaries and 12 missionaries' wives have been sent out. The receipts amounted to £123,062, or over $615,000, being more than $20,000 in advance of the previous year.

AN UNSAFE COUNSELLOR.—A lady residing near Brescia in Italy consulted her priest as to investing 40,000 francs which she had received. On the next night, two masked and armed men entered her room and demanded that she should deliver up the money, on pain of instant death. A visitor hearing her shrieks rushed to her room, shot one of the men dead, and disarmed and arrested the other, when it was found that the one who was killed was the priest, and the other was his assistant.

NORWAY.—Norway has a population of about a million and a quarter of inhabitants, who are nominally Protestant, there not being a Roman-catholic church or priest in the land. No Jew or Jesuit is allowed by the constitution to set foot on the soil.

TRACT MEETING.

On last Wednesday night a meeting of the Moreau Street Church Tract Society was held, at which addresses were delivered by Rev. C. C. Gillespie, and Rev. R. H. Read. The speeches were received with great approval by the audience, and the meeting passed off pleasantly, and we trust, profitably. Encouraged by this meeting, it was adjourned to meet again next Wednesday night at the Moreau Street Church, when several attractive addresses may be expected. The first named gentleman, after some pleasant introductory remarks, congratulated the society in a very happy and eloquent manner upon the promising field of operation. He thought good reading the most powerful means of educating the American masses. It was not Greek and Latin, or the Sciences, so much, however useful they might be, but good reading, that fed the intellect, and made the great men of the church, and nation. It was that, which must stir the souls, and refine the minds of the masses round us. He maintained that the Church, itself, needed the conservative influence exerted by the valuable literature which was issuing from our concern; it was the most aggressive Church in christendom, and consequently, stood more in need of some influence, powerfully conservative. He closed his speech by expressing his pleasure in finding so early after the session of the General Conference, a movement to carry into practical effect a work, the theory of which had engaged the earnest deliberations of that body.

The second speaker, was then introduced and addressed the audience in a peculiarly happy manner. He regarded the main Book publishing corporation of the Church South, as the trunk of the great tree, the Conference corporations, as the branches, but the individual societies were the twigs; and the twigs always bore the fruit. He thought the society in putting into the hands of the masses, the Biographies, Histories, and writings of the good and great of the earth were affording them a key to the mental and moral treasures of the universe. He closed his speech, which had been listened too with profound attention, by a happy reference to the dairyman's daughter. H.

FATHER OF RELIGIOUS NEWSPAPERS.

An exchange says: "After all that has been said as to the relative claims of various parties to the honor of having originated religious newspapers, it seems that it belongs to the late Dr. Alexander. Under date of 1810, in his biography, he is quoted as saying:

"In considering the wants of the people and the difficulties of reaching the multitude with religious instructions, I conceived the plan of a religious newspaper, a thing at that time unknown in the world. But as the thing was new, I mentioned it to none but two or three of my ruling elders, and it met with approbation. It was suggested that we had a printer, who was a well informed young man, John W. Scott. I conversed with him, and he drew up a well written but rather florid address to accompany a prospectus. Before the plan was carried into effect I was removed to Princeton; but Mr. Scott went forward with the enterprise, and published for a number of years, before any other work of the kind was thought of, the Christian Remembrancer."

This paper, having been published in Philadelphia in 1810, was the pioneer of this class of journals, and is entitled to rank as the oldest religious newspaper. As to Dr. Alexander's connection with the matter, it is well known that he was true to his idea of the importance of this agency for usefulness to his dying day, having, as is well known, written very extensively for the religious newspapers, especially in the latter years of his life."

SABBATH SCHOOL PIC NIC.—On last Tuesday we had the pleasure, in company with several other brother ministers of this city, of attending the Anniversary Pic Nic of the Moreau Street Methodist Church Sunday School, Capt. R. L. Robertson Superintendent, Rev. R. J. Harp pastor. It was held in a beautiful live oak grove, just outside the suburbs of the city, reached by the Bayou Road omnibuses. About four hundred persons were present. The day was very fine, and the merry-making was general, hearty, and most satisfactory. Swings, foot-balls, and good provisions were abundant. Capt. Robertson, his amiable lady, and the ladies generally, young and old, of the Moreau Street Church, devoted themselves, as they do annually, to the innocent happiness of the children. It was a delightful and beneficial affair.

MOON HEAT.—Prof. Piazza Smith, the Astronomer-Royal for Scotland, in his interesting account of a recent scientific expedition made by him to the Peak of Teneriffe, has set at rest the vexed question of the heat of the moonlight. He says that his thermometrical instruments were sensibly affected by the moon's rays, even at the lowest of two stations occupied by him at different elevations. This perhaps, illustrates the last sentence of the passage in the 121st Psalm: "The sun shall not smite thee by day, *nor the moon by night*." The peasantry of many parts of Europe, it is said, have an unwillingness to sleep in the moonlight; a feeling, it appears, not altogether superstitious.

CLAY AND JEFFERSON.—A letter from Florence, Italy, to the Newark Advertiser, states that Mr. Hart's marble memorial of Mr. Clay, for the ladies of Virginia, is in progress, and will probably be completed during the year. The same artist is further occupied on the model for a colossal bronze figure of Mr. C. for the city of New Orleans. Mr. Jefferson is also being commemorated in marble, for the State of Virginia, by an aspiring young sculptor of the Old Dominion, Mr. Galt.

The French Minister of State has informed the managers of theatres at Paris that the censors have orders to strike out hereafter all slang from plays, and no piece will be licensed which contains slang. The motive is to protect the purity of the language.

THE DICKENS DIFFICULTY.—A New York correspondent of the Boston Atlas and Bee says:

The scandalous reports about Dickens and his family have excited much attention here, but the manly card of Mr. Dickens, published in Household Words, relieves him from the imputation of infidelity. I was yesterday conversing with a gentleman well acquainted with the Dickens family, and he attributed the difference between the novelist and his wife to diverse views they take in regard to the religious education of their daughters. Mr. Dickens is a decided latitudinarian in his views, and generally attends the Unitarian Church, while Mrs. Dickens, an Ediaburg lady, brought up in the stricter doctrines of Presbyterianism, still clings to the religious ideas inculcated in her youth, and naturally wishes her daughters brought up in the same way. The fact of the daughters siding with the father, merely shows that the most young people they approve of those doctrines that offer more freedom, and are generally more attractive in appearance at least.

A SINGULAR COINCIDENCE.—Not the least of all the memorable incidents of the day, is the fact that, while two brothers were suspended from two of the most important dioceses in the Episcopal See in this country, in the run to elect their successors in office, with years intervening, two brothers succeeded and two brothers were defeated. The suspended Bishops were the Rt. Rev. H. N. and B. T. Onderdonk, two brothers, who were consecrated, respectively Bishops of Pennsylvania and New York, A. D. 1827 and 1830—some thirty years ago—and are now, consequently, venerable with the snows of many winters. The two successful candidates for their official position were the two brothers, the Rev. Drs. Alonzo and Horatio Potter. The two defeated candidates for the same honor, are the two brothers, the Rev. Dr. Frank Vinton, of New York, and the Rev. Dr. Alexander H. Vinton, Rector of St. Paul's, Boston.

SUCCESSFUL STATESMANSHIP.—Wellwood, in his "Memoirs," speaking of the invincible Armada, says: "It is now a well known truth that Sir Francis Walsingham, then Secretary of State, upon notice that the King of Spain had written a letter to the Pope, with an account of the true design of his mighty preparations and to beg his blessing upon it, got a copy of this letter out of the Pope's cabinet by the help of a priest his spy, and had thence the first certain intelligence of the designed Spanish invasion; and that thereupon that consummate statesman prevented it for a whole year, by procuring the merchants to gather up the chief bills of the Bank of Genoa, and to draw the money out of it just as King Philip had ordered bills upon that bank to set his fleet out to sea, which being, through necessity, protested, there was no remedy but patience, and to wait the arrival of his Plate fleet from the Indies for the necessary supplies."

At the annual meeting of the Association for the Advancement of Science, at Boston, it was shown that, after all, there are no "dumb beasts." Dr. Gibbon read a very interesting paper on the Language of Animals. He says that every variety of animated beings possesses some means of intelligible communication. Each creature, by peculiar sounds or signs of correspondence, has a language understood by its own kind, and sometimes learned by others. Emotions of caution, affection, and fear—of joy, gratitude, and grief—are disclosed by simple tones of voice, or by impressive gestures, to signalize feelings, strictly comprehended, and often answered. Insects and birds fishes and beasts, thus express themselves—in distinct languages, signed, spoken, and sung, seen, heard, and felt. He illustrated his theory by stating familiar facts relative to domestic animals.

Mr. Leon Scott of Parie has devised a method for obtaining the vibrations of the human voice, expressed in signs, written so to say, by the voice itself. A tubular conduit receives the vibrations of the human voice at one of its extremities, shaped like a funnel; at the other extremity there is a vibrating membrane, to which a very light pencil or stylus is attached. This stylus rests upon a slip of paper, covered with a coating of lampblack, and is made, by the aid of clockwork, to unroll from a cylinder while the person whose voice is to be experimented upon is speaking. The stylus, in receiving the vibrations of the voice through the tube, marks the paper with undulating lines expressing the different inflections. These lines are afterwards indelibly fixed by taking potographic impressions of them.

ALABAMA EDUCATIONAL ASSOCIATION.—The annual meeting of this association will be held at Marion on the 20th, 21st and 22d of July.—The objects of the Association are, as officially announced, "to promote intercourse, harmony and unity of effort among those engaged in education, to secure the co-operation of the people and the Legislature in measures for the advancement of the interests of sound learning, and to render such measures more efficient and systematic in their operation." Addresses will be delivered by Dr. Garland, President of the Universary of Alabama, Rev. Dr. Lipscomb, of Tuskegee, and other distinguished gentlemen. Reports will also be made on various educational subjects, and a meeting of unusual interest is expected.

MARRIED BY PROXY.—The young Queen of Portugal, who was lately married by proxy in her German home, is making her bridal tour alone, in a Portugese war-steamer. She has spent some time in England, and has received every attention from Victoria. In a leisurely way she is making her way toward Lisbon, there to meet her husband whom she has never seen. A modern Rebecca, with a steam-ship for her camel, a king for her Isaac!

Small and steady gains give competency with tranquility of mind.

SIX GENERATIONS.—Recent English papers report the death at Norfolk of Mr. John Holmes, in the 100th year of his age. The Chelmisford Chronicle says: "The deceased leaves behind him a son Thomas, aged 81, and a grandson aged 60, the latter being himself a great-grandfather, thus presenting the remarkable spectacle of a man living to witness the sixth generation from himself, and to see his great-grandson become a grandfather."

The Rev. J. I. T. Coolidge, for sixteen years pastor of the Thirteenth Congregational Unitarian Church, Boston, having accepted the creed held by the orthodox churches, parted from his congregation on Sunday, the 4th inst., by preaching a farewell sermon. The Boston Courier says he gave the reasons for the change in his belief, and said that unitarianism led to irreverence, irreligion and disbelief.

LIBERAL DONATION.—The Rev. George L. Prentiss recently dissolved his connection with the Mercer street Presbyterian Church, New York, and left for Europe on the 26th ult. A few days before his departure, Dr. Prentiss received a letter from his friends in that congregation, announcing a donation of more than eight thousand dollars, contributed by them for his use and benefit.

RUSSIA.—Letters from St. Petersburg state that the Emperor was gathering about him every day men belonging to the progressive party; that the Cabinet was impressed with the necessity of approaching Western civilization, and that the next generation will not find a trace of slavery in Russia. This policy is opposed by the old Russian party, headed by Prince Menchikoff.

The late Abraham Miller, of Philadelphia, left charitable bequests amounting to $26,500. The Pennsylvania Institution for the Deaf and Dumb receives $6000, the Blind Institution $1000, the Academy of Fine Arts $500, the Pennsylvania Colonization Society $1000, and sixteen other institutions have legacies ranging from $100 to $2000 each.

Mr. J. S. Redfield is about to issue a new work by Richard Cheuevix Trench, "On the Authorized Version of the New Testament, with Reference to Some Late Proposals for its Revision." The author says, in his preface, "I propose not mainly to advocate a revision, nor mainly to dissuade one, but to consider rather the actual worth of our present translation."

ROBERT MCFADDEN Esq., of Greensboro' Ala., was recently killed by his horse running away with his sulky. Twelve years ago we attended the wedding, when he led to the altar the daughter of our old friend, Thomas Johnston, Esq., of the same place. He was a wealthy and influential gentleman, esteemed by all who knew him.

The grave of ex-President Monroe is located in the southwast corner of Hollywood, on an eminence commanding a magnificent view of the city, the river, and the environs of Richmond. The grave is five feet in depth, set in cement, and so arranged as to give a secure foundation to the proposed monument.

CHARLES MCKAY, Editor of the *London Illustrated News*, while on his recent tour in the United States, visited the rice plantation of Gen. Hayden, at Pialico, near Charleston, S. C. His description of the humane manner in which the slaves are treated in the South, and of the happy lives they lead, is very interesting.

A niece of Lord Rosse is preparing for publication a most elaborate tablo of the planetary system, describing the exact size of the planets, their distance from the sun, and the several periods of time they take in their various motions, with many valuable particulars supplied by her learned and scientific relative.

LONGEST DAYS.—The four days ending with Wednesday, the 23d ult., were the longest days in the year. On each of these days the sun was above the horizon *fifteen hours and three minutes!*

The Savnnah Republican learns that a biography of the late Gov. Troup, of Georgia, is now in course of preparation by a member of the Savannah bar, who is abundnutly competent to the task.

THE BIBLE SOCIETY'S INCOME FOR 1858.—The British Stnadard announces that the incomo to be announced at the British and Foreign Bible Society's May meeting is $765,000.

The circulation of the Americaa Messenger is 198,000, monthly; of the German Messenger, 60,000; of the Child's Paper, 300,000; total of the three, 525,000.

BISHOP MCILVAINE has recently been attacked with sudden and strange sensations, causing a darkenble lupse of memory, causing great alarm amoug his friends.

ENGLAND AND FRANCE.—The nvorage of life in England oxceeds that of Franco by eleven years, notwithstanding the Franch climato is somewhat superior.

The degree of L. L. D. has beoa conferred on the Hon. Howell Cobb, Secretary of the United States Treasury, by Columbia College, D. C.

REV. CHAS. WESLEY.—The London Book Committee have resolved to raise a suitable tomb over the gravo of Charles Wesley, which will be completed anon.

The *Charleston Standard* has beea purchased by the proprietor of the *Charleston Mercury*, and to be merged into that paper.

Considerablo uneasiness is said to have been excited in Rome by the important fortifications the French are making at Civita Vecchia.

Jenny Lind has left the Continent for England, and, it is announced, will reside in future at a villa near London.

CENTENARY COLLEGE.—We have received a programme of the commencement exorcises. On Sabbath, 25th July, at 11 A. M., the Annual Sermon; on Monday, 20th, at night, exhibition of the Preparatory School; on Tuesday, 27th, at 11 A. M., the Annual Address before Alumni Association, by C. N. Hines, Esq., of Alexandria La.; at night, (same day) exhibition of the Franklin Institute Society; on Wednesday, 28th, at 10 A. M., the address before the Literary Societies; at 4 P. M., (same day) the Baccalaureate; at night, (same day) exhibition of the Union Literary Society; on Thursday, 29th, at 10 A. M., addresses of the Graduating Class, and Conferring Degrees. The Joint Board will meet on Monday, 26th, at 9 A. M.

The public are cordinlly invited to attend.

THE HOME CIRCLE for July has an interesting table of contents. Among other things, there is a letter to Bishop Soulo from that beautiful spirit, now in heaven, John Summerfield. At the time this letter (which is but the first of a series) was written, Summerfield was stationed in New York, Joshua Soule preacher in chargo. These are, therefore, letters from a junior to a senior preachor. It should be borno in mind, also, that of all Summorfield's friends in the ministry, Joshua Soulo was the most beloved and trusted; and, the editor adds, of all the Bishop's sons in the gospel, Summerfield was the favorite. The next letter will be one of especial interest.

LIVES OF THE DRS. PATTON.—The *St. Louis Christian Advocate* says the life Rev. William Pattou, after vexations delays, is now about ready for the press. The manuscript has been ready for months, and the delay has been caused by the workmen. It is confidently expected, however, the work will ho issued soon.

Of the biography of Rev. Samuel Pattou, the same paper says: "The biography of this great and good man will also be put to press in a short time. This also has been delayed by circumstances over which we had no control. Glad to be able now to announce that, unless some very unlooked for occurrence should prevent, it will soon appear."

M. E. CHURCH SOUTH.—There are now in the Methodist Episcopal Church, South, 2267 traveling preachers; 167 superannuated; 4907 local; 404,430 white members; 62,231 white probationers; 148,525 colored members; 29,394 colored probationers; 3389 Indian members; 467 Indian probationers. The total membership, ministers, laity, in full and on trial, is 655,777, exhibiting a gratifying uet increase of 12,069.

The French *Gazette Medicale* states that by an accident charcoal has been discovered to be a cure for burns. By laying a piece of cold charcoal upon the burn, the pain subsides immediately. By leaving the charcoal on one hour the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and certainly deserves a trial.

BOHEMIA.—It is stated that in this country the Reformation, which centuries ago was forcibly put down, seems about to break forth again, many of the Roman-catholic priests being ready to leave their church. One whn has become a Protestnut, gives the names of thirty-five who with him have forsaken the church and left Bohemia in serch of a livelihood.

THE LATEST NEWS.

FROM EUROPE.

An earthquake had occurred, the shocks of which were severely felt at Naples and in the vicinity. In the town of Sula fifty houses were destroyed and many persons were killed, while a heavy deluge of rain, which accompanied the earthquake, made complete wrecks of several of the neighboring villages.

The discouraging news from Indin caused a decline in Consols of one-eighth in the London money market, on the 26th ult.

The bill allowing the House of Commons to admit Jews as members, had been read a second time in the House of Lords by a majority of 40.

Parliament was to be prorogued before the end of this month.

The Ministry in Spain had resigned, and a new Cabinet had been formed, with Marshal O'Donnell holding the portfolios of Foreign Affairs and of War.

A great fire had occurred in the London docks, by which property to the amount of £150,000 sterling had been destroyed.

France was energetically prosecuting the work of increasing her marine power, particularly by transforming sailing vessels into steamers.

Spain is very much incensed against England for her interference with the slave trade on the coast of Cuba.

Piedmont still claims indemnity for the Cagliari affair.

The Russian military column is penetrating into Cancasia.

The steamer Indian arrived ont on the 30th ult. The North Star and the Kangaroo arrived out on the 1st inst.

When the Canada sailed, considerable anxiety was felt in England about the telegraph cable.

The House of Lords, by a large majority, had rejected the bill abolishing church rates.

DOMESTIC.

The ship Eliza Mallory, from Havana for England, put into Newport, R. I., by distress. Three of her crew were dead with the yellow fever, and three more sick of the same disease.

Capt. DeRiviere, having followed Col. Blount to New York, after the latter had rescued his daughter and wife from Deltivere at Havana, was arrested at the Napoleon Hotel in Hoboken, on the charge of bigamy preferred against him by Mr. Blount. The Captain was temporarily locked up in one of the rooms of the hotel for safe keeping, but he managed to effect his escape.

Joseph Beard, the City Marshall of Lexington, Ky., in attempting to arrest a man named Barker, who was engaged in a fight, was killed by Barker. So great an excitement did this cause among the citizens of Lexington, that they immediately arrested Barker, and hung him, according to lynch law.

Senator Douglass arrived at Chicago on the 10th and was received with a great display by his friends and admirers. He embraced the occasion to make an elaborate speech upon political matters.

Intelligence was received from Salt Lake City to the 19th ult., at St. Louis.

The inhabitants had nearly all gone to Provo.

Peace had been agreed upon.

The steamship Granada, on her present trip from Havana to Aspinwall, touched at San Juan del Norte on the 28th ult., where she landed D. B. Allen, son-in-law of Com. Vanderbilt, Mr. Allen's brother, W. R. C. Webster, and Mr. Gottel, interpreter for the party; also $80,000 in hard cash, and a new cylinder head for the lake steamer Virginia, to replace the one thrown into the river by Anderson, at the time he surrendered to Capt. Sands of the Susquehanna. This movement seems to indicate that the Commodore is about to open the Nicaragua transit. Webster says it will be open on the 1st of October.

The ship Windsor arrived at Quebec, and reports having parted company with the Niagara and the Agamemnon, on the 20th ult., in very heavy weather.

The bark Rapid sailed from New York on the 13th for Minatitlan, with a large number of laborers for the Tehuantepec Railroad.

According to expectation, the Citizens' Bank of Memphis and Nashville has closed.

Serious rioting had been going on in Toronto for several days past among the Orangemen. On Monday and Tuesday nights several persons were shot and killed, and so formidable was the disturbance that the military was called out for its suppression.

Orders have reached Fort Leavenworth for removing the troops from Fort Scott, and assigning Major Sherman's battery on Minnesota.

INDIA AND CHINA.

The garrisoo at Lucknow was reduced to two thousand infantry, owing to the ravages of disease and the effects of the climate among the troops.

Advices from Calcutta state that Shahjipore had been relieved, but was subsequently threatened by Nena Sahib, who was, however, repulsed.

Omer Lulsol had crossed the Ganges, and was threatening to block up the Bombay route.

The conspiracy which had been detected in Punjaub was among the 4th Infantry. The ringleaders were hung.

Silks at Shanghai had declined twenty taels.

The Rev. Mr. Dodd, American missionary at Shanghai, had been outraged by priests there.

The British had captured Calpei from the rebels, with a great amount of stores and ammunition.

Sir Colin Campbell had also beaten the rebels at Mahundee, and had captured that place.

The news that the rebels were approaching Lucknow in large force is confirmed, but no apprehensions are entertained, as the position is considered to be fully defended.

Serious disturbances had broken out in Bombay of a political character. A political agent and his escort had been murdered by the insurgents.

The British had taken Fort Copal, and had other minor successes.

Later intelligence had been received from India previously to the departure of the Fulton, and comprised accounts of British successes on the one hand, and of further outrages and new outbreaks by the rebels on the other.—The British had captured Fort Culpoe, New Goond and Mopundee.

The rebels had plundered Gwalior; and in the Kingdom of Oude they continued their operations unchecked."

In the Bombay Presidency, serious disturbances had broken out.

Local Intelligence.

HEALTH OF THE CITY.—There have been some few cases of yellow fever in the city, with no perceptible increase, for about a month. Most of the cases have been connected with the shipping. For the last week, however, there has been a marked increase. Twelve cases have been admitted into the Charity Hospital between the 7th and 15th inst., five have died—seven are yet under treatment. Several physicians have some cases in private practice. It is not believed, however, that we shall have an epidemic.

An attempt was made one night last week to burn the Girls' High School of the Fourth District, which was fortunately prevented.

According to the *Picayune*, the suburbs of the city are improving rapidly. The establishment of an Oil and Vinegar Manufactory, the enlargement of the Old Basin Canal, the shelling of various streets, the drainage of the back part of the city, and its general improvement in the way of residences, are mentioned as instances.

The river at this point has been at about a stand for a week past—that is, about fourteen inches below the highest level which it attained during the season. From this out it must continue to fall.

The *Picayune* says that the First District School Library, having been cautiously nurtured for ten years, now has about eleven thousand volumes. In the departments of biography, history, travels, belles lettres, it is remarkably perfect. Even the shelves especially devoted to books for children contain valuable treatises on science, natural history's copious selections of historical and biographical works of reputation as well as books written with the direct view of instructing youth. Complaint is made of need of funds.

Residences, of superior architectural taste, are now being erected in various parts of the city.

NEW ADVERTISEMENTS.

EMORY AND HENRY COLLEGE.

WASHINGTON COUNTY, Va.

THE FALL SESSION of this Institution will begin the 19th of August next. The expenses for a session of five months, including board, fuel, washing and contingent charge, are $71 25.

Our accommodations have been extended by the completion of two new buildings. Every facility is here offered for a thorough collegiate or business education. A catalogue containing necessary information may be obtained by application to R. E. WILEY, Pres't.

jy17-1m Emory, P. O., Va.

MALE DEPARTMENT,

SUMMERFIELD, Dallas county, Ala.,

WILL re-open First Monday of October next, under the direction of its former principal, Rev. D. C. H. Connerly, M. A., assisted by Rev. Jno. S. Moore, M. A. These gentlemen are both members of the Alabama Conference, of high reputation as to scholarship, experience and skill. Their best energies will be employed to promote the religious and intellectual training of their pupils. Summerfield is retired and healthy. Boarding is fixed at $18 or $14 per month. The principal boards a portion of the young men with his terms are complied with.

Circulars are sent every three months to parents and guardians. Catalogues can be had by applying to the principal, or to the undersigned.

Let our friends, everywhere, sustain this, the only male school now in operation under the care of the Alabama Conference.

R. A. BAILKER,
President Board Trustees.

TEACHER.

A LADY, qualified to teach the Common and Higher English, French, Painting, Ornamental Branches, etc., desires a SITUATION in a Seminary, Private School or Family. The lady is a graduate, has had experience, and can furnish the best of testimonials in all respects. For further information address A. T. HOWARD, Dartmouth College, Hanover, N. H. je8—10t

Two Ladies,

LONG accustomed to teaching, desire engagements—one instructs in English, French, Music and the Ornamental branches—the other in English, Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

NEW SEWING MACHINES.

E. L. NIMMO,

No. 7.....Camp Street, near Canal.....No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and other findings for sale. Sewing Machines repaired. jy26

DR. T. McGOWN'S

SARSAPARILLA AND IODINE OF POTASI,

THE GREAT

BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from roots accr, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a panacea or Catholicon than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Ucedia, Lassol, Colndai, Baron, Bardsley, Manson, Ricord, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Blins, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Special Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cancheey, Palsy, Tumors, Gonorrhea, Gleet; Enlargements of the Liver; Spleen, Tetter; Syphilis, in all its forms. Dr Wm Fordyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, as by the abuse of mercury, it is the "great restorer of the appetite, flesh, coins, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by the presence of Sarsaparilla."

FEMALE COMPLAINTS.—Amenorrhea, Dysmenorrhea, Irregularities, Suppressions, Diseases of the Womb, Leucorrhea, Tumors, Enlargemnnt of the Uterus, Breasts; Chorea, etc.; Impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

MCGOWN'S ESSENCE TAR—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux etc

MCGOWN'S DOGWOOD AND IRON—A permanent cure for Chills, Ague Cake, Night Sweats, Debility, Dyspepsia, etc.

MCGOWN'S GOLDEN TINCTURAL—For the relief of Coughs, Colds, Consumption, etc.

MCGOWN'S STOMACH BITTERS—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

MCGOWN'S OINTMENT—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist, No. 343 Main st.

Agents.—J. Wright & Co., and Sickles & Co., New Orleans; J. Hannay, Galveston, Texas; S. W. Huff, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year: June 19-1y

JAMES W. FEE & Co.,

GROCERS, No. 99 CAMP, ST., NEW ORLEANS.

apr 17 1y.

Marriages.

MARRIED—At the residence of Major J. J. Greening, near Mansfield, La., on the evening of the 1st of July, by the Rev. S. B. Suratt, Dr. J. P. Dubois to Miss Virginia E. Greening.

Printer's fee, a new subscriber.

On the 29th May, at the residence of John W. Ray, by the Rev. R. H. Armistead, Mr. Thomas B. Sellers and Miss Martha A. Gallion, all of Nachitoches, La.

Printer's fee, a new subscriber.

Special Notices.

NOTICE.—There will be a CAMP MEETING held at Pleasant Hill, Desoto Parish, La., commencing on Wednesday, the 25th of August.

Everybody that comes will be provided for.

The invitation to the preachers is pressing. Come, brethren, all, and help us.

JOHN PIPES,
S. B. SURATT.

SECOND QUARTERLY MEETING.

Second Quartely Meeting at Gretna, July 25.

Quarterly Conference at Carondelet street, July 24, at 8 P. M. J. B. WALKER, P. E.

W. H. FOSTER, Treas.

New Orleans, June 16.

THIRD ROUND QUARTERLY MEETINGS

Shreveport District, Louisiana Conference.

Natchitoches circuit, at Bayou Lee, Aug	7—8
Caddo circuit, at Mooring's church, Aug	14—15
Grand Cane circuit, at Pegueo's church, Aug	21—22
Mansfield circuit, at P. Hill's, Aug	28—29
Lake Bisthcan circut, at Tock's church, Sept	4—5
Shreveport Station, Sept	11—12
North Bossier circuit, at ——, Sept	18—19
Red River circuit, at ——, Sept	25—26
Spurter circuit, at ——, Oct	2—3

JOHN PIPES.

THIRD ROUND QUARTERLY MEETINGS,

Lake Providence District

Winsboro' circuit, at Bonef Prairie, July	17—18
Sicily Island Mission.	
Richmond circuit and Madison Mission, at Willow Bayou, July	24—25
New Carthage Mission.	
Trinity circuit, at Trinity,	July 31—Aug. 1
Concordia Mission.	
St. Joseph circuit and Mission, at Jordan, Aug	7—8
Waterproof circuit, at Tensas, August	14—15
Tensas Mission.	
Providence circuit, at Swan Lake, August	21—22
Carroll Mission.	
Carroll circuit, August	28—29
Ion circuit, September	11—12
A meeting at Bayou Villa, July	10—11

LEWIS A. REED, P. E.

Waterproof, June 24th, 1858.

SOUTHERN UNIVERSITY.

The annual meeting of the Board will be held in Greensboro', Ala., on Wednesday, the 9th of June, at 9 o'clock A. M. A full attendance of the Trustees is earnestly desired. E. WADSWORTH, Cor. Sec'y.

April 16, 1858. 4t

JUST RECEIVED AND FOR SALE

At the Depository, 112 Camp st., a large supply of Longking's Notes and Questions, Nos. 1, 2, 3, and 4.

Also, 2000 Southern Methodist Almanacs. We append the publishers' notice:

SOUTHERN METHODIST ALMANAC FOR 1858.—The calculations in this Almanac are adopted to the States and Territories within the bounds of the M. E. Church, South.—Besides the usual astronomical matter, this work contains the Statistics of the Methodist Churches throughout the world; statistics of religious denominations in the United States; poetry, &c.; to which is appended a Descriptive Catalogue of the Publications of the Southern Methodist Publishing House. It is a handsome pamphlet of 96 pages, price five cents retail.

STEVENSON & OWEN, Agents.

EAST ALABAMA MALE COLLEGE.

The Annual Meeting of the Board of Trustees of this Institution will be held in Auburn on Wednesday, 14th of July next. C. RAIFORD, Sec'y.

There will be a CAMP MEETING at Pleasant Hill, Jones' Valley Circuit, Alabama Conference, commencing Friday night preceding the first Sabbath in September.

Brethren in the ministry, both local and itinerant, are earnestly invited to attend. F. WALKER, P. E.

Providence permitting, there be a CAMP MEETING held on the Elysian Fields Circuit, East Texas Conference, at their camp ground, near the town of Elysian Fields, commencing on Thursday, the 19th August.

Preachers and people in the surrounding country are respectfully invited to attend. W. H. WILSON.
J. H. ADDISON.

NOTICE.—There will be a Camp Meeting, commencing the third day of September, 1858, on Natchitoches circuit, Louisiana Conference, near Kisatchie P. O., in Owing's settlement. Preachers and people generally are invited to attend. R. PARVIN.

NOTICE.—All orders for Books, to an amount *less than ten dollars*, must be accompanied with the cash; unless the person ordering has an open account with us.

KENNEY & MCTYEIRE, Agts.

BOOKS FOR SALE AT THE DEPOSITORY, 112 CAMP STREET.

We have just received from the Agents, at Nashville, a fine invoice of Books, including, in addition to all the publications of the Church, South, the following:

Benson's Commentaries; Clark's do., in sheep and calf, gilt; Defense of Our Fathers; Butler's Analogy; Anecdotes for Fireside, Ministry and Young; Baker on Discipline; Bible Index, by Burr; Checks to Antinominalism, by Fletcher; Fletcher's Works; Sketches and Incidents, by Stevens; Coles' Concordance; Covel's Dictionary; Conference Minutes from 1775 to 1851; Power on Universalism; Mosheim's Church History; Chain of Sacred Wonders; Rollin's Ancient History.

Sabbath School Books.—Capers' Catechism, Nos. 1 and 2; Questions on Genesis—120 dozen Longking's Questions; 36 sets Longking's Notes.

☞ All at Nashville prices.

HOME CIRCLE.

This very attractive and deservedly popular periodical is published monthly by Stevenson & Owen, Ag'ts, Nashville, Tenn., L. D. Huston, D. D., Editor, at $2 per annum, *strictly in advance*. Each number contains 64 pages royal octavo, embellished with one or more beautiful steel-plate engravings. The matter is mainly original, and of the most important and interesting character.

To ministers of the gospel, and all others who may be disposed to act as agents in procuring subscribers, a discount of 20 per cent. will be allowed on the subscription price.

As the patronage of this admirable issue has not yet been sufficient to meet the cost of its publication, it is therefore respectfully proposed that a *prompt, energetic*, and *continuous effort* be made in all the Conferences to increase the list of its patrons to at least *twelve thousand!*—Come brethren, you have but to submit the claims of the "Circle" to the Church and her friends, and this desirable object will be *more than realized at an early day.*

STEVENSON & OWEN, Ag'ts.

WINER'S CANADIAN VERMIFUGE contains the elements of life and death. It will destroy with certainly every species of worms engendered in the stomach and bowels and save the life of the child wasting away under the disease. Whenever the presence of worms is suspected, the medicine should be promptly given. It will have a healthful influence in all cases where the digestive and secretory organs are disordered; and if worms exist it will expel them without pain and quickly cure the sufferer.

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 81 and 161 Chartres st.

The Great Drawback to persons emigrating to the extreme Western country, is the great fear they have of the Fever and Ague—the most dreadful of all diseases. Every day we hear of persons attacked by this disease, and made helpless in a short time without any means of affording relief. In view of the great demand for a remedy, Dr. HOSTETTER has presented his celebrated "Bitters," whose curative powers for all diseases of the stomach have been universally acknowledged. The "Bitters," prepared after a long experience and deep study, have received the encomiums of the most eminent physicians, as well as all classes, from every part of our country. To those who doubt their many virtues, all we can say is, to try them, and judge for themselves, respectively.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 55 Water and 56 Front streets, Pittsburg. July 1-4t

COMMERCIAL.

The Picayune of Thursday morning says:

COTTON—There has been a better demand to-day, and the sales amount to about 4,000 bales, at prices within the range of quotations—

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6	Middling	11¾ @ 12
Ordinary	7⅜ @ 8¼	Good Middling	12¼ @ 12⅝
Good Ordinary	9¼ @ 10	Middling Fair	13 @ —
Low Middling	10¼ @ 11¼	Fair	— @ —

SUGAR—The demand continues and prices are still tending upward, with sales of some 250 hhds., part last evening, at 7@7⅛c. for fair to fully fair. Only a small stock new left, on the market. On plantation 105 hhds. sold at about 8c. ℔ lb.

MOLASSES—The principal sale reported to-day was 50 hhls. good rebolled at 26c. ℔ gall.

FLOUR—About 2000 bbls. have been sold in many lots, including 160 Ohio $3 75; 200 Iowa at $3 87½; 300 St. Louis, in three lots, at $4 10; 135 fancy at $4 12½; 140 at $4 62½; 33 at —; 100 extra at $5; 148 at $5 37½, and 290 common at $2 50@3 ℔ bbl.

WHEAT—We noticed a sale in negotiation but have not ascertained whether completed or not.

CORN—Some 1200 sacks have been sold, including 700 white, in two lots, at 83½c.; 365 white mixed at 85c., and 150 prime white at 90c. ℔ bush.

OATS—We noticed sales of about 2500 sacks St. Louis, including 300 ordinary, at 48c.; 465 and 100 prime at 50c., and the residue on private terms.

BRAN—820 sacks sold in two lots at 65c., and 300 at the same price.

PORK—Mess retailing at $16 @ 16 25 ℔ bbl.

BACON—No transactions reported.

LARD—Prices have advanced, owing to accounts from New York and Cincinnati, and 125 tierces sold to-day at 11c. ℔ lb.

COFFEE—Sales confined to 480 bags, including 50 at 10¼c.; 150 at 10½c., and 200 at 10¾c. ℔ lb.

MONETARY AND FINANCIAL.

The market has not changed since yesterday. Good paper is in very active request, and sales were made at 7@8 ℔ ct., the latter for a round amount due in January and February. The amount offering continues small, and the quantity of unemployed capital is still on the increase.

In the produce markets the movements is of course restricted, but there is a fair business doing for the season.

We have no transactions to notice in stocks. Nearly all those who are generally disposed to operate have left town.

Exchange is firm. Sterling 108¼@100 and 109¼. Drafts with bill of lading, 108¼@108¾. Francs are scarce at 7f. 17½@5f. 15. Sixty day bills on New York were sold this morning again at an extreme range of ¼@¼ ℔ ct. discount, but most of the business is done at 1@1¼. Sight is quite firm at par, and the banks are not disposed to check for large amounts at this rate.

WEEKLY QUOTATIONS OF THE STOCK MARKET.

Bank of Louisiana, 100 paid	157 00
Louisiana State Bank	160 50
Canal Bank	122@ —
Citizens' Bank	174@ —
Citizens' Bank Mortgage Stock	premium asked
Mechanics' and Traders' Bank	—@100
Union Bank	100 98@ —
Bank of New Orleans	100 98@ 99
Southern Bank	100 100
Crescent City Bank	97@ 98
Bank of America	95@ —
Bank of James Robb	90@ 92
Gas Light Company, 100 paid	126@127
Carrollton Railroad	75 nominal
Pontchartrain Railroad	100 68@ 70
Southern Pacific Railroad	nominal
Opelousas Railroad	25 6¼@ 7
Jackson Railroad, 25 paid	5@ 6
City Consolidated Bonds	85@ 95
City Bonds for Railroads	74@ 75
State Bonds	no sales
Louisiana Manufacturing Company	par
Jackson Railroad 8 ℔ cent Bonds	72@ 75

SPECIE.

American Gold	par @ — ℔ cent premium
California Gold	$17 00 @ 17 60 ℔ oz
American Silver, old issue	¼ @ ¼ ℔ cent prem
American Silver, new issue	1½ @ 2½ ℔ ct. discount
Mexican Dollars	3 @ 3½ ℔ cent prem
Five Franc pieces	93 @ — cents
Twenty Franc pieces	$3 80 @ 3 85
Sovereigns	$4 80 @ 4 85
Ten Thaler pieces	$7 70 @ 7 80
Spanish Doubloons	$16 26 @ 16 50
Patriot Doubloons	$15 50 @ 15 60
United States Treasury Notes	¼ @ 1 ℔ ct. discount

UNCURRENT BANK NOTES.

Missouri	1 @2 ℔ cent discount
Indiana State Bank	1 @2 ℔ cent discount
Ohio	1 @2 ℔ cent discount
Other Banks, Ohio and Indiana	2½@5 ℔ cent discount
Kentucky	½ @1 ℔ cent discount
Illinois	3 @5 ℔ cent discount
W. Feliciana R. R. Co., redeemble at Bank of N. O.	par
Mississippi Mutual Insurance Company, certificates of, at Aberdeen	5 @5 ℔ cent discount
Georgia and South Carolina	1 @2 ℔ cent discount
North Carolina	2 @3 ℔ cent discount
Virginia	1½@2½ ℔ cent discount
Alabama State	2 @3 ℔ cent discount
Texas	½ @1 ℔ cent discount
Tennessee	1½@2½ ℔ cent discount
Mobile	par@½ ℔ cent discount
Tennessee Free Banks	5 @10 ℔ cent discount
Central Bank, Montgomery	1 @2 ℔ cent discount
Commercial Bank, Selma	6 @7 ℔ cent discount
Northern Bank, Huntsville	8 @10 ℔ cent discount
Northern Bank Mississippi	40@50 ℔ cent discount
Commercial Bank of Manchester, Mi	par

LAND WARRANTS—BUYING RATES.

Land Warrants, 40 acres	℔ acre—$1 00
Land Warrants, 80 acres	℔ acre—80c
Land Warrants, 120 acres	℔ acre—75c
Land Warrants, 160 acres	℔ acre—85c

J. WRIGHT & COMPANY'S

CATALOGUE OF GENUINE AND POPULAR

FAMILY MEDICINES,

Which they offer to supply Druggists and Dealers at Proprietors' Genuine Depot and Special Agency, 81 and 161 Chartres st. N. Orleans.

Vermifuges.—Winer's Canadian, Swain's, Perry's Dead Shot, McLane's, Jayne's Tonic, Keil's, S. A. Valentine's, Swayne's.

Balsams and Cough Remedies.—Wister's Balsam of Wild Cherry, Hastings' Nephin, Sherman's Balsam, Buchan's Hungarian, Davis' Wild Cherry and Tar, Schenck's Pulmonic Syrup, New England Cough Syrup, Bartholomew's Expectorant, Hall's Balsam, Swayne's Balsam of Wild Cherry, Ayer's Cherry Pectoral, Taylor's Balsam of Liverwort, Jayne's Expectorant, Wieer's Electampaine, Rogar's Liverwort and Tar, Mrs. Gardiner's Liverwort, Seabiar's Cherry Expectorant, Loudon's Indian dills, Dr. Rose's ditto, Whitcomb's Asthma Remedy, J. R. Stafford's Olive Tar.

Sarsaparillas—Dr. John Bull's, S. F. Townsend's, Reid's, Old Jacob Townsend's, Carpenter's, Wynkoop's, Shaker's, Graffenberg's Brizell's, Guyatoi's Yellow Dock.

Plasters—Wells' Strengthening, Rose's ditto, Jaw David or Hebrew, Badeau's, Knapp's Indian, Alcock's Porous, Griffith's Adhesive, Holloway's Arctic.

Liniments—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Hunt's, Hay's, Tobias' Venetian, Hawe's Nerve and Bone, Knillugar's, Gardener's, Bartine's Horse, Merchant's Gargling, Cherokee, Jayne's, McLean's Volcanic Oil, Bragg's Arctic.

Agua Remedies, &c.—Osgood's India Cholagogue, Rowand's Tonic Balsam, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges—Sherman's Cough and Worm, Bryan's Pulmonic Wafer, Locock's nitre.

Hair Preparations—Levet's Wahpene or Hair Glose, Barry's Tricopherous, Lyon's Kathairon, Boyle's Hyperion Fluid, Van Deusen's Wahpene, Jayne's Hair Tonic, Phalon's Hair Invigorator, Lauden's Oriental Hair Tonic, Hassle's Eau Lustrale, Oldridge's Balm of Columbia, Burnett's Cocoaine, Radway's Circassian Balm.

Panaceas—Swaim's, Henck's, Culled's Indian Vegetable, Longley's Great Western.

Ointments and Salves—Perry's Magical Pain Extractor, McAllister's All-Healing, Professor Holloway's Ointment, Brook's Magic Salve, Tryne's Pile, Grey's, Harrison's Pactle, Trask's Magnetic, Indkins' London's All Healing, Russia, J. R. Stafford's Olive Tar Ointment.

Oils—Rushton's Cod Liver, McNair's Aesenatic, Scarpa's ditto, Brillah, Harlem.

Bitters—Moffat's Phoenix, Blake's Aromatic, Hibbard's Wild Cherry, Richardson's Sherry Wine, Oxygenated, Hoofland's German, Godley's Vegetable, Hutchings' Vegetable Dyspepsia, Coleman's Syrayna's Compound Syrup of Wild Cherry.

Cosmatics—Colognes, Bay, and Florida Waters; Mexa Fun, Jones' Lily White, Burnell's Kalliston.

Soaps and Creams—Low's Benwa Windsor, Radway's Medicated, Janes' Chemical, Castiles Almond, Toilet and Family, Shaving Creams and Compounds of all descriptions.

Pills—Wright's Indian Vegetable, Moffatt's Life, Brandreth's Merrineu's, Lee's New London, Parr's, Sappington's, Champion's Gerfenberg's, Jayne's Sanative and Ague, Hibbard's Anti-Bilious, Winer's, Chammille, Spencer's Vegetable, Peters' Cook's Cooper's, Anderson's, Creed's Rheumatic, Wister's Genius Purgatives, McLane's Liver, Allsbani's Health and Agua, Clickner's Sugar Coated, Herrick's ditto, Gilbert's Anti-Bilious, Hooper's, Beckwith's, Leidy's Blood, Ingoldsby's Pills, Scott's Vegetable, Eagen's, Radway's Regulators, Rose's Railroad, Leidy's Female, Longden's Indian Sanatives and Agua, Holloway's Hals

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

THE HAIR OF THE PRESIDENTS.

In the Patent Office at Washington there are many objects of interest connected with the government, and those who administered its affairs in times gone by. While examining some of these objects of curiosity when in Washington, in December last, there was nothing that struck us so forcibly as the samples of small locks of hair taken from the heads of the different Chief Magistrates, from President Washington down to President Pierce, secured in a frame, covered with glass. Here is, in fact, a part and parcel of what constituted the living bodies of those illustrious individuals, whose names are as familiar as household words, but who now live only in history and the remembrances of the past.

The hair of Washington is nearly a pure white, fine and smooth in its appearance.

That of John Adams is nearly the same in color, though perhaps a little coarser.

The hair of Jefferson is of a different character, being a mixture of white and auburn, or a sandy brown, and rather coarse. In his youth, Mr. Jefferson's hair was remarkable for its bright color.

The hair of Madison is coarse, and of a mixed white and dark.

The hair of Monroe is a handsome, dark auburn, smooth, and free from any admixture whatever. He is the only President, excepting Pierce, whose hair has undergone no change in color.

The hair of John Quincy Adams is peculiar, being coarse and yellowish grey in color.

The hair of General Jackson is almost a perfect white, but coarse in its character, as might be supposed by those who have examined the portraits of the old hero.

The hair of Van Buren is white and smooth in appearance.

The hair of General Harrison is fine white, with a slight admixture of black.

The hair of John Tyler is a mixture of white and brown.

The hair of James K. Polk is almost a pure white.

The hair of General Taylor is white, with a slight admixture of brown.

The hair of Millard Fillmore is, on the other hand, brown, with a slight admixture of white.

The hair of Franklin Pierce is a dark brown, of which he has a plentiful crop.

BOSSUET AND MILTON.

We have no English Bossuet, and we have reason to be thankful that our national life was never so concentrated in the palace as to give a pre-eminence to the court pulpit sufficient to sustain such lofty flights of rhetorical magniloquence. But England produced in that same age a genius of grander and more truly religious soul; greater in his aspirations, and more noble in his life; a man who never crooked the hinges of the knee to power; who raised his eloquent voice again, and again in behalf of unviolated liberty of thought and conscience; who endeavored to forward the reign of God's justice upon earth; who, blind, old, deserted, clung with unqueuchable ardor to the cause that was dispised by the court, scorned by the great, and dispared of by the people; a name that will be as dear as his works to the most distant posterity; who was great and good, whether considered as Christian, poet, politician or patriot. If France has her Bossuet, England has her Milton. The genius of one and of the other bears the same stamp of massive grandeur; the eloquence of one and of the other rose to sublimity and pierced the vail of mortality. But the French orator was the champion of authority and of the Church of Rome; the English poet was the child of freedom and of sacred truth; and if the works of Bossuet stand as proud memorials of the court and creed he adorned, the writings of Milton breathe an immortal spirit; which changes of opinion will never consign to the records of the past, and which revolutions will never efface.—*Edinburg Review.*

A CHANGE OF HEART.

Every man's life, practically speaking, is shaped by his love. If it is a downward, earthly love, then his actions will be tinged by it, all his life will be as his reigning love. This love, you perceive, is not a mere sentiment, or casual emotion, but is the man's settled affinity; it is that which is, to his character, what the magnetic force is to the needle, the power that adjusts all his aims and works, and practically determines the man. It only must be either a downward love, or an upward love; for, being the last love and deepest of the man, there cannot be two, last and deepest, it must be one or the other. And then, as this love changes, it works a general revolution of the man. Hence it is that so much is said of the heart in the Gospel, and of a change of the heart; for it is what proceeds out of the heart that defileth the man. The meaning is, not that Christianity proposes to give us a new organ of soul, or to extract one member of the soul and insert another, but that it will change the love of the heart. A man's love is the same thing as a man's heart.—*Dr. Bushnell.*

READ AN HOUR A DAY.

There was once a lad who at fourteen was apprenticed to a soap boiler. One of his resolutions was to read one hour a day, or at least at that rate; and he had an old silver watch, left him by his uncle, which he timed his reading by. He stayed seven years with his master, and his master said when he was twenty-one that he knew as much as the young squire did. Now let us see how much time he had to read in seven years, at the rate of an hour a day. It would be twenty-five hundred and fifty-five hours; which, at the rate of eight reading hours a day, would be three hundred and nineteen days; equal to forty-five weeks, equal to eleven months; nearly a year's reading. That time spent in treasuring up useful knowledge would pile up a very large store. I am sure it is worth trying for. Try what you *can* do. Begin now.—*Child's Paper.*

MAXIMS OF BISPOP MIDDLETON.

Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and he an economist of time. Maintain dignity without the appearance of pride; manner is something to everybody, and everything with some. Be guarded in discourse; attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practise strict temperance, and in your transactions remember the final account.

TAKING ITS OWN PORTRAIT.—A daguerreotype of the eclipse of the sun, March 15, was taken in England, which attracted much attention at the meeting of the Astronomical Society, for its beauty as a work of art, and because it seized and recorded a remarkable phenomenon, a mock sun appearing on the clouds at some distance from the real luminary.

OBITUARIES

The subject of this sketch, Bro. CUTHAN METHVIN, was born in the State of Maryland, April 24th, 1797. At an early age he accompanied his father to the State of Georgia, [illegible] Louisiana, and settled in St. Helena parish, where he was principally reared and educated. He [illegible] of religion, and connected himself to the Methodist Church in 1811. In 1832 he was licensed to preach by the Quarterly Conference of the St. Helena Circuit, under the presidency of P. Pipkin. He was admitted into the Traveling Conference as a probationer, not long after; and in the year 34 or 35, in the town of Woodville, Miss., he was ordained deacon by Bishop Soulo. In [illegible] Elder in the city of New Orleans. Not far from this date, it seems, brother [illegible] and moved to Jackson parish where he [illegible] the functions of his ministerial office [illegible] by the Great Head of the Church from [illegible] rest. He died at his own residence on Saturday [illegible] at a good old age. He was a man of so- [illegible] which no doubt caused him many times [illegible] blood, and like all persons of that tempera- [illegible] will both enemies and friends wherever he [illegible] was a man of marked familiarity with the Scrip- [illegible] was regarded as a sound theologian and a good [illegible] He was taken with his last illness on Sunday, at [illegible] weeks lacking one day previous [illegible] illness he suffered intensely, but [illegible] satisfactory evidence of a well-founded [illegible] promises of God, and of a sure title to a glo- [illegible] through the atonement of the Blessed [illegible] He has left a family and friends to mourn his loss.

C. W. HODGE.

DIED—On Bayou Lafourche, in the parish of Pointe Coupee La., in the forty-first year of her age, of hemorrhage of the lungs, Mrs. MARY A. P. PULLIN, wife of Mr. [illegible] Sister Pullin was born and raised in Louisiana, [illegible] Methodist Church in 1844. She calmly said that she was not afraid to die. Seated in her rocking chair, in the morning, when all nature was lovely and [illegible] Pullin to [illegible] sickness, read the sad [illegible] of death. A few words to her daughter, (the [illegible] moment) five minutes in the agonies of death, [illegible] the deathless soul bore itself away from the bleeding [illegible] and changed the sighs and sobbings, the tears and [illegible] of earth, for the unknown realities of vast eter- [illegible] where we hope, with her babes and her loved ones, [illegible] her at last.

J. LANDRUM.

Departed this life in Copiah county, Miss., on the 4th day of April, 1858, FRANCES E. FULGHUM, in the 23d year of her age, daughter of John and Elizabeth McDonald, late of the aforesaid county, 29th August, 1835; raised in the faith and doctrines of the M. E. Church, was married to Wm. A. Fulghum September 1854, joined the Church [illegible] afterward, was converted to God at a protracted [illegible] held at Burton's store, Bayou Pierre Circuit, Miss. Conf. by Rev. S. L. Ercumbrack, preacher in charge, Sept., 1857. The writer, her father, saw her twice afterward and [illegible] with her on her enjoyments of religion; she pro- [illegible] her confidence in the merits of her Savior. Four [illegible] before death she spoke of her conversion and [illegible] her confidence and hope beyond the grave. [illegible] told her weeping friends she was dying, and as she [illegible] praying all the time asked them to join with her [illegible] they knelt around her bed and prayed; these [illegible] her last words. Thus passed from the walks of life [illegible] amiable and lovely daughter leaving an affectionate [illegible] and two infant children and many relations and [illegible] to mourn her untimely death.

JOHN MCDONALD.

Winchester, Miss., June 26th 1858.

DIED—At his father's residence, near Pattersonville, of [illegible] fever, LAWRIE WARREN, son of Joseph and Matilda B. Knight, aged 5 years 6 months. It seems as if the angel of death would always hover over this devoted household. Almost before they have had time to fully realize the loss of [illegible] darling child another is snatched from their em- [illegible] The subject of this obituary was a very interest- [illegible] and even at his early age seemed to be im- [illegible] the importance of religion. He could sing [illegible] the lines of the hymns usually sung in the [illegible] circle, and would often call his little playmates [illegible] and requesting all to kneel, would sing and pray [illegible] He would never eat at a table until a blessing [illegible] and if no one else was present to do it he would ask it himself. His affectionate disposition endeared him to every one who knew him. His example may teach his little playmates that they are not too young to love and obey God, and his death may also teach them that they are not too young to die. This is a dreadful [illegible] to his parents, but they should be comforted by re- [illegible] that their loss is their darling boy's eternal gain.

A FRIEND.

Planters' Banner please copy.

Departed this life, Caroline Jordan, died June the 16th, 1858, aged 11 years 10 months and 7 days. For a child she spoke [illegible] encouragingly on the subject of religion— [illegible] her friends a little memento. To her mother [illegible] for Christ as her choice gift. After exhorting all [illegible] her in heaven, she rested her head on [illegible] "Now I lay me down to sleep." Thus [illegible] sleeps in Jesus, and will embrace her faithful friends [illegible] resurrection.

J. PIPES.

"When we married, my wife [illegible] family altar. I could not pray, but [illegible] could. I did not love to pray, but she did; [illegible] ten years she led in family prayer, and, [illegible] blessed to God, she has prayed us all into the [illegible] kingdom of God—me, my two apprentices, and I expect all three of the children," said a sough [illegible] man, reclaimed into Christian meekness and [illegible] sobriety. "I thank God for a wife that has had [illegible] courage to pray before an ungodly husband."

TOILS OF AN EDITOR'S LIFE.

We commend the following to those who envy the honors and rewards of an editor. It is the expression of Capt. Marryatt, and the experience of all editors who justly feel the responsibilities of their position:

"I know how a periodical will wear down one's existence. In itself it appears nothing; the labor is not manifest; nor is it in the labor, it is in the continual attention it requires.—Your life becomes, as it were, the publication. One day's paper is no sooner corrected and printed, than on comes another. It is the stone of Sisyphus, an endless repetition of toil, a constant weight upon the intellect and spirits, demanding all the exertion of your faculties, at the same time that you are compelled to the severest drudgery. To write for a paper is very well, but to edit one, is to condemn yourself to slavery."

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
SHREVEPORT, La.
may 29-1y

[illegible] J. O. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court of New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Breadwell & Payne, Pritchard & Flower, Edw. Nolle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9-1y

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apr 17-1y

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A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 94 Gravier street New Orleans. my21y

W. A. BROADWELL. M. G. PAYNE.
Broadwell & Payne,
COMMISSION MERCHANTS, No. 40 Union street, New Orleans. jy21 1y
J. G. PAYNE. J. P. HARRISON.
G. W. HUNTINGTON. WM D. CAMERON
Payne & Harrison,
COMMISSION MERCHANTS, No. 61 Union street, New Orleans. dec7-1y
D. L. WALKER, New Orleans. ROBT. G. HUTCHINSON. Caddo Parish, La.
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 37 Carondelet street, New Orleans. jo28

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 78 St. Charles street, New Orleans. jy5-1y

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COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Herrings celebrated Fire and Burglar Proof Safes, No. 32 Gravier street New Orleans. au14m

THE GREATEST
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OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both blood humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One in three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fact. If you have a humor, it has to start. There are no if's nor ANDs, hums nor buts about it curing some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it find been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
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dec6.1y J. WRIGHT & CO., 21 and 161 Chartres st.

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GERMAN BITTERS.
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WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.
Such as Constipation, Inward Piles, or Fullness or Blood the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imagining of Evil and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.
It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sales unrivaled by any similar preparations extant. The testimony in its favor given by the most prominent and well-known Physicians and individuals in all parts of the country is immense, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot fail to satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.
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Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
MILES OWEN.
jy11

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Pupils are required to attend some Church once each Sabbath, and to recite a lesson each Monday morning.
All letters received and written by pupils are subject to the inspection of the Matron of the College.
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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.
All applications for admission of pupils, &c., must be made to the President of the College. A. M. CAMPBELL,
Mansfield, Feb 27. Secretary Board Trustees.

HOMER COLLEGE.
THE Trustees of this prosperous institution take pleasure in announcing that the spring session will begin the 8th of February and continue twenty one weeks.
It is permanently established in the moral and healthy village of Homer, under the patronage of the Methodist Conference of Louisiana.
Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages each, $10.
After the first month, students are charged from the time of entrance. No deduction will be made for absence, except in cases of continued sickness for one month. By order of the Board of Trustees.
J. C. BLACKMAN, President.
J. M. THOMASSON, Secretary. jan 23-1y

Centenary College, of Louisiana.
THE next term of this institution will open on MONDAY The 6th of October, 1858.
FACULTY:
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For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN C. MILLER, President. sep20

Mrs. Reed's Seminary, Baton Rouge.
THIS Institution is open for the reception of Pupils wishing to pursue a thorough and finished course of study. The present session of the School will close 20th July, next, and the next session will commence 5th of October following. M. W. REED, Principal. d12

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 95. WHOLE NUMBER 195.

NEW ORLEANS, SATURDAY JULY 25, 1858.

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For the N. O. Christian Advocate.

CHRIST WEEPING OVER JERUSALEM.

BY DR. J. S. HARRISON.

wept at he sat on bright Olivet's brow,
ile the victims of wrath were slumbering below.
dnm of the city was hush'd to repose,
the moon o'er Jerusalem in brightness arose
temple in grandeur rose full in his sight
ile the moonbeams lay on her, all trembling and bright,
Savior sat weeping while on her he gazed,
d saw in the distance her foundations razed.

thy snow-whited towers and glittering domes,
columns of cedar and bright polish'd stones,
adtha shall weep, and proud Lebanon mourn,
en they hear of thy fall, and thy beauty is gone

on thine altars no more shall sweet incense arise.
songs of devotion ascend to the skies,
ough thy vaults shall the wallings of sorrow resound,
en thy columns and towers are laid to the ground.

wept as he at wed the doom'd city below,"
ile the dew-drops like crystals distill'd on his brow,
olation in thee, O Jerusalem shall reign,
the prophets of God thou hast hated and slain.

oft have the wings of compassion been spread,
a broad shield of mercy to cover thy head;
e sin thou hast lain till redemption's too late,
d now thou art left to thy desolate fate.

moon, from the scene, hid her face in a cloud,
ile the thunders of wrath mutter'd doleful and loud;
stars that for bottom their vigils to keep
d the Savior left Olivet, *no more to weep.*

Jerusalem, Jerusalem, I leave thee alone,
y day is now past'd, and thy glory is gone,
y fate is de reed, thy doom is now sealed,
e "hare of my people" no more can be healed

New-Orleans, July 20, 1858.

LETTER FROM JERUSALEM

JERUSALEM, March 7, 1858.

O! for the Garden, in its simple guise,
Where she, the earliest of the mourners came
Cirne ere the state of Syria's cloudless skies
Grew pale before the morning burst of flame
O! if the tidings now were free to twine,
Over the dark entrance of that rock-hewn cell
Say should we nip the gold encrested shrine
Of incense fumes intoxicating spell?
Would not the whispering breeze, as evening fell,
Make music in the palm-tree's shade,
Then choral prayers, or chaunted rituals swell,
Can the proud pomp of Helen's colonade,
Mark thy lime-hallowed stems Gethsemane's holy glade?

DEAR BROTHER McTYEIRE:

There is nothing which appears natural about the Church of the Holy Sepulchre—all looks artificial—and crowded as it is now every day with pilgrims, it has the appearance of a public fair, more than a place of worship. There are one thousand of the Greek Church here, with their Patriarch, traveling with them. The visitants of the place have a high opinion of the morals of the pilgrims, for there is much desecration in such a mighty mass as assembles here. Twenty thousand are expected this month. They come by every boats, and wend their way from Joffa through the mountains to Jerusalem. The streets and court yard of the Holy Sepulchre are lined with venders of goods, suitable for pilgrims. All kinds of trinkets and ornaments are exhibited in profusion, and the Sabbath is not exempt from buyers and sellers. The money changers are here still

We visited the Garden Gethsemane, and walked over the same ground our Savior trod, and where, in agony, he sweat great drops of blood. If not the identical spot, it could not be far off, and there old knotted olives tell of their antiquity; and, as they spring succulently from the roots, they may be considered the descendants of those under which Jesus sat with his disciples. The spot, enclosed by a wall, is a small garden at the foot of the Mount of Olives, near the brook Kedron. A little space, enclosed by a wall near the entrance to the Garden, is a place called "Terra Damnata," where Judas betrayed his Master with a kiss; there is a ledge of rocks before it, where, tradition says, the disciples fell asleep. O! what reflections passed over the mind, as we stood upon the spot, to think of Jesus grappling with the power of evil, when he cried out, "my soul is exceedingly sorrowful even unto death!" That night, when the gates of Jerusalem were closed, Gethsemane must have been a perfect solitude, and the Saviour could see the company ascending Mount Moriah, to apprehend him, with their lanterns, torches and glittering arms. We passed through the gardens, and gathered a few olive leaves as a memorial of the place, with hearts deeply touched with the solemnities associated with the scene, so full of interest, in which the whole world is involved. We stopped at the tomb of the Virgin, lighted by hundreds of lamps—more like a chapel than a tomb—where a multitude of pilgrims were gathered for prayers, chaunting and singing before the altars. The roads and avenues on the hill-side were full of pilgrims; three thousand had left the city for Jordan, and were pouring along upon the hill-side with camels, mules and donkies. It was difficult to press our way through these crowds back to the city. The borders of the roads, and the hills, were covered with multitudes, who came out as spectators, to look at the pilgrims—the ladies, with their white veils, presented quite a picturesque appearance, altogether new. Mrs. T. thought they resembled Angels, but their wings were hedged, there was no buoyancy in their robes to elevate them from earth, for their religion is too earthly in its character. The women and children we saw in the roadside were much better looking than any we saw in Cairo, for they appeared to be comparatively clean. We passed through the gates of St. Stephen; the place where he was stoned to death is before its entrance; tradition has pointed it out. The pool of Bethesda is there, with all the associations of Bible history in it with deep and thrilling interest. Via Dolorosa was almost impassable for the crowd. This street is said to be the one through which Jesus was compelled to bear the cross; a place was pointed out where tradition says he fell; a column stands near the judgment seat, where the cock crowed when Peter denied his Lord; heavenly inspiration, as, "He maketh me to lie down in green pastures; and He leadeth me beside the still waters." "He sendeth the springs into the valleys which run among the hills." Here among these picturesque scenes of romantic beauty the shepherd-boy of Israel learned to sing the praises of God, and benefit the whole world by his words of inspiration, adapted to all conditions, circumstances, and places, from the poorest to the throne of Kings.

S. B. THOMAS.

A LETTER FROM A LOG CABIN

A LOG CABIN ON BAYOU BARTHOLOMEW, Ashley county, Ark., June 21, 1858.

MR. EDITOR: I flatter myself I may place you upon my list of friends. Never having seen you, I imagine you to be a lair browed, neatly dressed middle aged gentleman, about the medium height, with dark hair, eyes that have ever a pleasant light, such as will make a little child love to come to you with its joys and griefs, a large nose, and a mouth which "openeth with wisdom; and in whose tongue is the law of kindness." I may never see you "face to face," but yet, each week will bring to my forest home, the "Advocate," that portrayer of your thoughts and feelings, and our spirits may become acquainted notwithstanding the miles of land and water between us. I imagine you to be seated in a high-backed, leather cushioned chair, in a nicely arranged sanctum, before a round table covered with "Exchanges" "Magazines"—and then just on your right, I spy the new "Herbarium," which is hereafter to grace the sanctum of the Advocate, and in which my "Spring-offering of Wild Flowers," have the honor of being the "nucleus" around which many floral gifts, I hope, will soon gather.

I and my "little ones" have kept Herbariums for several years; we find in them much pleasure and innocent amusement. What is better calculated to give the dear children a love for the beautiful objects of Nature, and for the kind Father above, the Maker of all, than to teach them to seek for and preserve the lovely flowers and mosses, the slender grass and curiously shaped leaves, and when old enough, under each to write some appropriate sentence or verse, with the date when it was gathered.

I will open my Herbal; a neat white sheet is presented with a fern leaf, a tiny boquette of woodland violets, and a sprig of mistletoe, tacked with needle and thread upon it. Along the scalloped fern leaf I read: "A gift from Johnny, on a most lovely spring-like day, January 7th, 1858." Around the violets and their heart shaped leaves, is neatly written: "These sweet violets, were plucked from the cold bosom of earth, January 20, 1858. Mattie, my baby not two years old, unbidden, gave the lovely flowers a welcoming kiss."

"'Tis sweet; and yet, 'tis sad, that gentle power
Which throws to Winter's lap, the Spring tide flower."

Near the ever green mistletoe and its waxen berries, I read, "A parasite of the oak-tree, held sacred by the Druids, the ancient priesthood of "Merrie England."

But a trifle of time has been spent in preserving the flowers, and writing a few lines underneath, while the pure thoughts and kind words the presence of flowers, or any thing beautiful, is calculated to call forth, more than repay us for the small care necessary for forming and keeping a Herbal.

Children soon become fond of culling and preserving the many fragrant flowers, sprigs and leaves, they daily meet, and many hours can thus be passed with much pleasure and profit, that otherwise would be spent in idle play.

I hope your little readers will ask their mammas to give them a book for a Herbarium. They should first press the flowers before sewing them in their book.

Children should early be taught to notice things about them, and to admire the floating clouds, the bright stars and moon, with all of the other beneficent works of our Father in Heaven.

My little Mattie, two years old last January, kneels each night and prays, "Pesso Dod, beas pa, ma, huddy and sissy;" she points to the moon and says: "Dod's moon." When I ask her who made her, she instantly answers—"Dod" or "Dood Lord." When first asked who made herself and every thing, pointing to the different objects around, she would say, "Ma;" but when I told her, no, the good Lord who lives beyond the blue sky, pointing up to it, made all things, a shade of thought came into her bright blue eyes, and ever her dimpled face, and ever since she invariably answers when questioned, "Dod made me." So you see how early a child can be taught about God. They are much more intelligent and happy when their young minds are directed in the right channel, than when allowed to grow up sometimes to the age of five or seven years, before they know who made them, and the many wonderful objects about them. O how great the responsibility of mothers! They should not think the dear little ones entrusted to their care at so tender an age are too young to understand. I know by experience that an infant of four or five months, can be taught obedience, affection, and even how to revenge itself when hurt. Some mothers, I am sorry to say, take pleasure in encouraging the evil passions of their infants, laughing and saying: "The darling don't know any better." But if the "darling" has capacity to strike its nurse in anger, or to scream for things denied it, surely it can be taught that which is right and good. It is really cruel for a parent to teach a child that which, in a few years, they will have to whip out of him, *if they can.*

You will oblige many mothers, including myself, if you will publish the titles of books containing information on the duties of parents to their children.

When I commenced I had no idea of writing so long a letter; my excuse, kind sir, is the heart felt interest I have for the dear "little ones."

Adieu.

M. H. C.

"The individual in question, is young, tall and quite dark in complexion; and, to his discredit be it said, little boys are afraid of him—little girls are fond of him. He hopes to hear often from the "Log Cabin," any way.

BAYOU BLACK MISSION.

NAPOLEONVILLE, La., June 30, 1858.

In obedience to the authority of the Church, I make through the columns of our weekly, my report of the Lafourche Circuit and Bayou Black Colored Mission.

The work is in the four weeks form, and I preach to one white congregation every Sabbath. There is in connection with these, seven colored congregations, served once a month. These are mostly served on plantations, indeed all but one. There are, say, one hundred and sixty members on the plantations under pretty good discipline, for there, we have regular leaders and we make our regular monthly visits to them. There are a great many colored members scattered upon the plantations not regularly served now, many of them good and faithful no doubt, whom the master will invite to seats at his right hand in the kingdom; over these we cannot exercise much oversight, and they suffer for want of wholesome discipline; but what can we do for them, better than we do?

Our white congregations are said to be larger than they have formerly been, at none of them however, has there been any general interest on the subject of religion manifest. Great indifference prevails throughout this whole country; perhaps, in part owing to the great peril of their temporal interests by high water united with other ordinary causes.

Six whites and as many colored have been added to the Church; twenty-five baptisms. We have filled all of our appointments thus far, and are at our work. Yours in Christ.

N. A. CRAVENS.

NEW ORLEANS GERMAN MISSIONS.

No doubt but the friends of Zion abroad will read with interest a brief statement of this our field.

First of all allow us to express our grateful acknowledgement for the assistance rendered us, in building and rearing up our German Mission Church. If the friends who have so nobly contributed to it, could but see the fine structure, so far as it is finished, they would indeed rejoice in their hearts in beholding that monument of their liberality, as it points with its spire up to heaven, truly an ornament of Methodism as well, as of our whole city. We have opened the basement for divine service at about the middle of May last. On that solemn occasion the hearts of our members were overflowing with gratitude and thanksgivings to God, who made the brethren and sisters willing to build us an house, wherein we can preach the gospel, worship the father of all love, according to the doctrines of our church, and wherein we can bring immortal souls to the Lamb of God. But brethren the building is not yet finished; you have begun it, and I am sure you would like to see it finished; come then friends of the German cause, give us a little more help and aid in this your own enterprise, that we may be able to complete it. About three thousand dollars more would enable us to pay the debts hitherto contracted, and to finish it entirely; then we would have a church clear of all debts, cheap, and finished in a style which will surely bring great credit to the liberality and christian benevolence of Methodism, not only here, but throughout the bounds of the Louisiana Conference. I know that there are many demands made for your assistance; but brethren remember that we are the children fostered by your care, and that we are yet in the prime of our youth and consequently most of all need your assistance and protection. Give us this church free of debts, and you may rest assured that many a precious soul will be the dividend for your capital invested in this glorious enterprise. In this our first German Mission as well as in the second we have great prospects of encouragement, that the Lord will soon enlarge the borders of his kingdom. We never before had so many strangers regular attendants of our meetings as at present; some of them are earnestly seeking the Lord, and will soon join our society. Methodism is gaining confidence amongst our German friends and the prejudice entertained by so many is overcome by the powerful truth of the word of God. If we could concentrate all our labor to this our second Mission, then we could soon be enabled to report a great number of conversions. If our worthy Bishop could send us a preacher here in the first Mission; which is yet to be supplied, then we would soon make up for all we have lost and more than that. The third Mission, I can truly say, has never before offered so great inducements to become first in rank, as at present. Our fourth Mission consists of dear souls, strongly united together in the love of God; they are indeed co-laborers with the minister, and if they could be regularly attended to by a preacher, their numbers also would swell greatly; they are a little band of soldiers of the cross, scattering the word of God in all directions, and inviting sinners to flee the wrath to come. This is a brief statement on which I might enlarge, but suffice it to say in conclusion, that I as the only stationed German preacher cannot do justice to this large field. In it we have to preach weekly thirteen sermons, if we will fill all our preaching places; and that one man cannot do. Had I not some faithful local preachers to assist me, we would long since have lost a great many members. I cannot but praise enough, the faithful labors of our beloved brother Weber; he has been constantly, Sabbath and week days, at his appointments, preaching Christ and him crucified to the satisfaction and edification of all who heard him. The brethren Hamer, Schriever and Maras have also done well, and were ever ready to do the work of the Lord. They all have neglected their own private affairs in this time of need, and done the work as faithful servants of the Lord, and as I have above stated our united labor has not been in vain; some have been added to our number and others will follow. May we soon have a preacher and may this appeal for our Mission Church not be in vain. The God of all mercies bless those who have already so kindly remembered us, and may He yet make other hearts and hands willing to aid us. Brethren send on your money, I know you will do so, for we Germans have yet a place of warm affection in your hearts.

J. A. PAULY, Missionary.

New Orleans, June 1858.

BISHOP BERKELEY.

Though a great metaphysician, he was not a great moralist. His *Theory of Vision* contains a great discovery in mental philosophy. His immaterialism is chiefly valuable as a touch stone of metaphysical sagacity; showing those to be altogether without it who, like Johnson and Beattie, believe that his speculations were skeptical, that they implied any distrust in the senses, or that they had the smallest tendency to disturb reasoning or affect conduct. Ancient learning, exact science, polished society, modern literature and fine arts, contributed to adorn and enrich the mind of this accomplished man. All his contemporaries agreed with the satirist in ascribing

"To Berkeley every virtue under heaven."

Adverse factions and hostile wits concurred only in loving, admiring, and contributing to advance him. The severe sense of Swift endured his visions; the modest Addison endeavored to reconcile Clarke to his ambitious speculations. His character converted the satire of Pope into fervid praise. Even the discerning, fastidious, and turbulent Atterbury said, after an interview with him, "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman." "Lord Bathust told me," that the members of the Scribblers Club, being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley, having listened to the many lively things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm, that they were struck dumb, and, after some pause, rose up all together, with earnestness exclaiming, "Let us set out with him immediately." It was when thus beloved and celebrated that he conceived, at the age of forty-five, the design of devoting his life to reclaim and convert the natives of North America; and he employed as much influence and solicitation as common men do for their most prized objects, in obtaining leave to resign his dignities and revenues, to quit his accomplished and affectionate friends, and to bury himself in what must have seemed an intellectual desert. After four years residence at Newport, in Rhode Island, he was compelled, by the refusal of Government to furnish him with funds for his College, to forego his work of heroic, or rather godlike benevolence; though not without some consoling forethought of the fortune of the country whom he had sojourned.

"Westward, the course of empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is its last."

Thus disappointed in his ambition of keeping a school for savage children, at a salary of a hundred pounds the year, he was received, on his return, with open arms by the philosophical queen, at whose metaphysical parties he made one with Sherlock, who, as well as Sumbridge, was his supporter, and with Hoadley, who following Clarke, was his antagonist. By her influence, he was made Bishop of Cloyne.

Of the exquisite grace and beauty of his diction, no man accustomed to English composition can need to be informed. His works are, beyond dispute, the finest models of philosophical style since Cicero. Perhaps they surpass those of the orator, in the wonderful art by which the fullest light is thrown on the minute and evanescent parts of the most subtile of human conceptions. Perhaps he also surpassed Cicero in the charm of simplicity, a quality eminently found in Irish writers before the end of the eighteenth century; conspicuous in the masculine severity of Swift, in the Platonic fancy of Berkeley, in the native tenderness and elegance of Goldsmith, and not withholding its attractions from Hutcheson and Leland, writers of classical taste, though inferior power. The two Irish philosophers of the eighteenth century may be said to have cooperated in calling forth the metaphysical genius of Scotland; for though Hutcheson spread the taste, and furnished the principles, yet Berkeley undoubtedly produced the skepticism of Hume, which stimulated the instinctive school to activity, and thought incapable of confutation, otherwise than by their doctrines.

PHILLIP EMBURY.—The Rev. F. Reed, of Pact Byron, New York, has in his possession the Bible of Philip Embury, having the autograph of the old pioneer on its title-page. This Bible was printed in 1611, and brought by Embury to this country. It was the one from which he preached in the rigging loft and old Wesley Chapel. The following is the title:

"THE BIBLE: Translated according to the Hebrew and Greek, and conferred with the best Translations in diverse Languages. With most profitable Annotations upon all the hard places, and other things of good importance, as may appear in the Epistle to the Reader."

"And also a most profitable Concordance for the ready finding out of anything in the same contained."

"Imprinted at London by Robert Barker, Printed to the King's most Excellent Majestie. 1611."—"*Cum Privilegio.*"

SLIGHT COST.—According to Rev. Dr. Durbin, the whole expense (of Secretaries, Reports and all other agencies,) incurred by the Methodist Missionary Society, in collection and disbursing $271,000, last year was not $5,000. Less than two per cent!

INFLUENCE OF FEMALES ON SOCIETY.

From an accurate account of the condition of women in any country, it would not be difficult to infer the whole state of society. So great is the influence they exercise on the character of men, that the latter will be elevated or degraded according to the situation of the weaker sex. Where women are slaves, as in Turkey, the men will be the same; where they are treated as moral beings—where their minds are cultivated, and they are considered equals—the state of society must be high, and the character of the men energetic and noble. There is so much quickness of comprehension, so much susceptibility of pure and generous emotion, so much ardor of affection in women, and they constantly stimulate men to exertion, and have, at the same time, a most powerful agency in soothing the angry feelings, and in mitigating the harsh and narrow propensities which are generated in the strife of the passions.

The advantages of giving a superior education to women are not confined to themselves, but have a salutary influence on our sex. To fear that increased instruction will render them incompetent or neglectful in domestic life, is absurd in theory, and completely destroyed by facts. Women, as well as men, when once established in life, know that there is an end of trifling; its real cities and duties multiply upon them equally fast; the former are apt to feel them much more keenly, and too frequently abandon all previous acquirements to devote themselves wholly to these. But if the one sex have cultivated and refined minds, the other must meet them from shame, if not from sympathy. If a man finds that his wife is not a mere nurse, or housekeeper; that she can, when the occupations of the day are over, enliven a winter's evening; that she can converse on the usual topics of literature, and enjoy the pleasures of superior conversation, or the reading of a valuable book, he must have a perverted taste, indeed, if it does not make home still dearer, and prevent him from resorting to taverns for recreation. The benefits to her children need not be mentioned; instruction and cultivated taste in a mother enhance their respect and affection for her and their love of home, and throw a charm over the whole scene of domestic life.—*William Tudor.*

A WHOLESALE WEDDING.

A correspondent of the Memphis Appeal thus describes a connubial convention and demonstration that occurred recently on the plantation of Captain J. W. Jones, near that city;

Mr. James Hubbard, the faithful and excellent manager, assisted by his kind and affectionate wife, had everything in readiness. The brides, beautifully attired, were in waiting; the bridegrooms, each of ebony color, nine in number, made their appearance, and were conducted to the proper cottage and the order of the evening made known. Then with preliminary arrangements, they with each of their attendants, four in number, marched forth to join the brides and their attendants, under the blue canopy of heaven, on a beautiful blue grass plot prepared for the occasion, for no house could be found to accommodate the crowd of over one hundred and fifty. They (the nine couples and attendants) then formed and marched in silence in front of the dwelling where had assembled many friends of Capt. Jones and Mr. and Mrs. Hubbard to see an unusual sight; nine happy couples to be united in the holy bonds of matrimony by Rev. John Rosser, servant of Major John Rosser, of Camden, South Carolina.

Each couple, with their attendants, marched up after the ceremony, by our pious tabulator, and in knelt in prayer, imploring Heaven to bless each one of the nine couple. And, sir, the prayer seemed to be breathed with fervor and devotion for assistance from on High on his fellow-servants. After prayer, such kissing and joy as was manifested by the friends of each. Then in a few minutes, supper was announced; and permit me to say, that it was the most orderly crowd I had ever seen of blacks, attributable, no doubt, to no spirits or wine being used on the occasion.

THE LAND OF BEULAH.

No other language than that of Bunyan himself, perused in the pages of his own sweet book, could be successful in portraying this beauty and glory; for now he seems to feel that all the dangers of the pilgrimage are almost over, and gives himself up without restraint so entirely to the sea of bliss which surrounds him, and to the gales of heaven that are wafting him on, and to the sounds of heaven that float in the whole air around him, that nothing in the English language can be compared with this whole closing part of Pilgrim's Progress, for its entrancing, splendid, yet serene and simple lovelliness.—The coloring is that of heaven in the soul, and Bunyan has poured his own heaven-entranced soul into it. With all its depth and power, there is nothing exaggerated in it, and it is made up of the simplest scriptural material and images. We seem to stand in a flood of light, poured upon us from the open gates of Paradise. It falls on every tree and shrub by the wayside; it is reflected from the crystal streams that, between grassy banks, wind amidst groves and fruit trees, into vineyards and flower gardens. These fields of Beulah are just below the gate of heaven; and with the light of heaven come floating down the melodies of heaven, so that here there is almost an open revelation of the things which God hath prepared for them that love Him.—*Chester's Lecture on Pilgrim's Progress.*

DEGREES OF GUILT.—When the balance shall be struck between small sins (so-called) with great privileges, in the one scale—and crying sins with few responsibilities, in the other scale—who shall say infinite justice may not see deeper guilt in the unkind word, the uncharitable suspicion, the selfish act, and other manifestations of an un-Christlike spirit, in which Christians are too often tempted to indulge, than in the more glaring departures from the law of God of those who have but just begun to hear of a Savior's love, and to know anything of its constraining power.—*English Hearts and English Hands.*

HEATHEN IN NEW ENGLAND.—In the report on Home Missions recently presented to the Massachusetts General Association, the following astounding statements are made in relation to the religious condition of New England: "From reliable statistics it appears that in Maine, New Hampshire, Vermont, and Massachusetts not more than one quarter of the whole population are in the habit of attending church. There are one million three hundred thousand people in New England, who, so far as attending church is concerned, are, practically, like the heathen. There are twenty-six towns in this state which have no evangelical preaching."

Be just before you are generous.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, JULY 24, 1858.

The Yellow Fever is not making any perceptible progress in the city. During the last four or five days we have heard of no new cases whatever. The weather is delightful and the city healthy.

SUBSTANCE OF CORRESPONDENCE.

Our correspondents will please excuse us for the manner we peruse in condensing their favors. We are absolutely compelled to do so. On our arrival here, we found enough matter of different kinds awaiting us to fill the paper, outside advertisements, for weeks to come. What could we do but "pack it down" into considerably smaller compass, or reject the whole of it? And this is a tedious and laborious business. Some one is justly indebted to us a considerable bill for "press-work." By the way, could not somebody invent a *correspondence-press*? It would be invaluable (to us) as a cotton-press.

SABBATH SCHOOL CELEBRATION.

Dr. McAllister furnishes us with an account of the above celebration, which took place July 3rd. Port Hudson is a small village on the Mississippi. The Dr. says:

A Sabbath-school was organized here about eight years ago, has been in operation ever since, and numbers now about 40 scholars. Mr. Thomas Miller has been the Superintendent for years. At 10 o'clock, the young [illegible] and friends walked in procession to the Church—a very neat and comfortable edifice—where some remarks were made by the writer, in the absence of the speaker for the day—Rev. Mr. Piper. All then proceeded to a grove about half a mile from the village, where the young people, of both sexes, made addresses, recited Psalms, and spoke dialogues, for about two hours. Dinner was then announced; and such a dinner! A most ample supply of every thing good and nice.

Nor is the Church here less worthy of imitation than the Sabbath-school. They have preaching only two Sabbaths in the month, and but once in the morning, yet owing to the zeal, firmness, and consistent piety of a few old members, the society is in a prosperous condition.—This is owing, I am persuaded, to the fact that every Thursday night, regularly, they hold a prayer meeting much better attended, I learn, than oftentimes in large towns; and that class meeting is held every Sabbath evening, at 4 o'clock, throughout the year. Of this Mr. B. W. Truth is the leader. Where these two means of grace to be discontinued, I am satisfied that in a short time the Methodist Church in Port Hudson would be little more than a name.

MISSIONARY MEETING AT POINT WORTHINGTON.

Rev. W. G. Millsaps writes us, June 8th, of a Quarterly missionary meeting at the above place, in Mississippi. He says:

By appointment of our Quarterly Meeting our missionary sermon was preached at Worthington chapel. Though the congregation was unusually small, owing to overflowed and the absence of some on their summer trips, our contribution amounted to five hundred and five dollars. Bro. Murphy, from Ouachita Conference, preached a searching and entertaining discourse upon the christian duty of giving. Contrary to sage predictions, in discouragement of such an attempt, the small congregation felt their hearts generously expanding under the power of gospel truth, evincing itself in their subscriptions.

Since then, Mr. Millsaps writes that he has been prevented from attending his appointment by high water.

REVIVAL AT DANGERFIELD, TEXAS.

A Louisiana correspondent gives us an account of a revival of religion at Dangerfield, while on a visit there. He seems to have been under the impression previously that Texas was a sort of refuge of "outside barbarians." Many other people will change their opinions of Texas after visiting the country. Rev. Mr. Hamill is the preacher in charge of Dangerfield circuit, and conducted the services at the time mentioned. The Holy Spirit was most wonderfully poured out—the people of God shouted. His praise, and many sinners were brought to the knowledge of pardon. After service was over, the village, in the dead of the night, was vocal with song of praise. The meeting was still in progress when our correspondent left.

SUPPORT OF THE BISHOPS.

Rev. F. G. Ferguson, in a letter to the members of the Alabama Conference, on this subject, says:

We may subject our worthy Superintendents to great inconvenience, by a delay until the meeting of Conference. I therefore propose the following assessment and hope the Presiding Elders, with the help of all the brethren, will [illegible] it as speedily and remit either to Dr. A. H. Mitchell, Montgomery Ala., or to the Book Agent.

Mobile District	$70
Demopolis	70
Marion	80
Tuscaloosa	70
Bladenville	30
Talladega	80
[illegible]	70
Montgomery District	100
Eutaula	70
Loundsboro'	40
Camden	40
	$740

SUMMER SESSION FEMALE INSTITUTE.

A Mississippi correspondent writes of this institution as follows:

I have just been up to the commencement of the Mount [illegible] Female Institute, one mile north of Clinton Miss. As superintendent, I was agreeably disappointed. I found Mr. Rice, the President and his teachers to be all accomplished and erudite. Indeed Mr. Rice is almost an exception; although a denominational christian, he is no sectarian, for he has been known to advise Baptist children who were in his schools and who wished to join his own church, not to do so, but to join the church of their parents; he does not pro-elite, nor is there a Theodosia Earnest (a book of Sophistry) about his school.

Therefore his school is a safe one for all denominations, Episcopalians, Presbyterians, Baptists, etc. etc. [illegible] to the pupils, the graduates Miss Cabbel and Miss [illegible] acquitted themselves with honor; they read Essays that would have done honor to older heads.

The music, [illegible]ique; there I saw the nine Muses [illegible] their [illegible] those voices were most captivating. There could be seen also the Graces, with all their beauty [illegible] and charity manifested.

REVIVAL IN LIVINGSTON, ALABAMA.

Rev. [illegible] Cottrell writes a very interesting account of a revival in Livingston, growing out of a union prayer meeting, held by himself and Rev. Dr. Hall, of the Presbyterian Church, assisted occasionally by various other ministers. The prayer meeting commenced about the middle of April, and is yet in progress. He says:

Brethren, [illegible], unmarred, among all denominations, Methodist, Presbyterian, Episcopalian and Baptist, I have [illegible] None of your *fraternity*, but a genuine meeting together of Christian hearts, and a co-operation, perfect and permanent, to the close. Members of all these churches, perfectly at home around the altar, talking to mourners, praying when called on, presented to the world a spectacle seldom witnessed in these days of strife and dissention. The young converts (male) had a weekly prayer meeting, and such a troop of solid, substantial men, oh, its is glorious! May Heaven save the last one of them.

But the devil sent the circus, and the country people crowded in, with some members, and stewards of the churches. Hear the letter:

Could'nt spare the horses out of the crop to come to church, but no difficulty about being at the circus. Yet these are the men upon whom the cause of Christ is depending. Is it any wonder that Sabbath-schools fall through in such hands—that the old unelined unpainted barns (miss called churches) in which they worship should be rotting down over their heads—shame! shame! upon such spurious religion.

OUACHITA DISTRICT, LOUISIANA CONFERENCE.

Rev. R. R. R. Alexander writes some encouraging things. He says that with proper exertion five thousand subscribers to the Sunday-school Visitor could be obtained in that district. He gives facts as well as opinions. He says:

We have done something in behalf of the missionary enterprise, but ought and hope to do much more. On Bastrop circuit we made a missionary collection which resulted as follows; seven bales of cotton were pledged which, at thirty-five dollars each, amount to $245, thirteen life members, $260,00, and about ten dollars loose change—making an aggregate of about $515. In Minden circuit we secured in money and pledges about $82 and in Homer about $175. We trust that those who have thus liberally laid of their substance on the altar of God, will be visited with displays of divine mercy in their souls and communities. We hope for a revival during the year.

REVIVAL AT NATCHEZ.

We find in the drawer an old letter, of May 27, reporting a revival at Natchez, Mississippi which resulted in the conversion of forty whites and one hundred and fifty blacks.

REVIVAL ON VILLAGE CIRCUIT, ALABAMA.

Rev. W. C. Turner writes that in his circuit just around Mobile, a gracious revival has been prevailing.

We have just closed the most interesting series of meetings that I have ever attended. The Lord has blessed our labors among this people wonderfully. We have had the unexpressible pleasure of witnessing over one hundred and fifty conversions, and as many accessions. Besides I have baptized near forty infants, in addition to this we have Sabbath-schools at each appointment with an average attendance of between thirty and forty scholars.

REVIVAL ON CADDO CIRCUIT, LOUISIANA.

Rev. S. J. Hawkins writes of a series of sacramental meetings held on his circuit:

Several of the meetings were protracted. The last (at Friendship) continued nine days. And resulted in seven converts, nine recruits, and two hundred and eighty-five dollars missionary subscriptions.

DR. MITCHELL ON THEOPHILUS WALTON.

Rev. Dr. A. H. Mitchell sends us a letter in which he most earnestly recommends the general circulation of "Theophilus Walton," recently published. He says:

Depend upon it, sir, as the Western men say, "it is one of the books." I confess I despise the whole thing of mixing up fiction and romance with the solemnities of church ordinances which is the plan of "Theodosia Earnest," in which this is an answer; but then desperate diseases require desperate remedies, and I believe it is an ancient and wise maxim, "fight your enemies with their own weapons." I have often heard it said that error and falsehood will rest upon the head of the perpetrators; in this case it is emphatically so. Let this work be thrown broadcast over the land and let it find its way to the masses, for it is unusually adapted to them, and if it dont work wonders upon the subject of baptism, I'll give up my judgment. It not only settles the controversy as far as baptism is concerned but it stirs the waters amazingly upon the subject of *close communion*. I had often been told that this member of the Alabama Conference was a man of war, and been pointed to the plains of Rehobeth, Alabama, Macon Mississippi, and other battle fields streaming with the trophies of his conquering arms, but I had no idea he demolished enemies after this fashion. I do not attempt anything like a review of the book, for I want every body to read it, but I must say that the author has given evidence of research into history, a knowledge of the fathers, and a familiarity with ancient and modern languages which quite astonishes me. It will no doubt be a matter of information to many people to know that this Baptist novel, Theodosia Earnest, has had a run of 30,000 already and I want the sale of Theophilus Walton, circulated as widely and from what I learn the people are determined to have it, for 5,000 copies have already been issued and orders are coming in at the rate of 500 per week.

BLACK HAWK MISS.

A correspondent gives a glowing description of the Masonic celebration at Black Hawk on the 24th of June, which is too long, however, for our crowded columns. He also describes the examination of the female institution at that place, which occupied the last three days of June, and which, he says, was very creditable to the teachers and pupils, and highly satisfactory to the community.

AMERICAN SUNDAY-SCHOOL UNION.

A correspondent wishes to know, whether or not our church has any representation in the publishing committee of the American Sunday-school Union. We answer, no. The Methodist church has no official representative in any of the voluntary societies. Let our people remember it. When they are visited by agents not appointed by their own Annual or General Conference, they may take it for granted that their church has nothing to do with the enterprise sought to be promoted.

ALABAMA BAYOU.

Rev. J. Landam writes a long letter descriptive of the scenes and circumstances surrounding him in a portion of country where he had gone to preach, and where a protestant had never preached before. But we have not room for it. The planters have concluded jointly to build a church for the benefit of themselves and their servants, and a subscription has been commenced, headed by one person with three hundred dollars.

TEXAS COLORED MISSION, LOUISIANA.

Rev. J. D. Pitts sends his second quarterly report. He says:

There are nine appointments, one hundred and ninety-four members in full connection and fifty-nine on probation. I have preached to eight hundred and fifty servants; have catechised three hundred and eighty; I have taken in fifty-nine on probation and one by letter; have baptised eleven adults and twenty-three infants. I think I may safely say the mission is in a prosperous condition. the servants appear anxious to hear the word and it has not been entirely in vain, we have some interesting meetings.

CENTENARY INSTITUTE.

Of the recent examination of this old and worthy institution, we have a long report of more than eight pages from the Conference Committee, and also another letter on the same subject from Rev. T. Y. Ramsay. The interest thus manifested speaks highly in praise of the Institute, but we cannot possibly find room for them. The committee say:

The male department is under the direction of Rev. D. C. B. Connerly M. A. This gentleman is a graduate of the University of Alebama, has had many years experience in his profession; is a thorough disciplinarian and a skilful teacher. In the classical department we venture the assertion, he has few superiors. Conversant with the structure of the Latin and Greek languages, he carries into the recitation room decided tact and aptness, in teaching them. To this department he devotes his personal attention. The department of Mathematics is under the management of Prof. Hutchinson, a graduate of La Grange. Though a young man, he has acquired high reputation in the abstruse sciences.

Of the examinations in the male department, we are bound to say, that, they furnished satisfactory evidence of patient labor bestowed by the instructors, and of appreciative diligence and docility in the students.

This department closes with eighty-six students in its classes, several of whom are preparing themselves for the itinerant ministry. These latter are under the protection of the "Ministerial Education Society," of the Alabama Conference, an institution every way worthy of the liberal support of the friends of Methodism.

The female college is in charge of Rev. J. T. Montgomery, M. A., who is aided by a highly accomplished corps of assistants, among whom we are gratified still to find our old acquaintance and friend, the amiable and excellent scholar and gentleman W. C. L. Richardson M. A.

Mr. Montgomery is an old teacher. Has won for himself high reputation, before he took charge of the Centenary.

A noble body of young ladies has he had in charge.

The senior class acquitted itself finely. The examinations were here also fair, honest, for bidding emphasion.—In "Evidences of Christianity," they were excellent. In that beautiful, acetul, but difficult branch of Mathematics, Trigonometry, they really excelled.

This department closes with eighty-two pupils in its classes. This number is independent of "Irregulars," and the preparatory department, all told the number is one hundred and nine.

An interesting revival of religion this year embraced among its subjects about seventy-five of the students of the two departments, a glorious endorsement of the Great Head of the Church. Summerfield is "consecrated ground."

We were permitted to listen on Sabbath morning to the commencement sermon delivered by that big-hearted man and servant of God, Doctor Means of Georgia. It was a noble effort. Some of its passages thrillingly sublime.

Dr. Nesly delivered the address before the Castalian and L. M. J. societies, of this Female Department, and John T. Morgan Esq., the address before the three literary societies of the Male Department. Both are highly spoken of. Prof. Gieffer and his music are enthusiastically eulogized. Truly, Centenary must be renewing her youth.

THE ATLANTIC TELEGRAPH.

We think it quite probable that the people of England and of the United States will have to submit to another great disappointment, in the failure of the second attempt to lay the telegraphic cable between the two countries. The news, so far, from the steamers engaged in the work is entirely unfavorable. The weather however, has been exceedingly unpropitious of it may yet succeed. But another difficulty besides that of laying the cable, seems to exist—the failure of the transmission of the electric fluid along the submerged wires. Mr. P. P. Shaffner, affirms it to be fixed law of electric science that, when a cable is laid in water an element of retardation commences, and the current will not traverse long distances. He admits that it may pass a distance of a thousand or more miles, but will in longer distances fail altogether. The longest submarine cable ever laid is that between Varna and Balaklava across the Black Sea, about 340 miles.

We learn from the *Picayune* that there are engaged in this scheme three corporations, but really only one set of persons, incorporated, in different places, under three different names.—They are mostly concentrated in New York city.

In New York they are the American Telegraph Company, organized as a company within the United States, to form telegraphic combinations here, to act with companies out of the United States, having exclusive rights over lines entering the United States.

In Newfoundland these same men, identically, are incorporated by act of the provincial Legislature as the New York, Newfoundland and London Telegraph Company. In this character these parties have an exclusive grant for fifty years of constructing and using telegraphic lines from that island to any part of the world, to lay a wire to the coast of Ireland, and to purchase and work lines connecting with the United States. To prevent any competition, they obtained exclusive grants for landing telegraphic cables on the coasts of any of the British possessions in North America, and they obtained the same from the State of Maine, in the United States. They made the same application to Massachusetts, but failed.

Their third character is in the name of the Atlantic Telegraph Company, which is that incorporated by act of the British Parliament, for making and using the line between Ireland and Newfoundland.

These three companies, distinct in law and in nationality, are but one set of persons, mostly domiciliated in New York City. The Companies contract with each other under their corporate names, but the British company, and the American company, are composed of the same individuals—who are all the time bargaining with themselves, and employing the close monopoly which they own under the Newfoundland charter, to create a close monopoly of the right of telegraphing over the Atlantic wires, and over the communications with the United States. They have, under their British charter, excluded all Americans, and the American Government, from any fair share in the privileges of telegraphing, as the consideration for enabling them to perfect their monopoly of American telegraphing.

Since writing the above, the telegraph reports that the enterprise is undoubtedly a failure. It appears that three attempts were made to consummate the work. On the first essay, ten miles of the cable was lost; on the second attempt one hundred and twenty miles were laid, when the cable parted; it was joined again on the 28th, and the third effort was made, until two hundred and fifty miles were laid. Communication with the Agamemnon was then found to be interrupted, and the cable was parted, the Niagara returning to Queenstown.

Keep yourself innocent, if you would be happy.

THAT UNIVERSITY!

Which one? Why, the one that is to be. The University of "*Look Out*," "*Sewanee*," or some other locality, if the poor thing shall ever be allowed to find a resting place. It is known, as far as there is anything to be known, as the "*University of the South*." I think it a pet of Bishop Otey's and a protege of the Protestant Episcopal Church of the slave States. But what of it? Nothing; there is nothing of it. And from all appearances there will not soon be. The thing is a decided bore. For a great while by a certain system of operations, the newspapers have been kept ringing their changes on the "School" and the intended movements, the trustees and the Bishops, and the prospects of "Sewanee," and the travels of Prelates, and the intentions of some body to do something; but after all the "mountain," I mean the "Sewanee" or "Look Out," or Tennessee locale where phantom found a temporary rest, has brought forth literally "nothing."

And what then? Why this; whilst all this foam of the waves has been tossed by so many breezes in the faces of Southern readers of the journals of the day, a genuine University has been founded, built, endowed, and I presume a faculty elected, and the doors of the institution are soon to be opened, and yet the public has not been annoyed with a single scrap of such puffing and crying out lo! here and lo! there, as the still unknown, unlocated, unbegotten, *unexpected* "University of the South," has managed to keep up.

The Methodist people of Alabama, amongst whom are a large proportion of the most wealthy and cultivated citizens, have erected a series of most elegant and commodious buildings for a great University at Greensborough and raised *in cash* $300,000, as a beginning for a nobler endowment fund. Nor is this all, but it is something to have accomplished so silently, so unostentatiously, and it argues well for the future fortunes of the enterprise.

Below, you will find the last notice I have read on the "Sewanee" scheme, and the grand council of the Board seems fixed for Beersheba Springs.

I presume we shall soon get another bulletin from some of the party, and may expect to hear of a new site chosen for the thing that is to be.

Meantime, we would like to hear from our Greensborough neighbors and be informed what they are *doing*.

SILLILD.

UNIVERSITY OF THE SOUTH.—Polk, of Louisiana, arrived here on Monday, on the H. D. Newcomb, from New Orleans, on his way to Beersheba Springs, to be present at a meeting of the Trustees of the University of the South.—This Convention will be composed of the Bishops of the Episcopal Church in the States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, and Tennessee, with lay delegates from each State, and has been summoned for the purpose of acting officially on the acceptance of the charter of incorporation granted by the late Legislature of Tennessee, and for taking such measures as the act requires for organizing the institution and concerting measures for the vigorous prosecution of the work.

DEATH OF REV. DR. BUNTING.

The death of this distinguished Wesleyan Divine is mentioned in the telegraphic despatch from Halifax of the Arabia's news. For more than half a century,—for close upon sixty years,—Dr. Bunting wielded so vast an influence in the Wesleyan Church, and was so eminently a public man; that a brief epitome of his influential career cannot fail to interest the general reader, even on this side of the Atlantic.

Dr. Bunting was a native of Derbyshire, and at the time of his death was about seventy-eight years of age, and had been a minister of the Methodist Church about fifty-one years. During that time he held in succession almost every high position at the disposal of the Church and was several times selected President of the Wesleyan conference—the strongest evidence of esteem and confidence which a minister of that denomination can receive at the hands of his co-laborers. He was also for many years senior Secretary of the Wesleyan Missionary Society, the great financial success and general prosperity of which society were to a great extent the result of his admirable and sagacious management. Subsequently he was chosen president of the Wesleyan College at Richmond, which office, as his years and infirmities increased, he more than once resigned, but the conference refused to accept his resignation, but he held that office, with the understanding that he should bear as little of the burden of it as possible, to the time of his decease.

For some years, we believe, he has been very infirm, but has nevertheless taken an active part in counseling the Wesleyan Church in its missionary, educational and financial departments. He was unable to attend the last conference of the body, but sent a touching and affectionate farewell to his brethren, expressing his belief that he should no more appear among them. Few men, we believe, either in this country or in England, have more completely filled the sphere in which they were called to move than did the venerated Dr. Bunting.

PURGATORY.—The "Purgatorial Society," says an exchange, is the title of an organization instituted by Archbishop Hughes, the foundation of which is the annual subscription by its members of fifty cents, to be expended in behalf of souls in purgatory; to procure an alleviation of their sufferings, and a final release from their punishment. By a circular issued in New York, under the sanction of the Archbishop of the diocese, it appears that "all who say three 'Our Fathers,' and three 'Hail Marys,' in honor of the Passion of Jesus, and the sorrows of the Blessed Virgin, gain three hundred days' indulgence each time, all which indulgences are applicable to the souls in purgatory."

A HAPPY DELIVERANCE.

The *Nashville Christian Advocate*, which, we suppose, is now regularly in the hands of the new editor, has some sensible and striking remarks on the contract between the Northern and Southern Methodist Churches in reference to the slavery question. It says: "When the full time came, the rule was voted out with singular unanimity. It had never done any good, according to the best testimony. The Conference set out to clear the record of the whole subject. This it set out to do, and did. The question, in some shape, had long been troubling the Church of God; it had hatched evil like a cockatrice. Resolve this or that about it, treat it any way otherwise than Christ and his apostles treated it, and harm comes of it. We meant to come out of the agitation clean, straight, without complication or resolutions pro or con. While our Northern brethren are off their moorings, and tossed on a troubled sea, thank God our ship has been brought safely to land. No more legislation, no more quarrelling, no more dividing about slavery!

When we glance at the papers of the Church, North, and see the headings of communications and editorials—the resolutions of Conferences—the angry debates—the divergent councils—the intemperate heat—the bickerings—the predictions of ruin—the brotherly denunciations—the fraternal animosities—the criminations and recriminations, all about slavery we rejoice at our deliverance. Their columns are burdened with that one thing—have been for years, and promise to be. Other matter is excluded or overshadowed. It shades like a Upas, and eats like a cancer. Division calls for subdivision—to infinitessimals. The more they talk, the less they agree. Their pulpits are rabid, and their people disgusted with the theme. Verily, with small hopes of it, we wish them like peace with ourselves. Do they envy us? Rather they should rejoice with us. One branch of Methodism stands on New Testament ground. It was an evil day when the Church left it: we have been toiling to get back to it. We mean to stand on it."

DEATH OF GEN. QUITMAN.

In General John Anthony Quitman, the South has lost one of her truest and most admired sons. He died at Natchez, Mississippi, the place of his residence, on the 17th inst. We learn from the *Delta* that he had hurried home to be in readiness to attend the Pharsalia Encampment, to which he was especially invited. He had accepted the invitation to be present and to receive and confer honor as the chief guest of the citizen soldiery on that occasion; and, not heeding the warnings of incipient disease, with a true soldier's zeal to keep his word and be punctual at every hazard, he taxed all his energies in order to reach home in time for the encampment and review.

Alas! he reached the spot in time, but his body was prostrated. He came with the harness on, but not for him any more the heated field, the throbbing drum and the bayonsted line. He came at the hour of summons, but another summons awaited him. His sense of duty was too strong for prudence, but it could not resist disease. The brave old man answered to his name when the muster-roll was called; that was all he was able to do, and that was too much, it was perhaps fatal.

On the day of General Quitman's arrival at Natchez he was very ill, and was taken to the sick couch from which he was not to arise again. The warrior and statesman, who had so often, in high emprise and noble strife, looked on battle and defeat, met danger and achieved triumph, on whose brow thickly clustered alike the civic and the mural wreath—that honored veteran breathed his last at the home of his youth and his age, gently as an infant falls to sleep on its mother's breast.

BISHOP SOULE.

A correspondent of the *Western Methodist Protestant* thus speaks of a sermon delivered by Bishop Soule recently, at Lebanon, Ohio:

"Everything in his discourse was rendered inviting practical. His love of the sublime and the beautiful was all rendered tributary to one grand holy end, *the useful*. He shows a deep reverence for all true philosophy; but in his administration prefers to deal with the concrete rather than with abstractions. He has an insight into the deepest springs of human action, the conjunct causes of what is termed character, such as few men ever attain; and this alone must have given him a commanding influence. Not only so; but we must remember that Bishop Soule has been one of the most laborious ministers of our age, having performed more active service than any other preacher in America that is now living, or has died during the last century. His name is, and must be the property of evangelical Christianity, though it must by association be especially dear to Methodism, in whose faith he has lived and suffered.—a *faith* on whose doctrines has never been any controversy among the branches of the great Methodist family in this country. Methodists have had their family differences; but in doctrine they are a *unit*, differing only in Church polity. In this sense ours too are the fathers. Not only Snethen and Shinn, but Bascom and Soule."

THE DRUIDS.—The various orders of the Druids in England, America, and Australia, seeing the advantages of a member finding himself, as it were, at home wherever his order chances to have a lodge, they have determined, if possible, to re-unite them into one grand order, so that the above advantages may extend to every part of the world where Druids are to be found.—Their privileges not only include the Masonic principle of philanthropy but also embrace the advantages of friendly societies, and extend to paying and receiving money for each other, and also to watching over the necessities and conduct of members when from under the surveillance of their own lodges.

Prussia is the largest exporter of wheat to England, next Russia, and then the United States.

ENTERPRISE AND SUCCESS.

The *N. Y. Tribune* advertises enormously, and doubtless at enormous prices, the *Ledger* newspaper. It gives facts respecting the *Ledger's* advertising policy which are exceedingly suggestive to business men. The *Ledger* is a weekly paper of but a few years' standing, but its publisher has expended about a quarter of a million dollars in advertising it in the *Tribune* and other journals; one hundred thousand dollars of it within the last year. The results have justified this magnificent outlay. The *Ledger* now issues some three hundred and twenty thousand copies regularly; keeping eight single-cylinder power presses running on its weekly edition from Monday morning till Saturday night. The white paper of each issue, dry, weighs thirty-three thousand eight hundred pounds, six hundred and fifty reams, weighing fifty-two pounds each; and each edition, as it comes damp from the press, must weigh from twenty-five or thirty tuns. The publisher's only in obtaining this enormous circulation has, of course, been great; but he has made it all out of his business, and something more. Extensive advertising and cash payments are two secrets of success in business.

ANCIENT WASHINGTONIANS.

The Washington correspondent of the Baltimore Sun gives the following interesting incidents of the visit of the old soldiers to the White House on the 5th inst: "Col. Seaton then took his stand by the side of the President, and as each of the veterans passed he was introduced by name to the Chief Magistrate, who shook hands with each and exchanged a pleasant remark. Of one of them the President inquired, "How long have you lived in Washington?" He said "sixty-eight years." "Why," said the President, "that was before there was a house here." "Yes," said the old man, "I helped to carry the chains of the surveyors when they run the lines of the city through the woods." As the soldiers passed along, the President repeated to another a similar inquiry, when he received for reply, "I worked, sir, on the old capitol—my boy, 54 years old, is now employed on the new."

"Col. Seaton introduced Mr. John Sessford as the "father of the city." "How long have you resided here?" asked the President. "I came," said the venerable man, "before the Government; I entered the office of the National Intelligencer in 1800."

DUEL BETWEEN CLAY AND RANDOLPH.—The cause of the duel between these distinguished men, was the following insulting language used by Mr. Randolph towards Mr. Clay, in secret session of the Senate, in 1825: "This man—(mankind I crave your pardon)—this worm (little insects forgive the insult,) was spit out of the womb of weakness—was raised to a higher life than he was born to, for he was raised to the society of blackguards. Some fortune, kind to him, cruel to us, has tossed him to the Secretary of State. Contempt has the property of descending, but stoops far short of him. She would die before she would reach him; he dwells below her fall. I would hate him if I did not despise him. It is not what he is, but where he is, that puts my thoughts in action. This alphabet, which writes the name of Thersites, of blackguard, of squalidity, refuses her letters for him. That mind thinks on what it cannot express, can scarcely think on him. A hyperbole for meanness would be an ellipsis for Clay.

A LONG PASTORATE.—On the 27th of June, Rev. Dr. Saell, senior pastor of the First Congregational Church in North Brookfield, preached a discourse appropriate to the day as the annual anniversary of his settlement. He is now in his eighty-fourth year, and has lived to see all the church over which he was settled in his youth, swept away by death. Having preached a discourse at the fortieth, and another at the fiftieth anniversary of his ordination, the discourse in the present instance had historical reference only to the last ten years, during most of which period, as senior pastor, the preacher had been relieved from responsibility and active service by the associate pastor, Rev. C. Cushing.

OFFICE HOLDERS.—The baneful effect of the proximity of the Federal Capitol to the adjacent Commonwealth, may be observed upon inspection of the pay rolls of the different departments at Washington. One hundred and seventeen clerks claim citizenship in the "Old Dominion," at an aggregate salary of $166,860. Three hundred and eighty-three belong to the District of Columbia, receiving $425,613 per annum. Eighty-three are natives of Maryland, at an annual salary of $118,780. One hundred claim allegiance to the same State that the President does, Pennsylvania, receiving $140,780 annually. No other State is credited to the amount of $100,000, and none others are so unreliable and doubtful in political position.

THE LIQUOR TRAFFIC.—Rev. Dr. Francis Wayland says of the liquor traffic: "If any one chooses to continue the traffic in alcohol, I have one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, to your wife and your little ones; look upward to Him who judges righteously, and ask yourself, my brother, *Is it Right?*"

UNION OF PAPERS.—According to the advice of the late General Assembly of the Cumberland Presbyterian Church, two of their organs have been made into one. An arrangement has been made to unite the "Watchman and Evangelist" and the "Missouri Cumberland Presbyterian" in one paper, to be published at St. Lous. The new paper is to be edited by Dr. Bird, and called the Observer.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

FLORIDA RAILROAD COMPANY.—The Madison (Florida) Messenger learns, through a private letter from Fernandina, that the Florida Railroad Company has transferred its entire interest in the road to a company in New York, consisting of Georgia Law, Vanderbilt and others, millionaires; and that they are about to establish an Atlantic and Gulf line of steamers, constructed with all modern improvements, and have the whole under their own control.—It is expected that the work on the road will progress rapidly, and that the whole will be in operation by the first of April next.

THE HARPERS.—In a report of the Committee on Books and Periodicals, made to the late General Conference at Nashville, allusion was accidentally made to the "suspension of the Messrs. Harpers, of New York." It is but just to that well-known firm that it should also be stated, that (showing a balance of over a million and a half of dollars) their suspension proved but a very brief one. They resumed payment in full, with interest, very soon; and their business has been carried on without interruption, and as extensively as ever.

THREE GOOD REASONS.—A correspondent of the "Western Missionary," says that in traveling in the West he recently put up for the night at a house where none of the family could read, but they took the newspaper above named, and when the visitor expressed his surprise that they should take a paper when no one could read it: "Oh" said the man "we take it for comers and goers, and I like to spell out a word or two in it, and besides I want to help support it."

OPENINGS FOR THE BIBLE.—At the late monthly meeting of the Managers of the American Bible Society, communications were read from agents and correspondents in Fuh Chau, China, Buenos Ayres, Peru—Athens, Greece,—Madras, India, and Oregon and California, reporting progress in the work of Bible distribution. In China, the young converts love the Bible, and in California, there has been a great demand for it.—Five new auxiliaries were recognised at this meeting.

SCHOOL NOTICES.—The *Southern Christian Advocate* declines to publish "communications giving full notices of the examination and attendant exercises of village and neighboring schools." It says: "The plea that the *Advocate* circulates in that neighborhood will not do.—Precisely there the facts are known before published; and elsewhere they are not considered important."

REV. THOMAS STRINGFIELD, an old, esteemed, and talented minister of the gospel in the Methodist Church, of the Holston Conference, died on the 4th of June last, after an illness of ten days. Only twelve days before, we parted with him at the close of the General Conference. His health then appeared to be perfect. But he is gone!

"His spirit hid with saints above,
His body in the tomb."

THEOPHILUS WALTON, a reply to Theodosia Guest, by Rev. W. P. Harrison, of the Alabama Conference, has been sent us by the author. We have not had time as yet to read it, but hear it very highly spoken of. It is having large sale, and so it should.

REV. H. N. MCTYEIRE, the former editor of this paper, now editor of the *Nashville Christian Advocate*, received the degree of D. D. at the recent commencement of the Florence Wesleyan University, Ala. An honor well and worthily bestowed. We congratulate our friend and predecessor.

BELGIAN TRANSLATION OF THE BIBLE.—A London paper states that a new translation of the Scriptures in Flemish is about to be published in Belgium by a very intelligent Roman Catholic professor. It is expected to be a great improvement on the old one, and may be made instrumental of good.

REV. DR. JOSEPH CROSS has been elected to the Presidency of the Spartanburgh Female College, S. C., in place of Rev. Dr. Charles Taylor, who was chosen by the General Conference Secretary of the Sunday School Society of the Methodist Episcopal Church, South.

BISHOP SCOTT, of the Northern Methodist Church, has arrived in California, as we learn from the *California Christian Advocate*. He will visit various localities, superintending the work generally, and presiding at the Oregon and California Conferences.

HONORARY.—We observe that our friends, Rev. Leonidas Rosser, the new editor of the *Richmond Christian Advocate*, Rev. S. D. Baldwin, author of Armageddon, and Rev. C. K. Marshall, have had the honorary degree of D. D. conferred upon them.

TENNENT LOMAX, Esq., a valued friend of earlier times, who has for many years past been the editor of the Columbus, (Ga.,) *Times and Sentinel*, in which post he distinguished himself as a gentleman and writer of high-toned honor, taste, and ability, has recently retired to private life.

YELLOW FEVER AT NEW YORK.—Considerable anxiety has been awakened by the arrival, at the New York Quarantine, within the last few days, of several vessels from Cuban ports, with cases of yellow fever on board, in its most virulent form.

The English papers state that an order has been issued by the Dean and Chapter of Canterbury, that the service in the Prayer Book for the celebration of the Restoration of King Charles II. be discontinued.

COMMUNICATIONS, in abundance, and of all varieties, found on hand on the arrival of the Editor; will be attended to as soon as possible.

The Washington papers announce that the President has taken up his residence at the Military Asylum for the summer.

THE AMERICAN CHAPEL in Paris, for the accommodation of Protestant Americans of all persuasions, as no one denomination is able to have a chapel of its own, is conducted upon the compromise principle. One of the questions which rose at the very outset was—"what forms of worship can be devised, in which these Christians can unite?" Happily the solution seemed to be presented in the Wesleyan Chapel, Rue Royale, where Episcopalians and other sects, Americans and English, united in a service which comprised portions of service in the Book of Common Prayer in the morning, and a purely non-Episcopal service in the afternoon. This plan, the Episcopalians were willing to accept.

OPEN COMMUNION.—A paper under the title of *The General Baptist Banner*, has been started in Murray, Ky., by J. H. Elliott, to advocate open communion among the Baptists of that and the adjoining states. The following fact proves the need of some such effort in other quarters: The King's Mountain Baptist Association, North Carolina, passed the following, at its last session: "*Resolved*, that it is inconsistent with the faith of the Baptists to invite into our pulpits Pedobaptists, to exercise with us in religious worship in any way whatsoever; also, to receive persons into fellowship who have been immersed by them, without baptizing them."

RELIGIOUS INTEREST IN NORWAY.—The powerful revival of religious feeling among the people in Norway is making its influence felt even in the councils of the nation. At the recent meeting of the Legislature, an important measure for organizing a lay body in every church to assist the minister in his spiritual labors, was lost by only a small vote. Another bill was adopted for the appointment of twelve ministers at large to render assistance to large and over-burdened parishes.

NEW YORK CITY.—The New York *Tribune* thinks the city proper has 900,000 inhabitants, Brooklyn 300,000 to 400,000, and that the adjacent suburban population will swell the metropolis aggregate to 1,500,000 of actual or business residents. There are 600 lawyers, who, at a reasonable estimate, must receive $2,500,000 to $3,000,000 per year, while 1,100 physicians receive about as much more.

NEWS FROM THE INTERIOR.

LOUISIANA.

The *Banner* says that the scarlet fever is prevailing in Franklin. Rev. Mr. Duna is establishing a Female Institute in that place. A new steamer is to run between New Iberia and Brashear. Wind and a rain in superabundance is complained of, though the crops are promising.

Letters from Madison Parish represent the crops as hopelessly damaged by the overflow.

The Morehouse *Advocate* says that all the streams in that parish are falling, and congratulates the citizens that they have so large a body of alluvial soil entirely above overflow. The crops are represented to be very promising.

The Lake Providence *Herald* says the river at that place has fallen thirty two inches in all, and has stood at that point for ten days. It earnestly recommends a better levee system for the future.

The Vernon *Times* speaks of fine rains, and promising crops and recommends an Agricultural Society in Jackson Parish.

The Monroe *Register* says that the Vicksburg, Shreveport, and Texas Railroad is not at all injured by the overflow, because the plan was adopted of laying the rails above high water mark.

ALABAMA.

It is said that the Coosa river, can be made navigable from Wetumpka to Rome, Ga., a distance of 350 miles.

The Montgomery *Mail* says: "From all parts of the State we hear of glorious crops of corn, but it is feared that the unusual quantity of rain that has fallen will seriously damage the cotton by shedding, and forming too much of the weed. Since Monday evening the weather has been fine, and the probability is that we shall have dry weather for some time to come. Mr. Smith, a gentleman connected with operations on the line of the railroad in Coweeta, was in our sanctum yesterday, and informed us that the grading in that county is progressing favorably.

The Eutaw *Whig* reports fine rains, and fine crops, but complains of the incipient ravages of the ball-worm in the cotton.

MISSISSIPPI.

Letters from Sun Flower county, Upper Yazoo and from Bolivar, represent the first as in danger of great damage by the overflow, and the crops of the second as fine.

ARKANSAS.

From Helena and Lacenla we hear of much damage by the overflow.

The Brandon *Republican* says: "We have had any quantity of rain until a few days past. The weather is fair and warm. Crops have been somewhat injured by excessive rains, but they, nevertheless promise an abundant harvest. The health of the country was never better.

The Marshall *Democrat* gives a very interesting account of the recent examination of the state Normal College, and expresses great regret that President *Stark* has determined to resign.

FLORIDA.

The Tallahassee *Sentinel* says: "During the past week, we have been visited with fine rains, and from all parts of the country, we hear the most glowing accounts of the crop prospects. In fact, the crop prospects of Middle Florida were never known to be better and more promising at this season than at present.

TEXAS.

From almost every part of Texas the reports of the crops are of the most encouraging character.

We learn from the Civilian that the Shippers' cotton press, on the bay on the west end of Galveston, was almost totally destroyed by fire on the 4th inst.

The loss on the press, buildings and fixtures is estimated at $25,000. The owners are Messrs. R. & D. G. Mills, A. P. Lufkin, Allen Lewis, Stacy B. Lewis, and E. B. Nichols. Messrs. Mills and Lufkin were insured, perhaps, to the amount of three-fourths of their interests; but we have not learned whether the other parties had any insurance.

The Houston Telegraph says that there are about one hundred and fifty hands at work on the third section of the H. and T. C. Railroad. The next ten miles will very soon be ready for the iron. The completion of this section will put sixty continuous miles of road in operation. When the remaining fifteen miles of the Galveston road, between Virginia Point and Houston are completed, which will be in time for the fall business, there will be more than one hundred and thirty miles of railroad connection between Galveston Bay and the interior.

Capt. Eli Chandler, an old and well known citizen of Texas, was killed at a celebration on Cedar Creek, in Brazos county, on the 3d inst., by a young man named Jordan.

Mrs. Jane Stoneum, of Grimes county, died on the 2d inst., at the advanced age of 105 years.

The Galveston Civilian says the price of corn, new crop, in the interior, seems to be generally fixed at 25 cents per bushel.

The San Antonio Herald, speaking of the cotton crop west of the Colorado, says:

A well informed commission merchant of Lavaca, largely engaged in the cotton trade, after travelling through the greater portion of the cotton counties, estimates the growing crops of the counties that ship through Matagorda Bay at 30,000 bales. Last year it was less than 10,000 bales.

The Columbia Democrat, of the 13th inst., says:

The reports from the cane are most cheering from all parts of the county. It is now growing very rapidly.

The frequent and abundant rains are having a bad effect upon the cotton. In some fields the rust is killing it out at an alarming rate. A few weeks of dry weather is very much needed.

The Dallas Herald, of the 10th inst., says:

A man named Holloway was killed by his step-father-in-law, Bearden in Collin county, on Friday last. Nine buckshot from a shot gun lodged in the body of deceased; killing him in a few minutes. It was a family difficulty. Bearden has escaped.

DOMESTIC.

Attorney-General Black sustains Minister Forsyth in his protest against the forced contribution by Mexico upon citizens of the United States.

Commander Page, has had an interview with the President relative to the Nicaragua expedition. No commissioner to Nicaragua has yet been appointed.

The Secretary of the Navy is confined to his house by sickness.

The Mormon Peace Commissioners have despatched to the Goverment that they have settled the difficulties with the Mormons by a treaty of peace with them.

The War Department has received official dispatches from Col. Steptoe, announcing his defeat by the Indians in Oregon. He was attacked on the 17th of May by a large body of Indians, eighty miles north of Snake River. The Colonel's force was 157 men. The battle lasted all day, when he retreated, with seven killed and twelve wounded.

Major J. W. Dashiell has been dismissed from the army for defalcation in his accounts.

Official dispatches have been received by the Government from New Granada, to the effect that the latter has appointed J. M. Hartado, Superintendent for the purpose of promoting the comfort and security of passengers over the Panama Isthmus Railroad.

Mrs. Blount has finally agreed to return home with her daughter, having lost faith in De Riviere.

Gen. Harney has encamped seventy-five miles beyond Fort Kearney.

Two cars were smashed on the New York and Erie Railroad on the 16th, at Port Jervis. Two others were killed and forty severely wounded.

The up and down mail trains of the Jackson railroad came into collision on the 16th, near Batula. Several persons were wounded, but none killed.

Col. Steptoe has been defeated by the Indians in Oregon, and is censured by the Government.

The Atlantic Telegraph enterprise is a failure, the Niagara and Agamemnon have abandoned the attempt to lay it and returned home.

W. T. Porter, of the "Spirit of the Times," is dead.

Dispatches from Fort Leavenworth report that Col. Johnston entered Salt Lake City on the 26th of June.

Capt. Marcy was there previous to his arrival. All was quiet, and the Mormons had been invited by Gov. Cumming to return to the city and take possession of their deserted homes.

FROM EUROPE.

The Arabia, which sailed from Boston for Liverpool on the 14th, arrived at Halifax on the 16th.

The Canada also arrived, having been detained by the fog fifty-five hours outside the harbor.

The Canada's advices state that the British revenue for the fiscal year falls short over five millions pounds sterling.

The Judicial Committee of the Privy Council have confirmed the decision of the lower court, which made the steamer North America liable for damages in her collision with the ship Leander.

The demand for money was active, and at full rates.

The Rev. Mr. Spurgeon, the modern Whitfield of London, who has recently attracted so much attention throughout the world contemplates visiting America, this season, and making a tour of the United States.

General Rus de Alano has been appointed Governor-General of Cuba in place of General Concha removed.

The troops in the department at Florida are to be disbanded on the first of August.

The Kangaroo arrived at New York last Wednesday, with Liverpool dates to the 7th, a few hours later than by the North Star. No change in cotton.

The river is still rising at St. Louis. The Camanches, enraged by losses sustained from the Texas Rangers, are troublesome.

Local Intelligence.

PROPRIETORS OF THE DELTA have our thanks for their prompt generosity in striking off our inside last week in consequence of an accident to our press.

The Comptroller has adjudicated the lease of the wharves for four years from the 1st of October next at a total of $601,000 against $544,100 at the previous sale for three years.

NOLAN, who was hung for murder a few days since, had a wake in his honor the following night, and on the following day his funeral train caatalaed between seventy-five and a hundred carriages. Funeral-going is a mania with a certain class of the city population of the United States, and noted criminals, or notorious characters share more than others in the intended honor.

MORTUARY.—The interments reported by the Board of Health for the week ending on the 18th inst., were as follows:

Charity Hospital	13
Cypress Grove No. 1	7
Cypress Grove No. 2	9
Odd Fellows' Rest	1
Greenwood	9
Protestant	15
Lafayette	6
Catholic No. 1	17
Catholic No. 2	32
St. Vincent de Paul	6
St. Joseph's	1
Hebrew (Ridge)	25
St. Patricks	4
St. Louis 4	146
Total	

Of those who died 64 were men, 8 were women, 42 were boys and 34 girls. There was 1 death of apoplexy, 1 of asphyxia, 12 of consumption, 11 of infantile convulsion, 3, infantile debility, 6 of drowning, 4 of enteritis, 1 executed, 3 of brain fever, 3 of scarlet fever, 20 of yellow fever, 3 of intemperance, 6 of infantile marasmus, 3 stillboru, 4 of sunstroke, 6 of teething, 5 of tetanus, 4 of trismus neontium, etc., etc. Of the yellow fever cases 8 were from Algiers, 4 died in the Marine Hospital, and most of the balance died on board of ships in port.

Marriages.

On the 9th of June, by Rev. J. A. Miller, at the residence of the bride's father in the parish of Madison, La. Rev. ELIJAH W. GAISWOLD of the Louisiana Conference to Miss LUCY E. PAINE.

On the 3d of June, by Rev R. S. Woodward, JOHN H. ALLEN to Miss MARTHA MARTIN, both of Perry county, Ala.

By Rev. W. McCallen, at his own residence in Jackson, La., July 9th, Mr. W. ADAMS to Miss ALICE E. MCCALLEN.

On the 15th inst., by the Rev. L. Parker, Mr. ANDREW F. HAYNES to Miss ELIZABETH P. DAMERON, of this city.

On the 15th ult., at Gainesville Miss., by the Rev. H. D Berry, Mr. HENRY WESTON to Miss LOUIS A. MEAD, all of Hancock county.

At the Van Hibber House in this city, by Rev. C. C. Gillespie, Mr. C. W. RAY to Miss EMILY MONCHIEF.

By the Rev. R. M. Saunders in Green county, Ala., on the 23d of June, Rev. EAWIN E. HARDY of the Alabama Conference, to Miss ANN EATMAN of Green county.

On the 11th inst., in this city by Rev. R. J. Harp, Mr T. LALLANCE to Miss ANN LOUISE BUWLEY, both of New Orleans.

On the 20th inst., by the same in this city, Mr. S. C. THOMPSON of the Parish of St. Tammany, to Mrs JANE MAYHEW, of New Orleans.

Special Notices.

THIRD ROUND QUARTERLY MEETINGS.

Morean Street, August 1, Q. C. July 31, at 8 o'clock P. M
German Missions Aug., 8, Q. C. Aug. 7, at 8 o'clock P. M
Dryades street.
Laurel Street and Jefferson City, at Jefferson City Church, August 15
Baton Rouge, August 21 and 22
Atchafalaya, August, 28 and 29
Carondelet Street, Sept., 4, Q. C. Aug 4 at 8 o'clock P. M
Lafourche Circuit and Bayou Black Mission Sept 11 and 12 at Tigerville.
Thibodeaux, September 18 and 19
Felicity Street, Sept. 26, Q. C. Sept., 25 at 8 o'clock P. M
New Orleans Circuit, at Carrollton October 3, Q. C. at Carondelet street October 2, at 7 o'clock P. M.
Quarterly Conference for colored charges, at Carondelet street, August 3 at 8 o'clock P. M.

jy24 J. D. WALKER, P. E.

THIRD ROUND QUARTERLY MEETINGS,
Lake Providence District

Winsboro' circuit, at Bœuf Prairie, July	17—18
Sicily Island Mission.	
Richmond circuit and Madison Mission, at Willow Bayou, July	21—25
New Carthage Mission.	
Trinity circuit, at Trinity,	July 31—Aug. 1
Concordia Mission.	
St. Joseph circuit and Mission, at Jordan, Aug.	7—8
Waterproof circuit, at Tensas, August	14—15
Tensas Mission.	
Providence circuit, at Swan Lake, August	21—22
Carroll Mission.	
Carroll circuit, August	28—29
Ion circuit, September	11—12
A meeting at Bayou Villa, July	10—11

LEWIS A. REED, P. E.

NEW ADVERTISEMENTS.

CIRCULAR
OF
THE CLARKSVILLE FEMALE ACADEMY
TENNESSEE.

THE OLD ACADEMY reconstituted and remodelled!—Opening session to commence the first Monday in September, 1858

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PRIMARY DEPARTMENT.—Reading and Spelling, (M'Guffy's Series;) Colburn's Mental Arithmetic, and Primary Geography.

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TERMS PER SESSION OF TWENTY WEEKS:

Primary Department—First Class	$10 00
" " Second Class	12 00
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" " Second Class	20 00
Fourth, Third, Second, and First Classes, each	20 00
Latin and German, each	10 00
Drawing and Painting	20 00
French—Beginners	12 00
" Advanced Classes	15 00
Music—Pianoforte	25 00
" Guitar	15 00
" Harp	25 00
" Vocal Classes	5 and 5 00
" Private Vocal Lessons	25 00
" School Vocal Lessons	1 50
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To secure as much benefit as possible from musical instruction, each music-pupil will be required to practice one half hour each day at the Academy, under the supervision of the music teachers. Use of the Piano, $3 00.

No deduction made for absence of pupils, unless in cases of protracted illness, or by special agreement.

BOARDING, ETC.

In this particular, we would inform the public that a large and elegant Boarding House, *capable of accommodating more than one hundred young ladies*, has been built in connection with the Academy. This building will be under the immediate supervision of President Hamilton and his accomplished lady—assisted by an agreeable and experienced matron. The rooms are sufficiently commodious, thoroughly ventilated, and handsomely furnished with good beds, mirrors, carpets, tables, wardrobes, etc. And to avoid confusion, as well as for the sake of convenience, the different suites of rooms are supplied with speaking-tubes, bells, and other modern improvements. In addition, the President will employ a sufficient number of trustworthy servants to meet the demands of the house in the very first style, such as cooks, washers, chambermaids, dining room servants, etc. Gentlemen's fires will be charged $5 00 per session of five months, *everything included*, one half of which must be paid at the beginning of each term.

THE CORPS OF INSTRUCTORS.

The Board of Trustees feel that they have cause to congratulate themselves and the country because of their success in securing the efficient and talented invaluable services of the experienced and reliable President, Dr. A. L. HAMILTON, who unites every grace of mental accomplishment with an integrity of purpose and an energy which insure success in whatever he undertakes. Being a Virginian by birth, he is a fine specimen of the "old Virginia gentleman," and has had large experience in teaching, having been many years principal of the Clarksville Male Academy, in several places in the South, permanent and now flourishing institutions. We would without hesitancy recommend Dr. Hamilton as in every way worthy of the esteem and patronage of the entire community.

As regards the Assistants, we beg leave to state that they were carefully selected by President Hamilton from some of the best Female schools in the South. They are all *thoroughly educated*, high toned, and accomplished ladies; and, in addition, have had great experience in the school-room. The Trustees take great pride and pleasure in recommending them as eminently well qualified in every particular for their respective departments, to parents and guardians who have daughters and wards to educate.

We have hitherto felt the necessity of a *first class Female School* in our midst; one that could cope with the most renowned institutions of the North and East; and we now tender to the country our sincere congratulations upon having at last secured so great a desideratum.

THE CITY OF CLARKSVILLE.

Clarksville is situated on the right bank of the Cumberland River, contains about five thousand inhabitants, and is the capital of Montgomery county, Tennessee. Its location is high and commanding; and for health is equal, if not superior to any other point in the United States; being in latitude 36°; —far enough South to be free from the rigors of a Northern winter, and far enough North to be exempt from the dangerous and deadly epidemics of the South. Its society is of the very first order, and the city sufficiently large to furnish every elegance and luxury, without the concomitant expense, extravagance and depravity of a larger city. It has churches of every Christian denomination, and also a good Male College. Finally, Clarksville is accessible from all points of the compass, and therefore we most cordially solicit patronage from abroad.

CONCLUDING REMARKS.—Parents and guardians who may patronize our school will be notified in due time of all examinations, vacations, etc.

For further particulars address the President of the Institution, or, JNO. F. HOUSE Clarksville, Tenn. jy24 3t

A LADY,

QUALIFIED TO INSTRUCT IN ENGLISH, LATIN, MUSIC AND the modern Languages, together with Painting, Drawing, Crayoning, &c., desires a situation as Principal, or Assistant. Address Teacher," at this office. jy24

EMORY AND HENRY COLLEGE.

WASHINGTON COUNTY, VA.

THE FALL SESSION of this Institution will begin the 10th of August next. The expenses for a session of five months, including tuition, board, fuel, washing and contingent charge, are $71 25.

Our accommodations have been extended by the completion of two new buildings. Every facility is here offered for a thorough collegiate or business education. A catalogue containing necessary information may be obtained by application to E. E. WILEY, Prest., Emory, P. O., Va.

jy17-1m

TEACHER.

A LADY, qualified to teach the Common and Higher English, French, Painting, Ornamental Branches, etc., desires a SITUATION in a Seminary, Private School or Family. The lady is a graduate, has had experience, and can furnish the best of testimonials in all respects. For further information address A. T. HOWARD, Dartmouth College, Hanover, N. H. jc3—10t

Two Ladies,

LONG accustomed to teaching, desire engagements—one instructs in English, French, Music and the Ornamental branches—the other in English, Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

NEW SEWING MACHINES.

E. L. NIMMO,

No. 7..... Camp Street, near Canal..... No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received. is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and other findings for sale. Sewing Machines repaired. jy24

The Great Drawback to persons emigrating to the extreme Western country, is the great fear they have of the Fever and Ague—the most dreaded of all diseases. Every day we hear of persons attacked by this disease, and made helpless in a short time without any means of affording relief. In view of the great demand for a remedy, DR. HOSTETTER has presented his celebrated "Bitters," whose curative powers for all diseases of the stomach have been universally acknowledged. The "Bitters," prepared after a long experience and deep study, have received the encomiums of the most eminent physicians, as well as all classes, from every part of our country. To those who doubt their many virtues, all we can say is, to try them, and judge for themselves respectively.

Sold by Druggists every where, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 56, Front street, Pittsburg. july 1 4t

J. BOYD & Co.,

Cotton Factors, Receiving & Forwarding Merchants,

No 40 CRAVIER STREET, NEW ORLEANS.

apr 17-1y

COMMERCIAL.

The Picayune of Thursday morning says:

COTTON.—A few buyers came forward, to-day, and took about 2,000 bales, at prices within the range of quotations.

NEW ORLEANS CLASSIFICATION.

Inferior	6 @ 6¾	Middling	11¾ @ 12
Ordinary	7¾ @ 8¼	Good Middling	12¼ @ 12¾
Good Ordinary	9¼ @ 10	Middling Fair	13 @ —
Low Middling	10¾ @ 11¼	Fair	— @ —

SUGAR.—The sales embrace about 1000 hhds. at yesterday's advance. Fair to fully fair 8 @ 8¼c ₱ lb.

MOLASSES.—But little offering and we have not heard of a sale.

FLOUR.—The market has been quiet but firm, with sales of 500 bbls. St. Louis superfine at $4 12½; 175 country extra at $5 60, and 200 sour at $3 12½ ₱ bbl. An offer of $4 20 has been made for a lot of 500 bbls. St. Louis superfine.

WHEAT.—We heard of no transactions of any importance.

CORN.—Sales 2500 sacks including 320 poor mixed at 70c; 180 white at 82½c; 300 at 83c; 730 in three lots, and 291 St. Louis yellow at 85c; 300 at 86 @ 7½c., and 287 yellow at 92½c ₱ bushel.

OATS.—1000 sacks St. Louis sold in two or three lots at 55c ₱ bushel.

BRAN.—Sales 600 sacks at 60c., and 300 at 62 @ 65c. ₱ bushel.

PORK.—We notice some demand, with sales of 135 bbls. Mess at $15 62½, and 350 at $16 ₱ bbl., the latter price being refused for a lot of 500 bbls.

BACON.—The only sale reported to-day was 20 casks clear Sides at 9c. ₱ lb.

LARD.—A lot of 50 bbls. No. 1 sold at 10½c ₱ lb.

MONETARY AND FINANCIAL.

No movement of importance has characterized the market to-day. There were one or two round negotiations of paper at 8 @ 9 ₱ ct, the latter for long dated, but generally speaking, the market is very tame, and not worth alluding to. Money is very abundant for loans inside of January, and even beyond that period there are takers for the little that is offered.

There have been no transactions in Stocks, but there is a partial inquiry for certain descriptions.

Exchange is firm, but the business is quite moderate.

J. WRIGHT & COMPANY'S
DATAGUE OF GENUINE AND POPULAR

FAMILY MEDICINES,

Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.

Genuine Depot at J. Wright & Co.'s Special Agency, 21 and 151 Chartres st. N. Orleans.

Vermifuges.—Winer's Canadian, Swain's, Perry's Dead Shot, McLane's, Jayne's Tonic, Karl's, H. A. Fahnestock's, Keene's, Brandreth's Pills, Dr. Sanford's Liver Invigorator, Dr. Rose's, Dr. Boerhaave's Holsatum, Dr. Hoofland's German Bitters, Dr. Swaim's Panacea, Dr. Hunter's Carminative Balsam, Dr. Hoofland's German Tonic, Dr. Hoofland's German Bitters

THE NEW ORLEANS CHRISTIAN ADVOCATE.

POETRY.

THE WAYSIDE SPRING IN ALABAMA.

Bonnie wayside burnie,
Tinkling in thy well,
Softly as the music
Of a fairy bell;
To what shell I compare thee,
For the love I bear thee,
On this sunny day,
Bonnie little burnie,
Gushing by the way!
Thou art like to fifty fair things,
Thou'art like to fifty rare things,
Spring of gladness flowing
Grass and ferns among,
Singing all the noontime
Thine incess nt song!
Like a pleasant friend,
Like a word in season,
Like a friendly greeting,
Like a happy meeting,
Like the voice of comfort,
In the hour of pain,
Or sweet sleep long vanished,
Coming back again;
Like the heart's romances,
Like a poet's fancies,
Like a lover's visions
Of his bliss to be;
Like a little maiden
Crowned with summers three,
Romping in the sunshine
Beautiful to see;
Like my true love's accents
When alone we stray
Happy with each other,
Through the meads of May!
Or sit down together
In the wintry weather,
By the cheery fire
Gathering in that circle
All this world's desire,
Hope, and love, and friendship,
And music of the lyre!
Bonnie little burnie,
Winding through the grass,
Time shall never waste thee,
Or drain thy sparling glass;
And were I not to taste thee,
And bless thee as I pass,
'Twould be scorn of Beauty,
'Twould be a want of Duty,
'Twould be a neglect of pleasure—
So, some, thou little treasure!
I'll kiss thee while I may!
And while I sip thy coolness,
On this sunny day,
I'll bless thy Gracious Giver,
Thou little baby river,
Go bing by the way!

Mobile, Feb. 25, 1858. *Home Journal.*

OBITUARIES.

JOHN M. DURAND, son of Geo. W. and Ann E. Durand, died at his residence in Autauga county, Ala., June 24th 1858, in the 47th year of his age. He had been a member of the M. E. Church, about 18 years, filling the office of class leader and superintendent of the Sunday-school at the time of his death. It was the privilege of the writer to visit him twice, a day or two before his death; found him "quite on the verge of Heaven." He asked for an explanation of the mystery, (viz.) that he should feel no disquietude, no dread alarm, in the certain prospect of entering the dark "valley of the shadow of death," and of standing in the presence of his Judge. The explanation was given, which seemed to confirm him in the consciousness of his Savior. He was a quiet unpretending humble christian, a peaceable neighbor, an affectionate and patient father and husband. His life was remarkable for uniform christian serenity; and his end was in certain hope of a glorious immortality. Thank God for such an impression upon his children, while his memory is like precious ointment to his bereaved and heart stricken wife. May our Father in Heaven comfort the bereaved on earth, and save them in Heaven at last.—Amen.

WILLIAM B. NEAL.

DIED—On 12th April last at the residence of Mrs. Rew near this place, our beloved Bro. ROGER McGRATH, age 66 years. He was born in Ireland and removed to this country in early life and was for many years a resident of Macon county, Ala., was known and beloved as one of our most worthy citizens. He lived without the comforts of religion until about 8 or 9 years ago when he embraced Christ, and lived a faithful and happy member of the M. E. Church. The writer was intimately acquainted with him for 22 years and always found him a warm hearted friend, he was a devoted husband a kind and intelligent master, hospitable and charitable to all. It was our privilege to visit Bro. McGrath frequently during his sickness which continued about four weeks, and we ever found his mind clear, and his faith strong and unwavering.—When we approached his bedside the evening he died he remarked, "Bro. McCrary my last thread is almost spun but I am ready, my faith is in God and all is right." Though he died from home he was surrounded by his friends who gave him every attention that could have been given to any one; his affectionate and bereaved wife was by his side when he breathed his last and closed his eyes, remarking at the time in sorrowful tones O! who can more tenderly close the eyes of a dear dying husband, than his own dear companion. Thus passed away one of earth's noble sons, and a true and faithful member of the M. E. Church. His residence was near Tuskegee, Ala.

P. R. McCRARY.

Pleasant Hill, Alabama Conference, July 6th, 1858.

MRS. SARAH S. CHILDS, was born 14th of July 1820, in Madison parish La., and departed this life July 11th 1858, at the residence of her brother J. M. Carter, in Richmond, Louisiana. Some ten years ago she joined the M. E. Church, as a seeker of religion, often since that time she professed to find great peace and comfort. For about five months before her death she was the subject of deep affliction which she bore with christian fortitude. Her end was peaceful and full of faith. She declared a perfect willingness to depart and be with Christ. She now rests from her toil and sufferings, she has gone to reap her reward in bright mansions above." She leaves two orphan children behind; may God protect and guide them o'er life's tempestuous ocean and ultimately bring them to see their mother in the heaven of eternal rest. J. A. M.

Millikens Bend, La., July 1 th 1858.

MRS. MARY LIPSCOMB, wife of Mr Anderson Lipscomb, died in Sumter county, Ala., June 23d 1858, after a short illness, aged 37 years. Mrs. Lipscomb was a native of South Carolina, having emigrated to this State about twenty years ago. She has been an acceptable member of the M. E. Church South, about 13 years. Mrs. L. was one of those quiet and retiring characters, whose worth can be fully appreciated only by those who knew her most intimately. She was an affectionate wife, devoted mother, and an indulgent mistress; and an humble and consistent christian. She has left a husband, and five children to mourn her loss. She had been in bad health for some time before her death. Her last sickness was short, but exceedingly painful. Her life, and religious experience leave to her husband and friends, the inexpressible consolation that she sleeps with Jesus. J. M. HOOD.

DIED—At the residence of her grand-mothers, in Morehouse parish, LOUISIANA ADELINA HAWIT, aged 11 years and 6 months,

Rest dear L., in gentles lumbers,
Till the resurrection morn,
Then arise to join the numbers
That its triumphs shall adorn.
Once thy presence was endearing;
Now thy absence we deplore;
At the Savior's bright appearing,
We shall meet to part no more. A. B. H.

CHILDREN'S COLUMN.

THE INFIDEL'S CHILD.

The following fact communicated by a foreign correspondent of the *American Spectator* at Albany, shows alike the blessing of Sunday-schools, and the influences which even these "little ones" may exert upon others for good.

In the city of London there lived a little girl, who attended, for three years, and by stealth, the teaching of a Sabbath school. Coming under the same saving influence of truth, she became concerned for her father, a noted infidel and active opposer to Christianity. She obtained a Bible, but knew not how to put it into his hands; for she feared his displeasure, and dreaded any prohibition which might deprive her of the prized advantages of the Sunday-school. She retired to seek Divine guidance. Her father passing the door of the apartment, heard the voice of his child; it was the voice of prayer for him. He became affected, agitated, distressed. After a little while, the family assembled at tea-table; the beverage was handed around, but he could not partake.

"Is there a Bible in the house?" said he.

"My dear," replied his wife, apprehensive of the purposed repetition of the act, "did you not burn every Bible that we had, not leaving so much as one?" Is there any other good book then he inquired. His little daughter, thinking that God might be answering her prayer, arose and took him by the hand, and asked him to go with her; and when they had left the room, looking into his face, said, "Father, sure you won't be angry with me, Come with me, and I will get you one." And she brought him and gave him the Bible which for this very purpose, she had procured. He felt deeply, and trembling, while he handed it back to her, said, "My child, I cannot read this book. Will you read it for me?" She did so. And then taking her in his arms he kissed her, and said, "Tell me, my child where did you get this book, and how you obtained the knowledge of it?"

She told him all—how she attended the Sunday-school, the effect upon herself, and how she became concerned for his salvation. That evening, he accompanied her to the chapel.—As they entered, the minister was engaged in prayer. His manner and address made a powerful impression on the father's mind, for he seemed to talk with God. The sermon aided in deepening the impression. It was an interesting sight, when, two or three Sundays afterward, that father appeared in that chapel, with his wife and nine children, and openly renounced his infidelity. That was the Welsh House chapel; the minister, Thomas Binney; and that infidel, reclaimed through the influence of Sunday-school instruction on the heart of his child was the celebrated author of "The Every-Day Book."

A GRAVE WITHOUT A MONUMENT.

The noblest of cemeteries is the ocean. Its poetry is, and in human language ever will be, unwritten. Its elements of sublimity are soul, issues of feeling, not description. Its records, like the reflection mirrored on its waveless bosom, cannot be transferred to paper. Its vastness, its eternal heavings, its majestic music, in a storm, and its perils, are things which I had endeavored a thousand times to conceive; but until I was on its mighty bosom, looking out upon its moving mountain waves, feeling that eternity was distant from me the thickness of a single plank, I had tried in vain to feel and know the glories and grandeur of the sea. I there first felt what John of Patmos meant when he said of heaven; "There shall be no more sea." But there was one element of mornful sublimity which impressed my mind, and which I should be pleased if I could transfer, in all its vividness, to the minds of your readers.—The sea is the largest of cemeteries, and all its slumberers sleep without a monument. All other graveyards, in all lands, show some symbols of distinction between the great and the small, the rich and poor; but in that ocean cemetery the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all—the same requiem, by the minstrelsy of ocean, is sung to their honor.—Over their remains the same storms beat and the same sun shines; and there, unmarked the weak and the powerful, the plumed and the unhonoured, will sleep on until, awakened by the same trump, the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the President—over the laughter-loving Power, who went down in the same ill-fated vessel we may have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he and thousands of others of the noble spirits of earth lie, no one but God knoweth. No marble rises to point out where their ashes are gathered, or, where the lover of the good and wise can go and shed the tear of sympathy. Who can tell where lie the tens of thousands of Afric's sons who perished in the "middle passage?" Yet that cemetery hath ornaments of which no other can boast. On no other are the heavenly orbs reflected in such splendor. Over no other is heard such noble melody. In no other are so many intimitable traces of the power of Jehovah. Never can I forget my days and nights as I passed over the noblest of remeteries, *without a single human monument.*—*Giles.*

BE GENTLEMEN AT HOME.

The are few families, we imagine, anywhere, in which love is not abused as furnishing the license for impoliteness. A husband, father, or brother will speak harsh words to those whom he loves best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister than he would to any other female, except a low and vicious one. It is thus that the holiest affections of a man's nature prove to be a weaker protection to a woman in the family circle than the restraints of society, and that a woman is usually indebted for the kindest politeness of life to those not belonging to her household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his own hearth stone, is a small coward, and a very mean man. Kind words are circulating medums between true gentlemen and ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in by those bound together by God's own ties of blood, and still more sacred bonds of conjugal love.

CHEERFULNESS—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up—and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Richter.*

"SWEET HOME," the beautiful song always heretofore said to be composed by John Howard Payne, is now attributed, by a gentleman in Boston, who is vouched for by the *Boston Atlas*, to Washington Irving.

Never play at any game of chance.

JONAS MICHAELIUS.

We find the following interesting article in the Historical Magazine, written by its editor:

The letter of Domine Michaelius, written from the "Island of Manhattan," on the 11th August, 1628, just brought to light in Holland, and communicated to the Historical Society by Mr. Murphy, our ambassador at the Hague, is a matter of great interest and curiosity, especially to historical students in this quarter. It supplies an important link in the imperfect chain of events going back to the first settlement of this city. It adds a new fact to the annals of the Dutch church, and shows the presence of a respectable and well-educated clergyman among the original colonists, at least five years earlier than the records or any previous reason to suppose. It reveals the name and services of this clergyman, of whom no trace exists in the records of church or state on this side of the water. Yet he was the friend of Saxtorius and Cloppenburgh, (to the former of whom his letter is addressed,) as well as of Selyns, Petr and Triglandius, all ministers of the Reformed Church at Amsterdam, with whose jurisdiction the *gemeente*, or congregation, here, was placed. Dominie De Witt must now stand at the head of the list of his predecessors at New Amstelodam; and Bachelor with the added dignity of writing a new and 223d page to his valuable history of the Knickerbockers, for "Everardus Bogardus" can no longer be considered "the first clergyman of Manhattan." Michaelius was here certainly two years before him, and is therefore entitled to the honor of all going other representatives of the synod of Dort turns up to pluck the laurel from his brow.

SENATORIAL TERMS.

The terms of the following United States Senators expire on the 4th of March next:

Clement C. Clay, of Alabama—re-elected; William K. Sebastian, of Arkansas; Martin W. Bates, of Delaware; Robert Toombs, of Georgia—re-elected; Stephen A. Douglas, of Illinois; George W. Jones, of Iowa—James W. Grimes, Chauncey Jessup, of Connecticut; John B. Thompson, of Kentucky—Lazarus W. Powell, chosen; J. P. Benjamin, of Louisiana; W. Pitt Fessenden, of Maine; Henry Wilson, of Massachusetts; Charles E. Stuart, of Michigan; Albert G. Brown, of Mississippi—re-elected; John P. Hale, of New Hampshire—re-elected; William Wright of New Jersey; David S. Reid, of North Carolina; Paul P. Allen, of Rhode Island—Henry B. Anthony, chosen; A. P. Hayne, of South Carolina; John Bell, of Tennessee—A. O. P. Nicholson chosen; Sam Houston, of Texas—J. W. Hemphill, chosen; R. M. T. Hunter, of Virginia; James Shields, of Minnesota.

PROFESSIONAL.

JOSEPH C. BEALL,
Attorney at Law,
may 29 1y SHREVEPORT, La.

J. G. FUQUA. J. G. KILBOURNE.
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ATTORNEYS AT LAW,
CLINTON, LOUISIANA.
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and attend to business in the District at New Orleans. *References*—Payne & Harrison, Cotton Factors, New Orleans; Bidwell & Kline, Pike, Bro. & Co., Law Booksellers, New Orleans; Rev. H. N. McTyeire, New Orleans. mar 20 1y

W. P. HILL,
ATTORNEY AT LAW,
No. 9 Carondelet st., New Orleans.
HAS been actively engaged in the practice of his profession for many years—and confidently refers to the first members of the New Orleans bar.
All business in the Land Districts of the State of Texas can be transacted at my office; and claims in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
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A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his city, and has again taken charge of his INFIRMARY and will receive patients daily.
He treats the following Chronic diseases:—Cancers, Scrofula, White Swellings, Tumors, and Ulcers, without Surgical operations. He also treats all Chronic Complaints of—Liver, Spleen or Kidneys, Rheumatism and Nervous Affections, of every grade.
Dr. G. deems it unnecessary to say more, as he has testimonials from Maine to Oregon. may 9 1y

COMMISSION MERCHANTS.
J. HOYD & Co.,
Cotton Factors, Receiving & Forwarding Merchants,
No 49 GRAVIER STREET, NEW ORLEANS.
apr 17-1y
C. W. HOYD, Mobile. N. Orleans { M. J. SMITH. L. B. FOSTER, Jr.
DOUGLASS VAIL,
BUTT, SMITH & Co.,
MOBILE, ALA.
MARSHALL J. SMITH & Co.,
NEW ORLEANS.
GENERAL COMMISSION MERCHANTS and Dealers in Forcing and Rope Under for Produce of all descriptions, and Consignments will meet prompt attention. sp1dtm

LEONARD FASH. P. C. LAURENT.
LEONARD FASH & Co.,
COMMISSION MERCHANTS,
45 BOYDRAS STREET,
Oct 24. NEW ORLEANS

PILCHER, GOODRICH & CO.,
COTTON AND GENERAL FACTORS and Commission Merchants, No 47 Carondelet, corner of Poydras street, New Orleans. jy3 1y

JOHN F. WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 110 Common street New Orleans. my2-1y

A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 90 Gravier street, New Orleans. apr 15

Broadwell & Payne.
COMMISSION MERCHANTS, No 49 Gravier street, New Orleans.
J. G. PAYNE. J. F. HARRISON.
J. W. HUNTINGTON. WM. H. DAMERON.

Payne & Harrison.
COMMISSION MERCHANTS, No 51 Union street New Orleans. dec7-1y

A. L. WALKER, New Orleans. JOHN C. HUTCHINSON, Caddo Parish, La.
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No 87 Carondelet street, New Orleans. jy3-1y

Unio. Mansfield & Co.,
COTTON AND GENERAL COMMISSION MERCHANTS, No 7 Union street, New Orleans. jy3-1y

T. J. TWITTY,
COMMISSION MERCHANT, for the sale of Manufactured Tobacco, Snuff, Cotton, Bagging, Rope, Iron, Nails, Coal, Fire and Burning Fluid. New Orleans. feb 11m

THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, (well known) in one of our common
EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.
In Two Days a perfect
One bottle of three bottles are warranted to cure the worst kind of
A perfect
Broadway, New York.
For sale by New Orleans wholesale and retail by
dec6 1y J. WRIGHT & CO., 21 and 161 Chartres st.

BUSINESS CARDS.
ROBT. C. READ. J. B. HOBART HODGES. EDWARD S. DREW.
READ, HEDGES & DREW,
Plantation Drug Store,
DEALERS IN *DRUGS AND MEDICINES*, Paint, Oils, Dyestuffs, Toilet Articles, Nationality, Patent Medicines, &c., &c., 74 Gravier st., between Camp and St. Charles streets.
Imitations and other orders carefully executed. Every article warranted PURE and GENUINE as represented. jan 1 1y

D. J. WASSON,
CARPENTER AND BUILDER,
Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,
Is still to be found at his old stand, No. 81 Magazine st., between Julia and Girod sts., where he will be pleased to receive orders for any work in his line. Box 288 Merchants' Exchange, 19 St. Charles st. Shop, corner of Rampart st., First District. New Orleans.

Holmes & Clauss
GROCERIES AND DEALERS IN PRODUCE, No. 11 Tchoupitoulas street, and 14 New Levee, between Tchoupitoulas and New Levee, Illinois.

FASHIONABLE CLOTHING.
T. H. JACKSON & CO.,
No. 82 Common street.
KEEPS SUPPLIED by frequent arrivals from New York, with a well selected stock of CLOTHING and Gents' FURNISHING Goods of every description, which we will sell low for cash.—also—
A good assortment of HUNTING CARD BAGS, VALICES, SILK and GINGHAM UMBRELLAS, &c.
All on reasonable terms. T. H. JACKSON & CO.
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CLOTHING.
Just received per late arrivals, a large and full assortment of FALL CLOTHING, SHIRTS and FURNISHING GOODS of every description, which will be sold at the Lowest City Prices
L. W. Lyons & Co.,
d12 3 Canal st., cor. Chartres.

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PER LATE ARRIVALS.
A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Styles, and very low prices.
d12 L. W. LYONS & CO.,

To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS
CALL AND EXAMINE THE STOCK,
AT
No. 41 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14 B. W. RAYNE.

Dameron & Co.,
IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 25 Conti streets, New Orleans.

Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & Co., the first day of January 1852, for the purpose of [illegible] with Messrs. Cuddy, Brown & Co., of Camp street.
jy11 MILES OWEN.

BELLS! BELLS!! BELLS!!! BELLS!!!!
WEST TROY BELL FOUNDRY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church Factory, Steamboat, Locomotive Factories, School House and other Bells; adapted to the use of copper, warranted of the best quality of Bell, quite acceptable in Tower, prices low, and circular sent for a circular. Bells for the South delivered in New Orleans.
Address, A. MENEELY'S SONS, Agents.
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P. H. WILLARD,
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THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand, Pittsburg, Lehigh, Cumberland, Anthracite and Lower Ohio Coal. Families, Hotels, Engine Factories, Planters &c., &c., supplied at the lowest market rates. jy13

BOOTH & CO.,
ARCADE HAT STORE, No. 45 Magazine Street, New Orleans. Established in 1848. Manufacturers and Jobbers in Wholesale Hats, Caps, Umbrellas, etc., etc.
For the accommodation of our friends and the public, we have opened a retail department on the same premises.

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PRINTERS' WAREHOUSE,
68 Camp street, next door to Picayune office, New Orleans.
PRESSES, TYPES, INKS, PAPER, CARDS, and FURNITURE of every description. Agent for the sale of ROBT. HOE & Co.'s Type and James Connor & Sons Type.
Old Type taken in exchange for new at 9 cents per pound.

PRINTING PAPER
Constantly on hand and for sale by the Printing Papers of the following sizes:
21 inches by 28 | 23½ inches by 31 | 29 inches by 41
22 inches by 32 | 24 inches by 38 | 26 inches by 40
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AND COLORED PAPER OF EVERY SIZE.
Also, Double Medium Book Paper, Medium Wrapping Paper, News Letter and Cap Papers of every description. Cards, Card Board, &c.
mar 20 1y GEORGE H. VINTEN.

Parlor and Church Organs, Pianos, Melodeons.
THE Subscriber furnishes to order the above instruments of every description, from the cheapest to the best made in America—the celebrated ALEXANDER CHURCH AND PARLOR ORGANS, Prince's, Mason's, Meacham's, Woodward's, and all other American makes of HARMONICONS and MELODEONS. Chickering's, Nunn & Clark's, Gilbert's, Boardman & Gray's, Wheelock's, Goddard's, Gabel, and all other prominent manufacturers' makes of PIANOS. HARPS, GUITARS, VIOLINS, Sheet Music, Instruction Books, &c. Music of every description at wholesale and retail. Country Merchants and Schools supplied at a large discount. Every instrument warranted. Circulars and prices sent free, on application.
JAMES M. CONEY,
56 Chartres street, New Orleans.

STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving, the largest and best selected stock of STOVES at present in the City, or any where in the Southern country. Our stock comprises the most and most improved patterns for use of all the most celebrated Foundries East and West. Consumers and Country dealers generally are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is unsurpassed by none, and superior to many.
We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPANNED WARE.
We are prepared to fill orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give satisfaction to all who may choose to favor us with their custom.
☞ Remember No. 1 Front Levee corner of Custom House, sign of the big copper pot. AUSTIN & GORDON.

New Orleans Branch
OF THE
HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $600,000.....SURPLUS OVER $250,000
CHAS. J. MARTIN, President.
A. F. WILLMARTH, Vice President.
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Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to
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Hartford Fire Insurance Company.
(INCORPORATED IN 1810.)
Capital, $800,000.....Charter Perpetual
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The undersigned, Agents of the above responsible Companies, is duly authorized to issue Policies of Insurance on Buildings, merchandize, &c., on favorable terms. Also, cotton in press, for said companies, household furniture and personal property generally, against loss or damage by fire in this city and its vicinity.
Ten per cent cash returned on all premiums.
Losses equitably adjusted and promptly paid.
jan17-1y R. W. RAYNE, Agent.

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The "South-Western Sunday School Union,"
No. 197 *Camp street, New Orleans, La.*, in the Bible House
KEEPS constantly on hand a full stock of the American Sunday School Union's publications, for sale for cash, at the prices of the parent society.
The S. W. S. S. Union is in the hands of Southern men, and is an important work in our great and growing field. We solicit a call and assure our friends that all we receive shall be appropriated to Sunday Schools in the South. All orders promptly attended to.
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General Agent.
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Mrs. Boyd's Ladies' Emporium
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Laces, Under Garments always on hand. Embroidery and Tucking.
☞ All kinds of Toilet Soaps and Perfumeries. Feb 1 3

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS,
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE
Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from a disordered Liver or Stomach.
Such as Constipation, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imagining of Evil, and great Depression of Spirits.
The proprietor, in calling the attention of the public to this preparation, does so with a full reliance on the merit it possesses in the cure of the diseases for which it is recommended.
It is now and has been before the American people and their agents for ten years; during that period it has gained a reputation unparalleled by any similar preparation extant. The most reliable testimonials in favor of its virtues can be had gratis of any of his Agents, which are to be found in every section of the country. Should any person entertain a doubt after reading the certificates of the wonderful cures performed by this remedy, a trial of one bottle will be sufficient to convince the most skeptical that this remedy is really deserving the great celebrity it has obtained.
Principal Office and Manufactory, No. 418 Arch street, Philadelphia, Pa.
IN FACT
DO YOU WANT SOMETHING TO STRENGTHEN YOU?
DO YOU WANT A GOOD APPETITE?
DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
DO YOU WANT TO FEEL WELL?
DO YOU WANT TO GET RID OF NERVOUSNESS?
DO YOU WANT LIFE AND VIGOR?
DO YOU WANT TO SLEEP WELL?
DO YOU WANT A BRISK AND VIGOROUS FEELING?
If you do, use Hoofland's German Bitters, prepared by Dr. C. M. Jackson, 418 Arch Street Philadelphia Pa., and sold by druggists and storekeepers throughout the United States, Canadas, West Indies and South America at 75 cents per bottle.
For sale in New Orleans wholesale and retail by J. WRIGHT & Co. 21 and 161 Chartres st. agent for the South.

EDUCATIONAL.
Mansfield Female College.
FACULTY.
Rev. B. M. SMITH, D. D., President and Professor of Mental and Moral Philosophy.
[illegible] Professor of Mathematics.
[illegible] Professor of Physical Science.
[illegible] Modern and Ancient Languages.
[illegible] A. M., Professor of English Literature.
[illegible] Instructress in Music.
[illegible] Instructress in the Ornamental Branches.
[illegible] Assistant in the Academic Department.
[illegible] Assistant in the Primary Department.
[illegible] Governess.
[illegible] Matron.
Pupils received at any time during the session, and charged from the time of entrance, except in case of confirmed sickness, which must be certified by competent persons.
RATES OF TUITION, PER SESSION.
[illegible] $16 00
[illegible] 25 00
[illegible] 25 00
[illegible] 5 00
[illegible] 1 00
[illegible] 10 00
[illegible] 12 00
[illegible] 10 00
[illegible] 15 00
[illegible] 15 00
[illegible] 10 00
[illegible] 2 00
[illegible] 5 00
[illegible] Wood, and fuel, can be procured in the village at $5 per month. Each pupil will be required to furnish bedding, towels, &c., distinctly marked with her name.
[illegible] at the close of each session, and when [illegible] will be charged.
[illegible] the beginning of the session will [illegible] charges will date from the time of entrance.
[illegible] at the option of the Faculty.—In case of sickness of others, or other unavoidable providence, [illegible] in the village for sale at the usual [illegible] will be sent to parents and guardians.
[illegible] church once each Sabbath, and [illegible] by pupils are subject to the inspection [illegible] is divided into two equal [illegible] the other. The first session [illegible] October and closes on the 16th [illegible] on the 10th of February and [illegible] commencement exercises take place during [illegible] and session, and all the pupils are required [illegible]
[illegible], &c., must be made to the [illegible]
A. M. CAMPBELL,
Secretary Board Trustees.

HOMER COLLEGE.
[illegible] Homer, La., on the 15th of February, [illegible] Mansfield Female College, [illegible] Primary Department, $20; Collegiate Department, $25; Academic Department, $30; Collegiate Department, $40; Music and Modern Languages [illegible] Latin and Greek, $5 per session. Boarding, $8 per month. Tuition charged from the time of entrance, except in case of confirmed sickness, which must be certified by competent persons.
J. C. BLACKMAN, President.
jan 28 1y

[illegible] College, of Louisiana.
[illegible] Jackson, La., will open on MONDAY the 6th of September.
FACULTY.
[illegible] A. M., Professor of Mental and Moral Philosophy.
[illegible] A. M., Professor of Mathematics.
[illegible] Professor of the Greek Language.
[illegible] Professor of Natural Science.
[illegible] Professor of Modern Languages.
[illegible] A. M., Principal of the Preparatory Department.
[illegible] Assistant in the Preparatory Department.
[illegible] payable in advance.
[illegible] $22 50
[illegible] 30 00
[illegible] 6 00
[illegible] Board, including fuel and lights, can be procured in the village at $5 per month. Each pupil will be required to furnish bedding, towels, &c., distinctly marked with her name.
[illegible] at the close of each session, and when [illegible] will be charged.
[illegible] the beginning of the session will [illegible] charges will date from the time of entrance.
[illegible] at the option of the Faculty.—In case of sickness of others, or other unavoidable providence, [illegible] in the village for sale at the usual [illegible] will be sent to parents and guardians.
[illegible] church once each Sabbath, and [illegible] by pupils are subject to the inspection [illegible] is divided into two equal [illegible] the other. The first session [illegible] October and closes on the 16th [illegible] on the 10th of February and [illegible] commencement exercises take place during [illegible] and session, and all the pupils are required [illegible]
[illegible], &c., must be made to the [illegible]
A. M. CAMPBELL,
Secretary Board Trustees.

Mrs. Rodes Seminary, Baton Rouge.
[illegible] the reception of Pupils willing to pursue [illegible] studies. The present session [illegible] 1st, 1858, and the next session will commence [illegible]
M. W. REED, Principal. d12

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALA.
[illegible] year of this Institution will begin [illegible] This is a large and elegant organization [illegible] the extraordinary facilities of its accomodation [illegible] the most favorable location in the cotton growing [illegible] Louisiana is taught by Professors, and [illegible] in any where else outside of a [illegible] a complete Boarding School of the highest [illegible] Female School, in point [illegible] I would refer [illegible] Lowe, of the firm of Lowe, [illegible] W. W. Walker, Esq., Mobile Bayou [illegible] and Rev. Mr. White, Waterproof; also, [illegible] G. M. LYNCHART. jly1 1y

E. J. HART & CO.,
Wholesale Grocers, Druggists, and Commission Merchants,
Corner of Bienville and Commerce streets, New Orleans.
[illegible] to Merchandize to their [illegible] sell on the most reasonable terms [illegible] other at very reasonable prices.

Groceries.
[illegible] SUGAR CURED HAMS, by the Tierce [illegible] RICE, [illegible] in all wood packages and Barrels [illegible] WHALE, LARD, LINSEED and CASTOR OILS, STAR and SPERM CANDLES, LARD [illegible] CHAMPAGNE and POPE WINE, ANISETTE, and other CORDIALS, [illegible] PHILADELPHIA ALE, LONDON and PHILADELPHIA PORTER, TOBACCO direct from Virginia, SEGARS, Havana and German, PICKLES, CATSUP, PRESERVES, ALMONDS, RAISINS and other Fruits, ROCK, ASSORTED and FANCY CANDY, TUMBLERS, FLASKS and other GLASSWARE, LETTER and WRAPPING PAPER, [illegible] kinds, WOOD and WILLOW WARE, MANILLA CORDAGE, POWDER and SHOT, YEAST POWDERS, SNUFF of all kinds, and all other Articles connected with the general grocery business.

Drugs.
[illegible] ACIDS, CITRIC, TART and other ACIDS, [illegible] AQUA AMMONIA, [illegible] WHITE NITRE, BALS COPAIBA, English and American BLUEMASS, CALOMEL and all other MERCURIALS, CHLOROFORM, BORAX, CANTHARIDES, OPIUM, LOVE'S POWDERS, EPSOM SALTS, [illegible] SELECT POWDERS generally, [illegible] SUPERIOR QUININE, [illegible] RELATINE, [illegible] OPIUM, [illegible] CAUTION, &c., ESSENTIAL OILS, [illegible] IODINE and IODA POWDERS, MORPHINE, SALTPETRE, [illegible] PAINTS and other BRUSHES, GOLD LEAF, [illegible] TUMBLERS, [illegible] LEAD & BOOKS, STATIONERY and all articles used by [illegible] in Paints, White Lead. Agents for the Philadelphia Depot Manufactories, J. P. & W. BETHERILL, L. N. LEWIS.
Agent for [illegible] & Bros' Coffee and Tinged Paints.
[illegible] Brewers' use. d11-1y

Southern Machinery Depot.
PORTABLE [illegible] from 3 to 15 horse-power [illegible] from 15 to 50 horse power. PLANING MILLS, cut from 5,000 to 10,000 feet of lumber [illegible] from 14 to 8 inches, made of best French solid [illegible] from 700 to 17,000 gallons of water [illegible] from wells 100 ft. deep. Rubber and Lead PIPE, Corrugated, Blind and Sash SAWING MACHINERY; TINNERS' [illegible] SAWS, and FRENCH BURR MILL [illegible] to be sent to any one desiring a copy of the same, published annually, by the proprietor, and who has had great success in all his Agents, [illegible] skeptical that this remedy is really deserving the great celebrity it has obtained.
Principal Office and Manufactory, No. 418 Arch street, Philadelphia, Pa.
IN FACT
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BIBLE HOUSE, 197 CAMP-St., NEW ORLEANS.
The Southwestern Bible Society
[illegible] a stock of pleasant and equally bound
BIBLES AND TESTAMENTS,
Published [illegible] Bible Society, and for sale at cost prices, [illegible] to $12.
[illegible] of the Bible Society are respectfully solicited to [illegible] of its publications.
[illegible] supplied by cash rem

NEW ORLEANS CHRISTIAN ADVOCATE

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 26. WHOLE NUMBER 390.

NEW ORLEANS, SATURDAY JULY 30, 1858.

$2 50 A YEAR, IN ADVANCE. OFFICE—112 CARONDELET ST.

THE LONGEST DAY.

How thy glad lover runneth forth to greet
Each glory, Summer bright, thou bring'st with thee!
A nine enamored sense no'er falls too sweet
The fullness of thy fragrance; not for me
The deeps of azure glow too steadfastly;
With thy noontide fire I gladsome burn,
And for the endless smile of thy sweet evening years.
What has one charm of thine with me most power;
I love thee best for thy long lingering light.
Each beamy moment in each golden hour
I would not lose; O blessed scout of night!
O Summer, clad all o'er in garments bright!
Even to thy very feet they flame and flow,
And now they softly gleam, and now they strongly glow.
Light, sweet early guest! How the gray dawn
Glows into day and reddens! How the beam
Thy young lord pours on the rosy morn
A golden glory! How all things do gleam
Steeped in the splendor of thy noontide stream!
How sweetly follow afternoon's clear shine,
And purple and thy gold, O Summer eve divine!
What softness on thy golden glory creeps,
Sweet, lingering light! How happy all things lie
In the soft splendor of thy rosy deeps!
On thy delicious dying how mine eye
Keeps watch enamored! Yet thou wilt not die.
Midnight half o'ercome—half won to thy
Smiling realm within light's golden empery.
Longest day! thou canst not shine too long
For mine enamored eyes. O golden hours!
Never thro amidst your dazzling throng,
O light! thy glory sweetly overpowers.
Thy lover glad in Summer's noontide bowers,
Shall not faint amid those bowers supernal,
Or bring half-shrinking eyes to the sweet Light Eternal.
Lord! If for such high grace thou hallow me,
How will this lover of pure summer days
Enjoy that day where night shall never be!
What eagle eyed archangel shall ontgaze
This happy wooer of th' eternal blaze?
O heavenly lover, everlasting light,
Still hallow these glad eyes! still stream on them more
bright!

Thomas H. Gill.

For the N. O. Christian Advocate.

PREACHING TO THE BLACKS.

Mr. Editor: It was my privilege, not a great while ago, to attend one of our country churches on the day for preaching to the colored people. It was a beautiful Sabbath morning, in the month of December. Not a cloud could be seen to dim the cheerful sunlight, as it peered through the rich green foliage of the trees. All nature seemed decked in her gayest attire, and there was naught to inspire man with other than feelings of gratitude and triumphant praise to the great and eternal I Am.

Not having had far to travel, I was soon at the appointed place of worship, and a little before the usual hour for opening service. The minister had not yet arrived. Much to my astonishment, however, I did not find the house of prayer containing little else than empty, cheerless benches; but many, even at this early hour, had assembled for worship; and yet in every direction members might be seen, wending their way with anxious steps to the house of God; and still they came, until scarce another could be seated. They seemed not to have resorted to this sacred spot for a mere social interchange of thought and sentiment—to while away the moments which yet remained before service in light and trivial conversation, as, I lament to say, is too much the custom among a more intelligent class. Not a moment appeared to be spent in idleness. Immediately on entering the sacred edifice they engaged in prayer and praise to God; and as the loud hosannas of these sable sons and daughters of benighted Africa reverberated through the dense forest, a voice seemed to echo back that God was not a stranger to their hearts.

When the hour arrived for opening service brother F——, our missionary, after the usual introductory exercises of reading from the word of God, singing and prayer, proceeded to catechise quite a number of children; and I assure you, it was a matter of interest to witness with what aptness they responded to many of his interrogations. He then read a lesson from St. Mark ix, and delivered a searching and eloquent address, from the 17th to the 29th verse inclusive. His discourse was replete with urgent appeals to christian fidelity; nor was it wanting in kindly admonitions to the unawakened sinner.

At the proper time there was an invitation for mourners, when many came and kneeled around the altar of prayer, while others vainly attempted to suppress the emotions of their hearts. Several of the colored brethren were then called on to lead in prayer, when they responded in fervent and touching appeals to a throne of grace. I was indeed struck with the terseness of their style, and with the correctness with which they made use of many scriptural quotations, which are most certainly very precious to every Christian's heart.

A collection was then taken up for the benefit of the church sexton, to which was shown a liberality worthy of a more enlightened race. Immediately preceding the conclusion of this exercise, quite a prominent colored brother arose and very gravely announced that on a certain Sabbath in December he wished to take up a public collection for the benefit of their minister. It was, he said, with much reluctance he made this announcement, but as there had been some delay and considerable interruption, occasioned by not having their money changed to-day, he hoped next time that they would come prepared. But, says he, quite authoritatively, bear in mind, when you have reduced your change to 50 and 25 cents, you have made it small enough, as we do not wish to contribute smaller sums than this. Now, I ask you, Mr. Editor, in how many of our most wealthy congregations is there a spirit of Christian benevolence, equal to this?

Yes, my brother, we would gladly turn away from the consequences of a spirit of selfish, unyielding illiberality, unworthy even the example of the untutored slave, and which, for aught we know, is encroaching with slow but steady tread upon the very threshhold of our Methodism.

And in conclusion I would say, few of us feel the great utility of this Christian enterprise—the cause of missions. What a vast deal of good has already been accomplished in this way; and yet what a field of labor remains to be performed. Is there a Christian man or woman, who feels the burden of souls and can claim exemption from this important duty?

I would ask, "Are there not the very heathens at our doors?" Does not God, to an extent, look to us for the enlightenment of their darkened understanding—for their spiritual instruction? And can these ends be reached—can this noble work be successfully performed by the missionary without the co-operation of master and servant? God grant that there may be renewed interest upon this point, and that every man and woman may make it a subject for deep meditation. Yours in Christ, ALPHA.

Mississippi, May, 1858.

For the N. O. Christian Advocate.

THE CONVERTED LAWYER.

AN EARNEST, PERSEVERING MOURNER.

R. A. C—— is a young lawyer of fine standing, residing in the town of D——, in the State of A——. During a religious awakening in the fall of 1857 he became convinced of his condition as a sinner and commenced seeking salvation, but the meeting closed without his obtaining pardon. Hearing of another meeting some six miles from his town, he went to it immediately and made himself known as a seeker of religion; but this meeting closed without his having "found the pearl of great price." It was not long, however, before he learned that a protracted meeting was in progress in an adjoining county, and to it he repaired at once, and at the first invitation for mourners he presented himself at the altar and gave unmistakable evidence of his deep concern for salvation. Every lineament of his face was a clear indication of his fixedness and earnestness. He persevered—he "fainted not"—and "in due season he reaped." One evening, after the morning services in the church had closed, while at a friend's house, God revealed himself "the fairest among ten thousand and altogether lovely."—All nature assumed to him a most beautiful and lovely aspect.

That night, when he met with the worshipers in the sanctuary, his face beamed with brightness and joy. He had "passed from death unto life," and was happy in God his Savior. He returned to his home with new and unspeakable emotions.

When a suitable occasion presented itself, he attached himself to the Methodist Church, and for nearly twelve months has been "walking uprightly." Let this encourage others. "Blessed are they that mourn, for they shall be comforted."

J. W. S.

GENIUS OF JOHN HOWE.

Considered intellectually, Howe may be affirmed to have combined many great qualities, the possession of any one of which in an equal degree would have been sufficient to raise him to eminence and fame. Excelled by Baxter in pulpit oratory, and by Owen in theological learning and exegetical tact, he was by far the most profound philosophical thinker of all the Puritans, and perhaps produced a greater number of original and uncommon thoughts than any theologian of his age. Scarcely surpassed by Edwards in logical acumen, or by Butler in ingenuity and depth, how far does he transcend both in pathos and imagination! And yet his imagination does not overlay his thoughts, as is sometimes the case with Jeremy Taylor; it is a trained faculty, the beautiful handmaid of reason, bearing it up into the sunlight "on wings of silver and feathers of yellow gold." His writings abound in sublimity, but are comparatively passionless. In this respect Baxter's style resembles the impetuous flow of the broad river, Howe's is that same river expanded into a calm lake, whose quiet depths are the mirror of innumerable stars. One characteristic effect of his writings is to tranquilize and elevate the soul. You feel yourself seated on some lofty mountain, in a serene air, and looking down upon clouds and storms far beneath your feet. As we read him, he brings up Milton's picture of contemplation to our thoughts,

> "With even step, and musing gait,
> And looks commercing with the skies."

Yet, as a writer, Howe is not without characteristic faults of the Puritan divines. The tendency to dilate on what should only have been touched, and to check the continuous flow of thought and style by minute and perplexing subdivisions, has seriously diminished his popularity as a writer. Often his diction is not equal to his thoughts, and we almost wish, after he has brought out and shaped the marble, that he had invited Bates or Tillotson to add the tracery; though in some of his greatest passages, such as his immortal comparison of the soul of man to a temple in ruins, the flight is nobly sustained, and his words come with all the opulence of Jeremy Taylor's finest passages, and take their place as if guided by a magician's wand. But when all these deductions are made, John Howe must be recognized as one of the primary stars in the firmament of English divines, shining with a serene luster peculiarly his own; and if Jeremy Taylor has been styled the Spenser, Howe may with equal justice be styled the Milton of English theology. *Dr. Andrew Thompson in the Encyclopedia Britannica.*

Universalism.—Elder Swan very justly says that if the doctrine of universal salvation be true, then the Bible ought to read, "Wide is the gate and broad is the way that leads to heaven, and everybody goes there; strait is the gate and narrow is the way that leads to hell, and you can't find it if you try.

Ethnography.—This science, one of modern creation, describes the customs, religion, and, in fact, everything which is characteristic of a nation. The importance of pursuing it as a study cannot be too highly estimated in this traveling age, and it takes an equal place with geography and history, for without them it cannot be understood, and at the same time its facts throw much light on them.

THE FOUNTAIN OF YOUTH.

A correspondent of the New York Courier and Enquirer, writing from Florida, thus describes the famous fountain Wakulla, which has been rendered historical in the annals of Spanish adventure:

A few days since I returned from a visit to this famous fountain. I can vouch for its existence. I suppose that the efficacy of its miraculous virtues has long since vanished.—But its beauties are so extraordinary, and its whole nature so anomalous as to excite in the beholder no little admiration and wonder.—"Wahalla" Springs, for so the Indians christened them, are situated sixteen miles south from Tallahassee. They form the sources of the Wakulla river, which, flowing directly south twenty miles, mingles with the waters of the great Gulf.

The springs, covering an area of some two hundred yards in circumference, are entirely embosomed in a dense forest of oaks and cypresses, whose limbs are hung with banners of gray moss, which give a solemn, sombre appearance to the surroundings. From the shore you remark at once the singular clearness of the waters and the distinct colors of blue and green which cover in patches its surface. By means of a rough scow and stalwart negro at the sweeps, our party was soon afloat. Not a ripple curled the smooth surface.

Stretched at length upon the boards, we gazed down into the limpid depths. By actual measurement the bottom was two hundred and eighty feet below us, yet we could distinguish the minutest object there with the utmost precision. A bit of silver in gentle undulations, slipped to the bottom, and appeared undiminished in size. At times the white sands were flecked with dancing shadows, or when at rest were tesselated with hues of every variety of shade. Shells and flakes of mica radiated like prisms.

In some places immense trees were reclining upon beds of moss like giants at rest. There were elevations and depressions, huge ranges of a coral-like rock, "and valleys stretching in pensive quietness between." There were abrupt precipices and toppling crags which overhung abysses which no plummet has yet sounded. Mosses and waterplants covered other places like forests of ferns. They waved their tops as if fanned by a gentle breeze. And there were vast troops of fishes whose home life we could look in upon without breach of etiquette.

They seemed entirely unconcerned, looking up at us with perfect indifference, and moveing silently on into the mossy forest beneath. A dozen yards distant was an ugly looking alligator who eyed us wistfully. On a nearer approach he gradually sank into the water and disappeared from view in a bed of rushes.—While skirting along the borders we came over the bones of a mastodon, which we judged to be about eighty feet below the surface.

They consisted of portions of the jawbone, with several of the teeth in good preservation. Several years since, a gentleman in this vicinity, by means of a marine armor, succeeded in recovering a large quantity of these bones.—They are very calcareous, and crumble easily by exposure to the air. These Springs are no ordinary curiosity. To the naturalist and the man of science they afford a subject for investigation and interesting exploration. The sombre forest, the cloudless heavens, the strange water-fowls, associated as they are with the enjoyments and pleasantries of a delightful party, will not soon fade from my memory.

THE KING OF TERRORS.

Like other great monarchs, Death also has his harbingers to proclaim and prepare his approach. He sends before him the most agonizing pains and afflictions; diseases that consume our strength and vigor, and sometimes induce us to expect his arrival every moment. By the trembling joints, the dimness of the eyes, the changed countenance, the breaking of the bowl at the cistern, and the loosing of the silver cord, we know that he is near at hand. There is a shadow cast before him, extending according to the bigbt of his terrible majesty, and stretching over part of the vale of life. Yes, all that precedes our dissolution, all that is preparatory to the last stroke, are harbingers of death, afflictive in themselves, and to be dreaded on their own account, but peculiarly fearful as the precursors of this great adversary. As these are his forerunners, so he has innumerable and dreadful instruments to destroy. The famine and the pestilence are in his hand; he kindles the fury of the battle, and riots in the field of slaughter; he wings the forked lightning, and expands the jaws of the devouring earthquake; the air we breathe, the elements by which we are supplied, and the food upon which we subsist, are often converted into the instruments of death; he levies a contribution upon all, extracts the poison of mortality from that which is given for the sustenance of life. * * * The empire of Death, which it has required so many ages to overflow, which has seemed to recover from its defeats, will at last sink by one powerful stroke, never to rise again. It will not require more than a moment of time to raise all the dead, to lay open every sepulchre, to restore every particle of dust, that is fit to be restored, to its proper body, and for all the bodies of the saints to be prepared for the mansion of eternal glory. How insipid and tame are the histories of all these kingdoms and empires, when compared with the grand and wonderful achievements of the King Immortal, and the fall of death beneath his power, and the giving up of all his prey. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to him whom all the redeemed will acknowledge as their great deliverer.—*Robert Hall.*

FLOWERS ON THE GRAVE.

The early custom of decorating the grave with flowers prevailed among the Greeks and Romans. The epitaph of the greatest of Grecian poets, the celebrated Sophocles, written by Simonides, proves that such a custom of honoring the illustrious dead then existed:

> "Wind gentle evergreen to form a shade
> Around the tomb where Sophocles is laid,
> Sweet ivy, wind thy boughs and interwine
> With blushing roses and the clustering vine;
> So shall thy lasting leaves, with beauty hung,
> Prove a fit emblem of the days he sung."

This custom, still observed in England, Wales, and Germany, as well as some parts of the United States, is fraught with the most delightful associations, and induces an elevation of sentiment and a poetry of feeling equally calculated to mollify our grief, and to invest the sepulcher with the kindling emotions of hope and immortality.

> "On the earth the thorns and roses are blending,
> And beauty immortal awakes from the tomb."

Good men are human suns! They brighten and warm wherever they pass.

HOW THE PACIFIC WAS DISCOVERED.

On a golden autumn day, almost three and a half centuries ago, near a summit of a mountain on the Isthmus of Darien, a company of Spanish soldiers and native Indians came to a sudden halt. They were the party of the heroic Castilian explorer, Vasco Nunez de Balboa.—Thus far they have marched from the colony on the Gulf of Darien, for many weary days, through dense tropical forests, infested by venomous reptiles and fearful wild beasts—through pestiferous swamps and black slimy streams, and over rocky heights, encountering the most dreadful fatigue, illness, hunger and thirst, in the hope of discovering a new ocean, upon whose shores might lie that country of whose marvels and riches the savages told such wonderful stories—the India of which the great hearted Columbus dreamed, when he set out on that voyage which the wise men of Europe thought would end in a plunge down some ocean cataract, into a black chaos, a thousand leagues below the world.

Balboa had been assured by his Indian guide that from the summit of a certain mountain he would behold the sea, whose waves washed the shores of vast territories veined with gold and silver ore. Rousing their little remaining strength, the daring adventurers toiled up the rough ascent, as eager to behold the promised sea as were the Israelites of old to catch sight of "the promised land." But just before they reached the highest point, their leader commanded a halt, and all paused, breathless, but reluctant. Balboa had resolved to be the first to behold the Pacific, and he proceeded alone to the summit. I do not think that this was a noble act, but a selfish one, quite unworthy a true hero. Surely those brave followers, who had shared with him all the perils and hardships of the expedition, should have had their full share in the first joy of the discovery. But he had it all to himself—the glorious sight of that vast placid ocean—those green and flowery shores—the beauty, the grandeur, the mystery of a new world—and it was more than he could bear unmoved. He sank on his knees and gave thanks to God. Then he called up his followers, and they cut down a large tree and made of it a great cross, which they erected on the spot, in sign of conquest and civilization. They also carved the names of King Ferdinand and Queen Isabella upon several prominent trees—thus taking possession of the land.

They then descended to the sea-shore, and Balboa having waded in, waved his drawn sword, and in the other the Spanish standard, stood in the rising tide and shouted—"Long live the King and Queen of Castile!"—thus taking possession of the sea.

WORDSWORTH AND HIS BOOKS.

One story, thoroughly characteristic of Wordsworth's indifference to every production of modern growth but his own poetry, we recently heard from a friend. When "Rob Roy" was published, some of Mr. Wordsworth's friends made a picnic, and the amusement of the day was to be the new novel. He accompanied them to the selected spot, joined them at luncheon, and then said—"Now, before you begin, I will read a poem of my own on Rob Roy. It will increase your pleasure in the new book." Of course, every one was delighted, and he recited the well-known verses; and the moment he had finished, said, "Well, now I hope you will enjoy your book;" and walked quietly off, and was seen no more all the afternoon. The very rough mode in which he handled books showed how little he cared for them. Southey said, to let him into a fine library was like turning a bear into a tulip garden; and De Quincey tells of his cutting open a "pracht-edition" of Burke with a knife he had just used to butter toast. What a contrast his pious remorse at the ravage of the nut-bough—

> "I felt a sense of pain when I beheld
> The silent trees, and the intruding sky;"—

and the earnest reverence of the exhortation that follows:

> "Then, dearest maiden! move along these shades
> In gentleness of heart; *with gentle hand*
> *Touch—for there is a spirit in the woods.*"

Brimley's Essays.

AUTOGRAPHS.

In a recently published article on "autographs," the writer thus speaks of the handwriting of several of the English sovereigns: "How characteristic is the signature of Queen Elizabeth! stately, tall and queen-like, commanding and imperious, but defaced with ignoble and trivial flourishes; it is a combination of hardness, power, and vanity; her hand varied remarkably at different periods, as her actions did. Henry the Seventh, wrote a cold and formal hand; Henry the Eighth wrote a strong, self-willed; Richard the Third wrote a vigorous, reckless, and dashing; Anne Boleyn wrote a steady, composed hand, not without elegance; Catharine Parr's writing is pedantic, with much cold, persevering energy; Mary, Queen of Scots, a plain and elegant hand, with much clearness and firmness; Edward the Sixth wrote a hand of laborious pedantry; Queen Anne wrote a motherly hand; James the First, a vulgar, obtrusive hand."

Literary Men and their Wives.—I do maintain that a wife, says Sarah Coleridge, whether young or old, may pass the evenings most pleasantly in the presence of the husband; occupied herself, and conscious that he is still better occupied, though he may but speak to her, and cast his eyes upon her from time to time; that such evenings may be looked forward to with great desire, and deeply regretted when they have passed away forever. Wieland, whose conjugal felicity has been almost as celebrated as himself, says, in a letter written after his wife's death, that if he knew she was in the room, or if at times she but stepped in and said a word or two, that was enough to gladden him. Some of the happiest and most loving couples are those who, like Wieland and his wife, are both too fully employed to spend the whole evening in conversation.

Genius and Accomplishments.—Corneille did not speak correctly the language of which he was such a master. Descarts was silent in mixed society. Themistocles, when asked to play on a lute, said, "I cannot fiddle, but I can make a little village and a great city." Addison was unable to converse in company. Virgil was heavy colloquially. La Fontaine was coarse and stupid when surrounded by men.—Hence, it has been remarked, "mediocrity can *talk*; it is for genius to *observe*."

A Noble Standard.—The late lamented Rev. Dudly A. Tyng, of Philadelphia, said to his father Rev. Dr. Tyng, as he was dying, "Stand up for Jesus; father, stand up for Jesus; and tell my brethren in the ministry, whenever you meet them, to stand up for Jesus."

As we must render an account of every idle word, so must we likewise of our idle silence.

SLEEP DELICIOUS.

What person of mature years can look on a sleeping child, and not envy the unconscious luxury of that undisturbed repose, especially if it is one's own child. It is none other than a pure delight to the parental beholder.

A lady correspondent writes: "From utter exhaustion, I slept all night like an infant. How ineffably soothing and refreshing was that sleep, three nights since. This power of resting, even for one brief night, encouraged me greatly. I feel even now, wasted as I am, if I could only have refreshing sleep—if I could rest—I could get well."

The excellent writer was suffering from no specially dangerous or critical malady; but from a general derangement of the whole nervous system. The incident is recorded for the purpose of bringing to the reader's mind the duty of habitual thankfulness for any ability he may have to go to bed, to fall asleep within ten minutes, and know nothing more until the gray morning breaks—a deep and warm gratitude should well up constantly from a loving heart to the Giver of all good for the unfelt bliss of a whole night's sleep.

Some persons are put to sleep by having the soles of the feet rubbed gently with a soft, bare hand.

We know of no better plan for securing good sleep to persons not specially invalids, than to observe the following:

1. Take a very light supper, not later than six P. M.
2. Heat the bare feet before a fire, for the last fifteen minutes before bed-time.
3. Occupy a large room, with a window or door partly open, and, the fire-place unclosed.
4. Go to bed at a regular hour.
5. Get up the moment of waking next morning, at whatever time that may be.
6. Do not on any account sleep a moment in the day time.

The result of these observances will be, in all cases where there is not a serious disease of body or mind, that the person will, in a few days, go to sleep promptly, and wake the very moment that nature has had all the repose needed.—*Journal of Health.*

REVERENCE FOR ROYALTY IN SPAIN.

M. Forcade, a man of consideration among the French literati, has just returned from a journey through Spain to Alicant. He witnessed there the inauguration of the Madrid and Alicant Railroad; he had take the same route as Queen Isabel on her way to the port, and stopped everywhere to observe the popular manifestation. He relates in the Political Chronicle of the *Revue des Deux Mondes*, that multitudes of the people of the towns and the country traveled from all distances to hail the Sovereign at the railroad stations; they waited hours for her arrival under a burning sun; the greater part knelt as she approached; doves were let loose to fly about the equipages; the Queen herself was astonished at the enthusiastic emotions of the concourse; she repeatedly wept for joy, and held forth the Royal Princess, her youngest child. The diversified and picturesque original costumes of the peasantry—especially of the mountaineers—and the varieties of countenance and stature enhanced the interest of these scenes. M. Forcade remarks: "Royalty in Spain is truly an institution with a deep, vigorous vitality; the politicians of Madrid have no idea of the fervor of the national sentiment in the provinces and along the coasts."

THE MOCKING BIRD.

Many have raised these beautiful birds in the hope of securing a songster, but in most instances disappointment has ensued. For the benefit of such, we will communicate a rule, upon the authority of a lady of long experience, and one who has one of the most fluent and melodious songsters now in her cage we ever listened to, by which a singing bird may always be secured in the nest. All mocking birds have more or less white feathers in each wing. The females never have more than eight, and never sing. Some males also never have more than eight, and they likewise never sing. But whenever a male bird has *nine white feathers* in each wing, he is sure to become a good songster. Will some of our bird fanciers try the experiment, and give the public the result?—*Cheraw (South Carolina) Gazettee.*

Humming Birds' Tongues.—The tongue of a humming bird is very curious. It has two tubes alongside of each other, like the two tubes of a double-barrelled gun. At the tip of the tongue the tubes are a little separated, and their ends are shaped like spoons. The honey is spooned up, as we may say, and then it is drawn into the mouth through the long tubes of the tongue. But the bird uses its tongue another way. It catches insects with it, for it lives on these as well as on honey. It catches them in this way: the two spoons grasp the insect like a pair of tongs, and the tongue bending, puts it into the bird's mouth. The tongue, then, of the humming bird is not merely one instrument, but it contains several instruments together—two pumps, two spoons, and a pair of tongs.

Parisian Fashions.—The Paris correspondent of the Journal of Commerce says the most pretty and becoming novelties for summer bonnets, are of crape and tulle, with garlands, tufts of flowers, and a bandeau, in the form of a diadem across the forehead. The fancy straws are extremely elegant, one especially of black and straw colored squares, tastefully trimmed with gold colored velvet and black guipure.—The last style of trimming for the very white and fine Bolgian straws is a large bow of black taffeta ribbon on the top of the bonnet; the barolet is of spotted tulle, and all the edges of the bonnet and barolet are bordered with a fancy colored velvet; cherry forms the best contrast with the black bow; the inside of the bonnet is formed of white blonde, and the strings are of white ribbon.

A Pretty Jeu d'Esprit.—There is frequently piquante and brilliant wit, as well as method, in the madness of insane persons. A short time since, as Church, the American painter, was visiting the retreat in Hartford, he was introduced to one of the female inmates as the artist who had "painted Niagara all but the *roar*." "Ah," she replied, "*the world does that.*" The loud praise which the prince has elicited, gave the compliment a felicitous appositeness truly remarkable.

Romanism and the Bible.—The Church of Rome has preserved the volume that is destined to destroy her. Like Pharaoh's daughter, she has taken up the child of God, and nursed it as her own, for the destruction of her own kingdom.—*Cazson.*

Save when you are young to spend when you are old.

HON. THOMAS H. BENTON.

The St. Louis journals, of the 17th ult., come to us full of the Benton obsequies, which took place on that day. In the course of the funeral sermon, preached by Rev. Mr. Cowan, of Carondelet, the following incidents, illustrative of Colonel Benton's religious experiences, were related:

"The deceased has always been a believer in the truth of the christian religion. He was not one of those who supposed it necessary to repudiate the christian religion as an evidence of superior intellect. He was trained by a pious mother, who was an Episcopalian, and to whom he was indebted, in a great degree, for his distinction in subsequent life. In the kind providence of God he has, moreover, been favored in having for his most intimate friends those who feared God, and cared for his soul. His sainted wife was a devoted christian, and always felt a deep concern for his spiritual interests. Your former beloved pastor, Dr. Potts, left no opportunity unimproved in an endeavor to bring him to Christ. He corresponded with him in regard to religion, and doubtless made him the subject of his prayers, as long as God left him on earth to be thus engaged. The mind of the deceased, doubtless, has long been interested, in a greater or less degree, on the matter of his salvation.

"It may not be improper to mention a circumstance which occurred in the year 1851. I was engaged in a protracted meeting in Scott county, in the town of Benton. The deceased visited the place during the meeting. He attended the exercise which took place during his stay in town. He listened attentively to the sermon. My text was, 'Almost thou persuadest me to be a christian.' At the close, he came up and took me by the hand, and placing his mouth close to my ear, he remarked, in allusion to my text, 'It is all my own case;' and burst into a flood of tears. Those, therefore, who have intimately known his history, especially in the later years of his life, have not been surprised at the happy termination of his earthly career. They have been expecting it, and have not been disappointed."

SARAH, OF MARLBOROUGH.

None of the Duchess's charms, when they were at their very proudest height, had been so fondly prized by the Duke, her husband, as her splendid head of hair. One day, upon his offending her, by some act of disobedience to her "sovereign will," the bright thought occurred, as she sat considering how she should plague him most, that it would be a hearty vexation to see his favorite tresses cut off. Instantly the deed was done; she cropped them short, and laid them where he must pass through to enter her department; but, to her cruel disappointment, he passed, cursed, and re-passed, calm enough to provoke a saint, neither angry or sorrowful, seemingly quite unconscious both of his crime and his punishment. Concluding he must have overlooked the hair, she ran to secure it. It had vanished; and she remained in perplexity the rest of the day. The next, as he continued silent and her looking-glass spoke the change—a cruel one—she began to think she had for once done a foolish thing.

Nothing more ever transpired upon the subject until the Duke's death, when she found her beautiful ringlets carefully laid up in a drawer where he kept whatever he held most precious. The Duchess survived her illustrious husband not less than twenty-two years, dying at the age of eighty-four, in 1744. The love she had for the Duke may in no small degree be inferred from the following anecdote: Though in the sixty-second year, she still possessed some attractions, inasmuch that she was sought in marriage by the Duke of Somerset. Her answer is highly characteristic, and greatly to be admired: "Marriage is very unsuitable at my age; but, were I only thirty, I would not permit even the emperor of the world to succeed in that heart which has been, all my life, devoted to John, Duke of Marlborough."

A MAIDEN'S GRATITUDE.

In the year 1844, a native of Montrose took a passage on board a steamer at Liverpool, to proceed to Scotland. Soon after the steamer left the Dook Gates, a young lady accidentally fell overboard, and was rescued by our Scottish friend, who, jumping overboard with a life-preserver, brought her safely on board the steamer. During the passage she was asked what recompense she intended making her preserver, when she modestly replied that all she could do was to bestow upon him her hand; but, much to her grief, she was informed that he was a married man. After a lapse of about fourteen years, ten of which she had been living with her brother at New York, Miss —— felt inclined to return to Scotland; and on her arrival, immediately set to work to find out her kind benefactor, which she succeeded in doing; and, finding him to be a widower, at once offered him her hand and heart; and we understand the wedding is to take place in May next.

Montrose Review.

GENERAL HAVELOCK TO HIS SON.

In a letter written by General Havelock, of India, to his little son five years old, he says: "They tell me that now-adays, it is the fashion for little boys like you to do no work till they are seven years old; so, if you are spared, you have two more years of holiday; but then you must begin to labor in earnest. And I will tell you what you will have to learn. The first thing is to love God, and to understand his law and obey it, and to believe and love Jesus Christ, since he was sent into the world to do good to all people who will believe in him. Then, as it is likely you will be brought to be a soldier in India, you will have to be taught to ride well, and a little Latin, and a great deal of mathematics, which are not easy; and [illegible] tic, and English history, and [illegible] man, Hindostanee, drawing, and [illegible]cation. Now, you will say this is a great deal—quite a burden, and a vast load of learning. But if you are, from the first, very industrious, and never let any day but the Sabbath pass over without four hours' diligent study at least, you will soon find that the mountain of learning before you is cut down into a very little hill indeed."

A Transcendentalist.—A gentleman of Boston, who takes a business view of most things, when recently asked respecting a person of quite a poetic temperament, replied:—"O, he is one of those men who have cravings after the indefinite, and divings after the unfathomable, but who never pays cash!"

Only a single copy of the London Times is now allowed to enter France, and that is sent to Paris in a sealed envelop, from Boulogne, especially addressed to Napoleon himself.

...n Advocate.
... in advance.
...EW ORLEANS
...AY, JULY 30, 1858.

... continue to come in; our list ... increasing. What shall be our cir... by the ...ing sessions of the ... would we make it, if all ... min, and send the money ... old and new subscribers. ... list is enough. We expect to

... N. O. Christian Advocate.

...L CORRESPONDENCE.

... promised, I send you the first ... of a few brief notes of observa... of persons and places dur... to the Eastward. We left Nash... morning at 4½ to 5 for Chatta... n, Ga., thence via Knoxville, ...g, etc., to the place of this ... The direct distance hither, ...phis, the place of my first ...tion is, (viz: Stevenson 271 ... 78 miles, Knoxville 110, Bristol ... 204, Richmond 124, and Wash... Aquia Creek 130)–1045 miles—the ...tance now compassable, *as a* ... in 2½ days, or 60 hours. The ...ntirely open as we came through, but ... so three days afterwards. In a ... the Secretary of the Interior ... that this had been fixed upon ... M. General as a daily through route ...; and I see the papers here ... the announcement. So that the ... of time from this to New Orleans will ... Junction 2½ days, thence to New ...—3½ days; or, add 12 hours ... from New York to New Or...

... route was not through, when ... with no detention until we ... Ten., where we had to lay over ... is a new town just on the ...ed part of the town is in Vir... suffered a little in the flesh for ...ations.

... a whole, I am compelled to ... nty and sublimity of scenery, ... my most ardent conceptions ... I have never, for so great a ... time, beheld such a varied and ...romantic and picturesque scenery; ... I return by the same route, never ... upon its like again. From ... Richmond the highly cultivated ...ising crops—the comfortable, ... dwellings—the waving grass ... and herds betokened peace ...

... if there's peace in this world ... might look for it here."

... and aim only at giving ... the poet. I will not attempt ... the rippling brooks—the flowing ... towering mountains and fertile ...; this task must be left for an abler pen. ... the *Peaks of Otter*—after having ... before—my heart seemed to find ... acknowledgement, that, "In ... them all."

... at present, terminates at the ..., thence 60 miles by steam... to Washington. When ... is finished from Charlottes... the distance will be again ... at an air line to Memphis ...

CONGRESS.

... quently on both houses of Con... stay in Washington and was ... edified and then again often ... The *House* was often very un... the time quite or very noisy. ... think if this be the wisdom of the ... a turbulent people we certainly ... The Senate is much more dignified and ... G... in, Slidell, Davis, Brown, ... Simmons, Toombs, etc., and ... would listen to them again. In the ... Stephens, Keitt, Grow, Zolli... was satisfied.

BUILDINGS AND INSTITUTIONS.

..., Patent Office, Treasury, Post ... and Navy Departments, White ... what shall we say of them? Why, they ... palaces and when finished will be ... the world. The Smithsonian ... Washington Monument, and the ... Observatory have all been seen, but I cannot ... to attempt their description now.

OFFICE SEEKING.

... number of people are here all the time, I am told, seeking office. I met an old acquaintance on this vocation, who, although ... the best of recommendations has not received even the *promise* of his com... has been in waiting since Decem..., and the place he aspires to is not va... the second of August. His money ... he has lately become also an ... a clerkship in one of the depart... that I had been invited to dine ... Secretaries, he exclaimed, "O if you ... speak a kind word for me I shall ... him to-morrow telling me ... for me." Poor fellow! I had ... as earnestly and diligently as he ... office I am almost certain that he ... found both long ere this time. The ... of interest to me at this time, ...

REVIVAL.

... I describe it? I believe that it is ... slowly but surely in *all* the churches. The most glorious and powerful fea... of the movement (next to the conversion of souls) is the perfect harmony and union of all denominations in the work. They have been holding *union prayer meetings* for 10 or 11 weeks past; and up to this present time they seem to grow in interest. I have attended a good many of them and have felt that it was good to be there. They hold one week in one church, and then, by agreement on Friday even... adjourn to another church on Monday—giving out on Saturday where they are to as... for the ensuing week.

The meeting was held on last evening for the first time, in the Methodist Church, South—the week previously in the McKendree charge of the Church, North. An incident, worth not..., occurred on last evening. The Methodist ministers—North, South and Protestant were on the platform—the latter, I think, leading. It had been a good meeting, and, at the close of it, one of the Episcopal ministers begged for three minutes time to say a few words. Com... consent awarded him his request—the church being quite full. He said, in substance, that *the three great revivals* preceding this, had been all characterized by one striking feature of resemblance to this, viz: That the four gave evident proof to the world that *the work was all of God* and not of man. On the day of Pente... cost and afterwards under the guidance of the Apostles and Evangelists—at the reformation under Luther and his co-temporaries, and about a century ago under Wesley, Whitfield, etc., *the effects* of all of which were yet being felt; and *now* again God was wonderfully at work among people without any particular leader, doing wonders among the children of men. He sat down and notices were given out, but before the benediction was pronounced he quickly jumped up again and begged for a few seconds more. All were ready to hear. He said that after he had sat down a lay brother had whis... pered to him that he had just arrived from *Win... chester, Va.*, where they were holding the Epis... copal convention for that diocese, (I had pre... viously met with Bishop Meade, on his way thither) and this lay brother informed him that the whole people there—to the number of 1500 perhaps—had been engaged in meetings similar to ours, and at this very time of the day the whole convention—bishops, priests, deacons and people—had just held *a union prayer meeting* similar to that we had just passed through—whereat he glorified God and took courage. I could see the platform smile approvingly, and from the workings of the muscles of the face could not help but surmise that *they thought*, Now, if the speaker had been a Methodist the people would have said that he had shouted; but, as he was an Episcopalian of course he had *only* "praised God for his mercy, and for his wonderful works among the children "of men."

I leave for New York to-day, whence I sail on 29th, in the steamer Edinburgh for Glasgow, from which latter place you may hear from me again.

J. W.

Washington city, D. C., 25 May, 1858.

SUBSTANCE OF CORRESPONDENCE.

GERMAN CREEK COLORED MISSION, ALA.

Rev. A. R. Raney writes: Four appointments have been added, with 27 members, one appoint... ment discontinued, 18 joined on probation, 48 adults and children baptized, 3 expelled, 2 with... drawn, and 35 professed conversion.

The work is encouraging; we have regular and punctual attendance upon preaching and general good feeling in our congregations.

One thing is to be regretted: but few of the planters have built Churches.

One (brother Robert Lewis) has promised to build a Church and is making brick for that purpose.

OPELOUSAS CIRCUIT, LA.

Rev. B. F. White writes: Up to this time we have baptized about 40 children; have been blessed with two revivals—one at Opelousas, and one at Plaquemine Brulee—both resulting in some 34 accessions to our Church. I have under my care four Sabbath-schools, all in a prosperous condition. This is a fine field for usefulness, and the preacher does not lack for friends.

CONGRATULATORY.

Rev. J. W. James writes us a letter from East Alabama, full of good things, regarding the interests of the Church and paper. To him, and to the many other brethren who have writ... ten kind words upon our removal to this post, we return our thanks. May we do our duty, and may they do theirs, and may the blessing of God be upon us all, and upon the *Advocate*.

MOUNT HERMON INSTITUTE,

Was duly represented last week. Our cor... respondent this week, "Philomath," will, there... fore, not desire the insertion of his letter.

LETTER FROM REV. R. ABBEY.

TO THE SHAREHOLDERS AND FRIENDS OF THE BOOK AND TRACT SOCIETY OF THE MISSISSIPPI CON... FERENCE.

DEAR BRETHREN AND FRIENDS: Without the slightest expectation or procurement on my part, or on the part of any of my friends in Mississippi, so far as I know, I was elected by the late General Conference to the office of Financial Secretary of the Publishing House. This makes it necessary for me to leave Missis... sippi. But I am much pleased to know that my place as Agent of your Society is so fully and amply supplied as it is in the appointment of the Rev. H. H. Montgomery to that office.

I leave the Society in a healthful and pros... perous condition. It affords me much satis... faction to say that I regard its prospects to-day, better than at any former period.

At the first the enterprise was regarded as somewhat in the light of an experiment by many. It was different, in some of its features from any plan of book and tract distribution hitherto practiced by the Church, but was almost uniformly regarded as an improvement both in safety and efficiency. The more it has been seen the more it has been approved. It has now proceeded so far and has succeeded so well that it has long since ceased to be regarded in the light of an experiment by any who are at all acquainted with its operations.

The plan upon which we have been acting in Mississippi was substantially adopted by the General Conference and is now the settled policy of the Church, recommended to all the Annual Conferences.

Your Society is now worth considerably over twenty thousand dollars. Over seven thousand dollars of the one hundred dollar subscriptions have been paid in and it is hoped that those whose notes are now due will soon take them up and that large numbers of additional sub... scribers will soon be placed upon the list. At least ten thousand dollars ought to be added before next Conference.

You have now a plan of benevolent enter... prise presented for your acceptance and adop... tion worthy the Church, the country and the age. It promises more largely, in the belief of all those acquainted with its operations, than any thing of the sort hitherto presented to the public. It is hoped that, substantially at least, it will soon go into operation in all the Con... ferences.

Let it receive a large and liberal support, and it will tend greatly to place our Church in the position it ought to occupy before the world. We can and we *ought* to take the lead, far, far away, in the business of book and tract distri... bution. You should do the leading book busi... ness in Mississippi.

The Board of Managers have recently leased one of the best and most eligible stores in Vicksburg and have made other arrangements for a vigorous prosecution of the business. A house will be bought in due season

You have a first rate Agent, a first rate Board of Managers and a good plan of procedure, and I sincerely hope to see the Mississippi Depository lead the other Conferences in this branch of beneficent and religious labor. But I do not hesitate to intimate to you that other Conferences are about entering the field and will offer you a vigorous competition.

I feel authorized to say that the Banner Con... ference, in this field of labor will be suitably complimented by the Publishing House and no doubt will be by the next General Conference.

It must no longer be said that other Churches are ahead of us in enterprises of this sort. But on the contrary it must be said that we are at least as far in the advance of others in benevolent labor as we presume ourselves to be, and claim to be above them in doctrinal and ecclesiastical position.

I still retain my membership in the Missis... sippi Conference and, until Conference, my place as a member of the Board of Managers, and I expect to die a shareholder in your Book and Tract Society. Your friend and fellow la... borer,

R. ABBEY.

THE CHURCH EVANGELIST.

REV. C. K. MARSHALL, D. D.

This gentleman, well known to our readers, was appointed by the General Conference to the Agency of "*The Church Evangelist*," a paper to be established for general circulation throughout the Church and country. Rev. R. Abbey, in a letter to this paper, says:

The Church Evangelist is in prospect, not in being. The scheme has been ably and exten... sively advocated for several years past. It was presented to the General Conference four years ago, but for lack of time or a thorough understanding of the subject, or perhaps both, it failed at that time.

The plan was adopted by the General Con... ference at Nashville with much more unani... mity than was looked for by many.

It was not in the power of the General Conference to have placed the establishment and building of this great enterprise in better or more efficient hands than those of Dr. Mar... shall. He projected the plan many years ago, and has advocated it, as it has been more and more improved and matured, from that time to the present.

The Church Evangelist is intended to be a paper for universal circulation in the Church and as far as possible out of it. It is to be put into circulation not by individual subscrip... tion, on the general plan of newspapers, but to be supported by endowment, by general fund, and by Church subscriptions in mass for all the members indiscriminately. It ought to commence with an issue of 100,000 copies at least, and it should soon obtain an issue of three or four times that number.

The paper is intended to have no local char... acter, but is to be adapted to one place as much as another. To the local papers of the Church will be left all matters of a local nature—that is—such as are of peculiar interest to particular places. It is to be "A Weekly Tract."

The *Baton Rouge Comet* has the following in reference to Dr. Marshall: To the city of Vicks... burg, where Mr. Marshall resides, he has been what John Howard was to England. Without the aid and support of charitable associations, and without a word of encouragement or approval for his course, save that of his own conscience, he has walked the streets of that city by night as well as by day, when the plague, with its invisible agents, has grasped her in the chilling embrace of death, offering kind words of consolation to the afflicted—the priceless jewels at such times which all the wealth of Granada cannot purchase. * * * The position which he now occupies as one of the profoundest thinkers of the age—as a man of science as well as an eloquent and learned divine—has been attained by his own exertion and the perseverance of his own indomitable will. C. K. Marshall is a self-made man. What he has received by tuition in "schools and col... leges" is not worth computing in the sum of what he has acquired by his own industry and personal application.

DARK PROSPECTS IN HUNGARY.

A writer says "that the religious condition of the Protestants in Hungary is deplored.—They are oppressed by the government, and divided among themselves, while both minis... ters and members seem destitute of spirituality and enlightened Christian zeal. 'As regards any true conversions of the heart, real godli... ness and scriptural holiness, such are hardly to be met with any where in this country, except, in some rare cases; and where they do exist, they have been mostly brought about by means of foreign influences, as in the case of some few Baptist brethren, and others awakened and converted through the labors of Dr. Schauffler, when staying at Vienna.'"

THE DEFAULTING SUNDAY SCHOOL AGENT.

Mr Fred. W. Porter, the defaulting agent of the Sunday School Union, whose fall made such a sensation a short time since, has at length made a full confession of the great wrong he has done. He stood very high in the Society and in church and he was almost the last man who would have been suspected of so foul a deed. In a letter recently laid before the Board of the Sunday School Union, he has made a full confession. He began his wrong-doing nine... teen years ago! His temperature began with the Mulberry and Silkworm speculation, nine... teen years ago, and under the garb of reli... gion he has for that long time carried on his dishonest plans. He allows that at the start he knew it was wrong; but he hoped to be able to meet the notes as they matured. But he was unable to do so; he was compelled to renew his notes and pay a heavy bonus.

Thus, for nineteen years, he has been tread... ling the thorny path of sin, praised for virtues that he knew he did not possess, and taking of the sacrament, which, according to his own professed faith, was adding damnation to him... self at each unworthy reception. He defraud... ed the Society out of over $80,000 but the Philadelphia broker, who aided him to the dis... honest gain, promptly paid all the notes that his name was on, and the loss was lessened nearly $40,000. Mr. Porter confesses that in the nineteen years of fraud, he had used the name of the Society to the large amount of $600,000, by renewals and re-issues. No won... der he is a sick man, one whom, if the law does not reach, the grave will soon cover up. Nineteen years of fraud and crime, and perpe... trated in the name of religion—with despair looking him in the face—exposure waiting for him at the corners of each street—with re... morse gnawing at his heart—and the worm that dies not hastening to his repast! Mr. Porter's confession will soon be made public.

METHODISTS AND THE BIBLE SOCIETY.

No denomination has been more loyal to the Bible Society than the Methodists. A discus... sion has, however, sprung up between Dr. Holdich, Bible Secretary, and Dr. Floy, of New York, as to what proportion of the funds are contributed by Methodist Churches. Dr. H. supposes that the annual minutes of Confer... ences report all given by our congregations, except about $30 annually for each Conference; and, taking his figures from the reports, under... rates our contributions. Dr. Floy thinks the amount not so reported to be ten times as much as stated. We are of a like opinion, and our late General Conference abolished the require... ment to report money collected for the Bible Society, upon the ground that the report was always far short of the facts. As to the Me... thodist representation in the board, Dr. Floy says: "There is one other point in which I can... not agree with the representative of *Methodism* at the Bible House. I wish I could. He says: 'That the Board will increase that represenata... tion, (from the Methodist Episcopal Church,) in due season, I firmly believe.' Possibly he gives a meaning to the words, 'in due season,' differ... ent from what I should. Last January, at an unusually large meeting of the Board, this un... fair christian preponderance was brought to their notice, and four months afterwards there was an election to fill *nine* vacancies in that body. Nine gentlemen were elected managers for the ensuing four years. Not one of them is a Methodist. I will not say, with the secre... tary, 'I firmly believe,' but I will say that, judging from the past, there is reason to be... lieve that Bishop Hobart's prediction, that 'the Bible Society will become the mere tool of the General Assembly,' is likely to be verified—'in due season.'"—Methodism is well disposed to cherish the Bible Society—but it is beyond con... troversy that it should have an equitable re... presentation in its Board.

COMIC RELIGIOUS ADDRESSES.

The *British Banner* has some remarks on the above subject which are adapted to this coun... try, as well as to the old world. Alluding to the demagogic style too common in the pulpit, it says that if the spread of a style so perni... cious receive no check, we know not what low vulgarities, what indecencies, and what degra... dation of things sacred the pulpit may not ere long have to answer for. We have ever felt, and have not failed to express, our earnest desire that the working classes should be spoken to in their own way, but certainly not in this way. That such chatter should gather thous... ands to listen, or have its multitudes of pur... chasers when published, is by no means ex... traordinary. The clown in the booth, the come... dian on the stage, the cheap John hawking his wares in the public highway, all gather crowds by indulging in rude, coarse, and sharp humor. Only thus, it is said, can the multitudes be gathered. Yet the multitudes heard Jonathan Edwards, and trembled. Richard Baxter, Adams, and Howe effected more than our mod... ern pulpit novelists will ever do. It is not in this way that the problem, now so much talked about, of "adapting the pulpit to the wants of the age," is to be solved. Life in the pulpit needs no more to be accompanied by spasms than torpidity; and a man may weave into his speech the vivacity of Colet, Latimer, and Robinson, without the capers of Santa Clasa, or Friar Gerund.

"THE STAR OF THE EAST."—The "Star of the East," (Aster tes Anatoles,) is a new weekly journal published at Athens, Greece. Its editor is Mr. M. D. Kalopothakes, the accom... plished Greek, who spent four years lately in the United States. The paper is ably conduct... ed and is fully equal, if not superior, to any of its contemporaries in the Grecian Metropolis. Its noble religious stand will call forth the hearty sympathy of all Americans who wish well to the classic land of literature and art. Mr. Kalopothakes is well fitted by his learning, piety, and judgment to benefit largely his native country.

LOCAL PREACHERS' ASSOCIATION.

We have received from an esteemed friend, a local preacher in Alabama, a circular of the "Local Preachers Association in New York and Brooklyn," addressed to all the local preachers, North and South, inviting them to attend their anniversary, Oct. 3d, for the purpose of adopt... ing measures for their greater usefulness. Sec... tionalism is entirely eschewed. Accompanying the circular is a letter to the Alabama friend, from which we make the following extracts.

By the within circular you see our associa... tion sends a fraternal invitation to our brethren throughout the land to meet us in this city the 3d day of October. You will hail this gather... ing with joy. May I depend upon your aid and influence in having this invitation inserted in all your religious papers at the South, and also, to have special notices sent to local prea... chers? I sincerely hope that there will be something done by which a union of lay prea... chers may be effected that will knew none of these walls of separation or local difficulties, but will bind together in the holy work of preaching the gospel to the poor without money or price in every section of our common coun... try. Why should the local preachers of the Church, South, or the local preachers of the Church, North, be parties to the insane cry, "There shall be no dealing between the Jews and the Samaritans." He that has philanthropy enough to keep him in the field as a local prea... cher, proclaiming the riches of Christ without any reward save that which Christ imparts, surely can have a heart large enough to take in all those who are thus laboring for souls. I will not urge you to a hearty co-operation; I will not present arguments to induce you to labor to effect this union. I am sure of your co-operation. If you could come to the city as a delegate, or on your own responsibility, I should be most happy to introduce you to my family, who I know will join with me in making your stay as pleasant as christian friendship can do.

THE CANVAS BEGUN.

In view of the action of the late General Conference in reference to papers authorizing the Annual Conferences to adopt such of the Church papers as are now existing, for their organs, become liable for their pecuniary in... debtedness and realize their profits, if any, Bro. Hicks, editor of the Herald of Truth, announces there will be two or three applicants for the favor and patronage of the Holston Conference. The Southern Advocate, the North Carolina Ad... vocate, and perhaps the Richmond Advocate, will, he thinks, all be asking that Conference for its patronage. And there is also, he thinks, a strong probability that the Nashville Advo... cate will seek to hold on to that field by virtue of some agreement "made and entered into" between the parties when the Holston Advocate was discontinued. Finally, as might have been expected, Bro. Hicks more than intimates they can support a paper of their own, and that the Herald of Truth is, or should be, that paper.

So says the *St. Louis Advocate*, the editor of which paper no doubt recollects the discussion at the General Conference, in the Committee on Books and Periodicals, in reference to the danger of the very tendency above mani... fested, as inherent in the provision then under discussion, and afterwards adopted, in a some... what modified form. Some rich things will grow out of the matter. Some ecclesiastical statesmen that we wot of will have as much reputation for management for particular ends, as they once had for a sound Catholic polity.

RELIGION IN FRANCE.

A correspondent of the *News of the Churches* gives a gloomy picture of the condition of France. He says: "It is often believed that we have here 35,000,000 of Catholics; it would be nearer the truth to say that we have 35,... 000,000 infidels. If I wished to give a more exact statement, I would say that one section of the population is infidel, the other deistical. In one section of the deistical, there is one large party which expects nothing after this life, and another party who hope for a future existence; but all those who believe in this fu... ture existence are persuaded that they them... selves will be happy. The idea of eternal condemnation is completely absent; in every case, no person thinks he has deserved it. The type of the French Catholic in our day is some... what of the following: 'I belive neither in the Pope nor the mass; I believe in one God, the Creator; perhaps there is also a future life; but in any case I am neither a murderer nor thief; I am therefore certain not to be con... demned to eternal punishment.' The literary men and the Government, having no faith in the Romish system, look on it as the most con... venient bridle to hold the people, and therefore support it against all attacks from without. He fears that few among the clergy themselves have any profounder convictions."

WESLEYAN METHODIST STATISTICS.

The London *Watchman* publishes a corrected table of the returns made at the recent district meetings of the Wesleyan body, from which it appears that in twenty-nine districts there is an increase of 7187 members, whereas in three only is there a decrease, amounting in all to but 199; showing a net increase on the year of 6988, with 22,652 persons admitted on trial for membership at the Ministerial Visitation of the Society Classes in March last. The total number of members in Great Britain is now 277,083. The *Watchman* congratulates the Con... nexion on the unprecedented fact in its history, that no less than 120 young men have offered themselves, and have been conditionally accept... ed, for the work of the Christian ministry.

The *Methodist Protestant*, Baltimore, begins its twenty-fifth volume. It is an excellent pa... per. Their late General Conference wisely re-elected Rev. Dr. Reese to the editorship.

The New York Christian Inquirer says that the first need, perhaps, of the church at the present day, is not as much mind as muscle.

THE RENOVATION OF MOUNT VERNON.

The Washington Union has the annexed interesting paragraph:

The ladies of the Mount Vernon Association have solicited Mr. George C. Thorburn to take charge of Mount Vernon. It will be gratifying to the people, of Washington, as well as patri... tic citizens elsewhere, to know that it is in... tended to raise a large fund—as much as ... 000, if possible—the interest of which will be appropriated towards beautifying the place from time to time, the cultivation of rare and beautiful trees, flowers, (the seeds and cuttings of which will be distributed through the try,) laying out the grounds in the most ful mannor, and, in a word, making it the ... den of America. Among other improve... contemplated, are the restoration of an ... church on the premises; built by Washington long gone to decay, and the building of a mu... leum to cost from $25,000 to $30,000. We hope the efforts of these noble ladies will be crowned with success, and that they may complish all their undertakings. Every lover of his country cannot but be proud of these ladies for rescuing the "Mecca of America" from the ruin and decay fast settling upon it.

ADVANTAGES OF ST. LOUIS.

Rev. Milton Bird, who is about to remove to Saint Louis, to become the editor of the Cumberland Presbyterian paper, speaking of the advantages of this city as a commercial center, and a point from which news may most rapidly disseminated, says, very truly:

There is a more rapid concentration of East... ern and Western news at St. Louis, than other locality in the world. Every year, Western news is gaining in importance, and already surpasses Eastern news, especially to Western people, the people on the sun-set side of the Alleghenies. Any reflecting person can see how this is working. This tendency will in... crease as the facilities of intercouse with the gulf and the Pacific coast are improved and multiplied. In this St. Louis has a manifest advantage over other localities.

It is now the controlling commercial center in the valley of the West. No rival can rise to take this control from it. If ever the cap... tal of the United States is removed from the district of Columbia, in my opinion it will be established at St. Louis. This is the great cen... ter of influence in the Mississippi Valley. This Valley will soon hold in its hands, and it does not already, the controlling influence of our government. Viewed in this light, no... is of equal importance to St. Louis. The ... vantages of this locality are quite obvious.

RUSSIAN TELEGRAPH TO AMERICA.

The St. Petersburg accounts up to the 8th June mention that, among other schemes ... projected, there is a grand line of tele... between Russia and North America. The ... is to lay the wire through Siberia, thence ... water from the north-eastern point of Asia, to the coast of the Russian possessions on the American continent, and finally to be ... joined to the wires of the United States. Al... though this gigantic undertaking, when men... tioned, may lead many persons to look upon the matter with astonishment, and to consider the project as belonging to the fabulous, yet its execution, after all, may not be doubted as possible, when the vast improvements and inventions of recent times be duly considered.

VALUATION OF NEW YORK PROPERTY.

At the last meeting of the New York City Board of Supervisors, the Committee on An... nual Taxes presented a report on the tax levy. The value of the real estate in the city and county of New York, as assessed this year, is $368,346,296—being an increase over last year of $16,834,219. The assessed valuation of real and personal estate in the city and county of New York is, therefore, $531,194,... 290—being an increase of $10,634,808. The tax levy for 1858 amount to $,740,741 31—an increase over last year of $504,174 79. The principal items in the tax list are: Common schools, $1,126,013; alms-house, $606,000; salaries, $584,490; police, $888,548; cleaning streets, $280,000; election expenses are put down at $50,000 [illegible] monument to Gen. Worth, $10,000; donations, $15,000; and "errors and delinquencies," $5000.

A LONG PASTORATE.

On the 27th of June, Rev. Dr. Snell, senior pastor of the First Congregational Church in North Brookfield, preached a discourse appro... priate to the day as the *sixtieth* anniversary of his settlement. He now in his eighty-fourth year, and has lived to see *all* the church over which he was settled in his youth, swept away by death. Having preached a discourse at the fortieth, and another at the fiftieth anniversary of his ordination, the discourse in the present instance had historical reference only to the last ten years, during most of which period, as senior pastor, the preacher had been relieved from responsibility and active service by the associate pastor, Rev. C. Cushing.

OPENINGS FOR THE BIBLE.—At the late monthly meeting of the Managers of the American Bible Society, communications were read from agents and correspondents in Fuh-Chan, China,—Lima, Peru,—Athens, Greece,—Madras, India,—and Oregon and California, reporting progress in the work of Bible distribution. In China, the young converts love the Bible, and in California, there has been a great demand for it. Five new auxiliaries were recognised at this meeting.

LONG ARTICLES.—The *Western Christian Advo... cate* says: "We are now, as we always have been, of the opinion that nothing will sooner or more thoroughly kill a newspaper than long articles."

THE MISSIONARY TREASURY at Nashville needs replenishing. The treasurer wishes that the preachers should act promptly in view of this fact. Collect brethren, and remit.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

LITERATURE, EDUCATION, AND ART.

John A. Jackson, the sculptor, is engaged upon a bust of John Howard Payne, the author of "Sweet Home."

It is stated in the French newspapers that Mr. Theirs is about to write his memoirs; but, instead of being so voluminous as those of M. Guizot, they will be comprised in a single volume, and will bear the title of "Simple Notes."

The Rev. Francis Wayland, D. D., of Providence, has a work in press entitled "Sermons to the Churches," which will appear early in the autumn.

Miss Burdett Coutts has given £100 toward the fund for purchasing the late Hugh Miller's geological collection.

Johannes Muller, of the University of Berlin, one of the greatest physiological scholars of the age is dead. He was born in 1801 in Coblentz, and since 1833 has been attached to the University of Berlin; but his fame as a writer and scholar has spread far beyond the limits of his own country.

THE CHRISTIAN SABBATH, by Rev. J. P. Tustin, editor of the *Southern Baptist*, Charleston, S. C., is a small work of forty-two pages, in which the authority, perpetuity, and sanctity of the Sabbath are set forth.

CATALOGUE of Bastrop Military Institute, Bastrop, Texas. Col. T. P. Allen, A. M., Superintendent, and Professor of Civil Engineering, and Moral and Intellectual Philosophy; Lt. Col. R. D. Allen, A. M., M. D., Commandant of Cadets, and Professor of Mathematics; Major John Carmer, A. M., Professor of Natural Sciences; John T. Stanley, A. M., Professor of Languages; ——, Professor in Preparatory Department; Capt. C. L. Morgan, Cadet Lieutenant in Mathematics; Robert D. Allen, Surveyor. Bastrop Military Institute is a flourishing institution under the patronage of the Texas Conference. R. T. P. Allen, A. M., founder of Lexington (Ky.,) Military Institute, is a worthy member of the Conference, and of high reputation as an instructor.

CATALOGUE of Andrew College, Memphis Conference, Clinton Tenn. Rev. Guilford Jones, A. M., President, and Professor of Moral and Mental Science; Rev. John A. Cobbett, A. M., Professor of Ancient and Modern Languages; William Tufts, A. M., Professor of Mathematics and Natural Science; William K. Jones, Principal of Preparatory Department; A. H. Goodloe, teacher of Preparatory Department.

CATALOGUE of Mansfield Female College, of the Louisiana Conference. Rev. H. C. Thweat D. D., President, and Professor of Mental and Moral Philosophy and Ancient Languages; Rev. E. D. Pitts, A. M., Vice-President, and Professor of Mathematics; Geo. E. Thatcher, Professor of Natural Sciences; Miss Sallie J. McNeely, Instructress in English Literature and Belles Lettres, Miss J. Annie Du——, Instructress in Music; Mrs Mary A. Bell, Instructress in Primary Department. The recent examination of this institution is reported to us as exceedingly brilliant and satisfactory.

The oration of Maj. F. M. Capers, son of the late Bishop, at the Commencement of Wofford College, is spoken of as highly chaste and eloquent.

A statement having been made that Washington Irving, the son of John Howard Payne, was the author of "Home, Sweet Home," Mr. Irving has written a letter disclaiming authorship, to the honor of which he thinks Mr. Payne undoubtedly entitled.

Mr. John Shakspeare died at Langley Priory, England, on the 10th of June, in his 83d year. The deceased gentleman will be remembered for his princely benevolence in giving the sum of £5000 for the purchase and preservation of Shakspeare's house at Stratford on Avon.

A work by Martin Luther, never before translated into English, has just appeared in London. It is called "The Exposition; A Commentary on the first five chapters of the Book of Genesis."

It is in contemplation to establish a State Historical Society in Mississippi.

The friends of the College will rejoice to hear that it has been again blessed with a season of religious refreshing. We learn that a meeting has just closed which proved a great spiritual benefit to the Church in the College. Several young men of fine promise were converted, and have joined the Church. The religious influence among the students at this time, is truly gratifying.

The Trustees of the University of Mississippi, have created a professorship of English language and literature, and elected the Rev. W. D. Moore, of Virginia, to fill the chair.

The Huntsville Female College, is under the charge of President George M. Everhart. The course of instruction is very thorough and the domestic arrangements of the Institution well considered and salutary. To such parents as wish to send daughters abroad, this college offers strong advancements, whether we consider health or educational facilities.

Pope Pius IX entered on the thirteenth year of his pontificate on the 17th of June.

Macaulay has announced that he will confine himself in future to his closet as a historian, and take no further part in public life.

Ex-President Millard Fillmore is suffering severely from inflammation of the eyes. They are so weak that he is forced to forego reading almost entirely.

Ex-President John Tyler has purchased a handsome villa near Hampton, Va., between there and Old Point.

Rev. Dr. Murray, the world-wide Kirwan, has been in pastoral connection with the first Presbyterian Church of Elizabeth, N. J., for twenty-five years on the 23d day of July, when he will preach his quarter century sermon.

At the Southern Methodist Episcopal Conference, held recently at Nashville, Tenn., some remarkable tall preachers were present. There was the Rev. Mr. Young, of Missouri, who stands full six feet eight inches in his slippers; the Rev. Mr. Kelley, South Carolina, who stands full six feet six inches; the Rev. Mr. Alexander, of Texas, six feet six inches, and the Rev. Dr. Mitchell, of Alabama, six feet six inches and a half.

Rev. I. S. Kalloch attended an evening meeting at the Baptist meeting-house in Rockland, Me., recently, and got into a sharp discussion with Deacon Wilson, who was a prominent witness in the famous Kalloch trial, and Elder Tucker, a Baptist preacher. The discussion ended in a row very much like a row, which was at length ended by the gas being turned off, leaving the audience in total temporal darkness.

Mexican Vesrucci, who cut some figure in the country many years ago, as the descendant of the great navigator, Americus Vespucius, is residing at Ogdensburg, N. Y. In describing the fifth of July celebrations at Ogdensburg, the Republican says: Madame Vespucci, we hear, threw open her house and grounds to the free ingress and egress of spectators, and thousands visited her fountains and beautiful walks, and very many made her acquaintance and partook of her hospitalities.

It is stated that an interesting report has been received at the Treasury Department from Prof. Alexander, now in England, engaged in endeavoring to secure a uniform currency for the two countries, as authorized by the last Congress. He says the decimal currency will be readily agreed upon by the commissioners.

It is stated that the London Times is about to be printed by beet root paper, at a saving of something like $100,000 per annum. This is the invention of Dr. Collyer, who is well known in this country.

The Belgian Government has decided on having a census taken of all the blind, and deaf and dumb, in Belgium, on the 30th inst.

Mt. Vernon has been selected as the county site of the new county of White, Ga., by a vote of the people.

The Leviathan is no longer to be called the Leviathan, but is to assume her original name—the Great Eastern.—She has been registered in that name, William Harrison, master.

The Illinois Central Railroad is restored to complete order; the trains leave Cairo daily at 6 A. M., and at 5 P. M., for Chicago and the East.

A terrible event occurred on Sunday last at the church of the Rev. Mr. Galbraith, (United Presbyterian) of Freeport, Armstrong county, Pa. The Rev. gentleman was in the very posture and act of prayer when the church edifice where the congregation were worshiping was struck by lightning. A Mrs. Ramaley was instantly killed, and her two brothers, Israel and George Watson, and her unmarried sister, Miss Jane Watson, were severely but not dangerously injured. Mr. Robert Morris, who occupied a seat in front of Mrs. Ramaley, was severely injured, but it was thought he would recover.

A beginning has been made of the Waldensian colony in Illinois, near the Odell station, on the Chicago, Alton and St. Louis Railroad, where 3500 acres have been procured at a reasonable rate, and eight heads of families have become the pioneers of the settlement. They are very poor, and unless American friends do something for them, they will suffer.

NEWS FROM THE INTERIOR.

LOUISIANA.

The Houma Ceres says: While other portions of our State are suffering from the effects of the high water, the parish of Terrebonne is comparatively unaffected. Crops with us never were better, and we may now consider this parish as the Mount Ararat of Louisiana.

The Planters' Banner has from one of its correspondents: We are flooded again! I learn there is a fourth crevasse on that unhappy place near Labadie. There is no doubt of it, for the water is running down upon us like a wild horse without bit or bridle. We shall be drowned—there is no help for us!

In another part it adds: It appears that the high water of the Mississippi will never abate. It falls a few inches, then rises a little, then stands still. People have waited and hoped until their hearts have failed them.—Crevasse after crevasse has opened floods of water upon fields of cane and corn. The waters of these crevasses have backed up wherever it could, and they still remain unchecked and unabated.

The chief Engineer of the Vicksburg, Shreveport and Texas railroad makes a very flattering report of the condition of the road. The high water has not affected the working of the finished portion. The cars continue to make regular trips without interruption, and the business of the road has been very good. The water is now receding, and all doubts of the practicability of the road, even in the highest stages of water ever known in the Mississippi, are now removed.

The Claiborne Advocate reports that the parish has been blessed with fine copious showers. The corn is now considered secure and the cotton looks decidedly promising.

The True Delta estimates the loss by freshets at $33,000,000.

The Franklin Sun, of the 19th inst., speaks of the prevalence of small pox in the Hurricane and Warsaw settlements, in Winnsboro' Franklin parish. An old gentleman named F. A. Henry, and two of his slaves had died of the disease, which has spread to other families.

The early corn that, previous to the rains setting in about three weeks ago, did not promise to yield enough for seed, has come out finely, and now affords a prospect of an abundant crop. And in the meantime, the long continued spell of hot weather has had a very favorable effect upon the cotton crop.

ALABAMA.

A fire broke out in Mobile on the night of the 25th, in the stable of Mr. James Kelly, on St. Joseph street, which was entirely destroyed the stable and the Masonic Hall adjoining. The Custom House was somewhat defaced; the walls of granite being peeled off in many places by the intense heat. The Southern Bank building also sustained slight injury. The property destroyed was mostly insured. A negro man belonging to the stable is missing.

All the grading between Mr. Coleman's contract and the Mobile and Ohio railroad (seven sections) has been let out to contract, on good terms, by the engineer.

TEXAS.

There is a portion of Texas, between the latitudes of 31 and 32°, lying between the Trinity and Brazos rivers, which has made better averaged crops than anywhere in the West, and the health most excellent.

The Texas Baptist mentions a revival of religion in Grimes county, during which twenty joined the Church.

A tri-weekly mail has been started from Quitman by way of Gainesville to Bonham.

The Quitman Herald speaks of copious showers of rain having fallen recently, and says that in those sections which have been visited by these showers, the corn crop will be good should not another rain fall during the summer.

The contract for compiling and publishing the State Digest of the Laws of Texas, has been awarded to Messrs. Oldham & White who have agreed to furnish the State with 5000 copies at $3, per copy.

There was a grand Railroad celebration at Hempstead on the 29th ult., in honor of the completion of the first fifty miles of the Houston & Central Railroad to that place.—There was a turn out of the military of Houston, Galveston and adjoining counties, and an immense concourse of people, the largest perhaps that has ever assembled in the State. There were fine orations and speeches. The trains were crowded with passengers from Houston, Galveston and the lower counties generally.

Wheat is selling at from 40 to 75 cents per bushel in Wood county. The Herald says that a few loads of flour would find a ready market at Quitman, there being none for sale in the place.

The Jefferson Herald thinks the crops in Cass county, will be the finest ever before raised in that section.

It is predicted that the abundant crop this year will bring nearly one hundred thousand immigrants into the State.

San Antonio is to be lighted up with gas, Mr. Dickson, who represents a gas Company in New York, has been in the city some weeks, and has made arrangements to put up the works.

We are informed by the Superintendent of the H. B. B. & C. road that 4000 tons of iron have been purchased, sufficient to complete the road to Columbus. The iron was purchased at a very low price about $60 per ton delivered at Galveston, and will be forwarded as fast as wanted. There are twenty-eight miles graded, and twenty-two remain to be done to bring the locomotive to Columbus. We congratulate this company on their good prospects. Their road is destined to be an exceedingly profitable one.—*Houston Telegraph.*

MISSISSIPPI.

The Memphis Eagle and Enquirer is informed upon reliable authority that fully three-fourths of the cotton crop has been destroyed by the flood in Coahoma county. The corn crop has suffered even worse. All the plantations from Delta to Island 66 might have been protected from the flood by timely attention on the part of the planters.

The many friends of Gov. McRae, says the Memphis Avalanche, will be pleased to learn of his renewed health.

ARKANSAS.

Emigration to Arkansas is heavy and increasing.

FLORIDA.

The purser of the steamship Atlantic, reports that the U. S. steamboats Grey Cloud and Texas Ranger, belonging to the Quartermaster's Department, were to leave Tampa on the 14th inst., for this port.

He also informs us that the news had reached Tampa that the band of Tallahassee Indians had been met, and they were coming in to surrender.

RELIGIOUS AND ECCLESIASTICAL.

The Boston *Recorder* reports the revival as still progressing in most of the Churches in that city. Within a few months, 1632 persons have united with the different churches.

Rev. Dr. Meigs, forty years a missionary in India, has returned to this country.

The Union Prayers in New York continue, with considerable success, also in many other parts of the North.

The great revival in Columbus, Ga., continues to be spoken of in the papers.

Rev. H. G. O. Dwight writes from Constantinople that more than a hundred and twenty different books and tracts have been translated and printed in the Armenian language. The Bible was among the first of these, and next came such works as "Pilgrim's Progress," "Saint's Rest," etc. More than thirty evangelical churches have been formed, and the number of Protestants is constantly increasing.

The evangelical Churches in San Francisco are thirteen in number, and their aggregate memberships amounts to 9300.

The missionaries appointed to enter upon the new field of Christian effort opened by the discoveries of Dr. Livingstone, on the banks of the Zambesi, have left London for Cape Town.

The Archbishop of Santiago has issued a pastoral in which he complains of the existence of a Protestant chapel in Valparaiso; this intolerant act, says the *Mercurio*, has been treated with contempt by the citizens of Valparaiso.

The American Sunday-school Union has been saved from loss by the defalcations of Mr. P. W. Porter. He wronged the society out of $80,000, but by dexterous management, the society has obtained security to the amount of over $40,000, and the balance has been assumed by a Christian gentleman who desires the welfare of the society.

LOCAL INTELLIGENCE.

A fine rain fell last Monday, which was exceedingly refreshing after several sultry days.

We learn that a private dispatch has been received containing the gratifying intelligence that Mr. Louis Lay, reported by the telegraph among the killed by the accident on the New York and Erie Railroad, had three ribs broken but was not fatally injured. His wife and child, it is said, escaped unhurt. He was returning home when he met with the accident.

Four deaths by drowning, and five inquests, all in one day, we believe, are reported in the city papers.

During the eighteen or twenty days since the new chief of police has been in office, 1377 arrests have been made in the various districts. This argues well. "Be not weary in well doing."

Great complaint exists in reference to the filth and bad drainage in several parts of the city.

The *Picayune* has the following in reference to the New Custom House: The work upon this massive structure proceeds so slowly, that it is possible only at long intervals to find anything new to describe. The visitor to the premises will, however, now find the grand business hall of the building so near completion as to form some idea of its magnitude and of the elaborateness of its finish. It is one of the largest rooms to be named on this continent. The entire walls of the room consist of paneled marble.—Through it, longitudinally, on either side, at a proper distance from the walls, is a row of marble pillars of majestic proportions. The caps of these pillars, copied in style from those of a Grecian temple, have some additional ornaments which add to their beauty, and change, in some respect, the current of association which they suggest.—These caps cost $6000 a piece.

In the wall of this room nearest the river blocks of stationary are inserted, consisting of a full length of Gen. Jackson, the arms of the State of Louisiana, and a half length of Bienville, the founder of the city. The work was done in this city, and exhibits good taste and a skillful use of the chisel.

There are other points of the building that begin to assume some form of what is designed to be presented when the building shall have been completed; but, at the present rate of progress it is not improbable that the tendency of the public mind towards direct taxation may have changed the whole method of obtaining our revenue, and the Custom House be no longer needed for the object contemplated when its foundations were first laid.

It is stated, that forty thousand dollars worth of tickets of Swan & Co.'s lottery were sold in this city, by one man, last year. The agents for the receipt of the Havana lottery tickets, three in number, in this city, were assessed at fifteen thousand dollars income each, from this source. These sums represent ten per cent. On the tickets sold. From these statistics some idea may be formed of the extent of the contributions to foreign lotteries by the citizens of New Orleans.

CALIFORNIA.

NEW YORK, July 27.—The steamship Moses Taylor arrived from Aspinwall this morning, bringing California dates to the 5th inst., fifteen days later than previous advices. She brings $1,100,000 in gold.

The rush of miners to the Frazer river gold mines continues unabated.

The town of Victoria is crowded with Americans from California, Oregon and Washington Territories. Eligible building lots are selling at the most exorbitant prices—in some instances as high as $20,000 have been paid for a single lot.

The Hudson Bay Company are buying gold dust from the miners at fifteen dollars per ounce.

The miners had experienced some trouble from the Indians in the vicinity, but no serious outbreak is reported.

Almost fabulous stories are told of the richness and prolific resources of the Frazer river diggings, and the great success of the miners now there.

Immense sums are said to have been realized in a short space of time by the earliest discoverers.

During the fortnight which had elapsed since the sailing of the last mail steamer from San Francisco, no less than fourteen steamers and sailing vessels had cleared for the new El Dorado.

The Supreme Court of California had rendered a decision pronouncing the Sunday restriction law unconstitutional.

A destructive fire had occurred at Oroville, by which one hundred houses in the Chinese district had been destroyed.

Another large fire occurred at Stockton on the 4th of July, which destroyed the Massachusetts House, Brown Brothers' establishment, and other valuable property adjoining.

Business at San Francisco had received an unusual impetus, owing to the great demand for goods from Frazer river, and the constant stream of miners from the California diggings emigrating to the Frazer river mines.

Great activity prevailed in the provision market; provisions and mining goods of all descriptions being purchased in advance of their arrival from the United States.

THE LATEST NEWS BY TELEGRAPH.

NEW YORK, July 27.—The Cunard steamship Europa, whose advices were telegraphed from Cape Race yesterday, arrived at Halifax this morning.

From files of English papers we have some additional items of interest.

MAILS TO AUSTRALIA VIA PANAMA.

LONDON, July 17.—It is rumored on what appears to be good authority, that the Government are about to open a mail route from England to Australia via Panama. The mails to be sent alternately via the Isthmus of Suez and Panama.

TURKEY.

The Turkish troops have gained a decisive victory over the Montenegrins. After three severe conflicts with the Turkish troops, the Montenegrins were forced to retreat, and were driven to the mountains.

INDIA.

The Sepoys in India were again collecting a large force in the vicinity of Lucknow, and threatened serious trouble.

A serious difficulty had occurred at Jeddah. The Mohammedans rose on the Christian residents of the place and massacred upwards of twenty.

The French and English Consuls are among the number killed.

Three British men-of-war have been ordered thither to demand redress for the outrage.

The Turkish Government has promised the French and English Ministers at Constantinople that the massacre of the Christians at Jeddah shall be avenged.

It is however reported that the French and English Governments intend to take possession of Jeddah as a guarantee.

BRITISH REVERSES IN INDIA.

Later advices from Bombay and Calpee report that the British colonial forces of Scindia had met with serious reverses at Gwalior.

The rebels had attacked and re-captured the place, and Sir Colin Campbell was preparing a strong re-inforcement to drive the rebels again from the city.

THE INDIA BILL.

The bill for re-organizing the Government of India, which passed the House of Commons, as previously reported, had also passed to a second reading in the House of Lords.

AMERICAN SECURITIES.

There was little activity at London in American securities. The quotations exhibit little change prices.

WASHINGTON, July 28.—The President has appointed Mr. John Nugent, the editor of the San Francisco Herald, United States Agent to Frazer's River, New Caledonia, with the view of preventing outbreaks and collisions.

NEW YORK, July 28.—The steamship Empire City, Capt. Griffin, which arrived off this port to-day, from New-Orleans, *via* Havana, has been ordered to quarantine.

The Empire City reports that the brig Nancy has been seized at Havana, and her Captain and crew arrested and imprisoned on a charge of smuggling.

Marriages.

MARRIED—In Glenville, Ala., on the 14th instant, by Rev. Wm. A. McCarty, Dr. LEE, of Bainbridge, Ga., and Miss MARY E. GRAVES, of Glenville.

NEW ADVERTISEMENTS.

FEMALE COLLEGE,
Columbia, Tenn.

WE return our grateful acknowledgments to our friends and patrons for the kindness and confidence they have ever manifested towards this Institution, by entrusting their dear daughters to us for instruction; and we are resolved that this trust shall never be betrayed. We will return them committed to our care with their minds accurately and thoroughly cultivated.

Please to consider—

1st. The IMPARTIALITY and THOROUGHNESS of our Examinations, and the superior scholarship of our pupils—their refined manners and lady-like department.

2d. That none of our Classes were examined an hour each by literary gentlemen, in several of the most difficult branches of Mathematics, and came off triumphant.

3d. That Gen. G. J. Pillow, Gen. Lucius J. Polk, Gen. R. H. Allen, Hon. M. H. Bell, Hon. J. Brien, Rev. Bishop Soule, D. D., Rev. Bishop Paine, D. D., Rev. J. H. McFerrin, D. D., and many other distinguished gentlemen in this and adjoining States, have permitted us to refer to them in testimony of the passion which this College holds among the literary institutions of the South.

4th. Our patronage during the year, has been 207 pupils—130 of whom were boarders—the others from town and vicinity. This is one of the largest Boarding Schools in Tennessee, and far larger than any in Columbia.

5th. Our terms are lower than other Schools. All may rely upon this.

OUR PRICES ARE,

Board, Lights, Fuel, Room, Lodging, (every thing) per session	$55 00
Tuition	21 50
[One half in advance]	$70 50
Music and use of Instruments	$35 00
Drawing and Painting, extra	15 00

Latin, Greek and Vocal Music without charge.

No Bills made by the young ladies at stores on credit.

6th. We have educated 60 teachers in this College who now stand at the head of the Profession in Tennessee, for scholarship and skill in teaching.

7th. We have a body of Teachers in the College, for the coming year, equal to any in the South, and such they have proved themselves to be, both in the Recitation Room and in our public Examinations in the presence of a thousand persons who came to witness our performances.

We solicit public patronage and favor, and confident are we that we can do ample justice to those committed to our care, since during twelve years in this School, all our patrons at home and afar have, without one exception, so far as we know, expressed the highest approbation of the institution.

Try us—Your most sanguine expectations shall be gratified.

Next session begins First Monday in September.

J. G. THURCH.

Female College, Columbia, July 31, 1858—81

WESLEYAN UNIVERSITY,
Florence, Ala.

FACULTY.

R. H. RIVERS, D. D., President and Professor of Moral Philosophy and Belles Lettres.

S. P. RICE, A. M., Professor of Mathematics.

S. DESOTO, A. M., Professor of Greek and Modern Languages.

G. F. CASEY, A. M., Professor of Latin and Adjunct in Mathematics.

N. F. BURNS, A. B., Professor of Natural Science.

EXPENSES for board and tuition vary from one hundred and fifty to one hundred and eighty dollars per session of ten months—half in advance.

The next session will begin the Second Wednesday in September. The location is healthy and accessible, being only five miles from the Memphis and Charleston Railroad, with which it will be connected by a branch road, terminating at Florence.

The Faculty is full—Apparatus good—Course thorough—Examination rigid—Discipline mild, and there is every prospect of a large increase of pupils the next session.

The Preparatory School is under the Superintendence of Prof. Rice, is one mile from the University, is ably conducted and offers the very best means of preparation for college.

For further particulars apply for catalogue to any member of the faculty.

R. W. FOSTER,
President Board of Trustees.

jy31

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HARRISON'S CELEBRATED IRON-FRAMED
Corn and Wheat Mills
ARE NOT
Excelled by any in Quantity or Quality of Grinding.

The stones are
THE BEST FRENCH BURR.

The Mills are fully warranted, and
Will be Taken Back and the Money Returned,
If, after Sixty Days' Trial,
THEY ARE NOT AS GOOD AS REPRESENTED.

A price list will be sent by mail to any one desiring it.

D. C. LOWBER & Co.,
No. 98 Magazine street.

jy31-4t

JOSEPH C. BEALL,
ATTORNEY AND COUNSELLOR AT LAW,
SHREVEPORT, LA.,

WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. ap12-1y

EMORY AND HENRY COLLEGE.

WASHINGTON COUNTY, VA.

THE FALL SESSION of this institution will begin the 10th of August next. The expenses for a session of five months, including tuition, board, fuel, washing and contingent charge, are $71 25.

Our accommodations have been extended by the completion of two new buildings. Every facility is here offered for a thorough collegiate or business education. A catalogue containing necessary information, may be obtained by application to

E. E. WILEY, Prest.,
Emory, P. O., Va.

jy17-4m

MURDEROUS SCAVENGERS.—Shallow practitioners have asserted that intestinal worms are not injurious, in fact that they act the part of scavengers, removing foul and indigestible matter from the alimentary canal. What audacious humbug! What miserable philosophy! Every experienced physician knows that these animals cause inflammation of the bowels and sometimes actually eat through the coating of the stomach and lower intestines, causing inevitable death. Of all the diseases of children this is the most dangerous and distressing. Unfortunately, too, it is one of the most common. In Wheat's Canadian Vermifuge, however, a safe, quick, unfailing remedy is provided. The proprietor challenges the world to show that it ever failed to effect a cure.

☞ Be particular and remember the name "Wheat's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Chartres st.

COMMERCIAL.

The Picayune of Thursday morning says:

COTTON—There has been some few buyers in the market to-day, but mostly with offers below the views of holders, and the sales have been confined to about 600 bales. Prices are irregular and still in favor of buyers, especially for the lower qualities. Our quotations are chiefly nominal.

NEW ORLEANS CLASSIFICATION.

Inferior	6 @ 6¾	Middling	11¾ @ 12
Ordinary	7¾ @ 8¾	Good Middling	12¾ @ 12¾
Good Ordinary	9 @ 10	Middling Fair	13 @ —
Low Middling	10¾ @ 11¼	Fair	— @ —

SUGAR—We notice sales of 105 hhds. by one party at full prices. Fair to fully fair 8¼ @ 8½ ₰ lb.

MOLASSES—Nothing of any moment doing and but little offering on the Levee.

FLOUR—Yesterday 680 bbls. St. Louis superfine were sold at $4 12½, and to-day 74 bbls at $5 25 for fine, and $4 for low superfine; 500 St. Louis Superfine at $4 10; 100 at $4 30; 100 low extra at $5 25, and 120 sour at $3 12½ ₰ bbl.

WHEAT—We notice a sale of 500 sacks red at 80c ₰ bushel.

CORN—Sales confined to 100 sacks white at 77½c, and 123 inferior at 80c ₰ bushel.

OATS—200 sacks St. Louis sold a 55c ₰ bushel.

BRAN—100 sacks taken at 60c ₰ 100 lbs.

PORK—The market is firmer. Mess has been retailing at $16 50 @ 16 75, and occasionally at $17 ₰ bbl.

BACON—A few casks ordinary Shoulders sold at 6c.

COFFEE—The sales comprise 1106 bags at 11c, and 63 skimmings at 9¾ @ 10c ₰ lb.

MONETARY AND FINANCIAL.

We have nothing novel to relate to-day. Good paper is getting very scarce, and there is an active competition to secure what little is offered. Rates vary from 6 @ 7 and 8 ₰ ct. Twelve months acceptances 9 @ 10.

There is no movement to notice in Stocks, but the difficulty of procuring good paper investments is gradually drawing attention to these securities.

CIRCULAR
OF
THE CLARKSVILLE FEMALE ACADEMY
TENNESSEE.

THE OLD ACADEMY reassociated and remodelled. Opening session to commence the first Monday in September, 1858.

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PRIMARY DEPARTMENT.—Reading and Spelling, (M'Guffy's Series;) Colburn's Mental Arithmetic, and Primary Geography.

PREPARATORY DEPARTMENT.—Reading; Spelling; Practical Arithmetic; Geography, (Mitchell's;) Treasury of Knowledge, and United States History, (Goodrich's.)

FOURTH CLASS.—Algebra, (Davies';) English Grammar, (Miller's;) Arithmetic, (Davies';) History; English Composition, and Natural History.

THIRD CLASS.—Geometry, (Davies';) Universal History; Natural Philosophy, (Parker's;) Botany, (Darby's.)

SECOND CLASS.—Scholars' Companion; English Literature; Astronomy, (Mattson's;) Chemistry, (Youmans's;) Rhetoric, (Blair's;) and Geology, (Huschenborger's.)

FIRST CLASS.—Intellectual Philosophy, (Abercrombie's;) Evidences of Christianity, (Alexander's;) Natural Theology; Physical Biography; (Cousin and Fisch;) Moral Philosophy, (Wayland;) Butler's Analogy and Paradise Lost.

OPTIONAL STUDIES.—Latin, French, German, Drawing, Painting, Vocal and Instrumental Music, etc.

EXERCISES THROUGHOUT THE COURSE.—Bible Lessons, Composition, Rehearsals, Vocal Music, Orthography, and Penmanship.

TERMS PER SESSION OF TWENTY WEEKS:

Primary Department—First Class	$16 00
" " Second Class	12 00
Preparatory Department—First Class	15 00
" " Second Class	20 00
Fourth, Third, Second, and First Classes, each	20 00
Latin and German, each	10 00
Drawing and Painting	20 00
French—Beginners	12 00
" Advanced Classes	15 00
Music—Pianoforte	25 00
" Guitar	25 00
" Harp	25 00
" Vocal Classes	3 and 5 00
" Private Vocal Lessons	25 00
" School Vocal Lessons	1 50
Matriculation	1 00

To secure as much benefit as possible from musical instruction, each music pupil will be required to practice one half hour each day, at the Academy, under the supervision of the music teachers. Use of the Piano, $3 00.

FURTHER PARTICULARS.—Tuition payable at the beginning of each session. No deduction made for absence of pupils, unless in cases of protracted illness, or by special agreement.

BOARDING, ETC:

In this particular, we would inform the public that a large and elegant Boarding House, *capable of accommodating more than one hundred young ladies*, has been built in connection with the Academy. This department will be under the immediate supervision of President Hamilton and his accomplished lady, assisted by an agreeable and experienced matron. The rooms are sufficiently commodious, thoroughly furnished, and handsomely furnished with good beds, mirrors, carpets, tables, wardrobes, etc. And to avoid confusion, as well as for the sake of convenience, the different suites of rooms are supplied with speaking tubes, bells, and other modern improvements. In addition, the President will employ a sufficient number of trustworthy servants to meet the demands of the house in the very first style, such as cooks, washers, chambermaids, dining room servants, etc. Cleanliness about the establishment may be expected. Finally, parents and guardians who have daughters and wards to locate, in sending them to this school may rest assured that every effort will be made to guard their health and morals, cultivate their minds and manners, and have them fed perfectly at home.

In consequence of the high price of labor, eatables, etc.—to say nothing of the considerable outlay of means to furnish the house—boarders will be charged $65 00 per session of five months, *everything included*, one half of which must be paid at the beginning of each term.

THE CORPS OF INSTRUCTORS:

The Board of Trustees feel that they have cause to congratulate themselves and the country because of their success in securing the efficient and almost invaluable services of the experienced and reliable President, Dr. A. L. Hamilton, who unites every grace of mental accomplishment with an integrity of purpose and an energy which insure success in whatever he undertakes. Being a Virginian by birth, he is a fine specimen of the "Old Virginia gentleman," and has had large experience in teaching, having been mainly instrumental in founding, in several places in the South, permanent and now flourishing institutions. We would without hesitancy recommend Dr. Hamilton as in every way worthy of the esteem and patronage of the entire community.

As regards the Assistants, we beg leave to state that they were carefully selected by President Hamilton from some of the best Female Schools in the South. They are all *thoroughly educated*, high toned, and accomplished ladies; and, in addition, have had great experience in the school-room. The Trustees take great pride and pleasure in recommending them as eminently well qualified in every particular for their respective departments, to parents and guardians who have daughters and wards to educate.

We have hitherto felt the necessity of a *first-class Female School* in our midst; one that could cope with the most renowned institutions of the North and East; and we now tender to the country our sincere congratulations upon having at last secured so great a desideratum.

THE CITY OF CLARKSVILLE.

Clarksville is situated on the right bank of the Cumberland river, contains about five thousand inhabitants, and is the capital of Montgomery county, Tennessee. Its location is high and commanding; and for health is equal, if not superior to any other point in the United States; being in latitude 36½° —far enough South to be free from the rigors of a Northern winter, and far enough North to be exempt from the dangerous and deadly epidemics of the South. Its society is of the very first order, and the city sufficiently large to furnish every elegance and luxury, without the concomitant expense, extravagance and depravity of a larger city. It has churches of every Christian denomination, and also a good Male College. Finally, Clarksville is accessible from all points of the compass, and therefore we most cordially solicit patronage from abroad.

CONCLUDING REMARKS.—Parents and guardians who may patronize our school will be notified in due time of all examinations, vacations, etc.

For further particulars address the President of the Institution, or,

JNO. F. HOUSE, Clarksville, Tenn. jy24 3t

MALE DEPARTMENT,
SUMMERFIELD, Dallas county, Ala.,

WILL re-open First Monday of October next, under the direction of its former principal, Rev. D. C. H. Conery, M. A., assisted by Rev. Jno. S. Moore, M. A. These gentlemen are both members of the Alabama Conference, of high reputation as to scholarship, experience and skill. Their best energies will be employed to promote the *religious* and intellectual training of their pupils. Summerfield is retired and healthy. Boarding is had at $13 or $14 per month. The principal boards a portion of the young men when his terms are complied with.

Circulars are sent every three months to parents and guardians. Catalogues can be had by applying to the principal, or to the undersigned.

Let our friends, everywhere, sustain this, the only male school now in operation under the care of the Alabama Conference.

E. A. PARKER,
President Board of Trustees.

jy17-3t

A LADY,

QUALIFIED TO INSTRUCT IN ENGLISH, LATIN, MUSIC AND the modern Languages, together with Painting, Drawing, Crayoning, &c., desires a situation as Principal, or Assistant. Address 'Teacher,' at this office. jy24

TEACHER.

A LADY, qualified to teach the Common and Higher English, French, Painting, Ornamental Branches, etc., desires a SITUATION in a Seminary, Private School or Family. The lady is a graduate, has had experience, and can furnish the best of testimonials in all respects. For further information address A. T. HOWARD, Dartmouth College, Hanover, N. H. je3—10t

Two Ladies,

LONG accustomed to teaching, desire engagements—one instructs in English, French, Music and the Ornamental branches—the other in English, Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

NEW SEWING MACHINES.
E. L. NIMMO,

No. 7..... Camp Street, near Canal..... No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and Other Endings for sale. Sewing Machines repaired. je26

The Great Drawback to persons emigrating to the Western country, is the great fear they have of the Fever and Ague—the most dreaful of all diseases. Every day we hear of persons attacked by this disease, and made helpless in a short time without any means of affording relief. In view of the great demand for a remedy, Dr. HOSTETTER has presented his celebrated "Bitters," whose curative powers for all diseases of the stomach have been universally acknowledged. The "Bitters," prepared after a long experience and deep study, have received the encomiums of the most eminent physicians, as well as all classes, in every part of our country. To those who doubt their many virtues, all we can say is, to try them, and judge for themselves respectively.

Sold by Druggists every where, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 55, Front streets, Pittsburg. July 1-4t

J. BOYD & Co.,
Cotton Factors, Receiving & Forwarding Merchants,
No 40 GRAVIER STREET, NEW ORLEANS.

apr 17-1y

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE [illegible] ADVOCATE.

Bagging, Kentucky, per yd	—	14	@ 14½
East India	—	14	@ 16
Bale Rope, Kentucky, per lb	—	6	@ 6½
Northern	—	—	@ —
Beeswax, yellow, per lb	—

...Thomson, wife of Col. Joseph ..., died on the 19th day of June ... before the county of Harbour ... January, 1858. She embraced ... the Methodist Church ... continued a ... and united member until ... her death. He ... her Rev. Jesse Burch, settled ... few months in ... Ireland, ... whom she had ... in the nurture and admonition of the Lord. ... the relation ... filled her scripturally as wife, ... mother, ... duties of the household. ... party of pleasure and a quiet resting place ... for her hospitality, and goodness of heart ... depth of her piety. She was a great sufferer ... weeks before her death, patience and ... sustained. She died triumphantly clinging to ... Christ Jesus, as her only hope. The writer preached ... to a large and weeping assembly, after which, ... own request, her body was deposited in a vault to ... the resurrection morning. W. E. Doty.

In Jackson, La., July 5, 1858, Margaret Ann, ... daughter of Andrew S. and Margaret Ann Tombs, ... aged 16 months.

How consoling to the bereaved parent the assurance of the word of God, "of such is the kingdom of God!"

"I take these little lambs," said he,
I fold them in my breast;
Protection they shall find in me,
In me be ever blest." J. A. B. J.

Jackson, La.

At a meeting of the officers and teachers of the New Hope Sabbath-school of Algiers, the following resolutions were unanimously adopted:

That whereas Almighty God has seen fit, in his wise dispensation, to remove from our midst our well beloved and much lamented sister Amelia Ames, therefore

Resolved, That, by the death of sister Ames, we feel that the Sabbath-school has lost a kind, faithful, and affectionate teacher, and we a zealous and energetic co-worker in the Sabbath-school cause—sister Ames having been connected with the Sabbath-school for the past sixteen years—and it is further

Resolved, That the deep heart-felt sympathy of the members of this Sabbath-school be and are hereby tendered to the relatives and friends of our deceased sister; and may he who has promised to heal all our sorrows heal the sorrows of those who have been bereaved by this sad affliction.

Thomas H. Jones, Secretary.

Algiers, May 31, 1858.

CHILDREN'S COLUMN.

JESUS AND THE LITTLE CHILD.

CHILD.

Savior, I am very weak;
Wilt thou hear me when I speak?
May I come and tell thee all,
Though I am so young and small?

SAVIOR.

Fear not, my child, to come to me,
For I was once a child like thee;
And though I reign in glory now,
I keep my love for babes below.

CHILD.

And wilt thou take my sinful heart,
And make it pure in every part?
Help me to grow a loving child,
Like thee, obedient, meek, and mild?

SAVIOR.

I died, my child, to set you free
From sin, and hell, and misery;
And none of all the child-like train
Shall ever seek my face in vain.

A CHILD'S HYMN.

Through the pleasures of the day,
When I read and when I pray,
Let me ever keep in view,
God is seeing all I do.
When the sun withdraws his light,
And I go to rest at night,
Let me never lay my head
On my soft and easy bed,
Till I lift my heart in prayer
For my heavenly Father's care;
Thanking him for all his love,
Sent me from his home above;
Praying him to kindly make
Me his child for Jesus' sake.

"IT IS ONLY HIS WAY."

"Papa, here are some pretty flowers for you," said little Mollie Loring, as she ran to meet her father on his return home. "Ain't they beautiful," continued she, extending her fingers and laying their tapering tips upon a half-blown Luxenburg, a cape jessamine, and a white bud; that seemed trying to hide itself amongst the crisped petals of a crape myrtle, "this tea rose is playing bo-peep at you; ain't they pretty, papa?"

"Yes. Who sent them to me?"

"Nobody. I gathered them for you."

"Pshaw! I thought some friend sent them. Go to play, and don't pester me."

There were more dimples than one in that quivering chin, and something more than the heat of a mid-summer's day had crimsoned the sweet face of the child as she turned into her doll-house, saying to herself, "I fixed them so nicely, and tied them with my doll's new blue sash that aunt Nina gave me yesterday. Ma says it is only his way, but I think it is a mighty bad way; that's all I know about it, and I wish our pa was like Carrie Morton's."

What a pity that papa does not consider it a "bad way"—what a pity that he does not know how such conduct estranges his little ones from him; and throws back upon their warm hearts the sweet affections which they are so happy in offering, and he would be so happy in receiving, if he only knew how to appreciate the love of children, if he only knew how to speak kind words to them. But he is kindly disposed, it is only his way, for even now, while Mollie is regretting her amiability to draw from him a word of approval, he is turning the flowers in his hand, and saying, as he admires them: "Well, she certainly has displayed very good taste in putting them together; nothing could be more tastily arranged than these verbenas on this lemon geranium leaf, and how beautifully she has dotted this crape myrtle with heart's-ease and white rose buds."

Why did you not say those words to your daughter? She would have embalmed them with a child's previous love, and stored them away in memory's urn, to gladden her heart when friends prove false and the world unkind, when the sorrow of the present makes her fear the future, and turn for relief to the remembrance of childhood's joys and youth's sunny hours. Fathers, speak kindly, lovingly to the little ones around you, thank them for their love offerings, tell them the flowers are beautiful and sweet, point out their beauties and sweetness, tell them in what respects they resemble little children, and thus teach them to "look through nature up to nature's God." If you have adopted a repulsive manner, abandon it and make home happy by your smiles, that your children may believe you when you say you love them, and know how to understand those who talk to them of fond parents and happy families.—*Methodist Protestant.*

EVIL COMPANY.

Sopironius, a wise teacher of the people, did not allow his sons and daughters, even when they were grown up, to associate with those whose lives were not moral and pure. "For," said the gentle Eulalia one day when he had refused to permit her to go in company with her brother to visit the frivolous Lucinda—"Father, you must think that we are very weak and childish, since you are afraid that it would be dangerous to us in visiting Lucinda."

Without saying a word, the father took a coal from the hearth and handed it to his daughter. "It will not burn you my child!" said he "only take it."

Eulalia took the coal, and behold, her tender white hand was black, and without thinking she touched her white dress, and it was blackened.

"See," said Eulalia, somewhat displeased, as she looked at her hands and dress, "one cannot be careful enough when handling coals!"

"Yes, truly," said her father. "You see my child, that the coal, even though it *did not burn* you, has nevertheless *blackened you!* So is the company of immoral persons."

PROFESSIONAL.

J. W. PUGUA. J. G. KILBOURNE.

PUGUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

Practice in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans: *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. F. HILL,
ATTORNEY AT LAW,
No. 15 Camp st., New Orleans.

Has been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

Residence, Washington Avenue, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct2-6m

A CARD.
DR. S. GILBERT, Sr.,

Has returned to his old homestead, near Memphis, and re-opened his Infirmary, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Weens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9-1y

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C. W. BUTT, DOUGLAS VASS, } Mobile. N. Orleans { M. J. SMITH, T. R. FOSTER, jr.

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MOBILE, ALA.
MARSHALL J. SMITH & Co.,
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General Commission Merchants and Dealers in Bagging and Rope. Orders for Produce *of all descriptions* and Consignments will meet prompt attention. apl0-6m

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Oct 24. *NEW ORLEANS.*

PILCHER, GOODRICH & CO.,

Cotton and Sugar Factors and Commission Merchants, No. 47 Carondelet, corner Union street, New Orleans. jy11-1y

JOHN F WYCHE & Co.,

Cotton Factors and Commission Merchants, No 119 Common street, New Orleans. my2-1y

A. H. May & Co.,

Cotton Factors and General Commission Merchants, No 94 Gravier street New Orleans. au21y

W. A. BROADWELL. M. U. PAYNE.

Broadwell & Payne,

Commission Merchants, No. 40 Union street, New Orleans. jy21 1y

J. N. PAYNE. J. P. HARRISON.
G. W. HUNTINGTON. WM. B. DAMERON

Payne & Harrison.

Commission Merchants, No. 61 Union street, New Orleans. dec7-1y

R. L. WALKER, New Orleans. HOSP. C. HUTCHINSON Caddo Parish, La.

Walker, Hutchinson, & Co.,

Cotton Factors and Commission Merchants, No. 37 Carondelet street, New Orleans. je28

Lane, Mayfield & Co.,

Cotton and Sugar Factors and General Commission Merchants, No. 76 St. Charles street, New Orleans. jy5-1y

T. T. TWITTY,

Commission Merchant, and Agent for the sale of Manufactured Tobacco, Cigars, and Herrings colebrated Fire and Burglar Proof Safes., No. 32 Gravier street New Orleans. mh14m

THE GREATEST
Medical Discovery
OF THE AGE.

Mr. Kennedy, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no ifs nor ands, buts nor ha's about it suiting some cases, but not yours. I meddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it and been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.

For sale in New Orleans, wholesale and retail, by
dec8-1y J. WRIGHT & CO., 21 and 151 Chartres st.

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from pareira root, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a Panacea or Catholicon than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Coindet, Baron, Bardsley, Manson, Ricord, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Biles, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsillitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tuberculs, especially of the neck; Cancers, Palsy; Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Forvyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

Female Complaints.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Tumors, Enlargement of the Uterus, Breasts; Chorea, etc.; Impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

McGOWN'S ESSENCE TAR—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux, etc.

McGOWN'S DOGWOOD AND IRON—A permanent cure for Chills, Ague Cake, Night Sweats, Debility, Dyspepsia, etc.

McGOWN'S GOLDEN PECTORAL—For the relief of Coughs, Colds, Consumption, etc.

McGOWN'S STOMACH BITTERS—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGOWN'S OINTMENT—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist, No. 343 Main st.

Agents.—J. Wright & Co., and Hickies & Co., New Orleans; J. Handay, Galveston, Texas; S. W. Huff, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year. june 19-1y

P. VAN BENTHUYSEN, C. F. LEWIS, of Rapides. } A. MONTEMMER. Geo. C. KENDALL.

BENTHUYSEN, LEWIS & Co.,
Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS,
16 Canal st., New Orleans.

TIRRELL & HERBEY,
BOOTS and SHOES,
BROGANS and HATS,
BY THE PACKAGE OR DOZEN.

Planters and Merchants are requested to call and examine their stock before purchasing elsewhere, as they engage to sell at as low prices as any house in the South.

Nearly opposite the Verandah Hotel, 38 Magazine street, New Orleans. may 27-1ey

JAMES W. FEE & Co.,
GROCERS, No. 22 CAMP ST., NEW ORLEANS,
apr 17 1y.

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ROBT. H. READ. J. H. BORDLEY HEDGES. SAMUEL B. DREW.

READ, HEDGES & DREW,
Plantation Drug Store.

Dealers in *Drugs and Medicines*, Paints, Oils, Brushes Toilet Articles, Stationery, Patent Medicines, etc., No. 84 Common street, between Camp and St. Charles streets.

Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. feb 27

D. J. WASSON,
CARPENTER AND BUILDER,
Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,

In lots to suit purchasers. Orders promptly attended to.
Box 388 Mechanics' Exchange, 19 St. Charles st. Shop, 355 and 357 Rampart st., First District, New Orleans. mar26-1y

Holmes & Clauss.

Groceries and Dealers in Produce, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. no19

FASHIONABLE CLOTHING.
T. H. JACKSON & CO.,
No 82. Common street.

Keeps supplied by frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—Also—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.,
All on reasonable terms. T. H. JACKSON & Co.,
Jan 31 No. 82 Common street, 2 doors from Camp street.

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Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the Latest Styles, at the Lowest City Prices.

L. W. Lyons & Co.,
d12 83 Canal St. near Camp.

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PER LATE ARRIVALS.

A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices.
L. W. LYONS & Co.,
d12 83 Canal St. near Camp.

To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
AT
No. 21 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14 R. W. RAYNE.

Dameron & Co.,

Importers and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstering Goods, etc., No. 20 Chartres and 72 Chalona house streets, New Orleans. jan1

Cuddy Brown & Co.,

Having closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 36 Camp street.
jy11 MILES GWEN.

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WEST TROY BELL FOUNDERY.
[ESTABLISHED IN 1826.]

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Address, A. MENEELY'S SONS, Agents.
West Troy, N. Y. my16-1y

P. H. WILLARD,
COAL MERCHANT,
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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

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A. M. CAMPBELL,
Mansfield, Feb 27 Secretary Board Trustees.

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J. G. BLACKMAN, President.
J. M. Thomason, Secretary. jan 28-1y

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Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. H. N. McTyeire, No. 112 Camp street, New Orleans. JOHN G. MILLER, President. sep29

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 31. WHOLE NUMBER 369.

NEW ORLEANS, SATURDAY AUGUST 7, 1858.

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For the N. O. Christian Advocate.

GOD IS WISDOM, GOD IS LOVE

We publish two of the stanzas sent by Nellie. The remainder is not equal to them.

I who heed the approach of morn when first the sun
Unfolds his coming by the golden beam
That tinged the eastern cloud or freckled sky
Ere it rose in full revealed some feature new
In earth's habiliment, and marked change
That marked the progress of the king of day
Was first more clearly traced the radiant truth
Which sparkled from the earth, and lent a glow
To all the blushing sky above, in those
Bright words that "God is Wisdom, God is Love"
Gazed upon the sky at sunset's hour
Saw the ample golden tinge expire
In fragments blazonry; then as the stars
Dreamed slowly forth from their far other homes
And softened twilight clothed the fading earth,
With type Divine, in universal sheet
Were taught indelibly the glowing word
Believe and learn, for these my every works
Proclaim that "God is Wisdom, God is Love."

THE PRAYER OF LITTLE TED.

Up with the sun at morning,
Away to the garden he hies
To see if the sleepy blossoms
Have begun to open their eyes.
Running a race with the wind
With steps as light and free
As any wild bird that flies
In the forest or over the sea.

Now to the brook he wanders
To see if the noiseless fish
Are sporting the sparkling ripples
In the shiny water adrift,
And under hidden cover
His gleaming skiff is moored
As pearly sea shell is never
Even in the richest hoard.

Now in the rosy arbor
Sits the object dear to all
That blushes in nature's bed,
Is sweet as the dew that follows
The darling's airy tread.

From a bee at the window my neighbor
Looks down on our little girl
And watches the pleasant blossom
Which cannot vary his lot
As he lies in picture books and muses
Bright fountain and noble tree
Flower that grows in roses
And that in beyond the sea;
But he yet rises, bubbles laughter
He hears and bootsteps greet
His stately falls never to echo
To the tread of him dear to feet.

This child is our speaking picture
A reading that chatters and sings
Sometimes a sleepin, cheerful
Our other one has wings!
His heart is a charmed casket
Full of all that's stirring and sweet
And on harp strings hold such music
As follow his twinkling feet
When the glory of sunset opens
The highway by angels trod
And seem to raise the city
Whose builder and Maker is God
Gone is Ted to portal
Deep by the gates of pearls
The eyes of our other angel
Watch how tall he grows!
And task to be taught and directed
To guide his feet aright
So that he be counted worthy
To walk in sandals of light;
And hear and heed the welcome
From messengers meek and blest,
Of the starry fleet of heaven,
The pattering little feet

LETTER FROM JERUSALEM

CONCLUDED FROM A PREVIOUS ISSUE

Jerusalem, March 5, 1858

From Bethlehem we rode on to the Pools of Solomon, and his gardens. Many interesting places were pointed out on the way—the reputed site of the baptism of the Eunuch—Adullam the border of Joshua. The valley leading down to Hebron is called Eschol, supposed to be the place from where the spies brought their fruits. The vineyards are very extensive, and we were told that the clusters of grapes are as large now as represented in our pictures of those brought by the spies. Two miles from the city we entered a rich valley, still beautiful and luxuriant with vegetation, cedar and still as when Abraham used to commune with God, in its lonely solitude among the ancient oaks which shaded its soil. Our dragoman, Abdallah Yusef, declares it well called Abraham's, and in all probability he drew water from its depths. It had all the appearance of antiquity, and as wells of water in this country are of such vast importance it may have been preserved to this time. This valley is surrounded by hills, terraced and cultivated to their tops with vines or olives. Hebron, "built seven years before Zoan, in Egypt," is now called "El Khalil, the beloved," the name by which Abraham is known to the East." It is built upon the side of a hill before the plains of Mamre, where we pitched our tents for the night in full view of the mosque which conceals the cave of Machpelah.

We stood upon a rock on a hill side, which overlooked this beautiful vale, where our tents were relieved by a back ground of an olive crowned hill, rich in vegetation, and the plain covered with verdure and adorned with wild flowers of every line. The scene was exceedingly picturesque and beautiful and associated with events of Bible history, of the covenant of God with Abraham, sublimely instructive there, in the vale of Hebron, Joseph was sent by Jacob to visit his brethren at Sechem and Dothan, and David also went to Hebron by the command of God; and we know from scripture history that Abraham, Sarah, Isaac, Rebecca, Rachel and Leah all have their resting place in the cave concealed by the mosque which we saw. The mosque is a large building, with two minarets, surrounded by a wall 60 feet high and surmounted by battlements that give it a fortress like look. In the morning of our departure we rode through the city and up to the gate of the mosque. A solemn entrance for man or woman into that place guarded by the Moslem power. It might fall. We saw two steps ascended on our way from it. Saul, the last the longest, with Mussulman, who gave a splendid description of its magnificent treasures. All the sepulchres of the patriarchs, he said, were covered with rich carpets of green silk, embroidered with gold, their wives with silver embroidered in the same manners. The Sultans of Constantinople furnish these carpets, which are renewed from time to time. The gateways were thronged by multitudes of people, men, women, and children, all apparently of the lower class, but blessed with the finest of Jewish faces and most brilliant eyes. Near the entrance of the mosque is a school, where a large number of children were reciting the lessons to the doors of their temples, inside and out in the street, some with tin sheets or Arabic letters; others with parchment or something like it, and some with books; and the hum of children's voices went up like music in the temple of this truly oriental city. The features and expression of these children were that of intense loveliness. The children of Abraham are distinctly marked; the Jewish face is preserved throughout the East. Money could not buy a passport into the Mosque of Omar; it is forbidden ground, upon which the eyes of Christians must not look. They do despise them, and point the finger of scorn when they pass.

We rode through the Lazar, which extends around one side of the mosque, a dark, unsightly place where they sell their goats, meats, fruits and vegetables. We took our way back to the Pools of Solomon. These works bear the design of Solomon. They are truly massive and will endure for the ravages of years to come if left to the hand of time to destroy. They are three in number, of oblong shape, partly excavated in rock and enclosed in masonic work. They all built upon sloping ground, and they run into the other. Their breadth is about 250 feet. The third is the greatest in length, measuring 600 feet, the second 500, the first 250 feet. These wonderful reservoirs of water seem to justify a population of considerable magnitude for Solomon, for I made me great works; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water to water therewith the wood that bringeth forth trees." Eccl. ii, 4, 6. Below these pools, partly between two hills, where his gardens were pointed out, and there could be no mistake in the location of either. We saw the pipe of the aqueduct which caused the water to descend from these pools into that fertile spot, laid out in a plan by Mr. Meshullam, a Jewish gentleman, who has already derived profit from it in a few years. The almond and other trees were in bloom as we passed the place. The people who are employed as laborers live in singular looking habitations, resembling caves in the mountain, partly dug out of the rock.

We passed through Bethlehem again on our way to Sur Saher Convent, and enjoyed with peculiar freshness the prospect of a country so honored by the incarnation of our Lord—his birth and childhood. We felt as though it was hallowed ground, trodden by the early footsteps of our Savior, and we gave a last look at the place of his nativity as we passed under the walls of the convent down the valley to ascend a hill said to be the highest in Judea, with a view of Jerusalem in the distance distinctly visible. We reached the monastery of St Saba before night, rising perpendicularly from a bed of rocks on the side of the brook Kedron, of a most wild and picturesque aspect—a region perfectly desolate in appearance, without vegetation. The rocks have a most singular formation, like the works of art, running around the banks one after another like strata or layers of earth and rising one above another to an immense height, a few projections in large masses. The sides are perforated with caves, where the Anchorites once lived, or the refuge of persecuted saints. This monastery, the oldest christian convent in the world, is a perfectly isolated spot, where 12 monks live away from the haunts of the busy world. It has two towers and its walls are high; upon the roof, which is flat, are many cells for the Anchorites and a low round tower for a fortress, and one of the Fathers is obliged to keep watch alternately every night for fear of the Arabs. No woman is allowed to visit this monastery, but the gentlemen of our party were permitted to enter within its walls. Our tents were pitched within a short distance from its towers, where we were safely protected by our dragoman and guard from the wandering tribes which we occasionally saw. We passed three on our way with their camels, which we were told were of the Ishmaelite tribe. They were well made, fine, but fierce looking men.

We left this desolate cloister spot in the morning for the Valley of Jericho and the Dead Sea, and never did we witness a scene more wild and terrific than the wilderness of Engedi. It is broken by deep, dark and dreary glens and lofty precipices, which exclude the rays of the sun from their depths, down which it is fearful to look. The cold and piercing rocks are thrown up into a most sublime grandeur, as though they might have been the habitations for christians in times of persecution.

Thus is truly a wonderful country, where every spot has a spiritual creation, in which its holy pages of the past are illustrated. God himself lives, speaks, acts, and this desolate region has become silent with terror. The camp of the Wild Arab contrasts disagreeably with these solitudes with their tents, flocks of goats which they resemble, and flocks of sheep, which are pasturing on the mountains. The most numerous flocks and company of men, women, and children we had ever seen. The tents were all made of black hair cloth, which does not protect them against the sun and rain. The children of these Ishmaelites are fine looking, and they followed us, putting out their hands for backsheesh; they know how to beg. They have strongly marked features, with a fine expression; and though their complexions are tawny, their features are regular and eyes brilliant and sparkling. Even these wild people of the wilderness is a demonstration of the providence of God in the family of Abrahams's descendants, and carry the mind back to Hagar in the wilderness with her son Ishmael ready to perish with thirst. They still preserve their characteristic—their hand is against every man's and every man's against them. It is said several of their nomadic tribes live peaceably under their tents within the jurisdiction of Hebron.

In going down to the valley of Jordan a very high mountain, whose precipitous brow overlooks the plain below, tradition says is the hill of temptation where Christ fasted 40 days and was tempted of the devil. A chapel has been built upon its height and caves have been excavated in its sides by holy men. It was among the mountains of Engedi that David fled from the persecutions of Saul and hid himself in a cave. On the direction of St. Saba, is a lonely mosque, called Nibbi Monsa," where the Moslems affirm Moses was buried, in opposition to scriptural testimony. It is said to contain a catafalque of Moses, gorgeously covered with green silk enriched with gold, and is visited by pilgrims from all parts of the Turkish Empire.

The waters of the Dead Sea burst upon us from the summit of the mountains as we began to descend into the valley by a pass so steep and narrow as to appear frightful. We rode toward the sea surrounded by a most desolate region, like a sandy desert spread out before us, without a green shrub or tree to relieve the eye from the rays of the sun pouring with intense brightness over the plain. A hazy atmosphere concealed the mountains of Moab, whose outlines we could faintly discern, rising high along the opposite shore of the Dead Sea and forming a perspective against the sky. There, again, the voice of God was heard in the dashing of the waves against the shore, where his wrath was made known in the destruction of those cities; and these solitudes are only broken by the funeral dirge of the wave whose dying anthem is still borne upon the breeze in pensive strains. The waters of this sea are extremely salt and disagreeable to the taste. Some of our party who bathed in them found the specific gravity so great that they could not sink and could sit upright. We rode through the plain, which looked like a sandy desert, though the earth appeared hard as if its surface had been washed by salt water and dried in the sun. We reached the banks of the Jordan, whose stream runs with great rapidity and empties into the Dead Sea. Its waters, like those of the Nile, resemble in color our Mississippi. Its banks toward its entrance are deep and precipitous, and its shores higher up are bordered with a rich foliage of the willow, whose boughs dip in the stream. The acacia, tamarind, oleander and wild grape, thorns, bulrushes and cane grow luxuriantly along its stream. These thickets are the habitations of the jackal and other wild animals: "Behold," says Jeremiah, "he shall come up like a lion from the swellings of Jordan against the inhabitants of the strong." There, in this stream, was wrought the miracle of Elisha raising an axe, which had fallen to its surface. Indeed the sight of its waters, hallowed by the most sacred associations of many miracles wrought by divine power through the agencies of the prophets, as recorded in the holy scriptures, was calculated to create an interest unlike any other river in the world. And among its most sacred associations is the important event of the baptism of our Savior, when heaven opened and the Holy Spirit, like a dove, descended and rested upon him, while was heard a voice saying, "This is my beloved son in whom I am well pleased." Not far from where we stood did the prophets Elijah and Elisha pass over the waters, which were divided by the touch of Elijah's mantle, and they walked on together in communings until the horses and chariots of fire parted them both asunder and Elijah went up to heaven in a whirlwind. We drank of the waters, which were pleasant, and were grateful for the privilege of looking upon a stream possessed of so many divine remembrances for contemplation as recorded by the inspired writers of the holy scriptures to make us wise unto salvation and eternal life.

We started from this place to rest at Jericho while the sun was setting behind the lofty hills of Judea, which tower above the plains in sublime grandeur. We drank at the stream which flows from the rocks bordering the plain, of which the prophets of old thank, and at which the disciples of Jesus, and perhaps Jesus himself, quenched their thirst also, when on their way from Jerusalem to Jericho. We had an additional guard at this place—a Sheik from the Dead Sea and another from Jericho making a formidable party against the wild Arabs of these mountain passes: some with spears and lances going before, others in the rear. Nothing can appear more graceful and fleet than these Arabs upon their horses; they seem to skim over the ground like birds in the air, while their turbans and flowing drapery float in the wind, adding grace and beauty to all their movements. They know how to manage a horse and sit with ease upon him.

Our tents were struck in the fields of Jericho, for there are no ruins to tell where the city

[illegible] LETTER FROM ENGLAND

[illegible] 1858.

London, June 28, 18

Mr Editor:—It may be of interest to readers to learn something of the manner of conducting business in the House of Commons. The building itself was intended to be the finest in the kingdom, and from the [illegible] presence every imposing appearance [illegible] Hither [illegible] Hall of Westminster, to which, in [illegible] his decorative [illegible]. It is necessary to [illegible] order from a member to enter the House of Commons. You pass through Westminster Hall, the finest hall in the world, and [illegible] one of the most deeply interesting [illegible] associations. You walk directly over the [illegible] where Burke stood when he impeached Warren Hastings, where Cromwell was installed Lord Protector, clothed in purple and gold, where the first Charles was condemned, and the seven Bishops were justly acquitted amid the [illegible] of the multitude. The Hall is quite [illegible] long, 68 feet wide and 110 feet high, with [illegible] pillar to support it. After winding through many passages and up a number of [illegible] stairways I found myself in the gallery of the House. The subject of discussion was the "India Bill," which was being bitterly opposed by the opposition, headed by Lord Palmerston. The appearance of the House, as a body, is by no means impressive. As you are aware the members sit with their hats on, seldom taking them off except when rising to address the speaker, who is, at present, a large man with a monstrous wig, well suited to frighten the timid into something like propriety. There is no eloquence in the House of Commons. The speaking is very plain, but practical and pointed, the speaker addressing himself to the subject at once, and without any flourish of trumpets. Whenever a member begins to wander or to speak to an irrelevant question he is immediately cried down. An amusing illustration of this occurred at the moment of my entrance. A member was addressing the House in a very earnest manner, as he thought upon the India Bill, but as others thought upon some other subject. Both his own party and the opposition instantly began to cry out "question! question!" at the very top of their voices. But the speaker seemed to think he was there to make that speech, and make it he would. On he went, amid cries and shouts and yells, with hands uplifted, and cheeks all flushed for the space of a quarter of an hour, when he suddenly paused. "Mr. Speaker," said he, "I will not detain the House a little longer, but merely to say that I am [illegible] without any of the qualities of a speaker." He stammered and halted and finally sat down, to the satisfaction of at least one looker on in the gallery. He was followed by Lord Palmerston, who, for about ten minutes, poured hot shot into the ranks of the ministry. He was the best speaker of the evening, very direct and, at times, very bitter, exposing in a forcible manner, the defects of the bill before the House. As the final vote was not to be taken the evening, D'Israeli was not present. There is very poor accommodation for strangers in the House, there being but one gallery, which holds about seventy-five persons. The speaker's gallery will not hold more than half that number. When all the members are in attendance about one-third of them have to sit up stairs, which gives rise to much inconvenience in case of a division. They have neither desk nor table before them, and those who wish to take notes during a debate must use their hats for that purpose. Each seat is constructed so as to hold sixteen members, there are five tiers of seats and four rows of tiers on the floor of the House, seating only 320 members, out of more than 600. There are few young men in the Commons, and yet business is dispatched more rapidly than with us; one reason for this being, as we have already intimated, that no member is allowed to speak, unless he has something to say.

Amid all the pomp and pageantry which meets you about the Houses of Parliament, it is quite refreshing to notice the tributes of respect and admiration paid, perhaps unconsciously, to the great Commoners. On entering St Stephens Hall, directly in your way to the House, you see before you the statues of Grattan and Burke, of Pitt and Fox, of Selden and Somers and John Hampden! Of the twelve figures in that Hall eleven were Commoners, all sprung directly from the people. What a commentary upon a government which looks to the people as the chief prop of the State!

JOHN McVEA

THE WAY TO EMINENCE

Long ago a little boy was entered at Harrow school. He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction denied to him. His master chid him for his dullness, and all his efforts there could not raise him from the lowest place in the form. But, nothing daunted, he procured the grammars and other elementary books which his class fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only leader of the division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral, London; for he lived to be the greatest Oriental scholar of modern Europe—it was Sir William Jones.

WEDDING RINGOLOGY

As most of us [illegible] have a fourth finger, and that [illegible] to be called upon, [illegible] of its already [illegible] service, it is worth while [illegible] the marrying on the subject. The *digitus impudicus* is the fourth finger on the left hand. Why this particular digit should have received the token of honor and trust [illegible] and at its [illegible] congeners, both in Pagan and Christian times, has been variously interpreted. The most common explanation is according to Thos Browne, "presuming therein that a peculiar nerve, vein, or artery, is conferred thereto from the heart;" which due [illegible] communication, Browne shows to be anatomically incorrect. Macrobius gives another reason, as wild many perhaps satisfy those anatomists who are not satisfied with the above. "It has," he says, "*ex thesauli*," whose offices and general weakness are sufficiently indicated from its Latin derivative *pollex*, and from its Greek equivalent *antichein*, which means "to grasp hard;" as too busy to be set apart for any [illegible] employment; the [illegible] to the primary finger but half protected, and that scarcely [illegible] having other work to do, is also ineligible; the opprobrium attaching to the middle finger, called *medicus*, puts it entirely out of the question; and as the little finger stands exposed, and is moreover too puny to enter the lists on such a contest, the sponsal honors devolve, naturally on *proximus*, the wedding finger." In the British Apollo, 1788, it is urged that the fourth finger was chosen from its being not only less used than either of the rest, but more capable of preserving a ring from injury—having this one quality peculiar to itself, that it cannot be extended but in company with some other finger, whereas the rest may be stretched out to their full length and straightness.

[illegible] SUNDAY SCHOOL SECRETARY.

[illegible] *Advocate* speaks thus of Dr [illegible] the cause he represents:—"Dr [illegible] under efficient service, we trust, to [illegible] enterprise of the Church: both [illegible] the cause of Sunday Schools; [illegible] funds to supply them with the needful for their success and per- [illegible] We commend him and the cause he [illegible] the sympathy and co-operation of [illegible] necessity for this agency, and [illegible] united and liberal support of [illegible] promoting its objects, may be [illegible] stated to the General Conference, that the contributions [illegible] Church, during the four years [illegible] to the Publishing House, for the [illegible] Sunday School books, amounted [illegible] small sum of fourteen hundred [illegible] dollars! Of course, this was in- [illegible] of what was collected and disbursed [illegible] the churches for their own schools. In the face of this fact, it is not surprising that that [illegible] and operations was a burden upon [illegible] Missionary House; and that its efforts to [illegible] supply a pure Sunday School literature were [illegible] partial, and unsatisfactory to the Church. [illegible] time to remove the shame of this supine- [illegible] from the fair and honorable fame of South- [illegible] Methodism. We owe it to every interest [illegible] to our social improvement and mental [illegible] to devise larger and more liberal [illegible] to aim at nobler things, and to enter [illegible] a wider sphere of usefulness in [illegible] existing, and ever-growing field of [illegible] We need a thousand dollars for [illegible] and heretofore given to this cause. [illegible] to aid in placing the Sunday School [illegible] every child's hand in the Church; [illegible] supplying Sunday School books to a [illegible] thousand volumes; and placing [illegible] by gift or purchase, of every [illegible] We cannot meet our responsi- [illegible] a Christian people without additional [illegible] vigorous efforts in this matter. [illegible] new agent, we hope a new spirit will [illegible] abroad; and that new exertion [illegible] the pulse of a new spiritual life will beat [illegible] the heart of the Church, forcing it up to the [illegible] its duties and its abilities to [illegible] to cherish and to work for the cause of Sunday Schools."

MAHOMET.

The following is a pen portrait of the famous founder of Mohamedanism:

Slightly above the middle size, his figure, though [illegible], was handsome and commanding; the [illegible] head and open, the bones and frame- [illegible] the joints well knit together. His neck was long and finely moulded. The head, [illegible] large, gave space for a broad and noble brow. The hair, thick, jet black, and slightly [illegible], fell down over his ears; the eye-brows were arched and joined. The countenance was [illegible] ruddy. His large eyes, intensely black and piercing, received additional [illegible] from their long dark eyelashes. The nose was [illegible], and slightly aquiline, but fine, and of the [illegible] attenuated. The teeth were far apart. A long black bushy beard, reaching to the breast, added manliness and presence. His expression was pensive and contemplative. The face beamed with intelligence, though something of the sensuous also might be there discerned. The skin of his body was clear and soft; the only hair that met the eye was a fine thin line which ran down from the neck toward the navel. His broad back leaned slightly forward as he walked; and his step was hasty, yet sharp and decided, like that of one rapidly descending a [illegible]. There was something unsettled in [illegible] restless shot eye, which refused to rest upon its object. When he turned toward you, it was [illegible] partially but with the whole body.

OFFICE HOLDERS.

The [illegible] effect of the proximity of the [illegible] Capitol to the adjacent Commonwealth, may be observed upon inspection of the pay rolls of the different departments at Washington. One hundred and seventeen clerks claim citizenship in the "Old Dominion," at an aggregate salary of $166,850. Three hundred and eighty-three belong to the District of Columbia, receiving $325,513 per annum. Eighty-three are natives of Maryland, at an annual salary of $118,780. One hundred claim allegiance to the same State that the President does, Pennsylvania, receiving $149,780 annually. No other State is credited to the amount of $100,000, and none others are so unreliable and doubtful in political position.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

SATURDAY, AUGUST 7, 1858.

BROTHERLY KINDNESS.

It is taught in the Holy Scriptures. The inspired genius of the poet-king, in language as beautiful as his theme, and in strains as musical as the spiritual harmony he celebrates, has pictured before us "how good and how pleasant it is for brethren to dwell together in unity." The beloved disciple has most convincingly instructed us that if we love not our brother, whom we have seen, it is mockery to profess love for God whom we have never seen.—Among the most earnest and impressive of the charges given by the Blessed Savior, in those pensive discourses which occupied the last hours before he was taken away from his disciples, was the one which made it the greatest duty of brethren to love one another, as he had loved them. In the inventory of graces and virtues set forth by St. Paul as entering into the mature christian character, "brotherly kindness" is placed next in order below "charity," which is the highest spiritual attainment, and "the bond of perfectness."

Brotherly kindness is to brotherly love, what the sunshine is to the sun—its out-beaming, its expression, its outward life. If the sun can exist without shining, then those professed christians who manifest no brotherly kindness, may nevertheless possess brotherly love. Or, as the sun is sometimes hid from sight by dense clouds for many days; so some christians who outwardly manifest no brotherly kindness, may excuse themselves under the plea that God has given them a spiritually cloudy instead of a spiritually transparent organization, and that therefore they are unable to make the brotherly love of their hearts shine forth as brotherly kindness in their lives. Such spiritual and social opacity, however, is a great misfortune.

THE TELEGRAPH CABLE LAID!

Just as we were going to press we got hold of the Evening *Delta* containing the following telegraphic dispatch, from St. Johns, N. F. dated to day, (Thursday): "The U. S. steam-frigate Niagara, and her consort, the British steamer Gorgon, arrived off Trinity Bay yesterday, having successfully laid her portion of the Trans-Atlantic cable.

The telegraphic communication with the Agamemnon, which has not yet reached the coast of Ireland, is perfect, and messages are passing through the whole length of the line every fifteen minutes.

The end of the cable will be landed from the Niagara to-day."

This certainly settles the question of *transmission*, even if some accident should yet happen. We think, however, that success is certain. We shall live more in an hour hereafter than in a week heretofore. May the success of this great enterprise be sanctified to the peace and salvation of the world.

HEALTH OF THE CITY.

A VISIT TO THE HOSPITAL.

The yellow fever has increased considerably of late. Seventy deaths were reported for the week ending Friday, July 30. From that time until last Thursday morning, there were upwards of fifty deaths in the Charity Hospital. On Tuesday last twenty eight yellow fever cases were admitted into that institution; Wednesday, but fourteen were admitted; and a still smaller number on Thursday. Whether it will be epidemic or not cannot be determined.

It is of a moderately mild type. Even among the hospital cases, who are generally poor, ill-fed, ill-clothed, ill-lodged, and dissipated Irish and Germans, who are sick from three to four days before they enter the hospital, from one half to two thirds are being cured.

It is almost wholly confined to the levee portion of the Third District, and, to the shipping and foreign population in that region. The American population, indeed, the better classes generally, have little or no fever among them. In fact, with the exception of that one region, and that particular class, the city is remarkably healthy. The leading physicians of the city have but little practice, and hardly any yellow fever at all. There is but little in private practice any where, and never have we seen a healthier looking, less debilitated, population, at this season of the year, than that of New Orleans.

In company with Dr. Austin, on last Wednesday, we visited the Charity Hospital, a noble and humane institution, supported by the state. Among all the cases, there was not a single American. About two thirds were getting well. Thirteen had died the day and night before—twelve men and one woman—a suggestive fact as to proportion. Side by side the silent sleepers lay in the "dead house," waiting for burial, or to be taken by their friends, simply wrapped in hospital sheets. An Englishman's wife came, with wringing hands, and moanings sad to hear, to kiss the disfigured lips and face of her departed husband.

In one ward, a woman was sick with yellow fever, and had a young infant, the husband and father having died the night before. In another place we found a poor Malay, with the yellow fever, who had thrown up a little black vomit, but who still bade fair to get well. Another man was throwing up black vomit, groaning fearfully, and dying. Another man had black vomit, and it was uncertain with the physician whether he would live or die. Another man had black vomit, and was out of danger. Some poor fellows, when the Doctor informed them that they had remittent instead of yellow fever, manifested great relief of mind.

Eight or ten young medical students, unacclimated, we found bravely busy throughout all the wards, risking every thing for the sake of their profession. We could not help invoking the blessing of God upon such courageous young men. Preachers, soldiers and doctors must go where duty calls, without turning aside for danger.

THE QUARTERLY REVIEW

The Quarterly Review of the Methodist Episcopal Church, South, is now in its twelfth volume. Two of the ablest and most honored men in the connection have been its editors. Bascom has been removed from earthly responsibilities, and Doggett, after eight years' service, chooses more exclusive devotion to the regular work of the itinerancy. Dr. Summers, in addition to his already too arduous labors, as General Book Editor, has now the editorship of the Quarterly. An almost unanimous conviction in the General Conference of his fitness for the office, together with the prevalent desire to reduce expenses by saving the salary of another editorship, were the reasons which induced the imposition of this double charge.

At the recent session, a majority, we believe, of the delegates came up with a foregone determination to discontinue the Quarterly, in consequence of its limited circulation, and consequent inability to pay its way. It cannot be disguised, however, that another reason for this determination was largely manifest, namely: the absence of a proper appreciation of the value of such a periodical, both to the reputation, scholarly culture and intellectual life of the church, and especially of the ministry. The friends of the Quarterly were able to save it only by a compromise, to the effect that if it did not obtain, by the first of January next, a paying circulation sufficient to sustain it, estimated at two thousand cash subscribers, it should be discontinued. Thus, the whole church perfectly understands the condition upon which its life is suspended. What we do must be done quickly. It is therefore incumbent upon all, preachers, brethren, and friends, who have a just conception of the value of the Review, and of the importance of sustaining it, to act promptly and vigorously, each one without reference to another, as though the matter depended upon him alone.

"What is every body's business is no body's business." It is a great pity that our connectionalism, so valuable in most respects, should unfortunately be so abused as to work to the injury of many of our most important interests. Yet, in these modern times, such is the falling in of godly zeal among many of our preachers and people, that such is the case, in many things. Whenever a Methodist preacher fails to feel that *every* interest of the church depends upon his own personal exertions, he had better—repent, or locate.

To discontinue the Quarterly would be far more injurious to the reputation of Southern Methodism than many imagine. Every leading church in the land has such a periodical, many of them not half so strong, numerically and pecuniarily as we are. It would be a public official admission that Southern Methodists, and the Southern people, have not sufficient taste and culture to delight in and sustain the higher grades of periodical literature. It is already a known fact, that, while newspapers flourish in the United States much more than in Europe, quarterlies are much better sustained there than here, proving, as Europeans contend, their superiority in the number of their cultivated and studious men. While this is not true to the extent they claim, the discontinuance of our Quarterly would make it appear much more true than it now does. And it would be argued that not only is American literary taste and culture much inferior to that of Europe, but that in the South it is more inferior than any where else, and that Southern Methodism has deteriorated in this regard since its disconnection with the North.

The importance of the Quarterly Review to the self-culture of that large body of our preachers, who, in early life, are not blessed with the higher educational and literary advantages, cannot be exaggerated. Access to that kind of periodical literature is absolutely indispensable to them. Without the Quarterly, those who, unfortunately, have not sufficient aspiration in that direction, would content themselves to remain as they are—ignorant of the current thought, sentiment, and criticism which enter into the intellectual life, and form the mental and moral standards, of the time—and without the refinement and power necessary to the highest acceptability and usefulness. On the other hand, those who *would have* such mental aliment, would seek it elsewhere, and, without the safe guide to the judgment to be found in their own, would be liable to be wrongly moulded, in political, philosophic, and spiritual views and principles, by the periodical literature of other schools and other countries.

The last number of our Quarterly, the first one edited by Dr. Summers, gives reason for much encouragement. It is out in good time, and the prospect is that it will appear regularly, in better time, hereafter. This promptitude is almost marvelous; when we remember that Dr. Summers had not a single contribution on hand when the General Conference closed, and that his hands were already full with his other duties. The contents, too, are appropriate, and interesting, and of quite a popular cast.

The first, and most able and elaborate article, on "German Philosophy," by Rev. Dr. W. J. Sasnett, of Oxford, Ga., gives quite a rational account of the causes, characteristics, evils, and benefits, of the literature and philosophy of Germany. Many of his views are striking, and the whole will be read with interest.

The "Use and Abuse of the Pulpit," we judge to be by the Editor. It is a most timely and appropriate paper, and should be read by every Methodist preacher in the land.

The "Power of the Press" is from the pen of Rev. Dr. McFerrin, and is in his happiest and most characteristic style.

"Popular Education" is from our brother of the *St. Louis Christian Advocate*, Rev. Dr. McAnally, and, for its brevity, contains a vast amount of information, and gives evidence of very large and patient research.

"The Fourth General Conference of the Methodist Episcopal Church, South," gives a clear and concise view of the important acts of the late session, and those who have been asking the question, "what did the General Conference do?" will here find it satisfactorily answered. The "Bishops' Address" follows, and then the "Pastoral Address of the General Conference." And then come "The Reports on Education" adopted by the late General Conference. The "Brief Reviews" and "Biblical, Literary, and Religious Miscellanies," are full, and in the Editor's best style.

As a sort of help to a right public opinion in reference to the standard of *learnedness* which should obtain in the Quarterly, about which there is so much difference of opinion among Methodist preachers, we append the following remarks from a writer in the *Southern Christian Advocate*. He says: "Observed one, who had previous affinity for high-churchism, "What a spanking review of Henkle's Primitive Episcopacy, a complete prostration in my mind, of the high places of high-churchism—an end to me of the succession." "A great article is that in your Review, on the Jesuits," remarked to me, one of Carolina's ripest scholars. "That article on the Huguenots from one of their descendants in the last number," said one just risen from its perusal, "is itself worth the subscription price of the book." "What a masterly periodical your church possesses in that 'Review,'" said a critic well known to fame, "but, I fear, it is too far above the grade of intellect of your people for it to be supported."

"Methodist people, forbid that such be the case. Self-respect, love for learning, zeal for religion, all, incite you to redoubled effort for the existence of the Review."

This writer thinks the Review might attain a rank even higher than that attained under the scholarly editorship of Dr. Doggett, "were the means at command to remunerate first class writers, or would these occasionally, *con amore*, advance the interests of the Review by a contribution from the well filled storehouse of their minds. The scholar has not often silver or gold at command for the cause of religion or learning, but he has the untold riches of the mind, which he is as much bound to be willing to distribute, as the moneyed man his dollars and cents—one is not less excusable than the other, for not giving freely of his abundance. Many of our literary men seem too much disposed to consider that in literature, it is more blessed to receive than give."

MEMORIES OF THE FATHERS.

Bishop Andrew, in the *Southern Christian Advocate*, speaks in terms of warm commendation of the "Sketches of Itinerant Ministers," recently published by our Publishing House at Nashville. It will have, we trust, a very large sale. The Bishop says: "I remember how when I was a boy I used to sit for hours and listen to my venerable father, as he talked of revolutionary scenes of war and bloodshed in which he had been an actor.

With similar feelings I have sat and listened to the simple story of the early pioneers of Methodism in these broad lands—men who laid all on the altar of God, and dedicated life and health and strength and all they possessed, to the great work of planting the pure doctrines of the gospel amidst the mountains and valleys and plains of this great country. They marked out the way for us and made the rough places smooth. Many of them have gone down to the grave unhonored and unsung, and quietly rests their dust in some old field or obscure grave, and no stone tells to passers by the name of the christian hero whose sacred dust sleeps beneath.

Cherishing, as I do, these views, it is with feelings of high gratification that I have perused the volume referred to. I regard it as the first instalment of a debt due to the memories of our sainted fathers, and a pledge that other volumes filled up with like precious memorials, will follow in proper succession; for there yet remain scores of worthy men whose history if properly told will yet thrill many thousands.

Would that some competent pen would give us a truthful picture of that great man, George Dougherty. I have heard from some of the old Methodists marvelous accounts of his pulpit ability and power. He must have been one of the greatest preachers the Palmetto State ever produced. He died I think in Wilmington, N. C. I recollect to have seen him at my father's house in Georgia, when I was a little boy, and have now a vivid impression of his appearance at that time. He had but one eye, and wore a blue coat, rather the worse for wear, and a slouched hat. It was the first and last time I ever saw him.

And then there was James Russell, one of the most remarkable men of the age in which he lived; and Hope Hull, emphatically a man of power; and Anthony Senter, from whom I learned more of church discipline in a few months in Charleston, than I had learned in as many years elsewhere; and Bishop Capers' great friend, evidently a man of might in his day, Abram Gassawny; and my dear old friend, Sam'l Dunwody; then, turning west there was Barnabas McHenry, a giant in his day, and Samuel Barker, and Learner Blackman, all men of note, and men whose record now, if properly given, would be intensely interesting. These named are but a few of the long list of worthies of the former days, of whom we have as yet very imperfect memorials.

But we should not only like to see brief sketches of the lives of the holy and self-sacrificing itinerants of the older time, but there were not a few laymen and local preachers of that day who mightily helped in the promotion of the cause of God. Some of these well deserve a place in such a picture. Upon the whole we repeat the wish that this work may for many years come forth an interesting and profitable *annual*, to instruct and animate the church in her great work of evangelizing the world.

JUDGE COLEMAN'S COMMENCEMENT ADDRESS, at the recent examination of Centenary Institute, Alabama, was unintentionally omitted in our notice of week before last. An Alabama gentleman, who has called our attention to the omission, says it was highly creditable to the orator.

REVIVAL INTELLIGENCE.

CITRONELLE, ALABAMA CONFERENCE

REV. A. V. LE VERT writes that a meeting had been in progress at Citronelle from the 10th to the 23d, and would probably continue a week or two longer. A previously cold church had been much revived, and quite a number had been converted and added to the church. Bro. Le Vert speaks quite hopefully of the prospects of the work in that region.

NEWBERNE, ALABAMA CONFERENCE.

REV. J. W. MCCANN writes us that Rev. Mr. Henderson was carrying on a meeting of considerable interest at Newberne, Ala. Five had already been converted. Rev. Dr. Harmon, formerly of this city, was preaching there with much satisfaction to the people.

WARSAW, ALABAMA CONFERENCE.

REV. W. C. HEARN writes: We have just closed a protracted meeting at this place, which has been progressing for ten days. The Lord was with us in great mercy and power. Twenty-two professed faith in Jesus, and rejoiced with the love of God in their hearts. The church generally revived. Bless the Lord, our God. Brothers C. C. Galloway, Hood and Stone of Alabama Conference, and brother Sharer of M. P. Church rendered good service.

GENEVA CIRCUIT, ALABAMA CONFERENCE.

REV. R. D. CARVER says in a letter that the Lord has graciously revived his work on that circuit. The third quarterly meeting, held at Pleasant Hill, was continued for twelve days and nights, attended by manifestations of divine power never before witnessed in that section. The church was greatly blessed—thirty-one persons professed saying faith in Christ, and forty-five whites, and twenty-two blacks were received into the church on probation—*sixty-seven* in all. The P. E., Rev. A. S. Dickinson, rendered valuable assistance, as also did other ministers. The old custom of retiring to the woods in a body to pray—the men in one direction, and the women in another—was adopted, and, at one time, on their return from a glorious out-door prayer meeting, such was the outpouring of the Holy Spirit that no regular service could be held.

WARREN CIRCUIT, MISSISSIPPI CONFERENCE.

REV. P. G. GREEN writes us of some most gracious visitations of the saving power of God on his circuit. At *Bethel*, assisted by Rev. Dr. Drake, whose preaching, as well as that of the other circuit preacher, was attended with unusual power, a meeting commenced on the 2d and closed on the 7th of July, at which thirteen white persons were added to the church. At a private house, during family worship, the Holy Spirit descended, every unconverted person present was converted, and several of the negroes out in the yard.

At *Bogue Sha*, seven miles distant, another meeting was commenced on the 16th, and continued till the 22nd. They had a glorious time—the church was revived—old difficulties were settled—many were converted—and *eighteen* added to the church.

The mission part of the work is doing well. Seven colored congregations are preached to, and are large and attentive. More could be preached to, if week-day preaching could be made available. Many of them have been converted, and some *forty* have joined the church. But many of the blacks in that country are not preached to, over which brother Green very sadly laments.

NEW CHURCH IN TALLADEGA, ALA.

REV. B. B. ROSS writes, July 27: Our new church in this place was dedicated on Sabbath last. Sermon by Rev. Dr. Neely in his usual thrilling and eloquent style. One good brother remarked that "the Lord Jesus was all through it." This is the highest compliment that could be paid to a sermon by a minister of Christ. On announcing that a debt of $500 yet remained on the building the congregation raised in cash and subscriptions $533. A noble collection, considering the pressure of other claims this year. To God be all the praise. At night after sermon by the same brother $87 were raised for the Book and Tract Depository cause.

SAN MARCOS, TEXAS CONFERENCE.

REV. I. H. COX, in a private letter, says: "We have recently had *fifty* conversions, and expect a still more gracious revival."

MEADVILLE CIRCUIT, MISS. CONFERENCE.

REV. H. M. YOUNGLOOD, writes: I have some glorious news for the friends of our Zion. We closed a glorious meeting on Sunday last, at old Sharon Church, in Amite county, at which we have had some twelve or fifteen conversions, that we know of and perhaps several more that escaped our notice, upwards of twenty backsliders were reclaimed. Several persons were enabled to claim the blessing of perfect love; among them one of our itinerant preachers who was present, *seventeen* whites and *eight* blacks joined the Church, making *twenty-five* in all. This my dear brother, is what I call a revival. There is a very great difference between a *revival* and a mere excitement, or even a season of *refreshing* to the membership. We sometimes see announcements of *great* revivals, and that so many joined the Church but not a word about the conversions, reclamations, or sanctifications.

A MALE NUN.

For the last forty years, in the quiet old tumble-down city of Versailles, inhabited by decayed Legitimist families, a lady dressed in the garb of a semimonastic style was known to pursue the even tenor of her way, received into the local circles of aristocracy, and in receipt from a noble family of 6,000 francs annuity, as ex-abbess of a suppressed monastery. At her death this week she turns out to be a man. The real abbess must have died in emigration, and a swindler of the rougher sex getting her papers has personated her for nearly half a century. The name of the deceased androgyne was Countess de Solège de Lange. The matter makes no noise: people only shrug up their shoulders.

The cottage where Robert Burns was born has been converted into a beer shop.

LETTER FROM REV. H. H. MONTGOMERY.

To the Preachers of the Mississippi Annual Conference.

Brethren: Since the election of Bro. Abbey to the *Financial Secretaryship* of the Publishing House of the M. E. Church, South, the Bishop has appointed me to the Agency of the Book and Tract Society of our conference.

Having looked a little into the condition of affairs, I think it best to address you in reference to some things connected with it.

1. This is your Society, and your Depository. You must sustain both in their united operations—the great aim being to circulate good, moral and religious literature. I hope, then, that all disposition to find fault or predict evil will at once be given up. We must be united in this work, or our energies will be crippled, our efforts circumscribed, and our success very limited.

Let every preacher do some thing to sustain our Depository—then we shall succeed and do good.

2. Previous to last March our books were received from Dr. Hamilton, and our operations were under his general supervision. Since the adoption of the plan for Depositories by the late General Conference, Dr. H. has visited us and made arrangements for us to take the stock furnished by him, and now in the Depository. This, with other stock recently received, gives us a stock of from $10,000 to $12,000 of books, tracts and stationary.

3. We now want your united efforts in getting this stock into circulation. As we expect to reduce the price of some books, and want money to help us, we shall make it to the interest of every one to send the cash with his order.

4. We are in want of funds; and appeal to every preacher to take collections and forward to us as soon as practible. Yes, we want every preacher to do this. Not less than *five dollars* can be raised by each—and others can raise sums much larger. No one will be hurt by these collections—none will be poorer—you will the more certainly receive your own claim. Will you try? My brother, remember, it is for your Society, your Depository. Then you will sustain your own interests.

"But why do you appeal to us for money now?"

Well, I will tell you! 1. We are in debt to the Parent Tract Society, and ought to pay up. 2. We have given away a large amount of books to the poor, and need something to pay for them. 3. As Bro. Abbey spent most of his time last year in obtaining subscribers to the capital stock, but little was raised as contributions to the Society out of which the expenses of our Society and Depository could be paid. The subscriptions and notes of share holders do not mature generally, before November next, others run to March 1859. About $23,000 in subscriptions and notes were obtained. But we are *now* needing funds. And if we meet our obligations we *must* have them soon. Until the share holders pay in their subscriptions we must appeal to you in this way. I shall hope to have a ready and substantial response from you soon.

I trust that subscribers will forward their money so soon as due. This will be to their interest. They will then be entitled to the GENEALOGICAL BIBLE. This Bible is expected on in August. Perhaps more soon.

Yours in the work,

H. H. MONTGOMERY, Agent.

REV. J. E. CARNES.

By the last few numbers of the *Texas Christian Advocate*, we learn that the new editor has arrived, and assumed his charge. He makes a promising beginning. Under his control, we have no doubt, the Texas paper will continue, increasingly, to prosper, and to promote the interests of Methodism in the broad and fair land which it serves. We welcome our brother, and congratulate him upon his auspicious reception, and commencement of his work. Our interest in him, and in the success of his paper, he will readily understand, cannot be exceeded by that of any other friend. Methodism in Texas is a much larger and more important department of the interests of our church than is generally imagined by those outside of her bounds. Indeed, it is well if any of us properly appreciate the immense prospect before us there, to be realized or marred, according as it is appreciated by those concerned. But we are too full of these thoughts about Texas, and too much in the habit of tracing them out on paper, to trust our pen further. We rejoice, for the sake of Texas, and also for the sake of the taste, style and power of Methodist journalism, that Mr. Carnes was chosen for his present post. He and his paper receive no heartier God-speed than this one from New Orleans.

ROMANISM IN THE UNITED STATES.

In 1808, fifty years ago, there were about 7,000,000 of people in the United States mostly Protestants in name. There were at that time but 1 Romish Diocese, 2 Bishops, 58 Priests, 30 Churches, 2 Ecclesiastical Institutions, 2 Female Academies, and 1 College in the whole land. Now in 1858, we have 41 Dioceses, 39 Bishops, 1,872 Priests, 2,053 Churches, 35 Ecclesiastical Institutions, 29 incorporated Colleges, 134 Female Academies, and 20 Colleges not incorporated, and a Catholic population estimated at 4,000,000. Besides its other means of answering its interests, the Papal church in this country has 18 weekly newspapers conducted in French, German and English. It will be seen from these statistics that the ratio of the increase of the Papal body has greatly exceeded the ratio of the increase of the population. While the whole population is only *four* times as large as it was fifty years ago, the Romish Priests have increased to *twenty-five* times number in 1808.

REV. JAMES MCLEON, of the Texas Conference, recently and happily married, has, in a mysterious dispensation of providence, lost his wife. God be merciful to our dear old friend, and comfort him in his bereavement.

RETRIBUTION.

It will be recollected by most of our readers that the *South Western Baptist*, a few years since made most strenuous, persistent, and unjust efforts to persuade Methodists that they were down-trodden, priest-ridden, and despotically governed people—entirely under the irresistible control of the episcopacy and clergy—and that it was their duty to their church and country to nullify, revolutionize, and overturn things generally. He failed, however, most signally.

The following extract from that paper illustrates the scripture, "that with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again:"

"The last Tennessee Baptist confirms all our worst apprehensions. Messrs. Graves, Dayton and Pendleton, editors of that sheet, clearly indicate their determination to effect a division of the denomination, if they can. In an editorial of considerable length, in which Mr. Graves ostensibly gives an account of his recent trip to Kentucky, he takes occasion to allude to a trial now pending in the Walnut Street Baptist Church Louisville, Ky., between their pastor, Dr. Everts, and elder S. H. Ford, editor of the "*Christian Repository*," in which he "supposes" elder Ford to be found innocent, and yet "*excluded*" from the church—that Kentucky Baptists would at once take sides, and a general rupture would be the result! To this case he "supposes" another."

The case alluded to in the last line is that of Mr. Graves himself, who, with Mr. Dayton, is about to be brought to trial, when, the *Western Baptist* supposes, they will cause a split in the denomination. We take no advantage of these difficulties in the Baptist church—we do not—we never did—attack that church. We merely call attention to the above evidence, and add that, as we predicted long ago, such difficulties would follow the course of such men as Graves and Henderson.

PRIMITIVE METHODISTS.

A correspondent of the *Methodist Protestant* says that this Church commenced about forty years ago, and was indirectly originated by the eccentric Lorenzo Dow, who, during his visit to England, introduced camp-meetings. After Mr. Dow's return to America, Hugh Bourne and William Clews, two zealous local preachers belonging to the Wesleyan Church, determined to graft the camp-meeting on British Methodism; this was resisted by the authorities of the Wesleyan Conference; and the issue was that Bourne and Clews quietly withdrew and began to build on a foundation of their own. Omitting the Primitives, all other Methodist off-shoots have fewer members than when they left the parent stock.

THAT "STAMPEDE."

The *Bulletin* of this city having published a statement that there had "been within a few months past quite a stampede in the German Methodist Churches in New Orleans, and vicinity, towards Swedenborgianism," the *True Witness* remarks that it knew of nothing to justify such a statement, although aware of the defection of one of the German preachers, and then calls upon the *Advocate* for information. In reply, we have to say that the first impression of the *True Witness* is correct. The preacher fell away to Swedenborginism, and took a few persons with him, and but very few of them could be called a loss.

The Society for the Encouragement of Science, Letters, and Arts, at Milan, has, in accordance with the report of its committee, adjudged to Dr. Edwin Lee, M. R. C. S., England, the prize of 600 livres, as the author of the best essay on the subject, "What are the really useful applications in physiology, psychology, and therapeutics, that are to be expected from the investigations undertaken into the phenomena of animal magnetism."

REV. G. W. CARTER, of the Virginia Conference, has been elected to the Chair of Intellectual and Moral Philosophy in the University of Mississippi, at Oxford. We were about to congratulate Mr. Carter, but really we must congratulate Mississippi and the Southwest. But at the same time, we condole with Virginia and the itinerancy. He is an excellent and valuable man any where.

The Southern Bank at Bainbridge, Ga., closed.—The Bainbridge Argus of the 21st ult. says: We have been informed by the acting cashier of this bank that every dollar in this bank had been paid out, and the vaults are now *minus* of either specie or bills on other banks. He consequently closed doors on Monday, and left in the stage on Monday night.

Health of Mobile.—The Mobile Tribune, of the 27th, (yesterday,) says: Notwithstanding the intense heat Mobile is unusually healthy. Last week there were only fourteen deaths, and not one from fever of any kind. Five were young children—one still-born—and two may be said to be from old age.

The New York Sunday Atlas says that the famous (or infamous) John Eckel has married the Mrs. Cunningham, and that they are now living together, as of old, in New York city. Eckel is proprietor of a fat melting establishment, which has recently been indicted as a nuisance.

HONORARY.—Rev. H. N. McTyeire has received the degree of D. D. from Emory College, Ga., in addition to the same honor from Florence Wesleyan University. Rev. W. J. Sasnett, of Georgia, has received the degree of D. D. from Centenary College, La.

Col. Fuller, late editor of the New York Mirror, it is said, has been engaged as the regular American correspondent of the London Illustrated News.

It is estimated that the damage done to the new Customhouse in Mobile, by the fire on Sunday night, is about $10,000.

The Columbus (Ga.) Times, of the 28th inst., reports the crops in that neighborhood flourishing.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

AN INTERESTING DISCOVERY.

We see it stated that thirty thousand Christians have recently been found upon an island north of Celebes. It has been rumored for a time that there was there a Christian people, forgotten and forsaken, which, however, yet possessed three Bibles, and continued steadfast in the faith. When missionaries first landed on the island, they met with a school teacher and his pupils, who repented in the Malayan tongue, "As the heart panteth after the waterbrooks, so panteth my soul after Thee, O Lord."

No Bibles were found, but the most precious promises of the Bible written upon the bark of trees. They knew the Apostles' Creed, and the Heidelberg Catechism, and had Christian customs. Twenty churches and schools yet existed. Through the instrumentality of pastor Heldring, founder of the Magdalen Asylum at Steenbeck, and chief patron of Inner Missions in Holland, four missionaries, who had been educated under the venerable Gossner, were sent out, and three thousand persons baptized.

This is certainly a most interesting discovery. The island on which these Christians were found belongs to the East Indian Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity among this people, and for the fact that the Heidelberg Catechism was still found in their possession. But still the particular time and circumstances in which this introduction took place may well challenge special attention, and elicit investigation from those who have the leisure and facilities for prosecuting it.

PACIFIC METHODISM.

This is the name we give to our branch of Methodism on the Pacific, in contradistinction to the California Methodism of the Northern Church. Our Conference there is the Pacific Conference, theirs the California Conference—our paper there is the *Pacific Methodist*, theirs the *California Christian Advocate*—our position there (and every where else) on the slavery question is *pacific*, neither *pro* nor *con*, theirs that of abolition agitators. The last two numbers of the Pacific Methodist contain some notice of the proceedings of our late General Conference. The Frazer River gold fever was at delirium height, and would injure the churches as well as business. The editor calls on the emigrants to pay for the *Methodist* before they go. Rev. B. H. Russell writes from Grand Island, that there is a wide field before us in the north part of the State; that the large valley is filling up with western people, who prefer the Southern Church, and that now a half-dozen more preachers could be employed in that region. Rev. Dr. T. O. Ellis writes from Los Angelos, that he has formed a society at San Beruardino, of 33 members, and general prospect very good. The Santa Clara Circuit needs dividing, as it is large enough for two, and there are several other places, where they are calling for workmen.

Rev. O. Fisber, P. E. of the San Francisco District, is laboring with all his well-known zeal, having baptised a full-blood Indian, besides reporting other accessions. Bascom Institute, at San Jose, is highly recommended.

We bid our brethren on that coast God speed.

POPULATION OF CHINA.

The correspondent of the London Times estimates the gross population of China to be 360,279,897—not much more dense in proportion to the area of the country, than that of several European countries; but the pressure on the eastern seaboard provinces is unparallelled.—The average for the whole empire is 268 to the square mile. Kiangsu has 850; its next inland province, Anhui, has 705; Shantung has 644; ths imperial district of Chihli, 475; and Chekiang, on ths south coast, has 671. Canton, with its neighboring proviuces of Kwangsi, Kweichow, and Yunnan, are the most thinly peopled provinces of the empire. The opium traffic in China is increasing. The value of the opium imported into China in 1856 was £7,202,345. The poppy is cultivated in one or two of this provinces, and 60,000 chests of opium are annually grown. The government deplore this, but cannot stop it.

Harvard College has conferred the Degree of L. D., upon Lord Napier, the British Minister.

NEWS FROM THE INTERIOR.

ALABAMA.

The Central Railroad is attracting hopeful attention, and its success is said to be certain.

The Canebrake (Demopolis) *Gazette* says cotton crops are fine—rain is needed.

THE MURRAIN.—The Mobile *Tribune* says: The cattle and deer disease, which was first heard of a few months ago in East Florida and the south-eastern part of Georgia, has been reported to exist in the neighborhood of Pensacola and in Baldwin county, and now we are informed that it has broken out in our own county. From all that we can learn, however its severity has much abated.

Copperas water, or a solution of copperas in the sod, applied to the mouth and tongue as a wash, seems to be the remedy most generally recommended, though we have heard of cases near Point Clear, in which it has been successfully trested with calomel and oil.

The Moutgomery Mail says there was six feet of water in the channel of the Alabama river at that point on Saturday last the 31st ult.

Rust in the cotton is complained of by the *Eutaw Whig*.

GEORGIA.

The Mscon (Ga.) Citizen says, "a gentleman recently from Florida, and who passed through southwestern Georgia, says the present corn and cotton crop promises to be the largest grown for twenty years.

LOUISIANA.

The Caddo Gazette of the 31st ult., says: The rain has not been as great, and the nights are getting coolsr. We have the finest crops of corn ever made in the parish. Cotton is very promising, it is doing its "level best."

From the West Baton Rouge Sugar Planter we learn that the population of that parish consists of whites 1950, slaves 4300, free negroes 132—number of voters 388.

The Alexandria (Rapides) Democrat, of the 27th ult., says: We have had, during the present week, fine growing weather—but few showers, and extremely hot—thermometer 96° in the shade.

The cane crop is excellent. The cotton, for three weeks previous to the present, had too much rain, but will soon recover if the present weather continues.

The Alexandria (La.) American, of the 24th ult., states: We have had, for the past week, a continuation of showery weather, varied every now and then with a hard rain, which the intervening spells of hot sunshine have had a bad effect upon the cotton crops throughout the parish wherever these causes have acted, causing it to grow too much to weeds and shed considerably. Into corn is generally good, the early planted having been injured greatly by firing. The cane crops are remarkably good generally.

TEXAS.

A Westoru Texas correspondent of the Delta says: We are looking forward to the completion of that great enterprise, the Houston and Opelousas Railroad, with much anxiety; for, undoubtedly, its completion will add a new and important epoch to Texas history. The abundant crops here now will enable farmers to lend their assistance to this great work. It were vain for me to attempt a description of our crops. Let it suffice, if no uncommon accident happen, we shall make more than we can gather and prepare for maket. The face of the whole country wears a smile, on necount of the fine prospects ahead.

Gen. Wm. S. Taylor, late Speaker of the Texas House of Representatives, died on the 22d ult., at his residence near Larissa in Cherokee county, in that State.

The Tyler (Texas) Reporter, of the 21st ult., says: We have it from very good authority that Gov. Runnels has appointed Col. Matt. Ward, of Cass, as United States Senator, to fill the vacancy occasioned by the death of the lamented Henderson.

TENNESSEE.

The Memphis Appeal, of the 31st ult., says: The river is still rising, but at a much diminished rate. The rise during the twenty-four hours ending last night was not more than two inches. Drift continues floating down.

The Memphis Eagle and Enquirer, of the 30th ult., says: We learn from a reliable source that the damage done to this road by the late flood will not exceed five hundred dollars. The work will progress vigorously, and in a few days the construction train will make regular daily trips over the finished portion of the road, now upwards of twenty-two miles.

The Memphis Appeal, of the 31st ult., says: The iron for the entire twenty-five miles of this road between Brownsville and the Mobile Road has been brought; some six or seven miles of it have arrived. Gov. Harris hended over to Col. Gopp, on Monday last, $200,000 in the bonds of the State, for the eighteen miles beyond Brownsville and the bridge over the Forked Deer river, and tract laying began at Brownsville yesterday.

By October 1st the cars will cross the South Fork of the Forked Deer, and hundreds of planters who last year sent their produce to other markets, or to this one over another route, will then send their produce here by this road, as being so much shorter and more direct.

THE LATEST NEWS.

FOREIGN.

The STEAMSHIP PERSIA, arrived at New York, Aug. 3.

GENERAL NEWS.

The India bill and the bill admitting Jews to the Parliament without taking the oath prescribed by the old law have passed both Houses of Parliament.

D'Israeli stated in Parliament that the British Government were preparing a plan for submission to the United States Government on subject of visiting vessels suspected of being slavers, which he believed would be satisfactory and acceptable to the American Government, and would accomplish the end they had in view, viz: the suppression of the slave trade.

Later accounts from Turkey report that the fanatical movement of the Mohammedans against the Christians, in Asia, was still continued with unabated fury.

The accounts from Chian are favorable respecting the silk crop.

The foreign residents at Canton had become seriously alarmed, and had sent their goods to Hong Kong for safety.

The French troops will not be withdrawn from Rome, as previously reported.

Advices from Tripoli report that a revolutionary movement has been discovered among the Syrian Christians.

The Tripolese, in Lutakin, were in a state of insurrection.

Silks in China had experienced a further decline. Teas were much firmer.

The Allied forces were advancing on Tien Hin.

A still further improvement in American Securities is reported.

COMMERCIAL NEWS.

AT LIVERPOOL, July 24, the sales of Cotton for the week account to 45,000 bales, of which speculators took 1600 bales, and exporters 4,000 bales.

All qualities have slightly declined. The decline is chiefly in the lower grades.

The latest advices from Manchester are less favorable than those by the Vanderbilt. Less activity prevailed in the market. There is, however, no quotable change in prices.

The Bullion in the Bank of England had increased £304,000.

ST. DOMINGO.

By the arrival of the schooner California at New York, we have advices from Puerto Plata to July 14.

Business was very dull. The market overstocked with merchandise. Supply of provisions on hand sufficient to last four months. Specie very scarce, in fact, none to be had, the people losing confidence in the paper money issued by the Government, and exchanging the same at one hundred and fifty for one dollar of specie.

Capt. W. Boynton and four of the crew of the brig Atrecdo, formerly under the command of Commandant M. L. Johnson, in the service of Santana, (Liberator,) came passengers in the California.

The *Gaceta Official* of July 11, is entirely taken up with an accounnt of the rejoicings at Santiago, consequent upon the defeat of Baez. The celebration took place upon July 7, the first anniversary of the commencement of the revolution.

A Washington despatch to the New York Times says: I learn from a very reliable source that as soon as Baez was defeated and Santana restored to power in St. Domingo, as reported by Capt. McIntosh of the U. S. Navy, our Government took the initiatory step towards securing a foothold there which may lead to the establishment of a permanent government by the whites.

WEST COAST OF AFRICA.

The proceedings in the Admiralty Court at Monrovia, in the case of the Regina Coeli, had terminated, and an award of $6,600 had been made to the Ethiope.

Dr. Davis left the English Niger expedition at the camp above Rabba, on the 6th of May. All the other officers were then well. The new Spanish Governor of Fernando Po had just arrived, in company with six Catholic priests, and a proclamation had been issued closing Protestant places of worship and schools, which had caused great dissatisfaction in the colony.

The price of oil was high; but a fine oil season was expected, as it was likely to come in plentiful.

But few slave vessels had lately been seen in the Bight of Benin; the last that made her appearance, the Mary Gibbs, under American colors, had been captured by Her Majesty's ship Trident.

Capt. Protet, Commander of the French squadron on the coast, had lately returned from a lengthened visit to the King of Dahomey, to obtain the exclusive privilege for the French to purchase slaves at Whydah and the Dahomian ports. The Commodore's mission proved a complete failure, the large and increasing legitimate commerce of the Bight of Benin, and the eagerness of the natives to cultivate cotton, having raised the price of slaves to from $100 to $120—a price beyond the figure to which the contractor is limited.

DOMESTIC.

FROM WASHINGTON.

The Mississippi Central Railroad Company, who were the original contractors of the new mail route, have renewed their contract, and promise to carry the great Southern mail from Washington to New Orleans in four days, commencing on the 1rst of August. Two hours additional time has been allowed them over the ninety miles of staging between the terminii of the railroads.

Secretary Cass has privately written to Gov. Stevens, that he will use his best efforts to counteract the illegal taxation of miners, on the Frazer river, being imposed by the Hudson Bay Company.

NEW CALEDONIA GOLD FIELDS.

The President has appointed a special agent to proceed to the newly-discovered gold regions in British America, for the purpose of preventing any collision between our citizens and the officers of the Hudson's Bay Company, and also for the purpose of ascertaining accurately to what extent, and under what restrictions, our citizens have a right to take gold from the Frazer River and other mines.

THE APPROPRIATIONS.

By an official report of the appropriations of the last Congress they amount to $84,300,000. The postal service alone is $17,000,000; and the estimated receipts only $12,000,000, showing that the maintenance of steamships and other mail service is a direct tax upon the treasury of five millions of dollars. Deducting the receipts from the total appropriations leaves $72,000,000 as the expenditures of the year.

THE NEW CALIFORNIA MAIL ROUTE,

Across southern Mexico from Minatitlan on the Gulf coast to the Bay of Ventosa on the Pacific, will, we hear, soon be opened—in fact inaugurated by the passage of the great mail on the 1rst of October. The steamship Quaker City, is is said, has been purchased to ply between this city and Minatitlan, and will soon make her appearance in these waters. The Company are about to ship stock for the road—a large number of Troy coaches, and several hundred mules for purposes of transportation, until the Tehuantepec railroads is built. The coaches will start from the head of navigation on the Minatitlan river and go through Tehuantepec on the Pacific between day light and dark, a distance of one hundred and forty miles, which will be accomplished over an excellent road by means of relays of fresh teams at stations eight or ten miles, or less, apart. Of course the time by this route will be eight or ten days less than that by the Isthmus, and the company have the mail contract.

☞ The submarine telegraph cable from Yorkersburg, Va., to the Ohio shore has been successfully laid, and a through line of telegraph by this route between Baltimore and Cincinnati will soon be opened.

FROM SANTA FE.

The Santa Fe Gazette of the 26th of June, has a congratulatory article on the progress being made in the construction of the military road between that place and Fort Union.

Dr. M. Steck, U. S. Agent for the Apache Indians, says, that the Indians of his agency were never in so prosperous and promising a condition. This season the Apaches will plant considerably, and in a few years, should the reserve system be adopted, they will be able to raise nearly all the provisions necessary for their consumption.

The Gazette publishes intelligence from Col. Clement's surveying party, encamped two hundred miles east of Santa Fe. The country on the Canadian fork of the Arkansas is spoken of very favorably, and the surveying thus far was progressing satisfactorily. The Indians had plundered a remota ranche, however, killing and eating the cattle, and were evidently about in great numbers. With the escort protecting the party, there was nevertheless no fear of the result should they venture an attack.

SOUTHWEST PASS, August 4.

SUSPICIOUS VESSEL.—A dispatch from the Southwest Pass says, that a vessel which arrived here this morning, (name not given) reports having passed in latitude 28° 58' 30" north, longitude 89° 20' west, a large black clipper built vessel, schooner rigged, with its deck crowded with a suspicious looking set of men. The vessel appeared to avoid being spoken.

The schooner carried a large swivel gun, and had on board other arms and accoutrements.

Local Intelligence.

A DUEL was fought between Col. Henry, of the Nicaraguan army, and Mr. Howel, August 2d, on the Metairie Ridge, in which the former was dangerously wounded.—We have been informed that the police were fully apprised of the affair in time to have prevented it. If so, it is a shameful winking at crime.

THE PARK.—The *Picayune* complains that the improvements in the proposed park on Metairie are in violation of good taste. "The cutting of straight roads through it will not add to its beauty. Winding avenues, over arched with grand old trees; paths, opening unexpectedly, and leading away to shady nooks, intersected by others whenever a beautiful vista may be obtained in the distance, rather than the stiff and formal straight lines that characterize the streets of the city should be the aim of all improvement."

GARDENING.—The same paper says that in the vicinity of New Orleans but few gardens are to be found that exhibit the high grade of culture necessary for remunerative returns. Too much land is in most cases used. Trenching, manuring, watering, and rotation in crops are scarcely attempted. The coarser vegetables with the rudest tillage are raised, and but little attention is paid to the production of the fruits of the season, and for a succession of harvests which constitute the main art of gardening.

A square of ground within a short distance of a populous neighborhood, within nine months, by scientific culture and a proper selection of production, has been made to produce twelve hundred dollars, the labor bestowed being that of only one man. It promises yet to produce two or three hundred dollars more.

NEW ORLEANS MARKET.—The Delta says that "the usual depression attending the closing of the season is experienced in the money market. Calls upon the Banks are limited. There have been sales of March and April next paper at 8 and 9 per cent., and the general rate of three to four months' first class signatures is 8 and 9 per cent. The Citizens' Bank has declared a dividend of ten per cent. on the earnings of the last six months, payable to stockholders on and after the 9th inst., making 15 per cent. dividend for the last year, with a considerable sum carried to the reserve fund. We refer to our monetary columns for other interesting information."

Cotton, Middling, 11¼ to 11⅝. Stock on hand, not cleared, 36,947 bales. Sugar, fair to fully fair, 6¼ to 8¼.

Marriages.

MARRIED—At the residence of the bride's Mother, on the 17th inst. by Rev. W. Wadsworth, Miss ALICE V. ROBERTSON, of Issaquena county, Miss., and Rev. W. D. BROWN, of Texas.

MARRIED—On the 1st inst. by the Rev. John D. Willis, Mr. WILLIAM MCMURRY, to Miss SARAH D. WATKINS, all of Jefferson county, Miss.

MR. EDITOR: You will confer a favor upon me by publishing a marriage that occured on the 18th inst., the parties well known and respected by many of the readers of the Advocate, who would like to hear from two such faithful servants.

On the 18th inst. by the Rev. Mr. Adkins, UNCLE BILLY belonging to James Bowman, and MARY, servant of Mrs. Ira Bowman, were united in the holy bonds of Matrimony.

M. E. BOWMAN.

Oakdale, July 19th, 1858.

Special Notices.

VICKSBURG DEPOSITORY.

At this Depository we have a good stock of books on hand just at this time, including books of the General Catalogue of our Publishing House at Nashville, Tennessee; and rare books from other Publishers North, East and West.

Here you may obtain Theophilus Walton; Biographical Sketches of Eminent deceased Ministers, of the M. E. Church, from Bishop Asbury down to our own Bishop Capers; Livingston's Travels in Africa; Travels in China by Huc; the True Woman; Object of Life; Dr. Olin's Works; Sabbath School Books; Stationery, etc. etc. etc. Send in orders.

Brownlow's examination of the Great Iron Wheel, for 50 cents.

H. H. MONTGOMERY.

NOTICE.—There will be held at Old Bethel a Camp Meeting, to commence the 22d day of September, to which we invite people generally, and Ministers particularly, who are willing to remain to the close of the meeting, unless providentially hindered.

L. CAMPBELL, P. E.

Jackson, July 28, 1858.

CAMP MEETING.—There will be a Camp Meeting at Salem, near Jackson, C. H., Jackson county, Miss., commencing on Friday, 15th October, and continuing until Tuesday or Wednesday following. Ministering brethren from a distance are requested to attend.

W. A. MONTGOMERY,

July 22, 1858.

There will be a Camp Meeting on the Natchitoches Circuit Louisianna Conference, near Huddleston's Post Office, in Neal's Settlement, commencing the 22d day of October. Preachers and people are invited to attend.

R. PARVIN.

FOURTH ROUND QUARTERLY MEETINGS

Natchez District, Mississippi Conference.

Woodville, August	21-22
Clinton, September	4—5
East Feliciana, Circuit and Mission, at Chapman's School House, September	11-12
Percy's Creek, Circuit at Pinckneyville, September	18.18
Wilkinson, Circuit at Bethel, September	25-26
A Camp Meeting.	
Bayou Gonla and Borrow Church, at Bayou Goula, October	2—3
Buffal's, at Smyrna, October	9-10
Kingston, October	16-17
Washington, October	30-31
Natchez, November	6—7
Jackson, La. at Salem, November	20-21

L. CAMPBELL, P. E.

Jackson, La. July 28, 1858.

NEW ADVERTISEMENTS.

UNIVERSITY OF LOUISIANA.

MEDICAL DEPARTMENT.

THE ANNUAL COURSES OF LECTURES in this Department will commence on MONDAY, November 15, 1858, and will terminate in the ensuing March.

JAMES JONES, M. D., Professor of Practice of Medicine.
J. L. RIDDELL, M. D., Professor of Chemistry.
WARREN STONE, M. D., Professor of Surgery.
A. H. CENAS, M. D., Professor of Obstetrics.
GODFREY A. NOTT, M. D., Professor of Materia Medica
C. C. RICHARDSON, M. D., Professor of Anatomy.
THOMAS HUNT, M. D., Professor of Physiology and Pathology.
S. E. CHAILLE, M. D., } Demonstrators of Anatomy.
W. C. NICHOLS, M. D., }

The Rooms for Dissecting will be open on the second Monday in October.

The Faculty and Visiting Physicians and Surgeons of the Charity Hospital

The students accompanying the Professors in their visits, and free of expense, enjoy extraordinary practical advantages.

Preliminary to the Course Lectures will be delivered daily in the Amphitheatre of the Hospital, from the 3rd of October, on Clinical Medicine and Surgery, and other subjects, without any charge to Students.

THOMAS HUNT, M. D., Dean.

The Administrators of the Charity Hospital, elect annually, in April, fourteen Resident Students, who are maintained by the institution.

FEMALE COLLEGE,

Columbia, Tenn.

WE return our grateful acknowledgments to our friends and patrons for the kindness and confidence they have ever manifested towards this Institution, by entrusting their dear daughters to us for instruction; and we am resolved that this trust shall never be betrayed. We will return them committed to our care with their minds accurately and thoroughly cultivated.

Please to consider—

1st. The IMPARTIALITY and THOROUGHNESS of our Examinations, and the superior scholarship of our pupils—their refined manners and lady-like deportment.

2d. That some of our Classes were examined an hour each by literary gentlemen, in several of the most difficult branches of Mathematics, and came off triumphant.

3d. That Gen. G. J. Pillow, Gen. Lucius J. Polk, Gen. R. H. Allen, Hon. A. H. Hill, Hon. J. Brien, Rev. Bishop Soule, D. D., Rev. Bishop Pane, D. D., Rev J. B. McFerrin, D. D., and many other distinguished gentlemen in this and adjoining States, have permitted us to refer to them in testimony of the position which this College holds among the literary institutions of the South.

4th. Our patronage, during the year, has been 207 pupils—150 of whom were boarders—the others from town and vicinity. This is one of the largest Boarding Schools in Tennessee, and far larger than any in Columbia.

5th. Our terms are lower than other Schools. All may rely upon this.

OUR PRICES ARE,

Board, Lights, fuel, Room, Lodging, (every thing) per session..$55 00
Tuition..21 50

(One half in advance)..$76 50

Music and use of Instruments..$30 00
Drawing and Painting, extra..15 00
Latin, Greek and Vocal Music without charge.

No falls made by the young ladies at stores on credit

6th. We have educated 60 teachers in this College who now stand as the head of the Profession in Tennessee, for scholarship and skill in teaching.

7th. We have a body of Teachers in the College, for the coming year, equal to any in the South, and such they have proved themselves to be, both in the Recitation Room and in our public Examinations in the presence of a thousand persons who came to witness our performances

We solicit public patronage and favor, and consident are we that we can do ample justice to those committed to our care, since during twelve years we have in this School, all our patrons at home and afar have, without one exception, so far as we know, expressed the highest approbation of the Institution.

Try us—your most sanguine expectations shall be gratified.

Next session begins First Monday in September.

J. O. CHURCH.

Female College, Columbia, July 31, 1858—8t

WESLEYAN UNIVERSITY,

Florence, Ala.

FACULTY.

R. H. RIVERS, D. D., President and Professor of Moral Philosophy and Belles Lettres.
S. P. RICE, A. M., Professor of Mathematics.
S. DESOTO, A. M., Professor of Greek and Modern Languages.
O. F. LEARY, A. M., Professor of Latin and Adjunct in Mathematics.
N. F. BRIGGS, A. B., Professor of Natural Science.

EXPENSES for board and tuition vary from one hundred and fifty to one hundred and eighty dollars per session of ten months—half in advance.

The next session will begin the Second Wednesday in September. The location is healthy and accessible, being only two miles from the Memphis and Charleston Railroad, with which it will be connected by a branch road, terminating at Florence.

The Faculty is full—Apparatus good—Course thorough—Examination rigid—Discipline mild, and there is every prospect of a large increase of pupils the next session.

The Preparatory School is under the Superintendence of Prof. RICE, a gentleman from the University, is duly conducted and offers the very best means of preparation for college.

For further particulars apply for catalogue to any member of the faculty.

O. W. FOSTER,
President Board of Trustees.

jy31

JOSEPH C. BEALL,

ATTORNEY AND COUNSELLOR AT LAW,

SHREVEPORT, LA.,

WILL give prompt and strict attention to the collection of all Claims and to any other law business entrust d to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him no ordinary acquaintance in North Louisiana, Eastern Texas and southern Arkansas, where he will take claims for collection. jan12-1y

EMORY AND HENRY COLLEGE.

WASHINGTON COUNTY, VA.

THE FALL SESSION of this Institution will begin the 19th of August next. The expenses for a session of five months, including tuition, board, fuel, washing and contingent charge, are $77 25.

Our accommodations have been extended by the completion of two new buildings. Every facility is here offered for a thorough collegiate or business education. A catalogue containing necessary information may be obtained by application to

E. E. WILEY, Pres't.
Emory, P. O., Va.

jy17-1m

MURDEROUS SCAVENGERS.—Shallow practitioners have asserted that intestinal worms are not injurious in fact that they act the part of scavengers, removing foul and indigestible matter from the alimentary canal. What audacious humbug! What miserable philosophy! Every experienced physician knows that these animals cause inflammation of the bowels and sometimes actually eat through the coating of the stomach and lower intestines, causing inevitable death. Of all the diseases of children this is the most dangerous and distressing. Unfortunately, too it is one of the most common. In Wiser's Canadian Vermifuge, however, a safe, quick, unfailing remedy is provided. The proprietor challenges the world to show that it ever failed to effect a cure.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 131 Chartres st

J. BOYD & Co.,

Cotton Factors, Receiving & Forwarding Merchants,

No 40 GRAVIER STREET, NEW ORLEANS.

apr 17-1y

COMMERCIAL.

The Picayune of Wednesday evening says:

COTTON—The market has been extremely dull to-day, and we have noticed sales of only 100 bales. Yesterday's business embraced 1200 bales. Our quotations are entirely nominal.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6¾	Middling	11¼ @ 12
Ordinary	7¼ @ 8¾	Good Middling	— @ —
Good Ordinary	9¼ @ 10	Middling Fair	13 @ —
Low Middling	10¼ @ 11	Fair	— @ —

SUGAR—The market has become active again, and prices have largely advanced. Last evening and to-day some 300 hhds were sold at 9c. for fair, 9½c. for fully fair and 9¾c for prime, and a crop of 600 hhds on plantation at 9c. ₱ lb

MOLASSES—We notice one or two lots on the Levee, but no sales have been reported to-day.

FLOUR—The sales embrace some 2100 bbls., comprising 650 St. Louis at $4 25 600 on private terms; 125 extra at $5 25, and 680 at $5 30 ₱ bbl.

WHEAT—We hear of no transactions.

CORN—We notice sales of some 1200 sacks, including 330 inferior at 60c.; 368 at 65c.; 70 mixed (double sacks) at 70c.; 126 white at 75c.; and 200 in two lots at 80c ₱ bushel.

OATS—Market firm. Sales 610 sacks St. Louis at 60c and 1000 at the same price.

BRAN—Some 900 sacks sold in several lots at 60c ₱ 100 lb.

PORK—We notice sales of 83 bbls.—Mess at $17 50 and 125 heavy at $17 75 ₱ bbl.

BACON AND LARD—No transactions of any moment reported.

COFFEE—We hear of no transactions.

MONETARY AND FINANCIAL.

The market continues to present the same quiet appearance before noticed. Money remains easy and very accessible to the legitimate borrower. There is but little paper offering, either in Bank or outside. Some few negotiations were made this morning at 6 @ 7 ₱ ct.

There has been no movement in Stocks. The Citizens' Bank declared a semi-annual dividend yesterday of 10 ₱ ct.

The exchange market is flat, and rates are breaking down rapidly.

CIRCULAR

OF

THE CLARKSVILLE FEMALE ACADEMY

TENNESSEE.

THE OLD ACADEMY resuscitated and remodelled! Opening session to commence on the first Monday in September, 1858

BOARD OF TRUSTEES.

Rev. H. F. BEAUMONT, President. Hon. J. M. QUARLES
J. COBB, M. D. A. ROSS, Esq.
J. S. HART, Esq. J. S. FRIERSON, Esq.
T. J. MONFORD, Esq. D. W. MCCLEA, Esq.
WM. M. STEWART, Esq. JO. M. DYE, Esq., SEC'Y.

D. S. MOORE, Treasurer.

FACULTY.

Rev. A. L. HAMILTON, D. D., President and General Superintendent.

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Miss L. TOWNSEND, Miss S. C. I. COBB.

MUSICAL DEPARTMENT:

Mrs. R. C. CHANDLER, Mrs. SUSAN M'DANIEL.

MATRON:

Mrs. S. FRANKLIN, of Kentucky.

COURSE OF STUDY:

PRIMARY DEPARTMENT.—Reading and Spelling, (M'Guffy's Series.) Colburn's Mental Arithmetic, and Primary Geography.

PREPARATORY DEPARTMENT.—Reading; Spelling; Practical Arithmetic, Geography, (Mitchell's;) Treasury of Knowledge, and United States History, (Goodrich's.)

FOURTH CLASS.—Algebra, (Davies';) English Grammar, (Butler's;) Arithmetic, (Davies';) History; English Composition, and Natural History.

THIRD CLASS.—Geometry, (Davies';) Universal History; Natural Philosophy, (Parker's;) Botany, (Darby's.)

SECOND CLASS.—Scholars' Companion; English Literature; Astronomy, (Mattison's;) Chemistry, (Youmans';) Rhetoric, (Day's;) and Geology, (Buschenberger's.)

FIRST CLASS.—Intellectual Philosophy, (Thompson's;) Evidences of Christianity, (Alexander's;) Natural Theology; Physical Geography (Colton and Fitch;) Moral Philosophy, (Wayland;) Butler's Analogy, and Paradise Lost

OPTIONAL STUDIES.—Latin, French, German, Drawing, Painting, Vocal and Instrumental Music, etc.

EXERCISES THROUGHOUT THE COURSE.—Bible Lessons, Composition Rehearsals, Vocal Music, Orthography, and Penmanship.

TERMS PER SESSION OF TWENTY WEEKS:

Primary Department—First Class	$10 00
" " Second Class	12 00
Preparatory Department—First Class	15 00
" " Second Class	20 00
Fourth, Third, Second, and First Classes, each	20 00
Latin and German, each	10 00
Drawing and Painting	20 00
French—Beginners	12 00
" Advanced Classes	15 00
Music—Pianoforte	25 00
" Guitar	25 00
" Harp	25 00
" Vocal Classes	8 and 6 00
" Private Vocal Lessons	25 00
" School Vocal Lessons	1 50
Matriculation	1 00

To secure as much benefit as possible from musical instruction each music pupil will be required to practice one half hour each day at the Academy, or under the supervision of the music teachers. Use of the Piano, $8 00.

FURTHER PARTICULARS.—Tuition payable at the beginning of each session. No deduction made for absence of pupils, unless in cases of protracted illness, or by special agreement.

BOARDING, ETC.

In this particular, we would inform the public that a large and elegant Boarding House, *capable of accommodating more than one hundred young ladies*, has been built in connection with the Academy. This department will be under the immediate supervision of President Hamilton and his accomplished lady assisted by an agreeable and experienced matron. The rooms are sufficiently commodious, thoroughly ventilated, and handsomely furnished with good beds, mirrors, carpets, tables, wardrobes, etc. And to avoid confusion, as well as to the ease of convenience, the different suites of rooms are supplied with speaking-tubes, bells, and other modern improvements. In addition, the President will employ a sufficient number of trustworthy servants to meet the demands of the house in the very first style, such as cooks, washers, chamber maids, dining room servants, etc. *Clean* rooms about the establishment may be expected. Finally, parents and guardians who have daughters and wards to educate, in sending them to this school may rest assured that every effort will be made to guard their health and morals, cultivate their minds and manners, and leave them feel perfectly at home.

In consequence of the high price of labor, calaboe, etc—to say nothing of the considerable falling off in the means to furnish the boarders will be charged $65 00 per session of five months, *everything included*, one half of which must be paid at the beginning of each term.

THE CORPS OF INSTRUCTORS.

The Board of Trustees feel that they have reason to congratulate themselves and the country because of their success in securing the efficient and almost invaluable services of the experienced and talented President, Dr. A. L. HAMILTON, who unites every grace of mental accomplishment with an integrity of purpose and an energy which insures success in whatever he undertakes. Being a Virginian by birth he is a fine specimen of the "old Virginia gentleman," and has had large experience in teaching, having been mainly instrumental in founding, in several places in the South, permanent and now flourishing institutions. We would without hesitancy recommend Dr. Hamilton as in every way worthy of the esteem and patronage of the entire community.

As regards the Assistants, we beg leave to state that they were carefully selected by President Hamilton from some of the best Female Schools in the South. They are all *thoroughly educated*, high toned, accomplished ladies; and, in addition, have had great experience in the school-room. The Trustees take great pride and pleasure in recommending them as eminently well qualified in every particular for their respective departments, to parents and guardians who have daughters and wards to educate.

We have hitherto felt the necessity of a *first-class Female School* in our midst; one that could cope with the most renowned institutions of the North and East; and we now tender to the country our sincere congratulations upon being at last secured so great a desideratum.

THE CITY OF CLARKSVILLE.

Clarksville is situated on the right bank of the Cumberland river contains about five thousand inhabitants, and is the capital of Montgomery county, Tennessee. Its location is high and commanding, and its health is equal, if not superior to any other point in the United States belong in latitude 36½°—far enough South to be free from the rigors of a Northern winter, and far enough North to be exempt from the malignous and deadly epidemics of the South. Its society is of the very first order, and the city sufficiently large to furnish every elegance and luxury, without the concomitant expense, extravagance and depravity of a larger city. It has churches of every Christian denomination, and also a good Male College. Finally, Clarksville is accessible from all points of the compass, and therefore we most cordially solicit patronage from abroad.

CONCLUDING REMARKS.—Parents and guardians who may patronize our school will be notified in due time of all examinations, vacations, etc.

For further particulars address the President of the Institution, or INO. F. HOUSE Clarksville, Tenn.

jy24 6t

MALE DEPARTMENT,

SUMMERFIELD, Dallas county, Ala.,

WILL re-open First Monday in October next, under the direction of its former principal, Rev. D. C. B. Connerly, M. A., assisted by Rev. Jno. S. Moore, M. A. These gentlemen are both members of the Alabama Conference, of high reputation as to scholarship, experience and skill. Their best energies will be employed to promote the religious and intellectual training of their pupils. Summerfield is refined and healthy. Boarding is fed at $18 or $14 per month. The principals board a portion of the young men when his terms are complied with. Circulars are sent every three months to parents and guardians. Catalogues can be had by applying to the principal, or to the undersigned.

Let our friends, everywhere, sustain this, the only male school now in operation under the care of the Alabama Conference.

jy17-3t R. A. BARKER,
President Board Trustees.

A LADY,

QUALIFIED TO INSTRUCT IN ENGLISH, LATIN, MUSIC AND the modern Languages, together with Painting, Drawing, Crayoning, &c., desires a situation as Principal, or Assistant. Address Teacher, at this office jy24

TEACHER.

A LADY, qualified to teach the Common and Higher English, French, Painting, Ornamental Branches, etc., desires a SITUATION in a Seminary, Private School or Family. The lady is a graduate, has had experience, and can furnish the best of testimonials in all respects. For further information address A. T. HOWARD, Dartmouth College Hanover, N. H. jn3—1m

Two Ladies,

LONG accustomed to teaching, desire engagement:—one instructress in English, French, Music and the Ornamental branches—the other in English Latin, Painting, &c. References given. Address TEACHERS, Brandon, Miss., naming terms, &c.

NEW SEWING MACHINES.

E. L. NIMMO,

No. 7..... Camp Street, near Canal..... No. 7.

AGENT for all the latest improved styles. The WEED PATENT has just been received: is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $10 to $190. Needles and other findings for sale. Sewing Machines repaired. jy20

The Great Drawback to persons emigrating to the extreme Western country, is the great fear they have of the Fever and Ague—the most dreaded of all diseases. Every day we hear of persons attacked by this disease, and made helpless in a short time without any means of affording relief. In view of the great demand for a remedy, Dr. HOSTETTER has presented his celebrated "Bitters," who a curative powers for all diseases of the stomach have been universally acknowledged. The "Bitters," prepared after a long experience and deep study, have received the encomiums of the most eminent physicians, as well as all classes from every part of our country. To those who doubt their many virtues all we can say is, to try them, and judge for themselves respectively.

Sold by Druggists every where, and by HOSTETTER & SMITH, Sole Proprietors, 53 Water and 56, Front streets, Pittsburg. July 1-6t

New Orleans Wholesale Prices Current.

CORRECTED WEEKLY FOR THE CHRISTIAN ADVOCATE.

BAGGING, Kentucky, per yd	— 14 a .. 14
East India	— 16½ a .. 16
BALE ROPE, Kentucky, per lb	— 8½ a .. 9
Northern	— .. a ..
BEESWAX, yellow, per lb	— 25 a .. 27
BRICKS, Lake, per thousand	10 00 a 12 00
English, Fire	32 00 a 36 00
BRAN, per

POETRY.

THE SUMMER MONTHS.

They come! the merry Summer months
Of beauty, love, and flowers;
They come! the gladsome months that bring
Thick leafiness to bowers.
Up, up, my heart! and walk abroad,
Fling work and care aside;
Seek silent hills, or rest thyself
Where peaceful waters glide;
Or underneath the shadow vast
Of patriarchal tree,
See through its leaves the cloudless sky
In wrapt tranquility.

The grass is soft; its velvet touch
Is grateful to the hand;
And, like the kiss of maiden love,
The breeze is sweet and bland;
The daisy and the butter cup
Are nodding courteously;
It stirs their blood with kindest love,
To bless and welcome thee.
And mark how with thine own this locks,
They now are silver gray—
That blissful breeze is wantoning,
And whispering "Be gay!"

There is no cloud that sails along
The ocean of yon sky,
But hath its own winged mariners
To give it melody.
Thou scest their glittering fans outspread,
All gleaming like red gold;
And hark! with shrill pipe musical,
Their merry course they hold.
God bless them all, these little ones,
Who, far above this earth,
Can make a scoff of its mean joys,
And vent a nobler mirth.

But, soft! mine ear upcaught a sound—
From yonder wood it came;
The spirit of the dim green glade
Did breath his own glad name.
Yes, it is he! the hermit bird,
That, apart from all his kind,
Slow spells his beads monotonous
To the soft western wind.
Cuckoo! Cuckoo! he sings again—
His notes are void of art,
But simplest strains do soonest sound
The deep fonts of the heart.

Good Lord! it is a gracious boon
For thought-crazed wight like me,
To smell again these Summer flowers,
Beneath this Summer tree!
To suck once more, in every breath,
Their little souls away,
And feed my fancy with fond dreams
Of youth's bright Summer day;
When rushing forth like untamed colt,
The reckless truant boy
Wandered through green woods all day long,
A mighty heart of joy!

I'm colder now—I have had cause;
But oh! I'm proud to think
That each pure joy-font loved of yore
I yet delight to drink;
Leaf, blossom, blade, hill, valley, stream,
The calm, unclouded sky,
Still mingle music with my dream,
As in the days gone by,
When Summer loveliness and light
Fell round me dark and cold,
I'll bear indeed life's heaviest curse—
A heart that hath waxed old.

Wm. Motherwell.

OBITUARIES.

Seldom has it fallen to our lot to record the death of one whose exit has caused so great a sensation in our community, as sister ELIZABETH M. FORT, wife of Col. George D. Sharp, of Morehouse parish, La. She was born September 30th, 1808, in Washington county, Ga., was married Sep. 25, 1825, was converted, and joined the Methodist Episcopal Church in the spring of 1826 in Georgia, and moved to Louisiana in 1848. Sister Sharp was a lady of education and refinement, she was a devotedly attached wife, most fond and affectionate mother; indeed, it was around the family altar her virtues shone most conspicuously. She delighted in attending the house of God, strengthening the feeble, confirming the wavering, and pointing the poor mourner to Jesus. To the poor and needy, with the afflicted of her neighborhood, she shone as a bright light; her heart overflowing in charity, ever ready to attend the calls of suffering humanity; often, yea at midnight, at daybreak, have we met her at the house of sorrow and death, administering comfort and consolation. Well may her neighbors weep, for a true friend whose place cannot be supplied, is gone forever. To her deeply bereaved husband and loving children we can say, "Weep not, your wife and mother is now resting from all her cares—your loss is her eternal gain." Her last illness was long, and though her mind was impaired toward the close, she gave evidence of her acceptance, and shouted aloud the praise of her blessed Jesus. J. A. W.

The Southern Christian Advocate please copy.

RHESUS WILLIAMS was born in Darlington, S. C., Dec. 26, 1794, professed religion and joined the M. E. Church in 1811, was married Oct. 22, 1812, to Miss Lily M. Williams, in 1816 moved to East Feliciana parish, La., 1825 to St. Helena parish, 1845 to Madison county, Miss., and in 1856 moved to Rankin county, Miss., where he departed this life Jan. 2, 1858, aged 63 years and 8 days.

Bro. Williams lived to raise ten children; all married and settled in life, and all members of the church of his choice. Never will I, nor my family forget the kindness of brother and sister Williams and family. Brother Williams was one of the old time methodists. He loved the house of God! He loved the class room. He loved God's people. He was a good class-leader and steward. His motto was "Whatsoever thy hand findeth to do, do it with thy might." He was an affectionate husband, a kind father, a good master, and an obliging neighbor. In his friends he reposed the utmost confidence. I know not how it could have been otherwise, when I consider the fidelity and unfeigned piety of her who was his bosom companion for so many years. God grant that in her last bereaved days, her peace may flow like a river!

Bro. William's death was very unexpected and sudden. The sabbath before he attended the preaching of Rev. J. A. Light, in reference to which bro. Light remarked to me, "Bro. Williams seemed to be in the enjoyment of unusual health and happy in the love of God." Indeed, the day before his death there seemed to be no symtom of disease, and at night he sat up till a late hour reading. But between midnight and day he was taken with congestion of the brain and in a few hours departed this life, we trust and believe for the land of ever lasting life. God grant that in the resurrection morn we may all meet to live with Jesus. Amen. ANDREW DAY.

EUGENIA G. SKINNER, daughter of George and Elizabeth R Skinner, the subject of this was born 19th May, 1848, and departed this life at the residence of her parents, in Marengo county, near Spring Hill, Ala., 27th March, 1858.

The writer begs leave to pay a slight tribute to her memory. It was his province to have daily supervision of her at school, and out of some 80 pupils Eugenia was distinguished as the most correct and studious.

Obedient and affectionate she never retired to rest until she knelt at her bed side. Long will her loved form dwell in the writer's memory. Long will her example be pointed out as worthy the imitation of her school-mates.

Z. D. COTTRELL.

RELIGION IN GERMANY.—Dr. Wichern, the well-known German philanthropist, is now engaged in establishing an institution for training agents for home mission work.

CHILDREN'S COLUMN.

"I WANT MOTHER."

An old man lay on a sick bed, struggling with death. Disease had worn out his body, and so affected his mind that he was insensible to all things and persons around him. His family, and one or two other friends stood by his bedside, for it was evident that he had but a few moments to live. He rolled his head as if in great pain, and made several efforts to speak. At length we could distinguish the words, "Mother! I want mother! Why don't mother come?" His mother had been dead nearly 50 years. He was probably unconscious that he had a wife, and children, and grand children around him, or that he was himself anything but a child. When he was really a child, he had his troubles as every child has, and then he would carry his little griefs to his mother, for he knew that she would sympathise with him, and her voice would comfort him.—He only knew that he was in trouble, and he thought if his dear mother would come she would comfort him.

Oh! that children could now understand what precious things their young affections are! It is sad to see how soon they sometimes part with them, and how easily they are made ashamed of them. Boys who love to lay their heads in a mother's lap, to kneel by her side and offer their prayers to God, and who feel as though they could not go to sleep without her coming to their bed and kissing them, and saying a parting "good night," are sometimes ashamed of this simple and sweet attachment. Bad children, such as are spoken of in Proverbs, xxx. 17, ridiculo them for these expressions of artless love, and call them babyish. When they become old enough to go out in the world, evil companions teach them that it is childish and unmanly to follow the counsels they received in childhood, and laugh about "anxious mothers;" and they are too often successful in their mean efforts to wean them from the purest and happiest affection which belongs to this world.—Then they part with the best love of earth forever.

Would that our little readers knew with what earnest, but vain longings, they may look back for these blessed young affections, should they live until youthful hopes have expired, and the cares of life have become oppressive. We could tell them of men of ripe age, strong minds, and who have reached high distinctions in the world, who have had hours, when crushed by troubles, and worn down by sufferings, they have been heard to exclaim, "Oh, that I were a little child again! Then I would carry my sorrows to my mother, sob upon her bosom, and she would take me in her arms and comfort me so sweetly."

Children, cherish youthful affections. If you lose them, they can never return to you in their present freshness. Nourish them through life, and there will never be a month, perhaps never a day, but they will help you to bear some trouble, and lighten up some dark hour. And they will help you to understand the still more tender and confiding affection which brings to the redeemed child of God, the love and watchful care of his Father in heaven.

"I'M AFRAID I'VE TOLD A LIE."

A true little girl was Nelly Dawson; this was seen in her face; for she was accustomed to speak the *exact* truth. She had been taught to do so. Her parents did not rely upon nature to give her sincerity, any more than to give wheat to their fields, or roses to surround their house. Her mother did not deem it enough, to insure good children, to *let them alone*, and forbear to plant evil; she well knew that good must be planted seasonably, and nourished and cherished with tender vigilance.

When Nelly was very, little, she came one day, with a very sad face, to her mother, saying, "Mother, I'm afraid I've told a lie."

"Why do you think so, my dear?" asked her mother.

"Because," said, she, "when Fanny asked me if there were any pears under the big tree, I told her no; but when Norah went out to get some for tea, I went with her, and we found two beautiful ones on the ground."

"They might have fallen after you were there."

"I guess they were there then, for they were under the leaves the current bush, and I shouldn't have seen them if it hadn't been for Norah. Was it not wrong for me to say there were none there?"

"It was wrong for you to say certainly there were none there; you should have said you thought there were none; but it was not a lie unless you wished to deceive her."

"I am very glad, then, but I am sorry to make mistakes; I suppose it is not quite right to make mistakes, is it?"

"Not to make them carelessly; and it is very wrong to have a positive habit; a way of thinking that we cannot be mistaken."

Thus, with the fear of falsehood as the greatest of evils, Nelly's soul became that delightful spectacle, a mirror of truth; no crooked, indirect, feigning and affected ways were hers. She knew that when she came into the spiritual world, her lips could not utter what in her heart she thought not; and that thoughts and feelings are there seen in their true light, and all shams and disguises worn here but drag the spirit to the abode of the wretched.

THE BOY PREACHER.

The papers have, of late, had much to say—perhaps too much—respecting the boy Kennedy, who, at the age of fifteen or so, has been drawing crowds to hear him preach. Till recently, this boy was a clerk in the store of one who is a member of one of the Prospyterian Churches in New York. He was an intelligent and serious-minded lad, well instructed in the Bible, and much valued by his employer. He became interested in the prayer meetings, and soon his employer observed that his place in the Sabbath School was vacant. Not knowing the cause—to wit, that he had been won over by the Baptists, and had been immersed—he spoke to him about it. The boy simply answered, that he attended another Sabbath School. With this the employer was satisfied, and said no more. Very soon a lady came into the store, and while the boy was busy at a distance, she spoke to his employer, and said, "Do you know what a beautiful prayer that boy can make? I heard him make one of the most beautiful prayers that I ever heard." This was all news; but soon he read in all the papers of the wonderful boy preacher, and then went himself with the crowd to hear him preach. He said the most remarkable thing about him was his wonderful self-possession. He stood in the pulpit as easily as if at home, and presented his thoughts clearly and methodically, making a full and pertinent use of the Scriptures, showing how he had profited in the Sabbath School. In conversation with him afterwards, he endeavored to persuade him to commence a course of study, but he demurred, and said that his call was to preach, and not to study; and to prove it, he showed that he had then before him invitations to preach in fifteen different places, where he was sure of crowded assemblies. Still his friend insisted that he would ruin himself if he pursued this course, and that as soon as the novelty of the idea of the boy preacher had gone, his power for good would be gone, unless, by study, he prepared his mind for permanent usefulness. And though he did not succeed in his argument, the boy has since concluded to commence a course of study.—What will be the issue of this precocity, time alone can determine. The ordinary course of things does not encourage high expectations from it. Yet some very distinguished men commenced preaching very early, and had great reputations as juvenile preachers. Such was Thomas Spencer, Such was Robert Hall.—Such was William Jay, who once, most appropriately, took for his text, as he rose before a vast assembly, "There is a lad here, which has five barley loaves and two small fishes, but what are they among so many?" Spurgeon, too, is notable among the exceptions to the general rule. It is said of the boy preacher in New York, that his sermons are commonplace, having little of interest in themselves. The wonder is that such a boy can produce them. And with the charm of this wonder alone, he draws his thousands around him.

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CLINTON, LOUISIANA.

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Prichard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

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NEW ORLEANS CHRISTIAN ADVOCATE.

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WISE AND BEAUTIFUL READINGS.

A writer in the "*Atlantic Monthly*" for August has a paper on "Singing Birds and their Songs," the reading of which leaves the mind and heart in such a frame of poetic joy as is produced by communion with nature in springtime, when the green leaves, the blossoming shrubs, and the songs of birds, bless the senses and soul with beauty, fragrance and music. He has a keen understanding of

HOME HAPPINESS—

"Those persons enjoy the most happiness, if possessed of a benevolent heart and favored by ordinary circumstances of fortune, who have acquired by habit and education the power of deriving pleasure from objects that lie immediately around them. But these common sources of happiness are opened to those only who are endowed with genius, or who have received a certain kind of intellectual training." * * * "In proportion as we have been trained to be agreeably affected by the outward forms of nature, and the sounds that proceed from the animate and inanimate world, are we capable of being made happy without resorting to expensive and vulgar recreations."

From the marked increase of such sentiments as the above, the hope is encouraged that the time will come when the rage of fashion, the ostentation of extravagance, and the restless desire for everything but home and its duties and joys, will be considered coarse and miserable, equally removed from both refinement and happiness. True taste, true happiness, and true piety go hand in hand.

In this same paper we find most beautifully illustrated,

THE WINSOMENESS OF SIMPLICITY—

"The music of birds though agreeable to all, conveys positive and durable pleasure only to those who have learned to associate with their notes, in connection with the scenes of nature, a thousand interesting and romantic images. * * In vain will it be said * * that the notes of birds, * * considered as music, * * do not equal that of the most simple reed or flageolet. How soon would the songs of birds lose their effect, if they were loud and brilliant, like a band of instruments! It is their simplicity that gives them their charm. * * Simple melodies have among all people exercised a greater power over the imagination than louder and more complicated music. * * The effect of a great part of our sacred music is lost by an excess of harmony and too great a volume of sound."

POETRY OF BIRD-SINGING—

"The songs of birds are as intimately allied with poetry as with music. * * The song of a bird resembles a lyrical ballad in its influence on the mind. Though it utters no words, how plainly it suggests a long train of agreeable images of love, beauty, friendship, and home! When a young person has suffered any severe wound of the affections, he seldom fails, if endowed with a sensitive mind, to listen to the birds as sharers in his affliction. The voice of every singing bird has its associations in the minds of all susceptible persons who were born and nurtured within the precincts of its untutored minstrelsy. The music of birds is modulated in pleasant unison with all the chords of affection and imagination, filling the soul with a lively consciousness of happiness and beauty, and soothing it with romantic visions of memory,—* * of dear and simple adventures, and of comrades who had part in them,—of dappled mornings, and serene and glowing sunsets,—of sequestered nooks and mossy seats in the old wood,—of paths by the river side, and flowers that smiled a bright welcome to our rambling,—of lingering departures from home, and of old by-ways, overshadowed by trees and hedged with roses and viburnums, that shed their shade and their perfume around our path to gladden our return."

Unhappy indeed is that person who has no sympathy with the beautiful in nature, with which we are constantly surrounded. One of the very best and most valuable influences of a right culture of the mind and heart, is that which brings the soul into communion with these "things of God." The same Holy Spirit—the breath or inspiration of God—reigns in the kingdom of God in nature, which reigns in His kingdom of grace. And it is a great and sad defect of soul when we understand not the divine significance of those pleasant instrumentalities which God, in nature, has provided for the happiness of those who have learned to be delighted with the survey of her works, and with the sound of those voices which she has appointed to communicate to the human soul the joys of her inferior creation.

The same writer gives us an idea of the

SCIENCE OF BIRD-MUSIC—

"There are not many birds whose notes could be accurately described upon the gamut. The nearest approach we can make to accuracy is to give some general idea of their time and modulation. Their musical intervals can be distinguished but with difficulty, on account of the rapidity of their utterance.

I have often attempted to transcribe some of their notes upon the musical scale, but I am persuaded that such sketches can be only approximations to literal correctness. As different individuals of the same species sing very differently; the notes, as transcribed from the song of one individual, will never exactly represent the song of another. If we listen attentively, however, to a number of songs, we shall detect in all of them a *theme*, as it is termed by musicians, of which the different individuals of the species warble their respective variations. Every song is, technically speaking, a *fantasia* constructed upon this theme, from which none of the species ever departs."

LETTER FROM PALESTINE.

SYRIA, Palestine, March 20, 1858.

To-day we had a walk with our little party over the brook Hebron and up the Mount of Olives, and enjoyed one of the most beautiful panoramic views of Jerusalem and the surrounding country that it is possible to imagine. We first entered the church of Ascension, which tradition says was built over the spot where Christ went up into Heaven, and left an impression of his foot upon the rock, which is carefully preserved; surrounded by the walls of a circular arched room like a chapel (it is now a Mosque). But the scriptures say he led them out as far as Bethany, and he lifted up his hands and blessed them and parted from them, and was carried up into Heaven.

O! how rich in interesting scriptural location is the Mount of Olives, hallowed by so many recollections of our Savior; not a spot but is marked by some sacred association calculated to awaken feelings of interest in the whole site. Upon its side he taught his disciples many truths.

The view of the city, from its height, is beautiful and imposing; its walls, gates, towers, terrace-roofed houses, ornamented with little domes, produce a fine effect as we look down upon them. The Mosque of Omar and its minarets, built upon Mount Moriah, the site of Solomon's Temple, Mount Zion, Ophel, the valleys Silvam, Hinnom and Jehosaphat, with their countless tombs, and Abraham's pillar rising above them in its oriental form, cut from the solid rock. The valleys, studded with trees and dotted with gardens, combine together in unity, stretching beneath the eye in all their variety, as we cast its glance towards the city once "the perfection of beauty, the joy of the whole earth," over which our Savior wept as he sat upon the Mount contemplating the scene before him and saying: "If thou hadst known, even thou at least," &c. From the minaret, we had a view of the mountains of Moab, with their uninterrupted outline, a bold and lofty range, including the peaks of Pisgah, and Bethpeor, where Balaam stood prophesying of Israel—"How goodly are thy tents, oh Jacob; and thy tabernacles, oh Israel! Let me die the death," &c. The Dead Sea and the River Jordan are distinctly visible—on another side the tomb of the prophet Samuel, and the place where he was born—Bethany, a little distance, where Christ has left a lasting testimony of his last interest in the devout and lovely family of Martha, Mary, and their brother Lazarus, hallowing it still more by taking his last leave of earth near its vicinity, and the place he so often frequented, sending back his messages to the disciples by angels, saying: "Why stand ye here gazing into Heaven, the same Jesus shall come in this like manner as you have seen him go into Heaven." And his words of promise left, "I will be with you always, even to the end of the world."

We could not, turn our eyes without some sacred impress of holy things in which the Savior is connected with the Prophets who delivered their messages of holy inspiration within its precincts. Every spot is hallowed by past associations of Biblical events; and an impressive silence, more eloquent than language, reigns over them all. A chilly, desolate feeling creeps over the soul as the Mosque and minaret meet the sight, and infidelity unfurls her banner upon the battlements of modern Jerusalem, which are now floating in the breeze before my sight.

This lovely Mount, the favorite retreat of Christ and his disciples, which was once crowned with beauty like a Paradise or Eden, has olive trees still sufficient to justify its name—but what loveliness, when their shadows were thrown over its terraced sides among gardens blooming with beauty along its gentle declivities when every spot was cultivated, and adorned with rich productions of the goodly land.

Everything which interests us, is in the past; and the present bears testimony of all that the Prophets have written and the Savior declared. A curse rests upon the people.

We entered the garden of Gethsemane again, and the grotto where tradition says the Savior retired to pray, and sweat great drops of blood which fell to the ground. A subterraneous room, dug out of a rock, fitted up like a chapel for worship, is marked as the spot. Close by is the tomb of the Virgin Mary, whose sepulchre we could not see when we entered it before, in consequence of the immense crowd assembled there for worship. The tombs have all a similar appearance, hewn out of solid rock—that of Joseph of Arimathea, shown us in the Holy Sepulchre, was of like character. Those of Joseph and Mary were in the same style, which we have to view by lighted candles. All these traditional grottos are entered by the light of candles. Cenotaphs also for the father and mother of Mary were shown us in this place.

The tombs of the kings, which were entered in another place in the valley, were very impressible, very deep in a bed of rocks, with their passages almost filled up with earth; and huge massive stone, half buried, lie where they fell, which once were used as doors to these subterraneous vaults, or sepulchres of the dead. We entered low churches and crept along by the light of candles into an arched room with recesses in its side called the tomb of David, containing several other departments, with niches for the dead. Beneath these vaults we passed through another labyrinth or winding way in the same bed of rocks to another tomb, called that of Solomon, like those above, with the exception of a sculptured column embedded in earth with a small piece of the shaft lying above the ground. There were many other niches among the rocks, all empty. The entrance to this mausoleum was sculptured with a cornice, wreaths of flowers and bunches of grapes. That of Simon the just was hewn in the side of a rock, but the entrance so filled up that we did not attempt to go in; but we descended with our candles into another ding out of lime stone rock, mingled with red, that when lighted the arched ceiling and walls resembled variegated marble. Tombs of the Judges, and caves, were scattered all along our pathway, in this field. We ascended some hills of considerable size, covered with vegetation, which were composed of rushes, found by analyzation to be those of animals, used perhaps as offerings.

The valley of Gihon—we had a fine walk above this vale and pool, where Solomon was proclaimed king, anointed by Zadock the priest, and Nathan the prophet. The deep valley and surrounding hill-sides were peculiarly suited to such an event; like a spacious amphitheatre, where thousands could have a full view of the proceedings with perfect ease. We looked down upon the picturesque valley which presents the same aspect as when Solomon rode down upon King David's mule amid the multitude which thronged around him, and the shouts of the people which went up as they blew the trumpet which echoed among the hills and cried "God save the king!" And here, also, Isaiah stood when he delivered the wonderful prophecy of the coming King and Savior of Israel

[TO BE CONTINUED.]

[For the N. O. Christian Advocate.]

ALABAMA MOUNTAIN SCENERY.

BLACK CREEK FALLS—GADSDEN CIRCUIT—LOCAL PREACHERS.

MR. EDITOR: On Wednesday, the 16th inst., by the request of the Presiding Elder of this district, who has been sick for some time, I set out for a Quarterly Meeting on Gadsden Circuit, a small work lying on the western bank of the Coosa river. Tarrying one night with brother J. E. Grace, I arrived in the evening of the second day at the house of brother W. C. Torrentine, preacher in charge of Gadsden Circuit, and was met with the cordial grasp and whole-hearted welcome so common to Methodist preachers. On Friday we ascended the southern extremity of the Look Out Mountain for the purpose of visiting Black Creek Falls, the *Niagara of Alabama*. Wish it had another name—one more musical—aboriginal; but as we could not find an Indian name for it, let it be Black Creek Falls. As little as sight-seers and pleasure-seekers seem to know of it, there is here upon the top of the Look Out Mountain the most remarkable natural curiosity to be found in Alabama. On rising to the summit of the mountain, the scenery around you in every direction is of the most attractive and picturesque character. Standing upon this elevation you see to the south and east the dim outlines of the Mountains of Talladega, Calhoun, and St. Clair counties. On the west those of Blount, and on the north the beautiful valleys and ridges of Marshall and Dekalb. Here to your right as you look northward flows the meandering Coosa. Along its borders a rich and delightful valley, skirted by the mountain, extends for more than forty miles in a north-easterly direction.

Through this valley the Gadsden and Georgia railroad is located, extending from the former point towards Dalton, Ga. It has been surveyed, and when completed will connect with the Alabama and Tennessee river railroad, at Gadsden, forming an unbroken communication between Selma and the Eastern cities.

But what of the cataract say you? Can't describe it, sir. Just imagine some huge Pegasus, in the days of mythic story, flying over the foot of the mountain, and in a rage striking his hoof into the solid rock, thus making a semicircular excavation of several hundred feet in extent and more than one hundred feet in depth, and you have some idea, though inadequate, of the fearful precipice adown which the rushing torrent foams, and leaps and thunders! We descend a part of the cliff south of the falls by artificial steps, and all along our path to the stream below the falls immense rocks lie in ruinous confusion, as if the stream above, by the attrition of time, had worn away that part of the mountain or rent it asunder; or, as if nature, by some mighty upheaval, had thrown off these huge fragments along the banks of the turbid stream.

The falls are about 100 feet in height, and the body of water, though not more than 30 feet wide at this season of the year, makes noise enough for any one who has never heard the roar of Niagara. But the most striking feature in the scenery is a large amphitheatre formed behind the falls, about 800 by 125 feet in extent—the shape of a horses foot. There is first a floor of solid rock, rising gradually like the seats in a theater; then there is a roof formed by the overhanging cliffs, making a perfect shelter for this floor. Immediately below the basin into which the cataract empties, a large boulder rises, upon which, as a platform, a speaker could address twenty thousand persons sheltered by the rock. But of course he could not be heard unless you could still the thunders of the waterfall. The rock below, an amphitheatre, reminded me of Mr. Wesley addressing 10,000 persons in the amphitheatre at Gwennap. To add to the attractions of the place three Chalybeate springs burst out from under the overshadowing precipice, and a neat Hotel is kept by Mr. Thomas B. Edwards, who is incessant in his attentions to his guests. A sulphur spring is also inconvenient; and take it all in all it is one of the most delightful places for summer resort in this or any state. The thermometer rarely ever rises higher than 80 under the sheltering rocks.

The Quarterly Meeting was near Turkeytown, six miles from Gadsden—was very pleasant "the Lord was with us" in power. The people in that circuit enjoy preaching. They listen well. The local preachers are remarkable for their ability and zeal. One of them, Dr. Rolls, deserves especial mention for his talents and devotion to the work. An accomplished physician, a kind neighbor, an eloquent and earnest preacher, he has won all hearts to him. Possessed of a pleasing, though quiet address, a warm heart and a winning pathos—strong in his denunciations of sin, and tender in his appeals to sinners, lovely in private life, and godly in all his conversation, he commands the unlimited confidence of all who know him. He asked the writer of this last year: "Do you think any one is called to be a local preacher?" The reply was, "My commission was, 'Go into all the world;' I cannot answer for others." The Dr. has often been serious about entering the itinerancy, but such a large field of usefulness lies before him and around him that he hesitates. He preaches Christ every where—in his talk and in his walk—in his trade and in his profession, and has more men under his influence than any local man I ever knew. I trust he will not see this sketch, but if he does I hope he will forgive me. He is about 35 years of age and health feeble; but I pray that he may be long spared to the Church.

The other preachers of the circuit, all good and true, will not consider me as making an invidious distinction in thus making special mention of him. He enjoys their entire confidence. This sketch is to provoke others to renewed devotion to the cause of our common Master.

B. B. ROSS.

Talladega, Ala., July 27, 1858.

LETTER FROM NEW ENGLAND.

MR. EDITOR: Another prophet—a second Daniel—has arisen in the person of a fanatical Millerite, who resides in this city. He fixes the later part of this year (1858) as the one which is to witness the end of all things terrestrial, by a pyrotechnic exhibition. The solution of the problem has caused him much anxiety, and therefore, to explain this great mystery he has labored diligently, so as to be able to give the result of his labors to the world in due season for them to get their ascension robes ready. The result is arrived at mathematically. I will give you the formula: The square root of the cost of Ezekiel's chariot was 8564.—From this extract "prophetic value" of "scarlet lady of Babylon," 1282. Take from this the cube ram mentioned by the Prophet as "pushing westward," 4757, and you will have for remainder, 2824. Deduct from this "the number of the beasts" mentioned in the Apocalypse, 666, and you get at the result, 1858, the year in which the end of the world is to take place. This "learned prophet" is very eccentric—never wears shoes or stockings in summer or winter, and has not shaved his face or cut his hair for the last twenty years. You may see him the coldest day in winter, when the snow is two feet thick on the ground, walking through the streets barefooted. He is able to buy shoes and live comfortably; but he thinks that Christ is to come soon, and the greater hardships and suffering that he undergoes in the meantime, the greater will be his reward in heaven. He belongs to the sect called Millerites.

In New York and Boston, the Red Republicans, who are levellers in politics and haters of government and society, have been creating quite a stir, by parading through the streets with music and banners upon which are written revolutionary mottoes, and by holding public meetings at which speeches are made eulogizing Orsini and Pieri, the would-be assassins of Louis Napoleon; and, also, proclaiming their determination to avenge their death. At one of the public meetings held in Boston, Garretson, the noted abolitionist, addressed them. In his speech he denounced this government; and called upon them to unite as one man in the attempt to liberate "the poor down-trodden slave of the South from the iron despotism of the cruel and heartless slaveholder," when the crowd rent the air with their shouts, by which they signified their assent.

The abolition party is made up of German Socialists and political parsons. And here let me say, that when we hear of the Northern Church being abolitionized, we must confine the remark to the preachers; for the people are sick and tired of this hubbub on slavery. In many places in New England they have entirely broken up churches, by sowing discord and strife among the members, and by preaching politics instead of "Christ and Him crucified." I know of a small town of two thousand inhabitants in about twenty miles of this city; and out of that two thousand only two hundred attend church! What is the cause of this? Political preaching! The ministers of that place took sides with the Republican party; attended their meetings and torch-light processions, at which they spoke, denouncing the other party in the most fiendish manner; and upon the Sabbath they would enter the sacred desk, but it was polluted by their entrance into it, and instead of feeding the people with religious truths, they would belch forth a political speech, in which they would denounce in unmeasured terms perhaps three-fourths of their congregation!

I know a political parson who, in writing to a friend during the last Presidential campaign, signed himself "yours for Fremont and Christ!" I saw in Portsmouth, N. H., about thirty ministers marching in a torch-light procession, and in the same procession, before and behind them, were the drunken rabble. I do not wish to be understood as trying to convey the impression that such is the character of New England ministers; but as referring to the political parsons. For there are as pious and devoted ministers—ministers who have the cause of Christ as much at heart, and who labor as zealously to advance His kingdom on earth, as any ministers I have ever seen.

The fanatics of the North have set up a howl against the action of the American Tract Society, as if the demons of Pandemonium had broken loose, and were now roaming free through the country. But their howling is not noticed by the conservatives.

But it must be remembered that the Abolitionists are few in number, and are daily growing "beautifully less." W. G.

COMMENCEMENT AT CENTENARY.

This week has been full of interest to the hearts which throb with delight at the improvement of the young. It is enough to quicken the pulse's flow to think of the tide of influences which is to flow out from this college. These young men are to go out into society and leaven the masses for good or ill. Many have gone from the walls of Centenary to occupy useful, responsible stations. And it might prove a salutary task for one who has patronized a distant college, to look over our catalogue and see the names of our alumni; and then to look around and see where our graduates are and what they are doing. Most of them are fighting manfully the great battle of life, in useful responsible stations—the peers of the best men in the land—often the honored and trusted of their fellow-men.

It makes my blood bound and course through my veins with something of youth's enthusiasm to attend Commencement at Centenary College. I think of other Commencements, when I had personal interests in the exercises and some noble friends and kinsmen of mine took part. They are scattered now, some of them in every state from Alabama to California. Three, much loved, highly prized, are in that mystic land from whose regions no messages ever come back to us.

We looked on those graduates, so soon to take their place in the great hurrying noisy car of life, which will rush on with them to some station where they must build their own town, or be left to wander about as listless loungers, watching other men build up for themselves a reputation and a home. Most of those young men had the appearance of men who felt that there was work for every man to do, and that each was ready for his share.

The young men who took the first honors justified the accuracy of figures by their orations on Thursday. All felt that the honors were deserved. God bless the young men! And may their times and generation ever acknowledge that they merit the first honors. There was a graduate from Natchez, Mi., whose speech had some of the most beautiful metaphors and comparisons to which I ever listened. You felt as if a perfect garland of classic imagery had been thrown around you. Yet very few could hear him, he spoke so low. The young gentleman from Jefferson, Mi., has a head which is a "fac simile" of the pictures of Tom Moore the poet, yet his speech was rather practical than poetical. The young gentleman from Catahoula had a fine speech, but he spoke too low. I was pleased with the tone of sound morality which prevaded all the speeches; but—I object to the low tone of voice of most of the speakers. The young gentleman from Lafourche, and the one from Shreveport deserve praise for distinctness of sound.

I love Centenary, but there is some perfecting yet to be done for her. The young gentlemen do not, as a general thing, declaim well. In a country like this, where every man is liable to be called on for a speech, a good delivery, and fine gestures are indispensable. It has grown into a necessity that there be a teacher of elocution appointed. The Faculty have too many duties to perform to be able to give due attention to this matter. I imagine that those graduates had been studying very hard, and had not been able to bestow that attention upon the graces of oratory that the occasion demanded. Some of them had not allowed themselves time to commit their pieces perfectly.

In dress most of the young men looked the solid, quiet young gentleman. Some seemed too careless of exterior adorning; a few looked as if every portion of their attire was studiously conformed to the fashion plates. But why spend time in criticising the dear young fellows? I enjoyed Commencement greatly. Jackson is now, what she always has been, a hospitable town, capable of entertaining more persons than any other town of its size.

GAMMA.

SCHOOLS AT BATON ROUGE.

We are much gratified to learn by a letter to this office from our friend, Dr. C. G. Young, that the schools at Baton Rouge are in a flourishing condition, and that the recent examinations were very satisfactory. The Doctor says: "I have attended with much satisfaction the Annual Examinations of the Collegiate Institute and the Read Seminary which took place here during the present week. The former is an Academical School established at this place by Professor Magruder. No better place can be found any where in the United States to educate boys who do not intend a regular collegiate course, or to prepare those who do intend such course to enter college. The principal of the Read Seminary is well known throughout the State, having been engaged at this place in educating young ladies for fourteen years. During the session which has just terminated eighty-pupils have been in attendance, and for three days have elosed satisfactory examinations, closing on Friday evening with a most entertaining musical concert.

Having frequently visited this Institution during the past year I am prepared to commend the progress the pupils have made. The course of instruction is full, and the teaching is thorough. I do not know any lady who is better qualified to have charge of young ladies than Mrs. Read, or any better place to educate young ladies than Read Seminary. I have been struck with the appearance of health presented by the pupils in both of these schools. The entire amount paid for medical bills at Read Seminary during the past ten months is only six dollars. I should not omit to mention that the Literary Societies of both institutions were addressed by C. K. Marshall D. D. At the Collegiate Institute the Doctor was in his happiest mood, and the address was in his own peculiarly felicitous style. At the Seminary he was surprised, but it was Marshall that spoke, and the audience were enchanted by his bewitching eloquence."

MANSFIELD FEMALE COLLEGE.

MR. EDITOR: In April last its indebtedness was very nearly $7000. Since that time subscriptions have been obtained, amounting to over $3300. Some, who in the beginning of the enterprise gave liberally, have come forward a second time and subscribed. In addition to these there are many other persons in De Soto and the parishes adjoining who have a common interest in this educational enterprise. To these, therefore, would we appeal for aid. The agent is now in the field and designs to call in person upon all that he can, but still he may fail to see many that would probably be able and willing to contribute. It may not be amiss to propose to any such that they address the agent at Mansfield, stating what they are willing to subscribe, payable on or before the 1st of April, 1859; he will take great pleasure in acknowledging the fact through the Advocate.

The Methodist Church in Louisiana has a snug little interest at stake here, in the shape of grounds, buildings, etc., costing, in all, something over $33,000. And whether this interest shall be greatly increased in value and importance rests with the Church and with the friends of liberal education. Let these be true to their trust and the day is not far distant when Mansfield Female College shall stand a proud monument of their liberality—a temple of science, from whose consecrated halls, in the years to come, hundreds upon hundreds, with intellects enlightened, natures refined and elevated, shall go forth to bless the world in which they live; while they shall continue to hold in greatful remembrance the names of those by whose munificence so beautiful a temple as this has been erected and dedicated to female education.

P. M. GOODWYN, Agent.

Mansfield, July 20, 1858.

REPORT OF THE EXAMINATION.

The undersigned, having been requested to act, in the absence of the Visiting Committee, beg leave to state that the exercises commenced Friday, the 2d inst., and closed Wednesday, 7th.

Among the one hundred pupils examined, not more than three could be ranked as low as *passable*, one-fourth of the whole may be reported *good*, one-half *very good*, and one-fourth *perfect*.

The improved method of teaching arithmetic, geography and English grammar, gave general satisfaction. An examination so creditable, both to pupils and teachers, must have been preceded by much faithfulness on the one hand, and great perseverance and close application on the other.

The specimens of paintings and drawings exhibited in the department of fine arts indicates that the pupils had made rapid proficiency, and that the instructress therein ranks high in her profession.

The declamations, colloquies and musical entertainments, on Monday and Tuesday evenings, were among the finest we ever heard. Wednesday was Commencement day.

The graduates, five in number, read their compositions before a crowded assembly of attentive listeners, who gave evidence of their high appreciation. For brilliancy of thought, beauty of expression and gracefulness of manner, and fine modulation of voice, Miss Nellie Long excelled, in the valedictory.

Commencement day was a day full of promise for the Mansfield Female College. Expressions of satisfaction were heard on every hand.—Frankness and thoroughness had characterized the examination throughout. Citizens, friends and visitors were proud that such an institution of learning had been founded in Northwest Louisiana. Visitors were pleased with the town of Mansfield, and delighted with the hospitality of those citizens whose houses were opened for their entertainment during the Commencement occasion.

The ensuing session opens 1st October next. We solicit for the institution an increase of patronage.

P. M. GOODWYN,
S. B. SURATT,
B. F. ALEXANDER,
Committee.

Mansfield, La., July 12, 1858.

It was the saying of Sir Robert Peel, "I never have known a man to escape failure, in either body or mind, who worked seven days in the week."

A Boston publisher has just completed the order to furnish the national music of America for the army and navy of the Sultan of Turkey.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, AUGUST 11, 1858.

"THE COUNSEL OF THE UNGODLY."

One of the many apt and striking expressions of the royal prophet, David, is this: "the counsel of the ungodly." It is wealthy and weighty with meaning, and uttered in most happy and forcible words. "Counsel" conveys the idea of instruction and influence, whether imparted by words, or by the common utterance of opinions, or by habitual association and example; whether intended directly for particular persons, or brought to bear upon society, in any manner whatever.

All men and women form their opinions, and principles, adopt their courses and avocations, and have their characters, lives, and destinies moulded, under some kind of "counsel" or other. Naiman judges and decides in reference to life and its interests originally, independent of the influence and suggestions of the sentiments and practices of others. It is therefore the part of the most ordinary wisdom for each man and woman to consider well the "counsel" to which they "walk" and under the silent influence of which their present and eternal destiny is being determined, either for good or evil.

There is then, "the, counsel of the ungodly," which is the same thing as "the wisdon which is from beneath, which is earthly sensual and devilish," described by St. Paul. It is a "counsel" which proceeds from "the spirit that worketh in the children of disobedience," diverting them from "the path of life" into "the course of this world," which is "the way of sinners." There is danger that we fall into it, for the majority are travelling that way; for "broad is the way that leadeth unto destruction, and many there be which go in thereat." This is the "way that seemeth right unto man, but the end thereof is death." The sign-board of this way is, that it "seemeth right unto man;" that is, it is in harmony with his natural tastes and deserves—in unison with "the wisdom of this world," "the counsel of the ungodly."

It is the more dangerous, because we are approached in the way of "counsel," that is with advice, manifesting a sympathy for us and an interest in our happiness. This "counsel" is often given us by our nearest and dearest friends, "the partners of our blood," Wise and wealthy men, and beautiful and fashionable women, walk in that "counsel," and bid us follow. There is danger, Oh, there is danger!—And when we once allow ourselves to adopt "the counsel of the ungodly," it is very difficult to mortify our desires, to break our habits, and to separate ourselves from the company of the world. In what "counsel do we walk?" Let us consider while there is time. And what "counsel" do we give to others? Let us consider before we ruin somebody, if we have not already done it. Save Lord, we beseech thee!

A VALUABLE WORK.

Cyclopedia of Commerce and Commercial Navigation. By J. Smith Homans, and J. Smith Homans, Jr., Harper and Bros., pp. 2007. 1858

Through J. C. Morgan, of this city, who has it for sale, we have received a copy of this large and valuable repository of commercial information. We do not suppose there is any thing of the kind in existence that will compare with it for fullness and accuracy. It contains, also, a vast amount of knowledge of all kinds, historical, geographical, biographical, scientific, and—more than we enumerate. Not only business men, but every American citizen should possess it. It contains a whole education, for all practical purposes, precisely adapted to "the great Yankee nation." Without such a work, Yankee knows scarcely any thing, adequately, of his own country. An attentive study of it will make him more enlightened, more patriotic, more liberal as a man, and prouder as an American citizen, than he would be without availing himself of the immense fund of knowledge which this work holds out to him. Vast historic al knowledge is also contained in it, and as a work of geographical reference it is at present unequaled. It is illustrated with maps and contains the latest and most reliable statistical tables of the population, productions, wealth, exports, imports, etc., of all countries.

The Montgomery (Ala.) mail, in reference to this work, says: "There is nothing connected with our history as a nation or with our progress and prosperity at home and abroad, that is more worthy of study than is the history of the rise, progress, and present position of our vast commercial marine. Possessing as we do an immense sea coast, varying in temperature, productions, and climate, bordering on both the Atlantic and Pacific, it seems to be foreordained that our country is to take the lead of all other nations in commercial enterprise. Our sails already whiten every sea, and in every port of prominence can be observed the stars and stripes of this, the greatest republic of the earth. We have opened trade and commercial relations not only with the enlightened nations of Europe, but have even caused the jealous Japanese and the timid and naval ghtened Islanders of the South Seas to exchange commodities with us, and to supply us with luxuries of which our predecessors were totally deprived. Mainly to the enterprise, energy and industry of our commercial fellow citizens may be attributed the civilization and christianization of the untutored Sandwich, Phillipine, Sunda and other Isles, and the archipelagoes which stud both the great oceans. What remains to be done in the future in this regard, no one, not even the most sanguine can anticipate. Our steady advance—the sure and rapid strides which young America has made in commercial knowledge, and in carrying out enterprises which have baulked other older and more powerful nations, are beginning to be looked upon by the world at large as indicia of the great truth which our fathers boldly enunciated amid the scoffs, the taunts and jeers of old and decrepid monarchies—that man is capable of self-government, and that a nation needed not the tinsel and draperies of royalty to make it either strong, proud, powerful, enlightened, or energetic in peace or valiant brave or undaunted in war.

It becomes every American who wishes to understand the extent to which our gigantic commercial interests have [illegible], to consult this cyclopedia.

BISHOP SOULE.—Since the General Conference, Bishop Soule has made a visit to his friends in Ohio and Michigan, preaching with a great deal of his meridian power, much to the gratification of those who heard him. He has returned in fine spirits, and in pretty good health.

ATLANTIC TELEGRAPH LAID AT LAST.

"The (telegraphic) lines have fallen to us," and made the homes of the modern inhabitants of this world "pleasant places." "We have a goodly heritage."

The greatest of all human enterprises has been accomplished! Modern human skill and energy were not to be baffled within the limits of the possible. A year ago the attempt was a failure, and it was too late to make another until another year. In the meanwhile many discouragements presented themselves. Scientific men said that, if laid, the electric current could not be sustained for so great a distance, at such immense depths under water; so that the prospect of failure, after the successful laying of the cable, stared the heroic adventurers in the face. And then the next attempt to lay it was a failure. Storms and terrible weather opposed. One of the gallant steamers was nearly lost.

It seemed as if the forces of physical nature, which have been one of the greatest obstacles in the way of civilization, against which man has toiled and battled from the beginning, and over which the greatest victory of all was about to be obtained, were determined to resist to the last extremity. It seemed as if old ocean, which had hitherto been "the middle wall of partition" between the nations of the earth, and which was now about to be so "broken down," figuratively speaking, as to enable men from the "four quarters of the earth" to talk over it to each other, was determined, if possible, not to suffer such an overcoming of the power undisputedly held from the beginning of the world. But the battle has been fought and the victory won.

One really feels impressed with the thought that this is a practical prophecy, and symbol, and means, of the approach of that "good time coming," when men shall learn war no more," and when "nothing shall hurt or destroy" in all God's dominions. Reckless and unprincipled speculation, by which some parties are sometimes greatly wronged, and others enriched by ill-gotten gains, and by which the commercial word has heretofore been converted into an immense lottery, or grand gambling arena, will now cease. Trade will be conducted more honestly and more certainly; and, consequently, the world will enjoy, for the first time, the divinely-intended benefits of a healthful commercial progress. Supply and demand, the two great and natural laws of trade, will govern, without any material violation.

The day of the glory of the great ocean steamers is over. They will need to be advertized hereafter. Heretofore the telegraphic despatches from them, and about them, announcing their arrival and departure, have been worth millions, as advertisements. We shall not depend upon steamship arrivals for the news any longer. We shall get the news every day from every important part of the world. Daily newspapers will wonderfully increase in importance. Religious newspapers will have to add dailies to their usual weekly issues. We are even now thinking about a "*Daily Christian Advocate*" in this office. Give us the circulation we should have with the weekly, and we shall be able after a while to speak definitely about the daily. We must have one here during the next General Conference, and we should like to be experienced in the business before the time.

One of the great dangers connected with these increased facilities for obtaining the news, is, that men will be tempted to read nothing but news. There is danger that real mental labor, such as distinguished the elder times of English thought and literature, and which was promoted by isolation from the din of the great world, and by solitude and loneliness of soul, will now decline, and that men will become simply ready and superficial chatterers about the news. However, "sufficient unto the day is the evil thereof." It is a glorious consummation. The idea of the telegraph, as well as all other great scientific truths, was no doubt a revelation from God, as Prof. Morse himself believes. There ought be a general day of thanksgiving appointed, throughout both Europe and the United States, to offer up the gratitude of the civilized world for this wonderful success of the greatest of human enterprises.

The Cable has been landed on both shores, and signals are passing uninterruptedly. It is in perfect order. The Cable laid is sixteen hundred and ninety-eight nautical miles in length from the Telegraph station at Bull's Bay, on the American coast, to the head of Valencia harbor, and for more than two-thirds that distance is laid in water over two miles deep. Communication between the two vessels has been kept up constantly since the vessels separated. The electrical instruments are attached to the ends of the coil on each ship, and worked the same as in a regular telegraph office.

The uninterrupted and perfect communication through the whole length of the Cable, submerged at an average depth of two miles, has demonstrated, beyond a doubt, the practicability of the enterprise. Lieutenant Everett's machinery for paying out the Cable has worked admirably. Captain Hudson, of the Niagara, Messrs. Everett and Woodhouse, telegraph engineers, the electricians, the officers of the ship, and every man on board the American portion of the fleet exerted themselves to the utmost to make the expedition successful, and by the blessing of Divine Providence, they were successful beyond general expectation. The Niagara will discharge her cargo of telegraph materials at Trinity Bay, and after coaling at St. Johns, will return to New York for orders.

The announcement of the successful laying of the Atlantic Cable, which was delivered at the office of the New York and New Orleans Southern Line at 12 30 P. M. was received by the Telegraph News Reporter at New Orleans at 11.50 A. M, being forty minutes ahead of time. If the Trans-Atlantic line shows an equal degree of promptness with the Southern Line, a despatch left at the London office at 9 P. M, would reach us before 5 o'clock the same evening; or four hours ahead of time.

Since writing the above, the following items have come to hand by telegraph. The Niagara paid out 882 miles of cable—the Agamemnon 1010 miles. When the connection with the telegraphic instruments was perfected, a strong electric current was received from the other side of the Atlantic. On the 6th of August strong electric signals were received from Valentia Bay during the whole day. The recording instruments to be used are being prepared and graduated to suit the cable. These arrangements are progressing as rapidly as possible. The Queen's message and the President's reply are expected some evening this week. Upon the receipt of the Queen's message, and the reply of the President, of which notice will be sent to all parts of the country, there will be a general celebration in honor of the completion of the great enterprise, in which every town and village is invited to join. The New York city Council received a message from the Mayor recommending that the hospitalities of the city be extended to all concerned in the Trans-Atlantic Telegraph enterprise. The citizens of New York city are requested to illuminate their buildings. All the public buildings will be illuminated on the night of the day fixed for the public celebration. A municipal dinner will be given to all engaged in the glorious project.

CENTENARY COLLEGE OF LOUISIANA.

MR EDITOR: The commencement exercises of Centenary took place last week, beginning on the 25th ult., with the commencement sermon from Rev. C. K. Marshall, of Mississippi, and closing on Thursday the 29th. The exercises of the four days, (after Sabbath); consisted of the Preparatory Exhibition; Baccalaureate address by Prof. Holcombe; the dedication of the new halls of the Franklin and Union Literary Societies; the anniversary exhibitions of the same; the address of Hon. James S. Brown before the same, and the speeches of the graduating class. Near fifty speeches and orations were delivered, and I may say were highly creditable to the institution, and especially to the young gentlemen, composing the class to whose hands her honors were confided for the present year. The Baccalaureate by Prof. H. was full of suggestive interest; full of pith, full of strength, full of truth; no empty declamation, no imaginative flights, above and beyond the comprehension of men. He spoke like one whose thoughts emanated directly from the laboratory of the mind where a severe analysis detects the ore of truth which lies embedded in the dross of error, and directs his disciples how to separate, coin, and render it current.

The College Chapel, which it is said will accommodate three thousand persons, was pretty well filled. Most of the youth and beauty of the Felicianas were present, and representatives from almost every part of Louisiana and the Southern part of Mississippi.

A more hospitable people than those of Jackson I have never seen; the number of people which they feed on commencement occasions, it is really incredible. I saw at some places, tables which would accommodate fifty persons, several times filled; but their generosity is not confined to special occasions, it has been my privilege years ago, to converse with young gentlemen who said with tears of gratitude in their eyes, that the worthy citizens of Jackson had been fathers to them; and the matrons had been as kind as their mothers could have been. I have been thrown much among the patrons of Centenary for the last twelve years; I have yet to hear the first complaint by students or parents of neglect in time of sickness.

The report of the Examining Committee will be published, and will be highly gratifying to the friends of Southern education. The fact that this committee is composed of learned gentlemen from the different Christian denominations, as well as from the different learned professions, is, in our estimation, very commendatory; as it shows a willingness to be scrutinized by those who have no denominational interests to serve by the success of the Institution.

Centenary College is one of the most gratifying monuments of the enterprise, public spirit and liberality of the citizens of Mississippi and Louisiana. About $250,000, we are informed, have been spent since the first movement was made to build a college on the present site. Most of this was spent by the State of Louisiana to great disadvantage, previous to the act of 1845, by which it was conveyed to the present Board of Trustees and Visitors.

An amount of not less than one hundred thousand dollars have been expended by the Board in building, repairing, furnishing and endowing, since it came into their hands. The center building, just completed, is one of the most stately edifices in the country, and, with its wings, presents a front of over seven hundred feet. This gives twenty-eight additional rooms, making the whole number of rooms in the main college buildings ninety-four. The center building contains a chapel, one hundred and one by seventy-five feet in the clear, with gallery all round, (this chapel, in beauty and architectural elegance, is believed not to be equaled by any college chapel on the continent,) two society halls, thirty-six by sixty feet; a geological and mineralogical cabinet, twenty-four by seventy feet, together with rooms for library, apparatus, machines, lecture and recitation rooms, laboratory, and offices occupy the remaining twenty-four rooms.

About sixty large and well-ventilated rooms are used for dormitory purposes.

The faculty is composed of seven professors, besides those in the Preparatory Department. The six who have been laboring during the past few years, have given great satisfaction to all who have witnessed the examinations.—Our friends who are fond of agricultural pursuits, will be glad to learn that agricultural chemistry is to be embraced in the department of Natural Science.

Centenary is surrounded by delightful groves of pine, magnolia, beech, oak and elm, situated in a high, dry country twelve miles from the Mississippi river, east of Bayou Sara. With the accommodations of Centenary College, its able and industrious faculty, its bland and healthy atmosphere, its splendid appratus, library cabinet and machines, and the refined and intelligent character of the citizens of Jackson, we know of no place in the United States more deserving of patronage. It is a parent seeking an institution which can transform stupidity into sprightliness, without any effort on the part of his son, of course Centenary will not suit him; or if he wishes to substitute some venerable name, like Yale or Harvard, for scholarship, it will not suit him; but if he wishes his son to acquire scholarship as the reward of severe toil and diligent application, he can be gratified at Centenary, and receive his son at the end of his course with a constitution not impaired by the rigor of a climate to which he is unaccustomed.

For if the assertion of Dr. Alcott of Boston be true, that "one-fourth of all the deaths in that city were from consumption arising from scrofula, which was induced in a large proportion by school treatment," it is a matter of some moment to a parent, who does not wish his son sacrificed to gratify the ambition of unfeeling teachers to think of the inconsistency of sending him so far from his sunny nativity to be stimulated by appeals to his pride into the highest and most injurious, because most sedentary exertion. He may come back, as many have with roses on his cheeks, but there may be, as often has been, a worm in the stem; the very flush may be hectic. If Northern professors be superior, we have their works of science which can be understood and taught here, further than any of our sons will advance in their college course. But I hope we are not willing to admit their superiority, and adopt their principles of moral science, political economy and interpretation of the constitution. I hope we will not make the ignoble and untruthful admission that in scholarship, intellectuality, and means, we are incapable of affording scholastic privileges for young men, enough at least to tax their physical strength for the first twenty-five or thirty years of life. Why not wipe out the reproach that we are in a state of semi-barbarism, and have to send our sons thousands of miles from home to be educated; and more than all, to a country infested with superficial thinkers, whose stupidity is only equaled by their fanatical hatred of the South.

At the close of the Commencement, the following degrees were conferred, namely:

The degree of A. B. upon Messrs. S. H. Brown, of Williamsport, La.; G. W. Buckner, Baton Rouge, La.; H. W. Bullen, Jefferson county, Miss; W. O. Burns, Bossier, La.; R. P. Cates, Shreveport, La.; J. J. Davis, Jefferson county, Miss.; A. C. Dunartruit, St. Mary's, La.; W. W. Farmer, Farmersville, La.; C. Goodman, West Feliciana, La.; C. C. Harris, Baton Rouge, La.; J. J. Hodges, Bossier, La.; W. E. Irvine, Natchez, Miss.; F. A. Jones, Jefferson county, Miss.; H. C. Quin, St. Helena, La.; L. Row, West Feliciana, La.; W. F. Schwing, St. Mary's, La.; T. W. Scott, Jefferson county, Miss.; B. H. K. Wailes, Catahoula, La.; J. C. Williams, Thibodaux, La.; who graduated with much credit.

The second Degree of the Arts was conferred upon Messrs. A. P. Brown, E. J. Delony, W. F. Norsworthy, Chas. C. P. DeLee, of Louisiana; W. N. Tignor, of Mississippi, and Wm. W. Wall, of New Orleans. The Honorary Degree of M. A. was conferred upon Hon. W. J. Hamilton, of La., and Rev. B. Jones, of Port Gibson, Miss. That of L. L. D. upon the Hon. C. P. Smith, Chief Justice of Mississippi, and Hon. E. T. Merrick, Chief Justice of the State of Louisiana, and that of D. D. upon Rev. W. J. Sasnett, of Georgia.

PREACHERS WANTED.

The *St. Louis Christian Advocate* says that preachers, of the right stamp, willing to devote themselves to the work, are greatly needed in all our Northwestern territory. There is room in the Missouri Conference; there is room in the St. Louis Conference; and there is room in the Kansas Conference. In all these experienced men are greatly needed. Those now there are not sufficient for the work. It the) work) extends faster than the number of preachers increase. The population of the country is increasing very rapidly, and though our preachers, taken as a body, are energetic, active, and efficient, they have more calls than it is possible for them to answer. How a Methodist preacher can waste the precious life which may be so valuable in the salvation of souls, and in the extension and establishment of the church, is a mystery; especially in this age, when such glorious openings are vouchsafed to us.

Bishop Early calls for preachers for Kansas. Bishop Andrew, speaking of the Indian Mission Conference, for which preachers are wanted, says: "Now, O ye Methodist preachers, many of whom are busy with your merchandise, your plantations, and your professional pursuits, have you been sprinkled with the blood of atonement; has God laid the burden of souls upon you; has the Holy Ghost called you to lay all upon the altar of your condescending and adorable Redeemer; have you a heart to feel for the perishing, and an ear open to the wail of the wretched and the call of the Church? O man of God, arise and shake yourself from the fetters which the world, the flesh and the devil have thrown around you, and cast off the sleep into which you have fallen; gird on the armor of God, hearken to the battle-cry of God and truth, and rush to the field of conflict, of glory, fully confiding in your glorious Leader for support, and reward and final victory."

REV. JOHN M. DAWSON, of the Arkansas Conference, died on the 14th of July. Bro. Dawson was in charge of the Clarksville circuit, and was a young man of promise. His end was one of peace. Last year he traveled the Grand Shoals circuit, and up to the time of his death had traveled Clarksville circuit with great acceptability.

RELIGION AND PUBLIC MEN.

"Saxon," the very tasteful and interesting New Orleans correspondent of the *Nashville Christian Advocate*, speaking of Gen. Quitman's death, says: "No man's death has excited more universal regret. There is no dissent to the verdict that he was an honest man. His most bitter political opponents accord to him the character of disinterestedness and purity. These qualities were as conspicuous in his public and political as in his private life. In these times the loss of such a man must be severely felt. Quitman could ever be pointed to as an honest politician, in whom the patriot was more eminent than the politician, and in whom the politician rose to the dignity of statesmanship.

The religious reader will wish to know how the deceased statesman stood affected towards practical and experimental piety. On this subject our secular journals maintain the characteristic silence and apparent indifference.—What his views were and what his hopes in the final hour, we cannot learn from the many eulogies that have been written, and the numerous tributes that have been paid to his memory. This absence of all allusion to the most important of all personal matters, and in which the public is quite as much interested as any other, may not be taken as a tacit admission that the subject of so much encomium had nothing of religion in his life and character.—It is rather an indication of that irreligiousness which marks the bulk of the journalism of the day. It shows the manner in which religion is divorced from the affairs and interests of life, and the carefulness with which personal piety is ignored in the estimate which the press puts upon the character of our public men."

ANOTHER CASE.

MR. EDITOR: I learn that the dissatisfaction in the Church at Nashville on the subject of dancing, has been brought to a close, by allowing the offending party, C. D. Elliott, to withdraw from the Church, just before final action. These compromises of the Disciplinary rights of the Church, constitute a very questionable policy, by which we never gain anything in the end. The church of God has rights as well as individuals, and they should be maintained.

In the mean time I am more than mortified to learn there is a quasi Methodist school in Mississippi, one over which a professed Methodist presides, in which a dancing master is employed! Is this so? I shall be more than glad to be corrected if I am misinformed. I trust that no member of the Alabama or Mississippi Conferences will allow any man to remain a member of the Church, who has dancing taught in his school, or tolerate members of the Church in having their children taught a vice that is doing more to debauch female purity and character than any other of the day. The Church and ministry must take and maintain an unwavering stand upon this subject. A minister who shrinks from his duty in this matter, must not expect to escape censure by his Conference.

WATCHMAN.

SINGING SCHOOLS ON SUNDAY.

A correspondent asks the following questions: "Is it right for members of the Church to attend singing schools on the Sabbath? Can they do so, and not violate the command to keep the Sabbath holy?"

The pastor, or presiding elder, should be asked such questions, before asking an editor. No general rule can be laid down for the government of such cases. They are to be determined by the circumstances.

If the singing school is for the purpose of making money, it is highly sinful to attend it on the Sabbath. If it interfere with religious service, it is sinful. If it have neither of these objections, it may yet be so conducted as be sinful. If it do not interfere with divine service, and is intended for the improvement of the singing in public worship, and is piously conducted, it may not be sinful. Indeed, in such a case, it may be a benefit, not only in the way of improving the wretched singing which is so common; but, also, where there is no preaching, of spending a part of the Sabbath day pleasantly, piously, and improvingly. But singing schools are difficult to conduct in such a way as not to violate the Sabbath, and to desecrate the house of God. It cannot be done, unless it is made a religious service.

A QUESTION TO BE CONSIDERED.

A gentleman, in a private letter, asks the following very pertinent question: "Is it fair for brethren and friends to write letters to a christian minister asking his services and inviting him to attend meetings, lay corner stones, dedicate churches, preach on special occasions, and work for the public generally, and enclose neither stamps nor envelops with which to prepay the answers? I know a minister who often pays from twenty to fifty cents two or three times every week, and often as much for days together, in reply to correspondents who never consider that they write not on his business but their own. What say you? Is it just?"

We add: Is it right for a minister to have to pay his own expenses on these visits, by invitation, for the benefit of the public?

THE HOME CIRCLE.

The August number gets out in good time—a more important matter, in the way of its success, than has been conceived. Another letter from Summerfield to Bishop Soule opens the number. No. I. of "Summerfield Stories," by Rev. R. A. Young, A. M., follows. Mr. Young, in a prefatory note, gracefully welcomes Dr. Huston to the second term of the Editorship of the Home Circle. We like first. A "Baccalaureate Address," by Rev. Dr. Mitchell, is an able and eloquent paper, in the Doctor's best style. Many other papers of value fill up the number. The editorial department is well and gracefully furnished.

THE LIFE OF BISHOP CAPERS

"The Life of William Capers, D. D., one of the Bishops of the Methodist Episcopal Church South, including an Autobiography; by W. M. Wightman, D. D., published by J. D. Berrin, Southern Methodist Publishing House, Nashville, Tenn., 1858," has been sent us. It is a well bound book of over five hundred pages, about two hundred and twenty pages the first part being taken up with the autobiography, which reaches from the Bishop's birth to his thirty-first year. It is written in an easy, graceful, and charming style so characteristic of the lamented Bishop. No other but Dr. Wightman should have been chosen to write the life of Dr. Capers. Both natives of Carolina, both happy representatives of the thought and culture of the society, and characteristic Methodism, of their time, both refined gentlemen and devoted Methodist preachers, and both intimately associated many years, it is peculiarly appropriate the former should write the life of the latter. And Dr. Wightman, while a fine writer generally, excels in biography. His power of discriminating character, so to speak, is remarkable. This book will become a classic in Methodist literature. Of course, all reading Methodists, North and South, as well as all who desire to make acquaintance with the representative men of the last half century, will not fail to procure the work.

HEALTH OF THE CITY.

During the week ending Sunday last, there were 140 deaths from yellow fever, of which only ten were Americans. It is fatal among the shipping. It is spreading, however, into many parts of the city. Unacclimated persons, unless they have decided to become acclimated, trusting to providence for recovery, had better keep away.

There were three hundred and six deaths all during the week ending Sunday morning. This is about the usual average, deducting those from yellow fever. People should be regular in their habits, temperate in the gratification of their appetites, making no change in ordinary habits. They should be cheerful and go about their business as usual. Many persons have lived here for many years and escaped the yellow fever; and most who think they have, themselves, if they take it, will get well if they commence a remedial course in time. All, have "peace with God through our Lord Jesus Christ," and the "perfect love which casteth out fear."

BROOKS' HOME.

We give it this name, because it is not a hotel, nor will the gentlemanly proprietor, Mr. Brooks, call it a boarding house. It is a home for the gentlemen and ladies who love it, either wholly or partially. We have seen more at homes out side of our own home than can eat at any time you choose, and have anything you wish. A better table we have not seen in the South. Everything is done that can be done to make those sojourning there comfortable and contented. The situation is the best in the city—on Camp street, opposite the upper corner of La Fayette Square, looking upon its umbrageous trees and sweet grass, and upon the crowds of merry happy children that congregate there in the afternoon, at the sound of the organ.

A SUNDAY PAPER.

We have changed our publication day from Saturday to Wednesday, in consequence of the opinion expressed by our worthy printer, which was believed to be correct, that all our readers will get the paper before the ensuing Sabbath. Most of them have not a paper suitable for Sunday reading. This week, however, we were delayed to Thursday.

DR. MYERS, of the *Southern Christian Advocate*, quite pleasantly salutes us. He has our sincere thanks. Such a compliment from such a paper as the *Southern Christian Advocate* is indeed. It is an excellent paper, and increasing in power and usefulness. Dr. Myers has done much to elevate Methodist journalism, and to raise that standard which it is destined to reach. Our hopes, in this direction, depend much upon his paper.

REV. S. WATSON, editor of the *Memphis Christian Advocate*, has a very earnest and wise editorial on the subject of primary schools. Has our brother Watson any plan to suggest by which primary *Methodist* schools can be made available for the masses of our people who cannot send their children to our high schools and colleges? We should be glad to see such a plan.

BISHOP ANDREW has been quite feeble since the General Conference. We saw him at the house of Dr. Summers, in June at his home in Summerfield. He was unable to accompany us to a meeting of the Trustees of the Southern University. He was projecting a tour through the upper part of South Carolina, where his connections, we are quite sure, would be highly appreciated, and where his health would probably be improved.

REV. Dr. LOVICK PIERCE, the "old eloquent" of Southern Methodism, at the recent commencement of Wesleyan Female College, Macon, Ga., preached a characteristic commencement sermon on the text in Titus ii. 3: "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or pearls, or costly array, but (which becometh women professing godliness,) with good works." Would that all the (fashionable) world would have heard it!

REV. DR. DIXON, known in this country as delegate from the Wesleyan Conference to the Northern General Conference, is said to be entirely blind.

MR. W. A. BUTLER, author of "Nothing to Wear," has a new poem in press.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

As the *Advocate* is now largely confined to the dismal upon our columns is lowy, we gladly welcome the revival correspondence, except in the case of unusually interesting ones, which we publish. In the depletion of our mail as may see a large portion of the pages of this week. We trust the preachers and officials will send us reports of revivals in the way of revivals, collections, church building, and the like. God grant a general revival!

MISSISSIPPI CONFERENCE.

Webster Circuit—

Rev. J. M. Jones, writes of a most glorious revival at *Pleasant Hill*: "We have just closed a protracted meeting which was instrumental in the conversion of many souls. At every service for nine days at the Hill, Christian, sinners out upon mine ers and mourners. Seven tongues flamed upon elect bodies, and they all told the world as love of Jesus. Near the close the young disciple were called up to renew their covenant; but no license was the feeling that the precise number was not taken. We suppose that not less than sixty or seventy professed faith in Christ.—Twenty-seven were add to our number, the rest we hope will soon be found in company with us, or some other branch of the Church of Christ. Then came the separation, and oh! shall I ever forget it? Old soldiers, young volunteers, God's people of every name upon their feet, resolving never to lay down the armor, until the final victory shall be gained. Ten or twelve were still at the altar, pleading with God, as a man would for his life."

Such a time, he says, has never been seen in those pine hills. The local preachers rendered valuable service.—Special mention is made of Exr. J. O. Woodward, a superannuated preacher, who has been teaching school to support his family. Bro. Jones says it is a shame that he is not so supported as to be able to devote all his time to the work. They have a series of meetings ahead. Put the *Advocate* in the hands of the new members at once.

Georgetown Circuit—

Rev. R. T. Henningston writes: "We held a protracted meeting, of five days, at Georgetown, embracing the third Saturday in July. It was a time of refreshing from the presence of the Lord,' and two joined.

We have just closed a meeting of six days at Providence. This was a precious meeting, our congregation large and well behaved; all seemed interested. About twenty-three souls were converted, forty-four whites and seven blacks were received on probation. At the last hour service on the last day, there were a number of conversions. Not a mourning one left, it was almost a clean sweep."

Glorious Revival at Rehoboth—

Missionary Collections of $140—Fifty-five probable Church.

Rev. V. H. Johnston, of Bayou Pierre Circuit, Mississippi Conference, writes us of a glorious revival at Rehoboth, on that work. It was the right kind of a revival. Not only were many converted, but a very large missionary collection was taken up. "How much is the circuit going to raise this year? Is it going to be the banner circuit? How will the missionary collection in Alabama, Mississippi, Louisiana and in all the South-western Conferences, compare with those of last year? Let us begin to hear from the different works. Bro. Johnston has not yet informed us how many subscribers to the *Advocate* were obtained at that revival. It will shortly be heard. But to the letter. He wishes the *Nashville Advocate* to copy:

"We began a protracted meeting at the above mentioned place on Saturday the 21st ult., which continued until 9 o'clock Sunday night, August 1st. The Lord was with his people in power. At times during the meeting it the never been our privilege to see such manifestations of the glory of God.

On the last Sabbath we had a most excellent love feast in which young converts arose as witnesses for Jesus.—Baptised some, one adult received about fifteen into full connection. I made missionary speech, and took up the largest collection, we have no hesitation in saying, taking every thing into consideration, that has been taken in the State, numbering up to the hundreds sometimes, as high as *one dollar and one dollar and eighty cents*. The last night was the great time of the feast; twenty-four joined.—Of the number was an old man, who has not been to Church for twenty years; about twenty young men; may God grant many of them out to be heralds of the cross. We left between thirty and forty at the altar. As much as we could desire sought, twenty-five were help fully and powerfully converted. Fifty-four joined during the meeting.

Thanks to the brethren of the ministry for their efficient aid. The Rev. Thos. Nixon was with us the first part of the meeting and preached with power.

ALABAMA CONFERENCE.

State Street Colored Church—

Rev. A. McBayne, the faithful and efficient missionary to the State street Colored Mission, Mobile, Ala., sends a very earnest and encouraging report. He says: "The revival spirit that visited us last year, and which resulted in the conversion of over one hundred souls, lingered with us during the winter, and when spring opened it increased and the people say there has not been such a revival among the colored people in this city for sixteen years. Two hundred and fifty-seven had joined the Church on probation up to the close of the last quarter, and more or less are received every Sabbath."

The city tax book informs us that there are about 6,000 slaves belonging to the city, besides the slaves there are 800 or 900 free persons of color, and creoles, and by reference to the various protestant Church records it is found that but 1,244 of the entire colored population are members of protestant churches. Our Sabbath-school is large and prospering in usefulness. A number of the larger scholars have professed conversion and joined the Church and promise to make more intelligent, better trained, and embro useful members than most others."

Prairie Creek Colored Mission—

Rev. P. R. McCurry, sends his report for the third quarter. He says: "I have received twenty persons on probation—baptized a few children—and married six couples. Overseers say they feel the matrimonial vow to be more binding when married by a preacher; the effect is salutary. Three have been recently converted, and many interested for their salvation. The mission is in a healthy condition. Could we hold protracted meeting, many might be converted. Having access to them only on the Sabbath, we need that several plantations should unite to building a church. Then we could serve more plantations, and labor longer with them."

Kowaligee—

A Correspondent writes that they had some good meetings at that point. Six joined the Church, and the members were greatly encouraged. Rev. Mr. Stearns is pastor.

Tapulga Circuit—

Rev. H. J. Hunter, writes, that a great work is progressing on his circuit, at eight of eleven appointments. Over *one hundred* persons have been added to the Church. Over one hundred were at the altar for prayers during the last round. They expect still greater things.

TEXAS CONFERENCE.

San Antonio—

Rev. Thos. A. Smith, a local-preacher, writes: "A meeting, protracted for about ten days on the west side of the Medina river, west of San Antonio, there were about forty added to the Church. While that was in progress I attended a meeting five miles east of San Antonio which continued four days and nights, under my charge in the post oak region; the Lord was powerfully present thirty-two whites professed to be happily converted and thirty-one attached themselves to the Church, and six colored persons, thirty-seven in all. That section of country has been settled only about four years."

At Seguin on Mill Creek on Owls Creek, at Prairie Lea, etc., there were in all about one hundred conversions and accessions.

RIO GRANDE CONFERENCE.

Rev. J. W. Devilbiss reports over one hundred conversions and accessions. Of the conversion of a Mexican brother D. writes to the Texas Advocate: "The Mexican who joined the church at Oak Island Chapel was converted and obtaining a Spanish Bible immediately began family worship in his own language. Never shall I forget the scene when Antonio Gero joining the church. He came forward and gave the writer his hand and then broke weeping profusely. Bro. Belvin stepped forward and translated him a Bible in his own language. He hugged it to his bosom, beaming with emotion.

LOUISIANA CONFERENCE.

Help the Lambs.—A preacher sends us five new subscribers, all new converts. Let every member of the Church, and especially every young convert, have the paper.

East Baton Rouge Circuit—

A Correspondent writes that the Lord is reviving his work on this circuit, through the instrumentality of different preachers. Church members made happy in the Lord of God, family altars are erected, prayer-meetings crowded, mourners are converted, and many are added.

EAST TEXAS CONFERENCE.

The *Texas Advocate* reports revivals on Sulphur and Sumner circuits. Thirty-one persons had joined the Church on the latter circuit.

Literature, Education and Art.

Shelby Medical College, Nashville, Tenn.—We have just received the announcement of the eighth session of this institution. John Frederick May, M. D., Professor of the Principles and Operations of Surgery; E. B. Hopkins, M. D., Prof. of the Theory and Practice of Medicine; John P. Ford, M. D., Prof. of Obstetrics and Diseases of Women and Children; Thos. L. Maddin, M. D., Prof. of Anatomy, (Descriptive, Histological and Surgical); John H. Callender, M. D., Prof. of Materia Medica and Therapeutics; Richard O. Curry, M. D., Prof. of Medical Chemistry and Medical Jurisprudence; Darius F. Wright, M. D., Prof. of Physiology and Pathology; H. M. Compton, M. D., Demonstrator of Anatomy. This is a new institution, which the General Conference will probably recollect. We wish it success.

Catalogue of Centenary College, La.—Faculty, Rev. John C. Miller, M. A., President and Professor of Mental and Moral Science; T. W. Wiss, H. Scale, M. A., Prof. of Mathematics, Natural Philosophy and Astronomy; A. R. Holcombe, M. A., Prof. of the Greek Language and Literature; T. S. Jones, M. D., Prof. of Natural Science; F. J. Le Page, M. A., Prof. of Modern Languages; Rev. A. G. Miller, M. A., Principal Preparatory Department; W. F. Norsworthy, A. B., Tutor.

The Atlantic Monthly for August, published at Boston, the rival of Harper and of New York Magazinism generally, has come to hand. We have had time to read the first article. The literary standard of this Magazine is a very high one. It is fast excelled by any thing of the kind in this country. We cannot, however, recommend its political and religious tendencies.

The American Cotton Planter for August.—This agricultural journal is the result of the union of the *Soil of the South*, Columbus, Ga. and the *Cotton Planter*, Montgomery, Ala. It is now published at the last named place, Dr. N. B. Cloud, agricultural editor, Charles A. Peabody, horticultural editor. Price one dollar a year.

Harper for August has been received. Thackeray's "Virginians" is a very readable number of that interesting series. The whole number is full of interest, and will keep up the immense popularity of the Magazine.

Letter of Hon. H. W. Hilliard, on the political issues of the day, has been sent us.

Personal.

Mr. Loudon, the English horticultural authority, is dead. The English papers announce the death of the only daughter of Mr. Macready, the tragedian. Gen. Chas. Stewart was eighty years of age on the 28th ult. Miss Jane Lloyd, the greatest of English beauties, is to be married to Col. Lindsay, the "hero of the Alma," who was lucky enough to get nine Russian balls fired into the colors which he carried, without receiving one into his own body. Queen Victoria has gone to France to visit the Emperor and Empress. Madame Champagneux, the only daughter of the celebrated Madam Roland, has just died in Paris, aged 77. Ex-President Pierce had arrived at Cadiz and sailed again for Marseilles. A monument to Madame Sontag has been erected at Marienthal, near Dresden, by the Duke of Mecklenburg Strelitz. Baron Rothschild has taken his seat in the House of Commons, amidst loud and prolonged cheering. Madame Pahlen, a Russian lady, has died of glanders from the accidental contact of her face with that of a diseased carriage-horse. At the meeting of the Alumni of Harvard College, a letter was read from Mr. Benjamin Huger, of S. C., who graduated in Harvard in 1813, concerning an antique manuscript, which he desired to entrust to the keeping of the College. An Irish paper records the death of Mrs. Hemphill, of Straw, near Newtownstewart, in her 84th year. She was the eldest daughter of Mr. William Garland, of Leardan, who married Maria, eldest daughter of the late Mr. Andrew Buchanan, of Tullyrough, near Omah, and was first cousin to the Hon. Jas. Buchanan, now President of America. Miss Nightingale has formally declined to proceed any further in the appropriation of the £15,000 to £50,000, collected in her name for the reform of the nursing department of civil and military hospitals. Dr. Chapin, of the Episcopal Church, for years editor of the "Chronicle of the Church," and author of several works, died recently at New Haven. Rev. Mr. Weston declines the Episcopate of Texas, on the ground of the misapprehension under which he was elected as to his being a Southern man, taken into connection with some of his actual antecedents in their leanings upon Southern principles and institutions. Agassiz, at the festival of the Phi Beta Kappa Fraternity, at Cambridge, Mass., announced that "the regarded Blue Hen no longer as a European," whereupon the enthusiastic and much pleased Bostonians leaped to their feet, as one man, and interrupted the speech by cheering vociferously. When this tumult subsided, the Professor resumed with a declaration that he designed to remain in America, if for no other reason, to show that science here could be free from the trammels of routine." Mr. Bushnell, who married Catherine Hayes, died at Biarritz, France, on the 31st. In the accounts by the Europa it is stated that the case of Lady Bulwer Lytton had been adjusted to the satisfaction of all parties, under the special request of her ladyship's condition she had been set at liberty. Miss Dix, the philanthropist, is in Nashville, a guest of Dr. Cheatham, at the Asylum. Judge Elmore has been appointed Associate Justice of Kansas, in place of Judge Cato, resigned. Count de Laredel, the proprietor of the lakes containing boracid acid, for which Tuscany is so celebrated, has just died at Florence, leaving an immense fortune. A company of gentlemen of Greenville, Ala., have recently searched out and exhumed the remains of Capt. William Butler, and removed them to that village, with a view to rear a monument to his memory. The county of Butler, of which Greenville is the capital, takes its name from Captain Butler, who fell in battle in 1818, in the territory of which that county is formed. The Tabernacle, Sunday in New York, recently held a festival at their new Chapel, when their pastor, Rev. Joseph P. Thompson, D. D., was presented with a purse of one thousand dollars. The Washingtons and Bonapartes are united in the person of Madame Murat, vice-regent of the Mount Vernon Association for Florida. She is the granddaughter of Washington through the Lewises. By her marriage with Achille Murat she became the niece-in-law of Napoleon the First. The grandniphew of Robert Morris and Benjamin West, and nephew of Robert Fulton, recently applied to the Mayor of Philadelphia for the humble situation of watchman of one of the Schuylkill reservoirs. The palace of the Elysee will be occupied during the ensuing winter by the Emperor. Extensive repairs, to the estimated amount of 16 or 17,000,000f., it is said, are to be made in the palace of the Tuileries. Queen Victoria was christened in Private by the Bishop of August, on a visit to her daughter. Humboldt writes to George Ticknor, of Boston, that his physical strength is slowly declining, but that he still writes, chiefly at night, and can study as an hour without fatigue. He is in his eighty-ninth year. The fifth volume of Cosmos is going through the press. Mrs. Cunningham, the New York Evening Post says, denies the rumor that she is married to Mr. Eckle, and states that he has not visited her house since the trial. The Rev. Dr. Sadlier, of Trinity College, Dublin, committed suicide recently. A few days ago the Rev. Dr. Francis Vinton, of Brooklyn, N. Y., fell and fractured his right leg, while frolicking with the juvenile members of his family, at the family homestead in Pomfret Hill, Conn.

News from the Interior.

TEXAS.

Cotton was being picked before Aug. 1st.... Galveston is to be lighted with gas.... Houston has 4615 population, having doubled in eight years.... Indians troublesome about San Saba.... The sheriff of Gillespie county has captured 24 negroes on their way to Mexico.... Great numbers of dead fish are reported floating on the bay and gulf about Indianola.... A correspondent of the Crescent says, that in the country east of San Antonio, the soil, when properly cultivated, yields very large crops. Corn, wheat and root vegetables are the only things that have been raised this year. The wheat turned out 20 bushels to the acre, and the corn, with ordinary cultivation, will yield about 40 bushels. There is one patch which will yield over 100 bushels to the acre. This is the Peabody corn. Its increase over the other may be attributed in a part to its natural superiority, but mainly to the better culture which it has received.... Notice is given that all stock in the Southern Railroad company, on which no payment or only partial payment has been made, will be put up for sale on the 15th Sept. at the office in Marshall.... A correspondent of the Pleasanton writes from San Antonio: "There is to be no want of corn in Western Texas; for every field which escaped the ravages of the grasshoppers is yielding abundantly, and many localities escaped these pests entirely. The crop of Chinese sugar cane, which laughs at grasshoppers and drouths, is at the same time immense, and the first heads of ripe seed are already gathered. Some of my neighbors are having it ground and are making bread of it. In Western Texas we must plant the earliest variety we can find—that which matures in the shortest time. The weather for the last three weeks has been hot and unusually dry, cutting off the hopes of many who had looked forward to an abundance of the common corn; and they planted species ripening ten days earlier their hopes would have been realized."

MISSISSIPPI.

Handsboro' is a thriving village. Town lots are selling very high, and dwellings and business houses are going up daily. There is considerable prospect for a cotton factory and railroad in the town.... Gov. McWillie has issued his proclamation, convening both houses of the Legislature to meet at Jackson on the first Monday of November next.... Jones B. McRae, brother of Gov. McRae, is a candidate for Congress.... Yazoo crops are fine.... The river is falling at Natchez.... A. Porter, Levee Engineer, Coahoma county, writes to the Vicksburg Whig: "There are about seven miles of the levee in this county seriously damaged by the late flood—mostly small levees. The great Yazoo Pass levee, which has often been reported to break, still stands. At a late meeting of the planters it was resolved to rebuild the levees."... The Vicksburg Whig learns that the planters of the river counties of Mississippi have agreed to meet in convention at Greenville, Washington county, on the 11th Oct. next, for the consideration of matters connected with their levees.... The same paper of the 10th says: We learn from gentlemen who have had a partial opportunity of seeing the crops on the river, that the cotton, where not overflowed, looks very fine; and it is generally believed there will be more cotton made than was supposed a month since. It is believed that Bolivar will make at least half a crop—Washington, probably about the same. We are inclined to believe Issaquena is much worse off than either Bolivar or Washington.

ARKANSAS.

The Little Rock Democrat of the 4th inst. says: "We have had opportunities for conversing with persons from all parts of the state concerning the crops. With the exception of a very few localities the corn crop will be more than an average one. Fruit of all kind is abundant; apples, pears, peaches, etc., are now in market selling cheap. The cotton crops, though below the average, will yield double what was anticipated six weeks since."... Good grain crops reported about Hillsboro'—too much rain for cotton.... The steam saw mill of Burton & Stewart, 28 miles from Fort Smith, was consumed by fire on the 19th ult.—valued at about $8000.... Hon. Albert Rust, the democratic nominee for Congress in the southern district, is opposed by James A. Jones, editor of the Camden Herald, Independent, and Hon. Thomas S. Drew, southern rights Democrat.

LOUISIANA.

Engineer G. W. Wilson decides to spend $15,000 of the $20,000 appropriated to St. Mary's parish, in draining Grand Marais. He thinks Spanish lake can be drained, making St. Martinsville as dry as Franklin. Good crops are reported in Claiborne.... The first bale of cotton of the season was received in this city from Madison parish on 5th.

FLORIDA.

The cars on the Alabama and Florida railroad are now running to the plantation of Mr. John Bolling, which is three miles nearer Greenville than they have been running for some time past. The company have money and iron enough to lay 60 additional miles of track, and the work will be speedily progressed toward the completion of that distance.

ALABAMA.

A man named Hibbett was recently murdered, and his person and premises robbed, in his own store, in Lowndesboro', by a man named Aiken, who was arrested.

TENNESSEE.

New wheat, is said, is selling at Knoxville at 65 cents per bushel.

SOUTH CAROLINA.

Fine weather and promising corn and cotton are reported by the Pendleton Messenger.

The Very Latest Intelligence.

DOMESTIC.

The U.S. Agricultural Exhibition.—This exhibition will take place at Richmond, Va., during the last week in August, beginning on the 25th. The premium list for 1858 is a very liberal one. Among the premiums to be awarded we may mention $100 for Durham bulls, not under three years old; $75 for Durham cows and heifers of same age; $100 for Devon bulls; $75 for Devon cows and heifers; $100 each for Ayrshire, Hereford and Alderney bulls and $75 each for cows and heifers. In the horse department, premiums of $100, $75, $50, $30, down to $5, will also be awarded; while for sheep the premiums will range from $30 down to $5. The grounds at Richmond are very commodious and accessible. The Virginia Central Society has agreed to furnish the grounds, etc., and guarantee the payment of ten thousand dollars in premiums in addition to the expenses of the United States Society. Hon. Caleb Cushing, of Mass., has been invited to deliver the annual address.

Yellow Fever in Philadelphia.—The Philadelphia Ledger complains that the quarantine laws of that city are not properly enforced, and that vessels recently from ports infected by yellow fever have been permitted to come up to the city wharves. The pilot of one of them went ashore and died a day or two after of yellow fever, and Mr. Geo. Sherzline, a pastor of coal-boats, was attacked by fellow fever while discharging a bark from Havana.—He died in a very short time, and two other custom-house officers, who visited the vessel, were attacked by the same disease.

Curious Phenomena.—A few days ago, on the farm of the Hon. John C. Davis, near Monticello, Ind., two large springs burst forth from the earth, and continued to throw off such volumes of water that large fields in the neighborhood have been covered with standing pools and ponds.

The Fall Elections.—Between now and the eighth of November next, the free States will elect 127 of the 236 members of the next United States House of Representatives, leaving nine to be elected in March and April next—three in New Hampshire, four in Connecticut and two in Rhode Island. Vermont will commence the election of members of Congress on September 8th, and Maine will follow six days later in the same month. The middle and western States will elect their 118 in October and November.

Gen. Walker for Sonora.—The Utah Peace Commissioners have returned. They passed through St. Louis on their way to Washington. Mr. Cradlebaugh, of the party, reports, that when twenty-one days from Albuquerque, they met three hundred and seventy-five men, well armed, on Shawnee Fork, Arkansas River, on their way to Sonora. A large body of mounted men, numbering some 600, armed with Minie rifles and Colt's revolvers, and having with them a battery of 18 guns under Col. Titus, are reported to have passed through Chusky, bound for Sonora.

It was reported that Gen. Walker, at last, the head of the expedition, and was with Col. Titus at El Paso.

Miscellaneous.—The schooner Marquette ran into and wrecked the Telegraph on the lake at Cleveland, Ohio. The ship Mediterranean, from New Orleans, put into New York short of hands, having lost several by yellow fever.

De Rivera was arrested and sent to jail in Savannah August 4, at the instance of Col. Blount. Mrs. and Miss Blount, it is said, still entertain him. Mr. Barrett, democrat is elected to Congress from St. Louis District, Mo. Gerrit Smith is the nominee of the (so-called) liberal party for Governor of New York.

Missouri Election.—There were three candidates for Congress in the St. Louis District—J. R. Barrett, S. M. Breckinridge and Francis P. Blair, jr. Mr. Barrett was elected by a plurality vote, and in the St. Louis District the whole Democratic ticket was successful.

Improved Line of Travel.—The President of the Selma and Tennessee River Railroad has effected an arrangement with a stage company, whereby there is now an uninterrupted line of travel from Selma to Rome, Ga. The distance is 200 miles and is to be travelled over in thirty-two hours. The staging is from Alpha to Rome.

Paupers Sent Back.—The ship Oliver Putnam, which sailed from Boston, Mass., last Saturday, for Liverpool, took out 126 passengers, about seventy-five of whom were paupers, collected from the State almshouses and returned to the old country, from whence they came.

The $10,000,000 Loan.—The Ten Millions loan was opened for bids on the 9th. Upwards of $5,000,000 have been awarded at about five per cent., $3,000,000 at between four and five per cent., and about $2,000,000 at 4¼ to 4½ per cent.

We publish the termination of the Blount and DeRiviere affair at Savannah, Ga. It appears that Mr. Blount dropped the prosecution, and came to an understanding with De Riviere, by which the latter was to return to New York, and leave Blount and family to return to Mobile.

General News.—Judge John Dun, Chief Justice of Supreme Court of New York, died yesterday. The river at St. Louis fell a foot on the 10th. In Kansas, the majority so far, against the English ordinance is 6368. Gen. Walker is not en route for Sonora, but is in Ala. Democratic ticket success-ful throughout Missouri. Democratic Governor, Ellis, elected in North Carolina. Gen. Lane and Mr. Delason chosen Senators in Oregon.

California.—Steamship St. Louis arrived. Frazer river reports favorable. Fremont's man in Mariposa had bought, and gained a victory of the Mercer Company. Markets dull. Demand for corral vacants.

FOREIGN.

The screw steamship Nova Scotia, of the Liverpool and Canadian line, arrived at Quebec on the 8th, with Liverpool dates to the 28th.

Much excitement and irritation have been caused at Copenhagen in consequence of the seizure of seven Danish merchantmen by order of the Prussian Government.

GREAT BRITIAN.

Decimal Currency.—Prof. Alexander writes our Government, will probably be adopted by Great Britian, with our system of measures.... A serious gale on the English coast had caused considerable damage to the shipping.... Mr. Barlow, late Consul at Naples, has been appointed British Consul at Richmond, Va., in place of G. P. R. James.... The June report of the Board of Trade shows a diminution in the exports of Great Britian.... In Parliament Lord Lyndhurst called for the correspondence of the Government with the United States on the subject of the Right of Search.... Lord Molmesbury replied that arrangements were in progress that he confidently believed would settle all difficulties on the subject.... Baron Rothschild had taken his seat in the House of Commons amid loud and prolonged cheering.... Cavont, the Sardinian Minister, has had a conference with the Emperor Napoleon, on the state of affairs in Italy.... Later accounts from India and China represent the weather as being unprecedented. The heat was terribly oppressive to the Europeans in their thick clothing.... The Allied forces suffered severely in loss of men at the capture of the Peihl forts.... At Liverpool, July 27, Cotton, 32s. 6d. Lard firm at 57s. Sugar firm at 6s. Advance upon the quotations by the Persia.

MEXICO.

A conducta, bringing from $800,000 to $1,000,000, had left San Luis Potosi and Zacatecas, and was expected in about a week at Matamoros.... Zuloaga, the late President under the Conservative party, has left the city of Mexico, and had declared for the Constitution of 1834; and Parrodi, the leader of his part of the army, had left him (Z.,) and they were now fighting one against the other. According to the best authority the Liberal party were carrying all before them.... Durango had fallen into the hands of the forces under the Governor of Chihuahua, who had declared for the constitution of 1857. Guanajuato, Guadalajara and Zacatecas had also fallen into the hands of the Liberals.... News has also reached Matamoros that General Moreno had abandoned Tampico and fled to the mountains, leaving the town in charge of only fifty men. General Carvajal, with a large detachment of the forces of Tamaulipas, was to have marched on Tampico, while others pursued Gen. Moreno. Gov. Garza had left Matamoros to superintend in person the movements of the Tamaulipos forces. The battery and ammunition which left here for Monterey was expected to arrive in time for Gen. Vidaurri to take the field in person on the 27th of this month, which he announces as his intention to do, at the head of the main body of the Army of the North, so soon as these needed supplies shall have arrived at Monterey.... Immediately after the taking of San Luis Potosi, Col. Zuazua issued a decree banishing the bishop of that diocese and thirty priests. The complaint against these clergymen seems to be that they, during the action of San Luis, were very active, under the head of their bishop Barajas, in encouraging the reactionist forces in the city to resist the entrance of Zuazua's troops; taking the field in person and distributing "sanctified" medals to the soldiery.—thus pretending to make God bless their blows, and, in case they fell, giving them a passport to heaven.

Steamship Niagara, with Liverpool dates to July 31st, has arrived. Cotton sales for the week 38,000 bales. Decline of 1⅛ to 1¼. At noon, 31st market firm and active. General News.—Parliament winding up. In India, Gawalior is captured. Brilliant victory over the Sepoys at Lucknow, 600 of them killed.

Local Intelligence.

Rain, in large measure, fell on Sunday afternoon, and some showers on Monday.

The Steamer Virginia blew up at the lake end of the Jefferson railroad on Saturday morning last, and eight of the sufferers have since died. She was a passenger boat running to Ocean Springs and other watering places on the coast between this city and Mobile.

Emory and Henry College.

Washington County, Va.

The Fall Session of this Institution will begin the 19th of August, and close on the 20th of December. The expense for a session of five months, including tuition, board, fuel, washing and contingent charges, are $71 25.

The accommodations have been greatly increased by the completion of two new Dormitories. Every facility is here offered for a thorough collegiate or business education. A valuable and complete apparatus, and a large library, may be confidently depended upon.

For further information address the President, E. E. Wiley, Emory, P. O., Va.

A Lady

Qualified to instruct in English, Latin, Music and the French Language, together with Painting, Drawing, Crayon &c., desires a situation as Principal or Assistant. Address "Teacher," at this office. 3t-ed

COMMERCIAL.

Thursday Morning, Aug 12.

COTTON—Only 600 bales sold yesterday.

New Orleans Classification.			
Inferior	6 @ 6¼	Middling	11 @ 11¼
Ordinary	7¾ @ 8¼	Good Middling	— @ —
Good Ordinary	9¼ @ 9¾	Middling Fair	13 @ —
Low Middling	10 @ 10¼	Fair	— @ —

TOBACCO—No noticeable transactions.

SUGAR—Sales 120 hhds. Fair to Fully Fair 6@6¾c.

MOLASSES—150 bbls. Louisiana sold at 30@31c.

FLOUR—Sales of 3500 bbls, including 800 St. Louis Superfine at $4 25, 150 at $4 40, 300 bbls L 50, 200 Tennessee Extra at $5, and 1366 Extra at $5 ⅞ bbl.

GRAIN—Sales 700 sacks, of which 250 Inferior White at 60c, 177 White at 75, and 200 Yellow at $1 ⅞ bushel.... Of Wheat 1000 sacks Red sold at $1 ⅞ bushel.... Oats firm at 50c ⅞ bushel for St. Louis.... Of Bran 570 sacks sold at 65c ⅞ 100 lbs.

PROVISIONS—Pork, retail lots at $15 ⅞ bbl for Mess.... Bacon active and higher; sales of 280 lots, including 80 of Shoulders at 7¾c, 80 at 7¾c, 40 at 8c, 70 ribbed Sides at 9¼c, and 10 at 9¾c ⅞ lb.

COFFEE—Sales 500 bags at 10¼, 10¾ and 11¼c ⅞ lb.

INDIA BAGGING—Market active and higher. Sales embraced about 1500 bales at 16½ @ 17c. Stock very light.

FREIGHTS—A ship was taken for Liverpool at 15-32d for Cotton and 40s for Tobacco.

NEW ADVERTISEMENTS.

Centenary Institute,

Summerville, Talladega County, Ala.

Faculty of Female Department.

Rev. J. T. Montgomery, A. M., President and Professor of Mental and Moral Sciences.
W. C. L. Richardson, A. M., Professor of Natural Sciences and Belles-lettres.
Mrs. Katie Richardson, Assistant in Natural Sciences and Mathematics.
Miss Martha J. Edwards, Assistant in Natural Sciences and Mathematics.
Miss Louise D. Tilly, Teacher of Modern Languages.
Prof. J. F. Gutting, Principal of Music Department.
Miss Mary C. Cole, Assistant in Music Department.
Miss Ann Gantt, Assistant in Music Department.
Mrs. M. C. Oliver, Teacher of Drawing, Painting, Embroidery, &c.
Mr. and Mrs. Sexton, Proprietors of Boarding Department.

Terms expired for scholastic year.

For board, washing, lights, literary tuition, vocal music, (taught in classes) and the use of pianos, $184; including instrumental music, $241.

This institution, though the oldest in the State is now in a more prosperous condition than at any previous period. The next session begins October 1st, but pupils are desired to be present by the 15th of September. The arriving at school, patrons will find ample accommodations for forty-three, without delay, in Summerfield, a distance of only eight miles.

Coaches for public occasions only—in winter green, and in summer pink.

The best healthiness and good society of Summerfield, this proverbial, only four deaths having occurred in it since it was established.

The male School, under the very able care of Dr. Tinsley, is in a flourishing condition. The female school is equally prosperous. No location in the south or North can offer besides, superior to these possessed by the Centenary Institute. By the large additions we have been making to the buildings within the last year, accommodations are now furnished for one hundred and twenty boarders in the Female College.

The President and family together with all the female teachers board in the College and have the especial oversight of all the pupils.

One half of the charges are payable in advance, and the remainder by the first of March.

By order of the Board of Trustees.

apl1-3t R. A. BAKER, President.

La Grange Female College.

Faculty.

Rev. J. M. Bonnell, A. M., President and Professor of Moral Science and Belles-lettres.
J. V. James H. Mayson, A. M., Professor of Mathematics.
Wm. A. Harris, A. M., Professor of Natural Science and French.
John W. Jones, A. M., Professor of Ancient Languages and Literature.
Mrs. H. P. Judge, Instructress in English Literature.
L. A. Wurm, of Baden University, Professor of Music, Vocal and Instrumental.
Miss Sarah Torry, Assistant in Music.
Miss Maria Brown, Department of Painting and Drawing.
Mr. P. O. Bissent, Steward.

The institution offers advantages which few, if any in the South, can claim. For the character and accomplishments of its Faculty, the appearance of buildings and the general healthiness of location, for cheapness, for morality, and health of location, the La Grange College of Georgia has no superior in the Union. It is in sight of the Railroad and the Great Southern Route from New York to New Orleans.

Expenses in College, including Board, Washing, Fuel and Library Tuition, $150 per session of ten months.

Session opens the 24th inst.

For racial gen address the Faculty, or Wm. A. Harris, Sec'y. La Grange, Ga., 1858—apl1-4t.

Marion Female Seminary, Marion, Ala.

Faculty.

Rev. J. K. Armstrong, Principal, and Professor of Moral, Mental and Natural Sciences.
Miss Lucy R. Crittenden, English and Preading Teacher in the Main Study Hall.
Miss J. Lia C. Dowler, English.

Ornamental Department.

Miss Fannie B. Corbin, Music.
Miss Tontine Brady, Music.
Miss Fannie A. Nelms, Primary and Preparatory Department.
Miss Julia B. Towles, Governess.
Miss Romina Bondurant, Matron and Nurse.

Stewards Department.

J. F. Bondurant and Lady.

The Seminary will commence its eighth Annual Session under the charge of the same Principal, on Monday, the 4th of October. Any letters will be promptly answered and information cheerfully given.

aug11-3t JAMES K. ARMSTRONG, Principal

University of Louisiana.

Medical Department.

The annual courses of Lectures in this Department will commence on the MONDAY, November 1st, 1858, and will continue in the ensuing March.

James Jones, M. D., Professor of Practice of Medicine.
J. L. Riddell, M. D., Professor of Chemistry.
Warren Stone, M. D., Professor of Surgery.
A. H. Chase, M. D., Professor of Obstetrics.
Gustavus A. Nott, M. D., Professor of Materia Medica.
A. G. Richardson, M. D., Professor of Anatomy.
Dunbar Roy, M. D., Professor of Physiology and Pathology.
S. E. Chaille, M. D.,
W. C. Nichols, M. D., } Demonstrators of Anatomy.

The Rooms for Dissecting will be open on the second Monday in October.

The Faculty and Visiting Physicians and Surgeons of the Charity Hospital.

The students accompanying the Professors in their visits, and free of expense, enjoy extraordinary practical advantages.

Preliminary to the Course Lectures will be delivered daily in the Amphitheatre of the Hospital, from the first of October on Clinical Medicine and Surgery, and other subjects, without any charge to students.

THOMAS HUN, M. D., Dean.

The Administrators of the Charity Hospital elect annually, in April, fourteen Resident Students, who are maintained by the Institution.

Nimmo's Canadian Vermifuge.

Does that ignorance ever prevailed, the public that interval worm and not infantile, is the most cruel. The vermicide destroys all cause of the stomach and bowels, and are the prudent consent of Christ. It does not nauseate, gripe or prostrate, but annihilation of the worm. Epidemic fits, insanity, imbecility, amaurosis and apoplexy, in fact the diseases are the very fountains of vitality, and leads with absolute certainty, and so arrested in time from early death. Let parents reflect on these melancholy facts, and remove the danger by using what infallible preparation, which has lately been pronounced a specific. Wynne's Canadian Vermifuge.

☞ Be particular and remember the name—Wynne's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

WRIGHT & CO., 21 and 151 Chartres st.

One of the Most Prevalent, and at the same time troublesome and painful diseases that attend the human flesh, is the Fever and Ague. For a long time the medical world have been continually bringing forth numerous specifics for its permanent cure; but all without effect. Dr. J. Hostetter, an experienced and celebrated physician, has succeeded in furnishing the public with a sure and safe remedy for the cure of Fever and Ague. The agony and harassing demand long made for the "Bitters," and the universal success of its many other preparations attest.

Sold by Druggists everywhere, and by Hostetter & Smith, Sole Proprietors, 58 Water and 69, Front streets, Pittsburg. aug14-4t

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Female College,

Columbia, Tenn.

We return our grateful acknowledgments to our friends and patrons for the kindness and confidence they have ever manifested towards this institution, by continuing their deep emphasis to us for increased [illegible] and we are resolved that the trust shall never be betrayed. We will return those committed to our care with their minds accurately and thoroughly cultivated.

Please to consider—

1st. The IMPARTIALITY and THOROUGHNESS of our Examinations, and the superior scholarship of our pupils—their refinement and lady-like deportment.

2d. That none of our Essays were examined an hour each by literary committees, in several of the most difficult branches of Mathematics, and came on triumphant.

3d. That Gen. G. J. Pillow, Gen. Lucius J. Polk, Gen. R. H. Allen, Hon. M. G. Bill, Rev. J. Briel, Rev. Bishop Soule, D. D., Rev. Bishop Pane, D. D., Rev. J. B. McFerrin, D. D., and many other distinguished gentlemen, to Ireland adjoining states, have point the letter in them as testimony of the excellent which our College holds among the literary institutions of the South.

4th. Our patronage, during the year, has been 107 pupils—130 of whom

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer Little Children to come unto Me."

THE CHILDREN'S EDITORIAL.

The Editor wishes to talk a little with the children.—This is the children's column, and this first article, or piece, in the column, is the children's editorial.

Children, do you know what an editorial is? It is an article written by the Editor. You thought, perhaps, that the Editor wrote all the articles in the paper. But this is a mistake. He writes none of the articles on the first page. The articles on that page that look light, are written by other men, and sent to the office to be printed.—Their names are sometimes placed at the bottom of their articles, sometimes they are not.

The articles that look dark, are cut out of other papers, or taken out of magazines, and books. The Editor's articles, that is, the editorials are on the second page. The second page is the first page on the inside. The news is on the third page. When you wish to read the news, just turn to the third page. When you wish to read the editorials, turn to the second page. And when you wish to read the correspondence, that is, the letters published in the paper, turn to the first page.

But when you wish to read the children's column, turn to the fourth page; that is, the page on which you are now reading. The first column on that page is the children's column; you are now reading that column. In this week's paper, the first article in the children's column is the children's editorial.

You must all read it. The Editor wishes to get acquainted with you, and to get you acquainted with him. He cannot come to see you, now; but he can talk to you in the paper. And you must write to him. Your mothers will tell you how to direct your letters.

But we must tell you about the

IRISH BOY'S FORTUNE.

A boy came from Ireland to this country about two years ago to seek his fortune. A few months since he found his Savior, and became a happy child of God. Now he writes back to his friends, "I have a found a fortune." Ah yes, and nobody, nothing can rob him of it. It is above the changes of the times, and beyond the power of defaulters and thieves.

Can you sing? Here is a song for you. Your mothers will learn you the tune, and then you can sing this

CHILD'S HYMN.

When daily I kneel down to pray,
As I am taught to do,
God does not care for what I say
Unless I *feel* it too.

Yet foolish thoughts my heart beguile,
And when I pray or sing,
I'm often thinking all the while
About some other thing.

Some idle play or childish toy,
Can send my thoughts abroad;
Though this should be my greatest joy
To love and serve the Lord.

Oh, let me never, never dare
To act the trifler's part,
Or think that God will hear a prayer
That comes not from my heart.

But if I make his ways my choice,
As pious children do,
Then, while I seek him with my voice,
My *heart* will love him too.

POETRY.

MY DREAM.

The following poem is by an English girl, a seamstress, who supports, we believe either partially or entirely, her family, by her needle. We have scarcely in our lives read any thing that seems so to break out from the strong agony of a crushed, suffering heart, as this poem does. It seems to us that the soul that does not ache for the writer of these lines must be harder than a "nether millstone." We are sorry to find that through all its strong, grand despair, the light of faith does not shine; no trust in God seems to brighten the blackness of the present. O, English girl, bearing through thy weary, toilsome life thy crown of genius, there is something better for thee than the

"Sleep where dreams no more shall come."

Trust in God, and thou hast the future of eternity; the rest, the glory, the beauty of heaven; for unto Genius, struggling, suffering, yet true to its highest self, we believe is especially given

"The joy unspeakable, and full of glory."

Not in the laughing bowers,
Where, by green twining elms, a pleasant shade
At summer's noon is made,
And where swift-footed hours
Steal the rich breath of the enamored flowers,
Dream I. Nor where the golden glories be,
At sunset, laying on the flowing sea,
And to pure eyes the faculty is given
To trace the smooth ascent from earth to heaven.

Not on the couch of ease,
With all the appliances of joy at hand;
Soft light, sweet fragrance, beauty at command;
Wands that might a God-like palate please,
And music's soul-creating ecstasies,
Dream I. Not gliding o'er a wide estate,
Till the full, self-complacent heart, elate,
Well satisfied with bliss of mortal birth,
Sighs for an immortality on earth.

But where the incessant din
Of iron hands, and roar of brazen throats,
Join their unmingling notes,
While the long summer day is pouring in,
Till day is done, and darkness doth begin,
Dream I. Or in the corner where I lie.
On winter nights, just covered from the sky,
Such is my fate, and barren as it seem,
Yet, thou blind, soulless scorner, yet I dream.

And yet I dream—
Dream what, were man more just, I might have been!
How strong, how fair, how kindly and serene,
Glowing of heart, and glorious of mien,
The conscious crown, to Nature's blissful scene;
In just an equal brotherhood to glean
With all mankind exhaustless pleasure keen;
Such is my dream.

And yet I dream—
I, the despised of Fortune, lift mine eye,
Bright with the luster of integrity,
In unappealing wretchedness, on high,
And the last rage of destiny defy,
Resolved, alone to live, alone to die,
Nor swell the tide of human misery.

And yet I dream—
Dream of a sleep where dreams no more shall come;
My last, my first, my only welcome home!
Best beheld since life's beginning stage,
Sole remnant of my glorious heritage,
Unalienable I shall find thee yet,
And in thy soft embrace the past forget!
Thus do I dream. *Home Magazine.*

RESOLUTIONS

Adopted by the Quarterly Conference of Yazoo City Station.

Whereas, Bro. DAVID M. HOLLINGSWORTH, who has for many years been a faithful and efficient member of this Quarterly Conference, is about to remove from this city to New Orleans, be it therefore resolved,

1st, That, with feelings of unmingled regret, we bid adieu to bro. and sister Hollingsworth, feeling that our church and community have lost a most useful christian family.

2d, That bro. Hollingsworth bears with him the unbroken confidence, the warm affections and earnest prayers of this Conference, and that we recommend him and his family to the kind sympathy and christian regard of the people of God in New Orleans.

3d, That the secretary be ordered to place these resolutions on record and send them to the New Orleans Christian Advocate, for publication.

LEVI PEARCE, P. E.

JOHN O. HUNTER, Secty.

For the N. O. Christian Advocate.

We do not know the writer of the following clever lines, but she should not neglect the gift that is in her.

SOPHIE.

BY SALLIE M. WHITE.

The soft and sacred golden light
Lit up the shadows of the night;
When, beautiful as if no sins
Had ever come her pathway near,
Or left a footprint lingering there,
A young girl drest in white came in.

The breezes kissed her raven curls;
A tiny row of fairy pearls
Were half hid by a blushing lip;
For lips twin rose-buds warm and true
Were folding up the nectared dew,
For birds of paradise to sip.

Brilliant and beautiful and deep
Like showers of sunshine rocked to sleep
Upon a smiling, summer sea,
The glorious love-light of her eyes,
Like evening stare on cloudless skies,
Shone on my heart resplendently.

When Zion's songs this maiden sings,
It only needs an angel's wings
Of snowy white, sparkling with gems,
To make us think a seraph fair
Had left its native, heavenly air
Of sinless robes and diadems.

Sweet, lovely girl, in future hours,
Wreathed with immortal stars and flowers,
The other side the stream of time,
More beautiful and loved than now,
In sainted spirit-charms be thou
An angel in a better clime.

Opelousas, La.

For the N. O. Christian Advocate.

WITHOUT OUR GOD!

Without our God! O who would wish to stay,
And struggle on, upon this changing earth,
With nought to cheer, or comfort, on its way,
But sorrowing scenes of sad and painful birth.

Without our God! what link have we to bind
Our toiling, fainting, hearts, on earth t' rely?
Where Angel forms are loaned us to remind
Of what our Heaven is made, beyond the sky.

Without our God! we ask thee not oh! no,
Father, to stay the chastening rod severe;
Thou wouldst at not let thy faithful children go
Without affliction, and a falling tear.

Without our God! when death is lingering near,
To snatch us hence, into his cold embrace,
How will the sinning heart to him appear
That oft rejected his redeeming grace.

May this, O God, may this our portion be,
A steadfast faith, and instant, constant prayer;
And when life ends in an eternity,
Father receive us to thy Heavenly care. EVA.

OBITUARIES.

"Let me die the death of the Righteous."

WESLEY ANDREW SMITH, died in Plaquemine, La., on the 24th of June, 1858, aged about 22 years.

I learned from him a few days before his death that he was a native of Nashville, Ten., where his parents, Wm. and Elizabeth Smith, lived when, at the age of seven years, he was *kidnapped* from home by a horse-jockey, called "Tuck Hollin," to ride races. His captor, after two or three years, left him to go to Cuba, where he took the yellow fever and died.

This unfortunate boy was left in the worst of society.—His resorts were far beyond the out-posts of church sentinalship, where he roamed in unarrested profligacy—Some three months before his death, he was thrown from a cart by the horse running away and so seriously injured that he never recovered. A week before his death, I was called to his bed-side, and found a human being in a state of destitution, the like of which I had not seen. He requested baptism—responded to the vows and gave his hand in token of becoming a probationary member of the Church. From time to time, I visited him—read, sung, prayed and talked with him. He requested to be conveyed to the Charity Hospital of New Orleans, but his strength was too far gone. The Mayor generously took charge of him, providing a nurse, etc. I offered to write to his father, but he insisted I should not, saying, if he ever got well he would go home, but if not he did not want his parents to know whet ever became of him. A few hours before his death, he told his nurse he was going to die, and that the Savior would come to receive him. He requested his funeral to be preached in the room where he died, from a Bible given him by a female friend, and then the Bible to be put under his head in his coffin.

Should his parents still survive, I would say, there was hope in his death. SAMUEL HAWES.

The Nashville Advocate will please copy.

Plaquemine, La., July, 1858.

HELEN SARAH BELLE GREENLEE, daughter of Mary and Wm. G. Greenlee, died at Burlington, Miss., the 29th inst., aged nearly 12 years.

Helen was early taught to pray—possessed a kind disposition and was much beloved by all who knew her well. If she had at any time displeased her mother, she would go immediately to her and ask her forgiveness, then retire to her room, where her mother has often found her upon her knees, apparently much engaged in prayer. She embraced religion last fall, but for some reasons did not acknowledge it till about two months ago, since which time she has been much interested about her salvation. She was violently attacked the 23d inst. with bilious fever—lingered six days and then ceased to suffer and to live. How dear such expressions as these to her parents: "O ma, it is hard to part with you, but I have it to do. O ma, be faithful and meet me in heaven. I think my sins are forgiven and if I die, I think shall go to heaven. This world is not any home, my home is in heaven."

L. ERCANBRACK.

Grindstone Ford, Md., August 3, 1858.

COLUMBUS BASCOM and WILLIAM OSCAR, sons of Emma and J. N. Welch, died in Greenwood, Miss., of whooping cough and fever, July 14 and 24. Columbus was two years and ten months old; William was eleven months old.

Long the little sufferers lingered in the severest pain, but their unclean spirits, ere there lines are traced, are in the heavenly land, singing the praises of Him who said, "Suffer the little children to come unto me." Though we have lost our only boys on earth, we shall meet them again in heaven, where there shall be "neither sorrow nor crying."

J. N. WELCH.

Vicksburg Whig please copy.

JAMES ALONZO SIMON, son of J. S. and Ann Simon, died on the evening of the 30th of July, at 8 o'clock, at the residence of his father, in Catahoula, parish, aged 6 years and 24 days.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Go, sweet child, to the bosom of thy God. To you death is but the beginning of a life everlasting. Gentle, and amiable, and affectionate, the idol of your parents and tenderly loved by your brothers and sisters, you die lamented by your school mates and instructor. Thou hast failed from earth to bloom in heaven.

Mrs. NANCY DORCH died in Bossier parish, La., of flux, July 8, 1858. Sister Dorch was born in Claiborne county, Miss., Nov. 28, 1813, joined the M. E. Church and professed religion in 1836, from which time to her death she maintained a consistent christian character. During the latter years of her life she was the subject of almost continual affliction, through all of which she was sustained by that religion which is so eminently the balm of the afflicted. She died in great peace, with her family around her, commending to them the religion which so graciously comforted and sustained a wife and mother in the last great battle for immortality. A. E. G.

Minden, La., July 7, 1858.

PROFESSIONAL.

JOSEPH C. BEALL,
ATTORNEY AND COUNSELLOR AT LAW,
SHREVEPORT, LA.,

WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. mh12-1y

J. O FUQUA. J. O. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20 1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas exclusively and laboriously engaged in the practice of law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct3-6m

A CARD.
DR. S. GILBERT, Sr.,

HAS RETURNED to his old Homestead, near Memphis, and re-opened the INFIRMARY, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

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Broadwell & Payne,
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J. U. PAYNE. J. F. HARRISON.
G. W. HUNTINGTON. WM. H. DAMERON
Payne & Harrison,
COMMISSION MERCHANTS, No. 61 Union street, New Orleans. dec7-1y

S. L. WALKER, New Orleans. ROBT. C. HUTCHINSON Caddo Parish, La.
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 37 Carondelet street, New Orleans. je28

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 79 St. Charles street, New Orleans. jy6-1y

T. T. TWITTY.
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Heritage celebrated Fire and Burglar Proof Safes., No. 32 Gravier street New Orleans. mh14m

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both blunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One or two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corns and running ulcers.

One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst kind of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure the rheum.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, human nor inhuman about it suiting some cases, but out yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, worm-y-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief to catarrh and dizziness. Some who have taken it had been cursive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury Mass. Price $1 per bottle.

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SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from FRESH ROOT, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, hasty too much overlooked by the profession. According to many, this compound is nearer a SPECIFIC for Cancerous than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Coudet, Baron, Bardsley, Manson, Ricord, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Goit, Rheumatism, Scorbutic Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Biles, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally.) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter, Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cancerous, Pasty, Tainted, Gonorrhœal Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Lawrence, says of sarsaparilla, when exhibited in combinations embodied and enacted by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by the judicious use of Sarsaparilla."

FEMALE COMPLAINTS.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Fluxes, Enlargement of the Uterus, Ovarian Dropsy, Cholera, also impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

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McGOWN'S GOLDEN PECTORAL.—For the relief of Coughs, Colds, Consumption, etc.

McGOWN'S STOMACH BITTERS.—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGOWN'S OINTMENT.—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, 14 Depot st., No. 315 Main st.

Agents—J. Wright & Co., and Seixbe & Co., New Orleans. J. Hall, Galveston, Texas; E. W. Hall, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year. June 19 1y

J. VAN GENTHUYSEN, C. F. LEWIS, of Rapides. } J. A. BOSDEEKER. GEO. C. RENDALL.
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Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
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ap9 1y

CORN AND WHEAT MILLS.
HARRISON'S CELEBRATED IRON-FRAMED
Corn and Wheat Mills
ARE NOT
Excelled by any in Quantity or Quality of Grinding.
The stones are
THE BEST FRENCH BURR.
The Mills are fully warranted, and
Will be Taken Back and the Money Returned,
If after Sixty Days' Trial,
THEY ARE NOT AS GOOD AS REPRESENTED.
A price list will be sent by mail to any one desiring it.
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jy31-6t

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apr 17 1y

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DEALERS IN *DRUGS AND MEDICINES*, Paints, Oils, Brushes, Toilet Articles, Stationery, Patent Medicines etc., No. 84 Common street, between Camp and St. Charles streets.

Plantation and other orders carefully put up. Every article warranted PURE and GENUINE, and at reasonable prices. jy21

D. J. WASSON,
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Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,

In lots to suit purchasers. Orders promptly attended to. Box 386 Mechanics' Exchange, 19 St. Charles st. Shop, 855 and 857 Ramparts st., First District, New Orleans. mar20-1y

Holmes & Cinnas.
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T. H. JACKSON & CO.,
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KEEPS SUPPLIED with frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—ALSO—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
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All on reasonable terms. T. H. JACKSON & Co.,
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A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions at Very Low Prices.
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LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
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nov 14 R. W. RAYNE

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Cuddy Brown & Co.,
HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
MILES OWEN.
jy11

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Old Type taken in exchange for new at 9 cents per pound.

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Constantly on hand and for sale Printing Paper of the following sizes.

21 inches by 28	23½ inches by 31	24 inches by 28	26 inches by 10
22 inches by 32	24 inches by 36	26 inches by 34	28 inches by 12
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AND OTHER SIZES TO ADVISE

Also, Double Me lum Book Paper, Manilla Wrappers, Note, Letter, and Cap Papers of every description; Cards, Card Boards, &c. mar 20 1y GEORGE H. VINTEN

Parlor and Church Organs, Pianos, Melodeons.

THE Subscriber furnishes LOWER than they can be got cured of any Dealer in America the celebrated ALEXANDER CHURCH AND PARLOR ORGANS; Prince's, Mosling's Masonic Hamlin's, and all other American make of HARMONICONS and MELODEONS; Hackering's, Nunn & Clark's, Gilbert's, Boardman & Gray's, Worcester's, Stoddart's, Oakes', and all other prominent manufacturer's, make of PIANOS; HARPS, GUITARS, VIOLINS, Stool Covers, Instruction Books, and Sheet Music of every description at *wholesale and retail*. Church Ministers and Schools supplied at a large discount. Every instrument guaranteed. Circulars and prices sent free. Address JAMES M. EDNEY, ap26 56 John street, New York

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THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprises the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is inferior to none, and superior to many.

We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPANNED WARE.

We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.

We are both practical mechanics, and can after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.

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Ten per cent. cash reinsured on any amount of premiums.

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ALL Kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3.

DOCTOR HOOFLAND'S
CELEBRATED
GERMAN BITTERS,
PREPARED BY
Dr. C. M. JACKSON, Philad'a, Pa.
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, or Fullness or Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Flutterings at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues, and adaptation to the diseases for which it is recommended.

It has now stood the test of a ten years' trial before the American people, and its reputation and sale is unrivalled by any similar preparation extant. The testimony in its favor given by the most prominent and well known Physicians and Individuals in all parts of the country is full proof, and a careful perusal of the Almanac, published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the most skeptical that this remedy is really deserving the great celebrity it has obtained.

Principal Office and Manufactory, No. 418 Arch street, Philadelphia, Pa.

IN FACT
DO YOU WANT SOMETHING TO STRENGTHEN YOU?
DO YOU WANT A GOOD APPETITE?
DO YOU WANT TO BUILD UP YOUR CONSTITUTION?
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DO YOU WANT TO GET RID OF NERVOUSNESS?
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The excellence of this School is attested by competent persons.

RATES OF TUITION PER SESSION.

Primary and Academic Department	$15 00
Collegiate Department	25 00
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Music on Piano Forte, Harp or Guitar	50 00
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Incidental Expenses	2 00
Fee for Graduation and Diploma	5 00

No Extra charge for Latin and Greek.

Board, including lights, washing and fuel, can be procured in the College at immediate neighborhood at $12.50 per month. Each pupil must furnish her own towel and bring all necessary bed and table linen, except blankets.

Any pupil of Tuition to be made at the close of each session, and when not required eight per cent. interest will be charged.

Pupils entering within two weeks of the beginning of the session will be charged for entire session. Entering the first week from the beginning or middle of the month of calendar.

No deduction from tuition, except at the option of the Faculty.—Absence, sickness and the like regarded in case of protracted illness of a month or two dismissed the time to which an unavoidable Providence necessarily reduces a school year.

Books, stationery, &c., can be had in the village by pupils at the usual rates.

Send annual report will be sent to parents and guardians.

Pupils are required to attend some Church every each Sabbath, and to produce a testimonial to the same monthly.

All letters received and written by pupils are subject to the inspection of the Matron and Principal.

The schools will commence on the first Tuesday in each year, and consist of three equal parts—the one immediately succeeding the other. The first session commences on the 1st Tuesday in October and closes on the 15th of February; the second commences on the 16th of February and closes on the Wednesday after the first of July.

The annual examinations and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

All applications for admission of pupils, &c., must be made to the President of the College. A. M. FARMER,
Mansfield, La. Secretary Board Trustees.

HOMER COLLEGE.

THE Trustees of this Institution take pleasure in announcing that its Spring session will be opened on the 8th of February, and continue twenty-one weeks.

It is permanently established in the most sound and healthy village in Homer, under the patronage of the Methodist Conference of Louisiana.

Terms per Session of five months: Primary Department, 1st Class $12 50; 2d Class, $15; Academic Department, $20; Collegiate Department, $25; Modern Languages, each, $10.

After the first month, students are not received from the time of entrance. No deduction will be made for absence except in cases of continued sickness for one month. By order of the Board of Trustees.

J. C. BLACKMAN, President.
J. M. THOMASSIN, Secretary. jan 23 1y

Centenary College, of Louisiana.

THE next term of this Institution will open on MONDAY the 6th of October, 1856. FACULTY:

Rev. JOHN P. MILES, M. A., President, and Professor of Mental and

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 20. WHOLE NUMBER 392.

NEW ORLEANS, WEDNESDAY, AUGUST 18, 1858.

$3 00 A YEAR, IN ADVANCE OFFICE—113 CAMP ST.

LETTER FROM PALESTINE.

SYRIA, Palestine, March 20, 1858.

Bishop Gabat has an Institution for the education of youth, upon a ridge along the valley of Gihon, which we visited—part of them are charity scholars, about twenty, supported at the school; the others, day pupils. The house rooms and gardens are well adapted to the purpose. At the extremity of the garden, a gate opened into a protestant cemetery where under a flourishing olive tree we saw the monument erected to the memory of their former Bishop, Alexander, a faithful laborer. We entered the vestibule of an old mosque, which the Mahomedans call the tomb of David, and pretended to show us where he was buried—part of this building was said to be an ancient church, erected on the spot in the city of David, where, it is said, Christ partook of the last supper, and instituted the holy sacrament. The place is hallowed by this great event, and the first Christian temple the world ever saw. Here James the less was consecrated the first Bishop of Jernsalem; and from this spot the apostles were sent forth by our Lord to go and teach all nations. The old dilapidated mosque was full of interest, though in infidel hands. The heart must be cold and dead not to feel the weight of divine truths when passing ever consecrated ground hallowed by these recollections.

The Armenians have a large convent in this quarter—the church was crowded with Pilgrims. We could only stand upon the threshhold and look in below; but at no time are ladies allowed to worship in the same aparment with the men. We went up into the gallery and looked down upon the multitude kneeling and seated upon the floor, bowing and crossing themselves and responding to a priest who was chaunting the service. This church was erected in the fourth century, and said to stand upon the site where James the elder was beheaded; and they profess to show the precise place where the event took place. The church is highly ornamented with ancient paintings, and much gilding. The door of the church, as well as the preaching chair, which has a canopy over it, is adorned with imitations of tortoise shell and mother of pearl, illustrated with Bible scenes and flowers. The floor is paved with Mosaic, but covered with a carpet to preserve its beauty. The people all sit upon the floor in Eastern style.

We walked this morning through the Jaffa gate, past a cemetery, to see the Greek Convent of the Cross. A military station was strung along upon one side, with a large encampment of white tents, which had a picturesque appearance. Perhaps they were stationed there to keep the pilgrims in order. The cemetery was full of people—the women, with their white veils, were in clusters amusing themselves among the tombs with their children, looking like a multitude of ghosts, presenting a peculiar appearance in that desolate place.

The Convent of the Cross, or Greek College, is situated in a deep valley, surrounded by rocky hills of a most arid appearance, shut out from the world. The buildings are very large, like a fortress—built of stone, high, with a terraced roof, and tower, with a clock, upon whose face can be seen, over the minute hand, a gilded ship, which keeps motion with the pendulum, emblematic of the voyage of life.

The prospect from the roof of this monastery would have been fine if the site had been elevated, but we could only look down upon the hills and a few groves of olives terraced upon the sides. All the rooms were shown us, with the chapel, where they profess to have found the original tree from which the cross of the Savior was taken. An altar is placed over the spot, and in the little recess is a hole in the floor covered over; a tree is painted upon the side with three lamps lighted to shew its form. We saw a few scholars in some of the departments, writing.

O, could you but see its pressing our way along through these narrow streets and bazaars, not more than ten feet wide beside the side-walk, which are used for stalls by vendors of goods, fruits and vegetables, amidst a world of people, where you can see nothing but turbaned heads and great clumsy camels, mules and horses wending their way among them, you would not wonder why we are obliged to have a guide along with us whenever we go out of the gates of this city, which is truly compact. We found our way to the Armenian Missionary's House, the Rev. Mr. Jones, a Subbatarian, who has treated us with great kindness and hospitality since we have been here, and accompanied us to the Jews' wailing place, a narrow passage between the walls of the Mosque (site of the old Temple) and the City. The old wall looks as if it had stood from the days of Solomon—large massive stones of immense size, nine tiers of them, one above another, worn by time. The scene was touching as they came in, one after another, bowing and kissing the stones of this wall; mourning over Jerusalem! The Rabbis had books, and chaunted aloud the lamentations of Jeremiah in pensive, melancholy strains, bending their bodies forward and back, as if in distress—some shed tears—they continue this custom every Friday. On our return we saw beggars lying by the road-side so feeble that they were carried to and from the place—most pitiful objects, with their hands extended for alms on this day. Friday is the wailing in preparation for the Sabbath.

Our friend accompanied us to their synagogue, where we were deeply interested in their services. The Spanish Jews are the descendants of those driven away from Spain by Ferdinand and Isabella, and said to speak the same language of the fifteenth century. They claim to be the descendants of Judah. Their temples were full of worshippers, humming and chanting. The Polish Jews had a more lengthy service, and we were in to see them take out the Law and bear around the Ark which held it. The people chaunted, "Hear, O Israel," &c.

[TO BE CONTINUED.]

LETTER FROM CHINA.

SHANGHAI, May 12th, 1858.

REV. H. N. McTYEIRE: Since my last to you, but little has occurred that would at all be interesting to you or any of your readers.

It is to-day quite cold, sufficiently so for winter clothing, as one would judge to see me with my great coat on part of the day. Myself and family are still in the enjoyment of good health and are able to continue in our work without a day's intermission. Your papers come quite regularly now and are a great source of enjoyment to myself and companion. And especially when we find you away from the city in company with some of our good Bishops, giving us as you go a sketch of the rural scenery, not even passing by the country bride without a compliment, or famous places without a note. We did, indeed, have some hearty laugh over your country excursions and felt the better of it afterwards. And who would blame us in our isolated condition? We would not be melancholy but cheerful in the work of the Lord to which we have been called. The box of books which came from your office has been a great source of pleasure to me.

The Lord has been good to me and I feel deeply humbled. How unworthy do I see myself when looking back upon the past and beholding the abundant goodness of God to me! I still have abundant evidence that God is with me and far from being discouraged. I am daily encouraged by the manifest desire of many patiently and attentively to listen to the great truths of the redemption of man, by the suffering and death of Christ our Saviour. My daily prayer to God, is "Lord increase my faith" and trust in Thee, that by faith I may see the kingdom of God coming and being established in our midst! The kingdom of God cometh not by observation, but by faith in the fulfilment of His promises. There are many who daily come and ask to be taught the way to everlasting life. Such manifestations on the part of an idolatrous and degraded people encourage us much. I have not gone into the interior preaching quite so much during the last three months as I desired, owing to the disturbed state of the empire, but my time has been wholely taken up at Shanghai. All is quiet at this place so far. Now and then we see the heads of some outlaws hanging up in cages to warn the people. Last week the heads of three Canton men who murdered the captain and mate, (both foreigners and of a foreign ship) who had these men as sailors, were severed from their body and now hang on the wall of the North gate of the city. There were three other Canton men taken into the city on yesterday by foreign police, for stealing, or taking by force, five hundred dollars from other Chinese in foreign employ. Their way of getting it was this, the men in foreign employ came with five hundred Mexican dollars, to exchange for sycee at the Chinese bank, where eyes were filled with lime concealed on the bodies of these men, and thus made their escape with the money. Three of these were soon overtaken and handed over to the Chinese authorities. Last week when three were slain, many foreigners were present. I saw the Chinese soldiers returning from the spot with many of their swords quite bloody and holding them up to be seen by the people. Those who do not partake in the deed, or as they say, fortunate enough to be executioner, dip their broad knives in the blood of the victim, or a certain number of cash clotted with the blood and hang it upon their bodies to keep at bay all evil spirits.

The Plenipotentiaries of the four great nations of the earth, have gone to Peking, to pay a visit to His Majesty the Emperor. We have heard from them but once. The Emperor had not condescended to see the "Barbarians," neither were they permitted to put foot on shore. I send you the news as received. The English had given six days for the Emperor to invest some one with power to treat, and if after that time no one came, the forts at the mouth of the Peiho would be taken and advance made toward Peking. We are expecting news to-day from the North.

WILLIAM LAMAUTH.

ABSENTEEISM IN THE ESTABLISHED CHURCH.

The London Patriot says: "The living of Camberwell, a parish containing many thousands of people, is held by an absentee. It is worth £2,000 a year, yet the incumbent managed to get into debt to the time of £30,000, and the greater part of that debt remains unpaid to the present day, though he draws his £2,000 yearly, and gets the duty performed, while he is playing hide and seek with his creditors, by two curates, to whom together he pays only one-tenth of the annual income he himself derives from the parish. Such is one of the fruits of a National Establishment, in which clergymen possess benefices as private property, and do what they will with their own—parish and parishioners, money and men. And the Bishops connive at these things, being unwilling to make a stir, or to expose themselves to the trouble and unpopularity which must be the result of any departure on their part from easy-going customs. They seem to think their first duty is to make things comfortable for the clergy; after them, they may perhaps consider the parishioners."

[For the N. O. Christian Advocate.]

SOUTHERN UNIVERSITY.

As some reference has been made in a late paragraph in your columns to the late meeting of the Board of Trustees of the Southern University, it is proper to spread before your readers a fuller statement of the transactions of that body, and of the policy which controlled them in deciding to defer the opening of the halls of the Institution for the reception of students until the fall of 1859.

The Board upon assembling at Greensboro, made a faithful examination into the state of the funds, the condition of the building recently erected, and the whole class of circumstances bearing upon the institution within the reach of observation. Much of the money subscribed had yet to be collected; the building was not yet completed; and it was plain that an attempt to organize the University at this time, would bring it forward to public view under disadvantages which would not merely hinder its present efficiency, but which might very seriously affect its future prosperity. But two members of the Faculty had signified their acceptance of places which they had been invited to fill; and the Trustees after full and anxious deliberation resolved to defer any other elections to some future day.

The paragraph to which I have alluded, might mislead some of your readers in regard to the Presidency. If stated that "the most prominent candidates for the position were the Hon. H. W. Hilliard, and Rev. Dr. Doggett, of Virginia." Now neither of these gentlemen was a candidate, nor is it known that either would have accepted the place if he had been elected. The former gentleman was present, took an active part in the proceedings of the Board, and made a decided speech against opening the University this year, and also against the election of a President or Professors at that session.

Indeed, he is understood to favor the policy of keeping the doors of the Institution firmly closed against the admission of students until everything is ready for their reception; that the University when it does start, shall be able to do affective work upon a scale commensurate with the noble liberality of its founders, and the hopes of its friends and the Church.

Both gentlemen were spoken of for the Presidency, but it is not at all certain that either of them would consent to undertake to fill a place so full of grave responsibility, and involving such an amount of anxious labor.

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CENTENARY COLLEGE.

TO THE JOINT BOARD OF TRUSTEES AND VISITORS OF CENTENARY COLLEGE OF LOUISIANA.

GENTLEMEN: The undersigned members of the Committee of Examination, take pleasure in presenting you the following report.

We have attended all the examinations of the College classes during the past week, and we should be unjust to our own feelings, did we not testify to their fullness and impartiality. The able corps of professors, each in his special department, exhibited clearly the purpose of allowing all of the students to establish their claim to thorough scholarship, or if unfortunately that pretension was not fully supported, to clearly unmask its emptiness. The fullest opportunity was given this committee to propound all desired interrogatories, as each class came before them.

The President examined the Sophomore Class in the Evidences of Christianity, and the Junior Class in Rhetoric. The first examination was highly satisfactory, and demonstrated the assiduous attention of the students to this important study. The juniors did themselves honor by their ready and clear responses, and vindicated alike their own scholarship, and the zeal and ability of their distinguished teacher.

The several classes examined by the able and experienced professor of Mathematics, gave most gratifying evidence of thorough discipline and study. They, in most instances, performed with promptness and precision all problems, presented either by the professor or ourselves; and we left his classes with the settled conviction, that while drones would have a most uncomfortable time with this professor, faithful students would find all the aid necessary for their advancement to the most distinguished attainments.

The classes examined in Greek evinced a high degree of scholarship. The passages to be read were generally assigned by ourselves; and, in almost every instance, the students read these selections correctly, and answered with readiness the questions propounded in grammatical analysis. They seemed to appreciate the privilege they enjoy in receiving the instructions of a professor having, as a Greek scholar, no superior in the country.

The above remarks may be applied with equal force to the examinations conducted in the department of the professor of Latin.

The classes under the care of the professor of Modern Languages, we found making steady and rapid improvement. The accomplished professor in this department, a native of France, has certainly abundant cause to be satisfied with the proficiency attained by the students under his charge.

Those of us who have been members of previous examining committees of this college, remark with pleasure the improved grade of scholarship in all the classes.

We cannot close this report without expressing our satisfaction with the perfect harmony so happily existing between all departments of the College. And we notice with still higher gratification, the respect and affection evidently entertained by all the students for the President and each member of the Faculty. Long may this state of things continue, and the career of Centenary College be crowned in the future as it has been in the past, with such gratifying evidences of harmony, prosperity and usefulness.

To the commanding talents, great zeal and efficiency of the honored President, the College is evidently much indebted for its present high consideration at home and abroad. Every true friend of this noble Institution, we doubt not, will unite with us in the hope that he may be spared to direct its destiny for many long and prosperous years.

Respectfully submitted,

W. H. POTTER, Chairman,
J. S. BROWN,
GEO. E. GREENE,
T. McREA,
JOHN GOTTINGER.

Jackson, La., July 29th, 1858.

ABBEY'S GENEALOGICAL BIBLE.

To the Shareholders in the Book and Tract Society of the Mississippi Conference.

THE GENEALOGICAL FAMILY BIBLE which you are entitled to from the Board of Managers, will, some of them, be ready for delivery in October or thereabouts, and they will all be furnished as soon thereafter as convenient or practicable. The engraving and lithographing are expected to be completed early in September, and by that time it is hoped the material for binding and the sheets will be received from England, and the paper for the Register made, and the whole in the hands of the binder. The books will then be produced as fast as practicable. It must be remembered, however, that *this kind of binding* cannot be thrown off rapidly like other work.

The following is a "Prefatory note," accompanying the Bible and to be bound in the book. It will explain somewhat in regard to it.

The time and labor necessary in getting up this new, and I think, valuable production, has been tenfold greater than I anticipated. The unfaltering determination was to make *the very best book that could be made.* No pains have been spared to make a thorough acquaintance with this subject, and I feel fully warranted in saying that this book will far, very far, exceed anything of the sort ever presented to the public, either in this country or in Europe.

The CASE, of which mention was made in a circular a short time since, is in the course of preparation. I find, however, that no *metal* of less value than silver can be used for this purpose, that is free from objection. I have had a plain cheap case made, which may be seen at the Depository. The price of this is $3. In a short time, however, two or three other samples will be had of a more costly kind. One will be made of best morocco, one of mahogony, and perhaps one of rose wood. Samples of them will be made so soon as the size can be ascertained. I am unable to state the cost. Probably eight to ten, and twenty to twenty-five dollars. Samples will be at the Depository about 1st November next.

I feel confident in indulging the hope that the Bible will meet the highest expections of its patrons. It will be an imperial quarto, the size of Harper's celebrated Pictorial Bible.

Yours truly, &c.,

R. ABBEY.

Vicksburg, July 10, 1858.

PREFATORY NOTE.

A GENEALOGICAL FAMILY BIBLE—that is, a Bible to be identified perpetually with the Family in its genealogical descent, conveying the Family Statistics from generation to generation, in continuous succession, has been long and extensively needed, and is regarded by thousands a desideratum.

Every Family needs *something* to use as a sacred depository of its domestic events, that they may be properly recorded, and faithfully preserved from generation to generation.—Their accumulation becomes a domestic treasure, increasing in value as they lengthen in their chronological extent.

No souvenir can be so valuable as this: no record can so preserve and perpetuate the endearments and tender recollections of the Family Circle. No monument nor memento, in after years, can so closely and tenderly bind the past to the present—can so feelingly and sympathetically unite a presently existing people, with either a near or remote ancestry, and intertwine the memory of departed sires and mothers so affectionately in the hearts of their offspring, as the simple Family Statistics, carefully recorded at the time they occur, and faithfully handed down to a grateful posterity. We have long needed something that has not heretofore been presented to the public, to interweave the endearments of an ancestral home, the sympathies of a far off and successive generation, and the sacred memoirs of our fathers of bygone ages, with the every day reflections and remembrances of present life.

Without a Perpetual Genealogical Family Register, genealogical lines, so far as domestic attachments and revered memories of the departed are concerned, are forever severed into segments, and those a very few years behind us are forgotten, and our fathers are strangers to us. And we ourselves live on with a no wise comfortable anticipation, that our children, a few removes from us in genealogical descent, will not even know who we were, where or when we lived or died, or even that there were such identical persons.

In this country there are not comparatively, very many who have a correct historical knowledge of the fathers and mothers, and other near kindred, of their own immediate parents. And if you look upward to the third and fourth links in the chain of family succession—or, perhaps, in some very rare instances, a step or two higher—all is blank; and we have no known and appreciable ancestry! We know that we have descended—but from whom, we have no domestic history that informs us.

Let any man suppose himself to possess a Register in which was carefully set down at the time, the births, baptisms, marriages and deaths of his ancestry, in a regular line of succession, running upward even eight or ten generations, and he will suppose himself to possess a gem, the value of which could not be estimated in money. Such a treasure our children cannot furnish for themselves, but we can furnish it for them.

Such a Register is herewith, for the first time, presented to the public. And it is made in connection with the Holy Bible, for the reason that a Bible is obviously the most appropriate instrument for the conveyance of these endearing and sacred memorials, and the most fitting depository and casket for such a treasure. A Family Bible, as a household article, is presumed to dwell in the very *heart* of the family. It is itself—its text, its word, the partner, the associate, the mirror, the tablet of the family's inmost affections, as well as the depository of the breathings, and the witness of the prayers of its religious life.

The "Family Bible" as it is usually called, as common amongst us, does by no means even attemp to occupy the ground and answer the end of the present Genealogical Family Bible. It fails to do so mainly in the following particulars:

1st.—It makes no provision for the registry, in convenient tabular form, of the births, baptisms, marriages and deaths, as these events occur. They merely provide half a dozen pages or so of blank paper, with perhaps a caption indicating, without a tabular plan or form, that a portion of these events may be there recorded.

2d.—It makes no provision for the *perpetual continuation* of any of the statistics. They do not look beyond the present generation, or perhaps partially, its immediate successor.

3d.—It makes no provision for the preservation, or even for the existence of the *Marriage Certificate.*

4th.—Quarto Bibles, either in this country or in Europe, are not manufactured with the view to a durability for ages. And it well known that these used as Family Bibles, do not usually remain in a good state of preservation beyond ten, twenty or fifty years, at most, until they become loose in the binding, tattered, valueless, and are lost.

The Perpetual Genealogical Family Register connected herewith provides for the registration of all the regular natural family statistics, by the mere filling up of the appropriate blanks. Baptism is one of these regular family events, and a very important one amongst a Christian people. And, suggestively, this provision for the regular domestic registration of Baptisms, will, it is hoped, tend greatly to the more regular discharge of that high Christian duty, on the part of Christian parents.

Secondly.—Ample provision is made for the regular continuation of these registrations in a line of genealogical descent, for about a thousand years.

Thirdly.—In many of the states of the Union the laws respecting the registration of Marriages are either very loose or totally defective. Hence it is not possible in multiplied thousands of instances, to refer to an authentic record of this important domestic fact. Sometimes the lack of such a certificate or record is both disadvantageous and mortifying. Its immediate presence in the family, running for generations upward, can but be a very pleasant satisfaction always. This Register provides not merely for the registration of the event, but for the marking and preserving, in all time to come, of the proper *Certificate* of the fact, made in due form, by the proper officer. The register also covers all the ground of such collateral facts as are important to be preserved.

And Fourthly.—This Bible is made as *durable* as the condition of the arts and sciences of the present age will allow. Diligent search has been made both in this country and in Europe for the most durable material—first to determine what is the most durable, and then to procure it. The paper on which this Bible is printed is hand-made, and is manufactured in England. It is believed to be as good paper for this purpose as can be procured in the world. It is very far superior, so far as durability is concerned, to that ordinarily used in books of this sort, and to any machine-made paper, though not quite so smooth on the surface.

The Register is made of parchment-paper, made by hand, and is manufactured in this country. It will wear very nearly equal to parchment, and is altogether superior in this respect to any paper made of purely vegetable material.

The leather is manufactured in Europe, and is a different article from the various kinds used for book-binding in this country. It has probably never before been used at all in the United States. In the ordinary book-binding business it is not known. It is superior to all the samples that could be procured of any kind of leather that would answer for handsome binding.

Sufficient care has been taken with regard to the ink; it is believed to be ineffaceable.

The *Binding* is of the very best workmanship, executed with the greatest care, and under close confidential supervision. The mode is that pursued in blank-book binding, which is different from and more durable and strong, than that employed in the binding of printed books.

It is believed the book will last until it *wears out.* It cannot come to pieces with any amount of ordinary handling. It is not known why, with such care and usage as it will likely receive, it may not last indefinitely, of as long as any other manufactured article. From the best information that can be gathered by the most careful research, respecting the durability of paper and books, in the short time since these things have been known, it is believed that this Bible, with careful usage, will last thousands of years.

The Frontispiece has been designed, planned and executed with considerable labor and skill. It is not only entirely original, but it is believed to be the first successful attempt to make a *picture* of prospective genealogical family succession, passing and winding through the scenes of imaginary life. It is likely to please the eye and instruct and improve the heart and the affections, while at the same time it imparts quickly to the mind the main design of the entire book.

The Bible itself is merely the regular authorized version of King James, carefully revised and corrected in England. It will be observed it has no marginal references. It is not intended as a book to *study.* The entire surface of the page is occupied by the text, that it may be as large, clear and plain, in its letter, as practicable.

The Apocrypha is excluded as a matter of religious principle; because, besides other important reasons—first, it forms no part of Scripture; and secondly, its matter is unsuited, in the belief of many, to be so sacredly associated; and thirdly, its incorporation in the Bible is likely to mislead many into the belief that it has, at least, some legal connection with the Holy Canon.

Finally, its preservation. Such a book as this, made for the purpose it is mainly intended to subserve, should by no means be subjected to ordinary reading or common handling. It is a Family Keepsake, belonging as much to posterity as to the present age. That it may be the more carefully kept, a suitable and handsome case has been prepared, for those who desire it, in which the Bible may be preserved from soil or external injury. Let it retain its newness of appearance for ages to come.

Every house should have several Bibles and Testaments, smaller and more convenient than this, for every day reading. *This should be kept.* It is an heir-loom—a souvenir—a sacred memorial—a memento of ancestral affection—a rich legacy of paternal regard.

THE EDITOR.

NASHVILLE, TENN., August, 1858.

STRUCK A WALE.

The Rev. B. Jenkins, writing from Shanghai to the Southern Christian Advocate, of Charleston, remarks:

A remarkable occurrence took place when H. M.'s screw steam gun-vessel Nimrod was proceeding, under steam, for the entrance of the river Min, on the 16th inst. When about four miles outside Sharp Peak, a violent concussion was experienced by all on board, as if the ship had struck the ground; but knowing from the position that such could not be the case, the real cause was evidenced on looking astern, on their discovering a large whale, severed nearly in two—blowing convulsively and bleeding so profusely as to redden the water all around. The whale had doubtless been struck with much violence by the screw propeller, and indeed the engines were brought to a momentary stand-still by the shock. Unusual and unlikely as this may appear, it is, nevertheless, a fact.

A TOUCHING INCIDENT.

A little boy had died. His body was laid out in a darkened room, waiting to be laid in the cold, lone grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it; she took the cold, bloodless hand of her sleeping boy and placed it in the hand of his weeping sister.

The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through tears of love, and said:

"Mother, this hand never struck me."

What could have been more touching and lovely?

INDIA SHAWLS.

At the last monthly sale by auction of India shawls, at London, the number of purchasers was as follows: 15 French, 3 English, 3 Americans, 2 Belgians, 1 Russian and 1 German.—The stock consisted of 6000 pieces, of which there were only 1800 veritable cashmere shawls. The remainder consisted of Indian tissues of the value of $5 to $8; it is only in England that these common scarfs find wearers. The sale brought almost the sum of $800,000. The French buyer's proportion was three millions. As four of the principal shops of Paris have their agents in Lahore, and thus receive directly their goods from India, it is clearly proved that France possesses almost a monopoly in these articles of luxury. There is scarcely a French lady, even of very moderate fortune, who does not possess one or more Indian shawls.

INDIAN POPULATION.—The total number of Indians in the states and territories in the United State, exclusive of a few who have lost their tribal character or amalgamated with whites, is from 320,000 to 350,000. Of these, about 2,250 are located in New York, Indiana, the Carolinas, and Alabama, and are harmless, peaceful tribes. All the rest, numbering over 300,000, are settled in California, Florida, Kansas, Texas, Nebraska, Oregon, Washington Territory, the upper Missouri, and the whole Northwestern frontier.

REVIVAL AMONG THE ZULUS.—A revival is reported among the Zulus, in South Africa, similar in character and nearly simultaneous with that in America. The information is contained in a letter to Mr. Grout, missionary of the A. B. C. F. M. among the Zulus, who is now on a visit to this country. About the time that work began—September last—a number of females in Boston, at Mr. Grout's suggestion, commenced a prayer-meeting especially for the conversion of the Zulus. The meeting is still held at 10 o'clock every Monday morning.

Strive to enter in at the straight gate.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, AUGUST 18, 1858.

NEW ORLEANS CHRISTIAN ADVOCATE.

THE CITY OF NEW ORLEANS

Is a position unequaled by any other in the South for a great and powerful Christian newspaper. Harper's great work, recently published, the "Cyclopedia of Commerce and Commercial Navigation," truly says that New Orleans possesses commercial advantages superior to those of any other place in the United States. It is connected, by water navigation, with a larger and richer territory than any other American city. The most of this territory is yet in the infancy of its commercial development. The city itself is in its infancy. The time approches when it will be a compact city from the levee to the lake, and from far below the Third District to above Carrollton. It is now spreading in every direction. And on the other side of the river, including Algiers, Gretna, etc., it is going to grow into a large city. Railroads will soon bring it into close connection with the whole Union. Let us appreciate these advantages, and keep pace with them, in the support and circulation of our paper established here.

OUR AGENTS AND FRIENDS

Have it within their power to give the paper a circulation accordant with the extent and wealth of the territory to which New Orleans is a commercial centre, and commensurate with the importance of the city itself. It is a great triumph that the paper has been already successfully and firmly established. The improvement of the power of this advantage, is now our work. It is the work of the editor, and the preachers, and friends, and members of the church, in the territory alluded to. Shall we do our duty? Shall we acquire the power for good thus within our reach? Will not every one who reads this help in every possible way for the accomplishment of the end we have in view—namely—a large circulation? Let old preachers and young—members and friends, male and female—quarterly conferences, sunday-schools and families—assist. Could you do more good than by increasing the circulation and power of

OUR CHRISTIAN JOURNALISM?

We doubt whether a wider field of usefulness, especially for laymen, is to be found any where else. Our Advocates constitute our true tract system, and their circulation is the best tract distribution. Indeed, journalism is at this day the controlling power in the guidance of public opinion, and in the moulding and direction of the tendencies of thought and sentiment. Secular journalism annually pays hundreds of thousands of dollars for the accomplishment of those ends which our preachers and friends can do for us with but little trouble. They can send us the news, religious and otherwise, from all parts of the country, every week, in short and pithy letters, accompanied by scores of new subscribers, and the money, all in the same letter.

We shall

ENLARGE AND IMPROVE THE PAPER

Precisely in proportion to the ability given us. Give us, what an *Advocate* at New Orleans ought to have, the largest circulation in the South, and the paper shall correspond to the circulation. We desire a large increase of circulation, and of means, soon, because we desire to add some improvements soon. Do you not wish to have a larger paper, with beautiful type and press work? You know how to obtain it. Let it be attended between now and the approaching Conferences. Then we can do, what we very much desire to do, improve the paper by the beginning of the new volume in February next. Would that you could do what you can do, by that time! If so, we should be able to please you much more than we now expect.

ARRANGEMENTS ARE BEING MADE

For a large increase of the literary power and taste of the paper. The best writers are being engaged, and the best facilities employed.

We intend to have a *literary paper*, as tasteful as any in the land, containing the most elegant productions of the best minds, and keeping our readers well informed as to all items of real progress in the literary world. We intend to do away with the necessity of patronizing those magazines and periodicals which have no affinity for either our civilization, our institutions, or our religion, and which, under the guise of taste, inculcate the worst sentiments, and recommend the worst practices, of the depraved and heartless circles called fashionable society. We advocate the highest literary culture, and the highest personal and social refinement, as included in the divine life taught in, and only attainable through, the gospel of Jesus Christ.

It will be a *newspaper*. No weekly shall excell us in the fullness and faithfulness of our news department. We shall give all the important intelligence, religious, political, commercial, agricultural, literary, miscellaneous, personal, domestic and foreign. The Atlantic Telegraph will bring us the news almost simultaneously with its reception at New York, at least as soon as it can be received at any point South of New York. We go to press on Wednesday morning, and get the paper into the mail of that day, with the telegraphic dispatches of that morning. And we shall soon make arrangements to give the paper more commercial value than ever.

Of course we need not say that it will be a *religious paper*, devoting all its power to the spread of scriptural holiness over these lands. But it will be a religious paper in another sense. It will aim to cover the entire ground of legitimate journalism—addressing itself to all departments of life, and to all the aptitudes of human nature—discussing with freedom all valuable topics, whether technically religious or not—but doing all in the name of Jesus, and with a sincere desire to glorify God, and to promote the happiness and salvation of mankind.

All the preachers, who have not done so, will please send us, immediately,

LISTS OF THE POSTOFFICES

Within their respective circuits and missions, that we may send them the accounts. We have already sent our accounts to all who have sent us their post offices.

DO NOT WAIT UNTIL CONFERENCE,

But remit your collections immediately to the office. Do everything in a business-like manner, and attend to all the interests of the Advocate before you leave.

OUR SUBSCRIBERS IN ARREARS

Will please remit, immediately, the amounts they owe, or give the money to an agent. If you do not know the amount, send $5 or $10 and you shall be duly credited with the whole. Let each one send a new subscriber.

OUR CORRESPONDENTS

Will please take pains in writing. Write a plain hand, whether on business or for publication. For publication, write with brevity. Our paper is too small for long articles, and such are never read. What is usually put into two columns should be put in one fourth of a column.

TRUE HEROISM.

There is a history of heroism in the Methodist itinerant ministry that will never be written. The men of power who have struggled up through indescribable disadvantages in youth, with heart-agonies that never can be translated into human speech, could they set out their experiences before men, would fill the world with the wonders of a romantic heroism, which would put even Dickens' life picturings in the shade. The self-made men of the Methodist itinerancy constitute the grand division of grenadiers of the sacramental host. The labors and sufferings, in unpenetrated obscurity, of the great army of privates—the less distinguished preachers—will never be known this side the judgment-seat of Christ.

These who ride poor far interior circuits, or frontier or swamp missions, and are instrumental in the conversion of more souls every year than the New York prayer-meetings of world-wide fame—who are they. Mostly men who never had any help from man, but who, trusting in God, and putting forth their own indomitable energy in his cause, have made themselves felt where they have trod the earth. And many of them have made their marks among the foremost. God bless them! Though they claim no educational institution of note as their *Alma Mater*; though have no brother-hood in the circle of its *Alumni*; yet, notwithstanding these disadvantages, they have their diplomas in the "seals," the "living epistles" of their ministry; and they belong to the great army of graduates of the greatest university in the world—the Itinerant Ministry!

We have been led to the utterance of these thoughts by the following in the *Pacific Methodist*: "Three years ago, a young man in California, (converted here, we believe) felt it to be his duty to preach the gospel, and, taking the sensible view that the call to preach, involved the call also to make preparation for it, he at once began a course of study. Not possessing means sufficient to carry him through, he went to the mines, worked nearly a year, made money, came back, and entered school, where he pursued his studies with unwearied energy and assiduity. Recently, there was a vacation of the school. His funds having got low, and the vacation occurring during the harvest season, he spent the time laboring by the day, in order to obtain the means of continuing a little longer at school. This is the spirit of true *manhood*. Our young friend is treading in the footsteps of many among the brightest names that adorn the history of our country, both in church and state. Men who thus work out the means of acquiring knowledge, are likely to apply it to good purpose when it is obtained.

THE ADVOCATES AND THE PREACHERS.

There is a work for the preachers of our church in reference to our periodicals which has never yet, in our entire history, been attended to with that unanimity, vigor, and success, which can be reached. We really fear that the proportion of preachers who do but little for the success of this great interest is too truthfully indicative of the proportion who do but little for any church interest. How many men have we who work all the time, with all their might, for all our interests? Such are the only men fit for the itinerancy. The man who does not do it violates his vows to God; for he has consecrated himself, by the most solemn vows, to this work, and to this only.—A productive preacher is the only sort of a preacher worth any thing. These non-producers, and mere consumers, are in the wrong place in the ministry.

The *St. Louis Christian Advocate* says:—There are about two hundred preachers that receive copies of the paper, as agents. Of these two hundred about fifty, we think, are active, and in a good degree successful in their agency. Fifty more, perhaps, do something occasionally, when they happen to think of it, feel like it, or when some person comes directly to them, and asks to subscribe for the paper, or to settle a year's subscription; and about one hundred, or half of the whole number, scarce do anything at all. Of course we do not, in these remarks, pretend to strict exactness, but this is not far from a literal expose of facts as they are. Again—there are persons who have been taking this paper for six successive years, and never paid one cent on subscription. Others are in arrears for five, or four, or three years. This is so, and yet where these subscribers live there have been circuit preachers every year, professedly acting as agents, and the money not collected nor the paper ordered to be stopped.

At Winchester, Va., a large number of the members of the Northern Methodist Church, in connection with the Baltimore Conference, have withdrawn for the purpose of connecting themselves with the Southern. All Maryland and Delaware should follow.

THE SUBMARINE TELEGRAPH WORKING.

The great problem is solved. A dispatch from Queen Victoria to President Buchanan, dated London, August 16th, was received in this city at half past six o'clock on the same day. The greatest rejoicing prevails in both England and the United States. The same day a dispatch was received by the American Directors from the British Directors, as follows:—"Europe and America are united by telegraph! Glory be to God in the highest, on earth, peace, and good will towards men." A most appropriate utterance! So may it be!

Below our readers will find the Queen's Message and the President's Reply.

THE QUEEN'S MESSAGE.

London, England, Aug. 16, 1858.

To the Honorable President of the United States:

Her Majesty desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the electrical cable, which now connects Great Britain with the United States, will prove an additional link between the nations whose friendship is founded upon their common interests and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and thus renewing to him her wishes for the prosperity of the United States.

London, August 16.—This came through at 5 o'clock this morning.

THE PRESIDENT'S REPLY.

[*Sent over the Atlantic Cable yesterday.*]

To the Queen of England:

The President cordially reciprocates the congratulations of Her Majesty the Queen of England, on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious, because more useful, than was ever won by the conqueror on the field of battle. May the Atlantic Telegraph Company, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument designed by Divine Providence to diffuse religion, civilization, liberty and law throughout the world. In this view, will not all the nations of Christianity, spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in the places of their destination, in the midst of hostilities.

Dated at Washington, August 16, 1858.

ABOLITION OF RUSSIAN SERFDOM.

All white men possessed of mental and moral enlightenment and elevation necessary to sustain it, should be free citizens. The black man was made for another form of government, and in it he is happier, and really far more elevated, than he could be anywhere else. His color is not more distinctly different from that of the white man than is his mental and moral organization unsuited to the white man's government. And the color is no doubt providentially designed to indicate his political character. The first attempt to make a black man a free citizen, is, to change his color. He is civilized, christianized, benefitted in every way, by his present relation, in the South, to the white race. But he becomes no more suitable for freedom. Liberia is a failure, as all candid and well-informed men know; and colonization is a humbug, of the most amiable, and yet, most cruel, kind.

The enslaved portions of the white race in Europe are all steadily approximating freedom. The Emperor of Russia has commenced the work of emancipating the 20,000,000 serfs of his empire. It is one of the most important movements of the age. In other countries and in earlier centuries, the serfs have been emancipated only through the protracted agency of sanguinary insurrections—of Peasants' Wars in Germany—of tumults of the Jacquirie in France—of Wat Tyler's rebellion in England, and other similar scenes of outbreak, desolation, and blood. But in Russia—hitherto regarded as the chosen seat and center of autocratic despotism—this great movement has been commenced by the Autocrat himself. The number of serfs who are bondmen on the estates of the Crown, is said to be 9,000,000; those belonging to the nobility and other landed proprietors are estimated at 11,760,000, making, in all, throughout the Empire, 20,700,000 human beings to be separated from the land with which they have hitherto been bought and sold, and made free from every form of legal servitude.

Such an undertaking, however, is to be successfully accomplished by no mere pressure of power, and by no general decree. It is to be executed in accordance with a comprehensive plan, which has been many months in maturing, and which is designed alike to guard the rights of proprietors, and prepare the serfs for ultimate freedom. They are immediately to cease being serfs, and to become, what are termed in the Imperial programme, provisional vassals. They are to be paid for their labor, and to acquire the right of purchasing lands, and in proportion to the industry, capacity, and intelligence which they develop, are they raised to perfect social freedom.

The Czar meets with opposition—many of the largest proprietors have under their control from 1000 to 10,000 serfs, who are bound to the soil, and whose labor upon it imparts to it all its value, and creates the wealth of its owners. Many more, it is said at least 2000, possess from 500 to 1000 serfs, and a multitude of others possess a smaller number. These several classes of landholders, whose interests will be affected by this movement, embrace, as is estimated, not less than 127,000 families.—The active opposition of all, or nearly all of these, will of course be arrayed against the measure, and will inevitably retard its progress.

Rev. G. W. Carter accepts the appointment of Professor of Moral and Intellectual Philosophy in the University of Mississippi.

NO BISHOP FOR THE PACIFIC.

The *Pacific Methodist*, judging from the plan of Episcopal visitations, concludes that the Pacific Conference will have no Bishop in October. The editor seems saddened by the conclusion. We sympathize with him, and with our brethren there. They *ought* to have a Bishop at their next Conference, to remain till the following one. Whether or not our present number of Bishops could have made arrangements to supply them at their next session, we cannot say. We suppose they could not. They would not wilfully neglect so important a work.

But the General Conference never did a more unwise thing than refuse to strengthen the Episcopacy, by at least one, if it be true, as we assume, that, with the present number, one could not go to California this fall. It was a hasty decision, and the harm of it will yet be more manifest, we fear. There seemed to have been a tacit issue between the General Conference and the Bishops as to the amount of work the latter were able to do, and hence the action of the former in refusing to supply any more at that session. That issue is an old one, and a hurtful one. It should be settled.

We have the impression that Bishop Pierce intends to spend a year on the Pacific, and attend two sessions of the Conference, when he does go, which will be in the spring or early winter, we suppose. If so, he will leave his foot-prints in stone. Our Pacific brethren must do the best they can until he gets there. They will have his labors, and the benefit of ordinations. They will only lack his presidency at the Conference. All will come out well in the end.

OUR MISSIONARY SOCIETY.

The *St. Louis Christian Advocate* gives the following tabular review of this society: "In 1845, the Missionary Society of the Church South was formed, and its first fiscal year closed in May, 1856. The amount raised for missions during the year closing at that date, was $68,592.

The following table will show the amounts raised annually from that time to the present;

For the year ending May,	1847,	$ 73,697 00
" " "	1848,	62,613 00
" " "	1849,	65,495 00
" " "	1850,	85,973 00
" " "	1851,	113,801 00
" " "	1852,	123,163 00
" " "	1853,	166,901 00
" " "	1854,	168,031 33
" " "	1855,	164,336 71
" " "	1856,	172,654 53
" " "	1857,	212,802 19
" " "	1858,	201,325 19

Our St. Louis contemporary adds: "Thus it will be seen the increase has been gradual, but more than one hundred per cent. in ten years. Ten years from this time, if the Church be true to herself, the amount raised annually will not be less than half a million of dollars."

We ought to raise half a million now. We have the means, and our people are willing to give the money. Nothing but judicious and energetic working of our missionary machinery is necessary. We mean precisely what we say. The money can be raised now. Never say ten years hence! All South America, the Mexicans in Texas and California, the neglected plantations of blacks, our destitute home work, the foreign fields we ought to occupy, all say, *now*, not ten years hence.

THE YELLOW FEVER.

For the week ending Sunday morning last there was 457 deaths, from all causes, in the city; 286 were from yellow fever. It may now be called epidemic. The rule, we believe, which determines any disease to be epidemic is, that it causes more deaths than all other diseases. This has been true of the yellow fever in this city for the past week. If, to constitute an epidemic, it is necessary that the disease in question be generally prevalent in the city, the yellow fever here is not an epidemic, for it is not generally prevalent. It is in spots, in different parts of the city. Neither has it invaded the American population to a great extent. Yet it has steadily increased, both in the city, and among the American population. It is not of a malignant type, and is easily cured when taken in time. There are three cases in the boarding house where the editor of this paper and his family are, (none of the latter acclimated but himself) and they are all doing well. There is no panic in the city. Even the unacclimated stand their ground with great cheerfulness. In 1854 and 1855, it culminated the ninth week, declining steadily afterwards. The present week is the ninth since it began this season, and, in all probability, this week will present the heaviest bill of mortality.—Next week will probably witness a decline.—Indeed, it manifested symptoms of decline toward the last part of last week. For the twenty four hours to noon, Tuesday of last week, there were 36 deaths by yellow fever; to noon Wednesday, 45; to noon Thursday, 52; to noon Friday, 46; to noon Saturday, 42.

FROM WASHINGTON.

Our Government asserts its right to pass troops and munitions of war over the Isthmus of Panama, notwithstanding the objections of New Granada. The recent large customs receipts indicate that part of the New Loan authorized by Congress will not be needed. President Buchanan's difficulties with Mormonism are not at an end, it seems. Gov. Cumming, according to late accounts, seeks the removal of the United States Judge, (Eckels,) for proceeding against polygamy, and asks the appointment of a Mormon, with four wives. Commissioners Powell and McCulloch stand aloof. The President must decide. The War Department have issued orders for the immediate movement of 2000 troops to the Territories of Washington and Oregon, for the purpose of subduing the Indians. General Harney has been appointed Commander-in-Chief of the expedition. The receipts at the Treasury for the last quarter amount to over twenty millions dollars, nearly one-half of which is from the sale of Treasury notes. The expenditures for the same quarter amount to twenty-two million seven hundred and fifty dollars.

OUR CAUSE IN CHINA.

Rev. Mr. Cunningham writes to the *Nashville Christian Advocate*: "One person has been received to baptism since the date of our last report. We now have eight native members in full connection, and some on probation. Our congregations remain about the same. Several additions have lately taken place to other missions here. The number of converts is slowly but steadily increasing. We think the evidences of progress are stronger now than at any former period in the history of missions in China. At Fu-chau, our brethren of the Northern Methodist Board have lately baptized several persons, after laboring ten years with but one native member. Other missions at that port have also baptized a number lately. The Wesleyan mission at Hong-Kong is growing prosperously."

The Rev. John Caird's sermon on *Religion in Common Life*, preached before the Queen a year ago, has had a sale of more than 100,000 copies. And this amazing popularity is likely to be enduring. A few Glasgow merchants have built a magnificent church in Glasgow, and Mr. Caird is to be the preacher in this new building, guaranteeing him a stipend of £1,000 or $5,000 per annum, requiring him to preach only one sermon a week. On the first Sabbath the church was filled to suffocation, and, if possible, the preacher's renown is increasing from week to week. As a further evidence of Mr. Caird's genuine popularity, the eminent publisher, Blackwood, has paid over to him a sum almost fabulous—£5,000—for the copyright of a volume of his sermons; and there can be but little doubt of the publisher clearing another £5,000 at least for himself as the result of the speculation.

Rev. E. Stevenson, D. D.—We learn from the *Nashville Advocate* that Dr. Stevenson has become Principal of the Female Institute, Russellville, Ky. That paper says: "Our excellent Brother Stevenson belongs to the class of Methodist preachers who mean to wear out, not rust. After eight years of faithful toil in the Book Concern, he retires gracefully from its responsibilities, and takes to other work. The Female Institute has been fortunate in securing his services. History tells of Cincinnatus, that he was called from the plow to the head of Roman affairs, and went. Any body else would have done that. There was nothing particularly great in that. But we have often wondered whether, after the public service was performed, Cincinnatus went back to the plow. History is silent on that point."

A Name for an Indian Boy.—We have received says the *St. Louis Advocate*, from Mrs. Senator Linn, of Boonville by the hand of Rev. G. B. Parsons, twenty dollars for the Missionary cause, for which she desires that an Indian boy shall receive the name of her late honored husband, Lewis F. Linn. Will not others do likewise? We should like to replant and perpetuate the loved names of our friends and public benefactors, among the sprightly youth of the Indian border. Who will send us another twenty dollars for this noble cause, and a name to accompany the one received?

The Great Eastern.—The Portland Argus thinks that if this steamer is offered for sale she will be purchased by the Grand Trunk Company in London, and that she will be fitted up with all possible expedition; and be employed permanently on the line between Liverpool and Portland. If the steamship is sold, it must be at an enormous sacrifice; and there is no company in Europe so well situated to purchase and fit this monster vessel for immediate service, where there is a prospect of a remunerative return, as the Grand Trunk Company.

India.—The Rev. Dr. Butler writes under date of May 14: "All well, all Rohilcund ours! The light is rising in India's obscurity, and "her darkness" shall yet become "as the noon day." We are encouraged at the many indications we see already of God's wise and gracious designs in connection with the late mutiny, and do look for a glorious work of grace in this land. And it may be nearer than we imagine."

The Committees preparatory to the British Conference are now busily at work. They have just sent forth the first draft for the *stations*. The Revs. W. M. Punshon, E. Walker, R. Leake, R. Roberts and J. Vine, stand for London; the Rev. J. Rattenbury for Bristol; the Rev. Isaac Keeling for Bath; the Rev. John Hall for Manchester; the Rev. John Lomas for Birmingham; Dr. Johnson for Huddersfield.

The French Conference, recently held at Dieuleit, under the presidency Rev. Matthieu Gallienne, co-delegate of the British Conference, was addressed by Rev. William Arthur; received one preacher into full connection; eight remain on trial; and one, Rev. Jean Le Lievre, for twenty seven years in service, retired from active labor on account of failing health.

Spurgeon.—The Rev. H. M. Field, editor of the N. Y. Evangelist, is now travelling in Europe, and writing interesting letters to his paper. In his last he gives an extended and able analysis of Mr. Spurgeon's preaching, coming to the conclusion that with all his peculiarities, Mr. S. is an able, useful, evangelical preacher, and that all good men have reason to rejoice in his labors.

"Matilda," (Miss Caroline Matilda Smiley, of Nelson county, Virginia,) a sweet poetess who has been delighting the readers of the Richmond *Christian Advocate*, the *Southern Literary Messenger*, and the *Louisville Journal*, with gems of song as beautiful as ever emanated from the pen of a Hemans or a Sigourney, is about bringing out a volume of poetry.

Rev. Dr. Mitchell's Letter on "Theophilus Walton," was copied into nearly all the *Advocates*. The book is a decided success. It will be read all over the country.

BISHOP EARLY.

The venerable Bishop Early spent several days of the last week in our city, says the Richmond Advocate, a guest of his old friend, Wm. Gray, Esq. The Bishop is looking very well. We had the pleasure of conversing with him several times in our office; and called on him, but failed to see him. He is *en route* to visit his son, Rev. Thouins H. Early, of the Virginia Conference, now in charge of the Culpeper circuit. He will start, during the next month, on his Episcopal tour to the Western Conferences. The Bishop is still anxious for laborers to supply the Kansas Conference. The men for the work are somewhere in the Church. Who are they? Where are they?

The Baptist Bible Revision has gone the way of Babel. The Bible may need verbal corrections, but, with these exceptions, its grand old English cannot be improved for ages to come. When necessary, let "the Holy Catholic Church" (not the Romanist, or Baptist denominations) do the work as Providence may direct.

The Christian Chronicle, Baptist, speaking of the work of the American Bible Union, says: "Bible-Unionism is a failure, a magnificent failure, and nothing else. Its best friends have deserted it, having no confidence in it. Its translations are simply ludicrous. It has now come to a stand for want of funds and friends and confidence in carrying out its own principles. It has come square up to the word *baptizo*, and knows not whether to translate it or not; but death follows it in either case."

The Great Picture of the Bishops, Delegates to the General Conference, and of the Wesleys, and the deceased Bishops, which is being gotten up by Mr. Wm. T. Smithson, of Washington City, will, it is said, be one of the finest pictures ever executed in Europe or America. A great many subscribers have been obtained. Every body ought to have it. Its cost is $10. If a certain number of subscribers can be obtained, five thousand we believe, the price will be reduced to $5. The proceeds are to build a magnificent Southern Methodist Church in Washington.

Glenville Female College.—The annual commencement of the Glenville (Barbour county) Female College took place on the 14th ult.—The literary address was delivered by Col. John W. A. Sanford. A correspondent of the Columbus Sun speaks of this address as follows:—The Exercises closed with a Literary Address by Col. John W. A. Sanford, of Montgomery, a most elaborate production, showing great familiarity with the history of the past, and full of those graces which an ardent temperament gathers in the gardens of literature and poesy.

Seguin Male and Female College.—The Journal says this institution is now placed on a firm basis. "The day of its fitful existence is alternate sunshine and gloom is ended. Rev. J. W. Phillips is too well known in Texas to need a newspaper encomium; all we shall say, therefore, is that he is President of the Institution, and has made arrangements for an efficient corps of teachers in the Female department. The Male department will be supplied in like manner; and all will be under his immediate and constant supervision."

"Fifty Four Forty."—The line of 54° 40 min. was insisted upon some years ago should be the ultimatum with Great Britain as the northern boundary of our Pacific Territory.—But in our treaty with Great Britain our pretensions dwindled down and we surrendered all the territory above 46°. This very territory of 150,000 square miles or more, is the new El Dorado of Fraser River, and the region north of it, rivalling California in its wealth of gold.

The St. Louis Christian Advocate has an article of excellent tone and temper on the scriptural position, and prevalent peace and prosperity of the Southern Methodist Church. The action of our late General Conference on the slavery question has put to silence, almost, our political enemies both North and South. All our preachers and people can afford to be dignified, magnanimous, and full of brotherly kindness to all opponents.

The California Christian Advocate says that Bishop Scott had gone to Victoria, and the towns on Puget Sound—to examine the necessities of the work—on his way to the Oregon Conference. He is traveling and preaching all over the country, the only way a Bishop can meet the demand of that region. Dr. J. T. Peck and family had arrived.

The acting President of the United States at this time is a young man named James Buchanan Henry. Each morning he receives the reports of the Departments, notes their contents, and sends such of them as he thinks requires the attention of his uncle, to the President, at Bedford.

Rev. Robt. W. Barnwell, of South Carolina, lately elected to the Presidency of William and Mary College, declines the appointment which has been tendered him.

The Scientific American, of August 14, has come to hand. It is published by Munn and Co., New York, and is a most valuable journal of scientific and mechanical improvements.

Littleton Waller Tazewell, of Norfolk, is believed to be the only surviving member of the memorable Virginia Legislature of 1798–99 and 1799 and 1800.

The Christian Advocate and Journal desires to procure a copy of John Nelson's Journal, containing his *portrait*.

Rev. J. H. Rigg, Wesleyan Methodist, of England, is to prepare a popular and cheap commentary from Dr. Clarke's volumes.

One Hundred and Twenty young men have offered themselves to the British Conference for the ministry.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

News from our Home Work.

"*To spread Scriptural Holiness over these Lands.*"

As the *Advocate* is not large, and as the demand upon our columns is heavy, we condense the revival correspondence, except in the case of unusually interesting letters, which we publish. In this department, our readers may see at a glance the progress of the work. We trust the preachers and others will send us *every item* of progress, in the way of revivals, collections, church building, and the like. God grant a general revival!

ALABAMA CONFERENCE.

Tallahatta River Mission—

Rev. R. W. Coons reports for the third quarter, nine appointments; eight assessions; six received on probation; one admitted into full connection, three by letter; seven dropped; one dismissed by letter; six children and one adult baptised; one Sabbath-school, pro-persons, with one superintendent, four teachers, twenty scholars; nine dollars missionary money, collected, for the missionary; five hundred persons, preached to; the mission upon the whole prosperous.

Gaylesville Circuit—

Rev. JAMES A. NEELY writes:

DEAR BRO. GILLESPIE: The vital sparks of God's sacred fire has fallen on Cedar Bluff Circuit. A revival commenced in *Gaylesville* the second week in July, continued nine days, over twenty professed conversion, twenty-four joined the Church, among them six young men who stand up, keeping up a weekly prayer meeting. We left Gaylesville and went to *Hardiman's* Church, in the same vicinity; there we had a gracious outpouring of the Spirit. From thence to *Oakbowery* and there too the Holy Ghost breathed upon us. In all we have had more than *sixty* conversions; one half of that number are young men. Four years since seven young men from this vicinity said there are we need us." They are now preaching to repentant sinners, and directing them to the lamb of God. May we not hope that this one community will in four years more send out three times the above number? Bros. Bowers, Shegog and others did us efficient service. I will also add that my camp meeting at Spring Creek, five miles north of Gaylesville will commence on the 16th of Sept. Ministerial help is solicited for the harvest is still plentious and the laborers are few.

Literature, Education and Art.

ANNUAL CATALOGUE and Circular of Centenary Institute, Summerfield, Ala." Rev. J. C. Montgomery, President Female College, and Professor of Moral and Mental Philosophy; W. C. L. Richardson, Professor of Natural Science, Ancient Languages and Mathematics; Miss Kate Richardson, Assistant in Natural Science; Miss M. A. Edwards, Teacher Physical Science and Mathematics; Miss L. Ellis, Teacher Modern Languages; J. E. Gleiler, Professor of Music, Vocal and Instrumental; Miss M. Cole, Teacher of Music, Vocal and Instrumental; Mrs. M. C. Gleiler, Ornamental Department; Mr. O. Sexton and Lady, Steward's Department; W. C. L. Richardson, Secretary and Librarian.

CATALOGUE OF UNIVERSITY OF MISSISSIPPI, F. A. P. Barnard, L. L. D., President; W. G. Richardson, M. A., Professor of Latin and Modern Languages; W. F. Stearns, Professor of Governmental Science and Law; F. A. P. Barnard, Professor of Mathematics, Physics, Astronomy, and Civil Engineering; E. C. Boynton, M. A., Professor of Chemistry, Mineralogy, and Geology; H. Whitehorne, A., Professor of Greek and Ancient Literature; G. W. Carter, Professor of Intellectual and Moral Philosophy; J. M. Phipps, M. A., Assistant Professor Mathematics; T. J. Sullivan, B. A., Tutor Rhetoric, Logic, Composition and Elocution; D. C. Carr, B. A., Tutor Mathematics.

ANNUAL REPORT of New Orleans School of Medicine—D. Fenner, M. D., Professor of Theory and Practice of Medicine; A. A. Peniston, M. D., Professor of Physiology; J. Flial, M.D., Professor of Clinical Medicine, Auscultation and Percussion; T. Peniston, M. D., Emeritus Professor of Clinical Medicine, Auscultation and Percussion; S. P. Choppin, M. D., Professor of Surgery; J. L. Cawenow, M. D., Professor of Chemistry and Medical Jurisprudence; — Smith, M. D., Professor of Materia Medica and Therapeutics; J. W. M. Picton, M. D., Professor of Diseases of Women and Children; D. W. Bickell, M. D., Professor of Obstetrics; C. C. Beard, M. D., Professor of Anatomy; F. Graw, M. D., Demonstrator of Anatomy.

ANNUAL CATALOGUE of Valley Female Institute, Winchester, Va. Principals, Rev. Sydney P. York, A. M., Bro. La Monte, A. B., the first Professor of Natural Science and Belles Lettres; the second Professor of Ancient Languages and Mathematics; Miss S. R. Fowler, Teacher French and Painting; Miss A. M. Hunt, Teacher English Branches; Miss Jane A. La Monte, Teacher Piano; J. Snyder, Teacher Vocal Music.

IN THE LAST VOLUME of "Bancroft's History of the United States," he accuses Dr. Samuel Johnson of being the "lackey of the British Ministry;" denies to him genius; blames him for his physical dread of death, and sneers at what he calls the "ostentatious pomp of his morality." This is a harsh judgment, and will not be generally acquiesced in. Dr. Johnson had many failings and defects of character and disposition—but Mr. Bancroft cannot obscure the brightness of his fame.

THE DETROIT FREE PRESS says that Lewis Cass, Jr., presented to Dr. Duffield of that city, a Latin Bible, which is 928 years old. It is written on vellum with pen and ink, in characters so regular as to resemble closely printed matter of the present day. Mr. Cass obtained from a Greek Monk, who brought it to Rome from the convent of St. Catharine's, at the foot of Mount Sinai.

PRINCETON THEOLOGICAL SEMINARY bids fair to censure calumny of the degeneracy of ministers sons. One-fifth of the present number of students are the sons of ministers; and in that Institution many now be seen the descendants of the Rev. Drs. Griffin and Witherspoon, and great grandson of the Rev. Jonathan Edwards.

DR. VALENTINE MOTT, of New York, the greatest of living surgeons, received by the last steamer his diploma of Honorable Fellow of the Royal Medico Chirurgical Society of Edinburg—an honor which we believe, has been conferred upon no other of our countrymen.

IT IS SAID that the very first paragraph of Hon. Rufus Choate's oration at Boston, on the 5th ult., contained two hundred and sixty-six words, uttered without pausing for breath. Another sentence contains over the hundred words, is twelve inches long in print, and is decorated with about two hundred and fifty adjectives.

THE ALUMNI of Harvard propose to erect a hall for their public exercises. The cost is estimated at $50,000, and a subscription of $5000 was made by George Saunders.

THE AMERICAN urges now exciting attention in Great Britain, are Mr. Bancroft's new volume; Professor Asa Gray's Botanical works, the new editions of Longfellow's poems, and Motley's Dutch Republic.

THE SHAKESPEARE autograph is enshrined in the British Museum. It lies on velvet, in a sloping mahogony case, with a plate glass before it, and curtains of blue silk to protect it from a strong light.

THE CONFERENCE of the Methodist Episcopal Church, recently held in Monrovia, resolved to establish a paper in Liberia for the benefit of their church and the country; is to be called the *Liberia Christian Advocate*.

THE BOSTON TRAVELLER says that Trustees of Tufts College, a few days ago, received a donation to the college of one thousand dollars, from a gentleman who prefers that his name shall not be mentioned.

Male Department—Rev. D. C. B. Connerly, M. A., Principal, J. J. Hutchinson, Jr., M. A., Teacher of Mathematics.

A NEW PAPER has been started in London, as an organ of revival intelligence. Its name is the "*Revival Herald*, or *The Church Awakened*."

AN ADDRESS, to the students of the Florilian Academy, delivered July 22, 1858, by Hon. Preston Pond, Jr., of Clinton, La.

AN ADDRESS, delivered before the High School at Grantville, Ga., July 2, 1858, by Rev. James E. Evans.

MINUTES of Pittsburgh Annual Conference Methodist Episcopal Church. 1858.

ANNUAL STATEMENT, first, second and third, Mississippi Conference Book and Tract Society.

COUNT DE MONTALEMBERT, is writing a work on "England and Protestantism."

IN ENGLAND, Dr. Livingstone's volume of travels is now in its thirtieth thousand, and sells at a guinea.

Ecclesiastical and Religious.

THE NUMBER of churches in Great Britain is 11,000, while the number of dissenting chapels is 20,000.

THE LUTHERAN CHURCH. This large and respectable body of christians are making vigorous efforts to endow their literary institution, the Capital University of Columbus, Ohio.

MISSIONARIES TO FRAZER RIVER. The Rev. Bishop Scott, of the Methodist Episcopal Church writes from San Francisco, announcing his arrival in that city on the 14th of June. Alluding to the new gold fields recently discovered on Frazer river, he says: "People are hurrying there by thousands. I purpose following them in about two weeks, as far as Bellingham's Bay, where a second San Francisco is springing up, to see what arrangements can be made to supply them with the Word of Life."

THE AMERICAN TRACT SOCIETY in thirty-one years has issued one hundred and eighty-five millions of publications of different kinds. Its receipts and expenditures during the same time have amounted to five millions of dollars. During the last year, it employed 700 colporters.

CUMBERLAND PRESBYTERIANS.—This body of Presbyterians, an off-shoot from the main body, and semi-Arminian in their views of doctrine, number twenty-two Synods, eighty-eight Presbyteries, and one thousand ministers.—The communicants number over one hundred thousand.

J. D. REID, Esq., of Utica, has made a contribution to a fund of $2,500 to be loaned to theological students who need assistance in prosecuting their studies, but will not accept it as charity. Mr. Reid's donation is $1,000.

FIFTY THOUSAND conversions among children were reported by the Methodist Sabbath schools of Philadelphia Conference for the past year.

FROM THE 42d annual report of "The American Bible Society," it appears that during the last year the number of volumes issued was 712,045, making a total since the formation of the Society of 12,801,014.

THE FRENCH GOVERNMENT has appropriated the sum of 150,000f. for the restoration of the church of St. Anne at Jerusalem. This Church was built during the Crusades, on the spot, it is claimed, where the Virgin Mary was born, and was ceded to the French Government in 1855. It is almost in ruin.

Personal.

The Rev. Dr. Joseph Lathrop, of West Springfield, wrote five thousand sermons in his ministry of sixty-five years.

The accomplished daughter of Theodore S. Fay, Esq., our former Minister to Switzerland, was recently married to Dr. Abbott, an American gentleman of high social position. Mr. R. Dale Owen, the late Minister Resident at Naples, is about to write a book, which can not fail to interest those who have taken an interest in Neapolitan affairs. The Prince Anatole Demidoff, Russian Minister to Tuscany, well known for his immense wealth, for his historical works on Russia and as the husband of the Princess Mathilde Bonaparte, from whom he lived separated, has just died at Turin. The Rev. Dr. Duffield, of Detroit, has a Bible which is probably the oldest one on this continent. It bears date A. D. 930, and consequently is more than 900 years old. The book contains six hundred pages, in double columns. Mrs. Elizabeth Willing Jackson, relict of the late Major Wm. Jackson, of the revolutionary army and private secretary to Gen. Washington, died in Philadelphia on the 5th inst. She had reached the age of ninety years. The New York Daily News, has a communication suggesting the erection of a monument, in that city, to Gen. Quitman, similar to that already erected to Gen. Worth. The richest Commoner in Scotland, Mr. John Gordon, of Cluny, has lately died, leaving property worth between two and three millions of pounds. The Hon. Charles R. Vanderlew, Minister Resident at Ecuador, left New York in the Moses Taylor for Aspinwall, on his way to Quito. The Dean of Ripon, in England, and John Q. Wilson, of Albany, N. Y., are the survivors of those who accompanied Robert Fulton on his first steam vessel journey on the Hudson. Mr. Kavanagh, who took the letter from Lucknow, during the siege, to Sir Colin Campbell, has been rewarded with a sum of £2,000, and an appointment in Oude worth £700 a year. We see it stated that, at the commencement of Bowdoin College, Maine, the degree of LL. D. was conferred on the Hon. Jefferson Davis, Senator from Mississippi. Madame Ida Pfeiffer, whose singular peregrinations in barbarous regions have long occupied the public, is now in the hospital at Hamburg, where Dr. Tuegel is treating her for chronic ague caught in Madagascar. It is proposed to erect a monument to the memory of the late George Washington Parke Custis, at Arlington Spring, Va. William Cullen Bryant has declined the appointment of Regent of the New York University, conferred upon him last winter by the Legislature. Lord Palmerston has purchased the London Morning Post from Messrs. Crompton, paper makers, whose property it has been for some time. The great French Botanist and botanical author, Bonpland, friend of Humboldt, and favorite of the Empress Josephine, died recently, aged eighty-five. Rev. G. N. Baird, editor of the Pittsburg Christian Advocate, has been made a D.D. by Allegheny College, Pa.

Miscellaneous Items.

A young lady, of Lockport, N. Y., who renounced Romanism recently, was told that "as she was born in the Catholic church, she ought to die in it." She answered promptly: "I was born in sin, but I have made up my mind not to die in it." Dr. Ray, in the report of the Butler Hospital for the Insane in Rhode Island, says: "I believe and it is in some measure the result of considerable observation of various psychological states—that in this age of fast living, nothing can be relied upon more surely for preserving the healthy balance of the mental faculties, than an earnest, practical conviction of the great truths of Christianity." There is now living, in Georgia, one of the soldiers at the old French Empire. He was in the battles of Marengo, Jena and Waterloo—went through them all unhurt, and emigrated to America when Napoleon was exiled to St. Helena. "Oh, Mr. Hill," said one of the Rev. Rowland's hearers, "how is it you say so many out of the way things in your sermons?" "Because," said the eccentric divine, "you are such out of the way sinners?" An ignorant minister having remarked in the presence of Dr. South, that the Lord has no need of man's learning, that witty divine replied, "Still less has he need of man's ignorance." Such a reply is better than a page of argument. Washington, visiting a lady in his neighbourhood, on leaving the house, a little girl was directed to open the door. He turned to the little child and said, "I am sorry, my little dear, to give you so much trouble." "I wish sir," she replied, "it was to let you in." One of the firemen saved from the wreck of the Pennsylvania, was Isaac Wisler, of Louisville. He says he was thrown into the river, and was saved by grasping a pig which swam ashore with him. The recent insurrection in Crete has elicited from a retired French consul statistics of the population. That island counts 50,000 Turks, 150,000 Greeks 15,000 Jews, 1000 Armenia—and 1000 Europeans; total, 220,000 inhabitants. The Pennsylvanian says the bulldels will hold a convention in Philadelphia in October next.

News from the Interior.

TEXAS.—Cotton and cane are suffering for rain. The Houston and Texas Central railroad has a large force on the third section above Hempstead. Large subscriptions are being obtained. Iron for the Brazoria road will soon be on the way. The Galveston road will soon be completed to Houston. A. A. Jones, partner of Gen. Henderson, died at Tyler. Heavy robberies of letters between New Orleans and San Antonio are reported. Severe drought is reported about Marshall. Wonderful corn and cotton crops on "Old Canry." Hell is probably Associate Judge of Supreme Court over Buckley. Indians troublesome about San Antonio. A grand council of Camanches, seven tribes, with lodges and Kheways, is said to have been held for a general war.

MISSISSIPPI. An attempt was made a few nights since, on the Central Railroad, above Lamar, to throw the cars off the track by placing a cross-tie on it. Five river counties of Mississippi—Bolivar, Coahoma, Issaquena, Tunica and Washington, containing taxable property to the value of over forty millions of dollars—contain less than fifteen hundred voters. Two cases of yellow fever have been landed at Vicksburg from steamboats. Another case is reported in the city. The value of taxable lands has increased 400 six per cent. in three years—that of slaves, in some time, thirteen per cent. Cotton in Yazoo opening finely. The Oxford *Mercury* speaks of splendid crops. Health about Yazoo not good.

ALABAMA. The Pensacola road is open for trains for thirty miles. Cotton prospects are changing for the worse. There had been a heavy hail in Macon county. A severe hail storm has occurred in Monroe county. In Russel and Barbour counties corn crops are very fine, cotton moderate. The citizens of Concord county have taken eighty-eight thousand dollars stock in the Montgomery and Pensacola railroad—only twelve thousand dollars to be made up. Gen. Fair, Minister to Belgium, has departed for his post. New cotton coming to Mobile rapidly. Rust in cotton about Eufaula. A wine company has been organized at Citronelle, capital $25,000.

LOUISIANA. Rain is needed in Claiborne Parish; the cotton is suffering. Corn is out of danger. Fruit is abundant in Claiborne. In East Feliciana, fever of a congestive type is prevalent. Corn and cotton doing well. Rain needed in some places. Quarantine has been established at Clinton. A vigilance committee has been organized in the parish of St. Jacques to prevent illegal traffic with negroes. Health about Baton Rouge is pretty good. Corn, cane and cotton look well, though the army worm has made its appearance. The *Houma Ceres* states that Mr. Valanceny was killed by the overturning of a buggy.

ARKANSAS.—Only four hundred dollars were necessary for repairs on the Memphis and Little Rock railroad. St. Francis river will be reached, it is said, by the first of December. Rust and Hindman elected to Congress.

TENNESSEE.—Fine tobacco crops reported about Clarksville. The Nashville and Louisville road is progressing, and will soon reach Gallatin. Samuel Tate, President of Memphis and Charleston railroad, died recently near Memphis. Great ore at Memphis recently.

FLORIDA.—The Spanish Consul at Key West, Mr. Salas, was drowned. The ship Ostrontho, was burned at Key West.

GEORGIA. Southwestern Georgia has fine corn and good cotton crops.

Local Intelligence.

CASUALTIES, ETC. A mail was found drowned in Canal Carondelet on Thursday. A man named Daugherty was stabbed on Saturday night. A fire, soon extinguished, occurred Sunday morning on Camp street, opposite Lafayette Square. A young mother, with a child three years old, jumped into the river to drown herself and child, on Sunday, but was rescued. Seduction and desertion the cause. The second mate of the Roger Stewart, just from Havre, fell overboard and was drowned. A little girl, while walking on the levee on Sunday, with her parents, fell through a hole in the wharf and was drowned. Another woman attempted suicide by drowning, but was prevented.

WRONG.—A French merchantman was towed up to the city on Saturday night, says the *Delta*, filled with immigrants. They were enjoying themselves singing quite merrily, when an officer of that District went on board and informed them that they must desist, as there were many persons around sick with yellow fever. At the mention of that disease, the "Marseillaise" froze in their throats, and hurried whispers followed. There were eleven priests and four nuns, aboard, who said they had come over by invitation of the Archbishop, and would be obliged to request speedy transportation to a more healthy district. It is to be hoped that the nuns will avail themselves of the first boat up the river; the priests can wait for orders.

SALUTES TO THE ORIENTAL TELEGRAPH. In honor of the great event of the time, the success of the Atlantic Telegraph, Mayor Stith has ordered national salutes to be fired at noon to-day, from Lafayette and Jackson squares. His proclamation is advertised in another column.

SALE OF WHARVES.—The sale of 21st June last was for the whole $601,000, which was rejected by the Council. The sale day before yesterday was for the whole, $1,052,000.

THE VIRGINIA is now generally believed to have been designedly blown up, by villains, with something besides steam.

HEAVY RAIN STORM from yesterday afternoon till this morning, and still continues.

THE HOWARD ASSOCIATION is actively at work.

The Very Latest Intelligence.

DOMESTIC.

CALIFORNIA.—The Empire City's news says the Frazer river excitement is cooling, from unfavorable accounts; 25,000 men had already gone. Frazer river was too high for work, and much suffering was the consequence; but the wealth of the mines was not doubted. A rich vein of coal has been discovered in Sonora county. The Administration and Douglass men are at war; Broderick's friends and the Republicans will probably side with the latter. Fruit was abundant in San Francisco. Fires, murders, suicides, robberies, attempted lynchings, a small number, are reported.

COLLISION reported between the Europa and Arabia, on the 11th; the former mistaking the latter's lights for those of Cape Race, was badly damaged, but no lives lost. Fruit crop in Pennsylvania reported a failure.

CENTRAL AMERICA. A Washington despatch, of the 8th inst., says: "Some months ago, the Presidents of Nicaragua and Costa Rica, arranged the boundary between the two countries, prepared an appeal, and despatched it to those of France and Great Britain, inviting their protection against the United States. Our Government has, in consequence, proceeded to act in such a manner as will plainly but firmly indicate to all foreign powers that the United States will not consent to their interference in Central American affairs. The Government will act in accordance with the Monroe doctrine.

SENSATION. At Louisville, August 16, the Queen's message was received at 11 o'clock. Its announcement from the Telegraph office was followed by a brilliant display of fireworks by the managers of the National office and line. There is great enthusiasm; the city authorities are preparing to join their sister cities in a grand jubilee in honor of the event.

At Nashville, August 18, the announcement of the opening of the Atlantic Telegraph, and the receipt of the Queen's message produced intense excitement. Large bodies of men paraded the streets with bands of music; all the bells in the city ringing, with illuminations, bonfires, etc. The Queen's message was received over the National line by Mr. D. P. Shepherd, the chief operator. Upon the receipt of the message his associate, Mr. Charles Allen, exclaimed: "*So transit!* no, it is so *Trans-Atlantic glorious Monday!*"

TELEGRAPHIC CELEBRATION. A dispatch from Louisville, received yesterday afternoon, Aug. 17, says: There is a grand, general illumination to-night throughout the Eastern and Western States. Most of the large towns and cities are in a perfect blaze of light, accompanied by the ringing of bells, firing of cannon, bon-fires, fire-works, torch-light processions, and every variety of demonstration in honor of the great event of the age—the completion of the Trans-Atlantic Telegraph. The rejoicing is universal and spontaneous here; half the population are in the streets.

THE REJOICE OF THE CABLE. A dispatch from Mr. Field states that there are about eighty miles of the cable left on board the Niagara, which will be reshipped in England.

MISSISSIPPI POLITICS. A despatch from Port Gibson, says there was a Democratic meeting there on the 16th, in reference to Congressional nomination. Judge Thrasher and Mr. Henry Hughes declined to be candidates. Mr. Eillet was the choice of the County Convention. Resolutions were passed endorsing the African Contract Labor bill. There was much discussion in relation to the subtreasury system and Mr. Cobb's letter.

FOREIGN.

SOUTH PACIFIC COAST.—The Chilian Congress was in session. In Peru, Louis Lomer, Illibuster, had been sentenced to fifteen years' imprisonment and labor. A desperate fight had occurred between French and Peruvian sailors, the former victorious. Castillo, it is said, will be next President. Instructions have gone to Gen. Lamar to notify Costa Rica and Nicaragua that the U. S. Government will take justice into their own hands. Jerez is not accredited to this Government. Vanderbilt is said to have defeated the Varizari treaty.

CANADA. A new Ministry in Canada was announced for the 7th inst.—Mr. Cartier, &c. the Premier, and, with three exceptions, his colleagues were members of the Ministry which resigned the preceding week.

THE QUEEN'S MESSAGE, to the President, was dated, August 16, received at 6:30 P. M. at New Orleans on same day. It is as follows:

To the Honorable President of the United States—

"Her Majesty desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest."

LONDON, Aug. 16. To the Directors of the Atlantic Telegraph in America.

"European and American are united by Telegraph. Glory be to God in the highest, on earth, peace and good will towards men."

[Signed] Directors Atlantic Telegraph Company of Great Britain.

THE REBELLION in Central India is reported crushed. Lord Canning proclaims that Sepoys who have been concerned in the murder of British subjects, will not be pardoned. Large reinforcements were being sent to India. Austria, it is said, is concentrating 33,000 troops on the Danube, near the Turkish frontier. At Liverpool, Aug. 7, cotton sales for the week, 67,000 bales. Decline of 1-16d. "Manchester advices favorable. Sugar buoyant.

GOLD IN AFRICA. The Philadelphia Evening *Bulletin*, in an article on "An African Exodus," remarks: "One thing will impel such an exodus toward Africa, as we have long waited for and hoped to see. In Africa the richest gold deposits in the world await the miner. We have been assured by a gentleman whose integrity we are willing to vouch for, and who has been eighteen years in the Guinea trade, that the amount of gold which abounds in some places, and which is protected by superstitious labor and by "fetish" notions from being gathered, is literally incredible.

Special Notices.

VICKSBURG DEPOSITORY.

At this Depository we have a good stock of books on hand just at this time, including books of the General Catalogue of our Publishing House at Nashville, Tennessee; and rare books from other Publishers North, East and West.

Here you may obtain Theophilus Walton; Biographical Sketches of Eminent deceased Ministers, of the M. E. Church, from Bishop Asbury down to our own Bishop Capers; Livingston's Travels in Africa; Travels in China by Dan; the True Woman; Object of Life; Dr. Allin's Works; Sabbath School Books; Stationery, etc. etc. etc. Send to orders.

Drowbow's examination of the Great Iron Wheel, for 50 cents cash.

H. H. MONTGOMERY.

CAMP MEETING NOTICES.

There will be a Camp Meeting at Otopaso Camp Ground in Pike county, Miss., beginning on the Friday before the Second Sabbath in October next, and continuing until the following Wednesday morning. Preachers, local and traveling, and the people generally are affectionately invited to come prepared to remain with us until the meeting closes. J. G. JONES, P. E.

Fayette District, Miss. Con., Aug. 4, 1858.

FOURTH ROUND QUARTERLY MEETINGS

Vicksburg District, Mississippi Conference.

Grand Gulf, Sept.	11 and 12
Wesley Chapel, for Rocky Springs Cir., Sept.	16 and 19
The Funeral Sermon of the late Rev. Jas. Griffing will be preached at this meeting.	
Wear's Chapel, for Crystal Springs Cir., Oct.	9 and 10
Raymond, October	16 and 17
Mount Alban, for Warren Circuit, Nov.	27 and 25
Vicksburg, Nov.	13 and 14
Liberty, for Clinton Circuit, Nov.	20 and 21
Jackson, Nov.	27 and 28

B. M. DRAKE.

Marriages.

"*It is not good for man to be alone.*"

As we make no charge for the publication of marriage notices, and as the space thus occupied would be worth much to us if filled with advertisements, we expect the happy bridegroom, in every case, to become a subscriber to the paper, if not one already, and to send the subscription price with the notice.

MARRIED, on the 5th inst., at 4 o'clock P. M., by the Rev. Joshua T. Heard, on the downward train of the Mobile and Ohio Railroad, while under full head way, passing through Wayne county, Miss., Mr. J. WEAVER and Miss SALLIE J. HUSTON, both of Perry county, Ala.

August 8th, at Solem, Ala., by Rev. N. Talley, Dr. T. F. DUNCAN and Miss LAVINIA MCCOY, all of Russel county, Alabama.

At the residence of the bride's parents, by Rev. J. T. Register, Mr. EDWARD INGRAM and Miss MARY JANE, eldest daughter of Mr. Hugh Cameron, of Dale county, Ala.

At Harrowgate, Montgomery county, Ala., August 5th, by the Rev. John D. Fisher, Mr. W. G. CAIN, of Wetumpka, and Miss SALLIE A. BUTLER, of the former place.

On the 12th inst., in Carrollton, by the Rev. C. C. Gillespie, Mr. ELIMAR BELL, one of the compositors in this office, and Mrs. J. B. HESLER, youngest daughter of the late Rev. John Bruce Marshall, of Scotland.

Died

At Florence, Water Cure, Miss., on Friday, August 6th, J. R. MEAD, of Rapides, aged 62 years.

RECEIPTS

Through the post-office during the month of July.

J. F. Ayres	2 00	J. W. McNeil	10 00
J. Aburger	2	C. McNeil	2
H. Bryan	2	W. A. Montgomery	10
A. Greaver	2	A. C. McMillan	10
C. C. Cain	10	H. H. Montgomery	5
H. P. Calhoun	2 67	C. C. McCrary	2
J. Carraway	5	W. B. Neal	7
J. Carmena	10	J. Nicholson	10
T. W. Castle	15	T. Price	15
R. H. Cross	2	R. Parvin	5
J. T. Curry	3	A. Powell	2
L. G. Carter	2	J. A. Peebles	2
W. P. Dickinson	10	R. Parrish	10
M. C. Davis	2	D. G. Renner	5
Daigwiad & Co.	2	A. B. Regan	2
H. Darsey	2	W. Riley	5
J. English	3	S. A. Regan	2
M. Foster	2	A. J. Smith	5
Dr. Fleley	2	S. J. Stoddard	2 50
E. A. Flowers	5	P. P. Smith	20
J. S. Hewett	5	J. B. Stone	17
R. K. Burgeove	2	J. H. Smith	2
T. Henairgton	8	A. Sledge	2
C. W. Hodge	10	L. Thompson	4
H. Heath	2	A. Thomas	5
J. Hendrix	2	R. Trott	1 50
A. Hartman	2	D. S. Watkins	20
S. A. Hunter	2	A. Weed	2
J. T. Harris	2	S. R. Wiggins	2
S. A. Hughes	2	J. F. White	2
J. Jolly	2	J. Williams	2
H. Knox	5	M. Wilcoxon	2
T. M. Lynch	1		

☞ PERSONS WRITING TO THE OFFICE will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ THOSE WRITING TO DEPOSITORY will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or better still, write it on separate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post office, and say whether they are old or new.

In changing papers, always name the Post-office changed from as well as the one changed to.

THE ONLY SURE REMEDY FOR WORMS.—There are worm medicines called, as labels say, and all the same thing as *none* as water. There are others which are admirably adapted to kill the pin or seat worm as well as the roundworm. Messrs. DAVENPORT & VERDERICK belong to neither of these two classes. Their very superior nostrum is all cases, while medical of clearing the general system, it gives tone, strength and vigor to every muscle and fibre and function of the human frame. These are its principal uses and the source of its great popularity.

☞ Be particular and remember the name "Winer's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Chartres st.

One of the Most Prevalent, and at the same time troublesome and painful diseases that attend the human flesh, is the Fever and Ague. For a long time the medical world have been continually bringing forth numerous spurious forgeries, all of which had all without effect. Dr. J. HOSTETTER, an experienced and celebrated physician, has succeeded in furnishing the public with a valuable preparation for the cure of Fever and Ague. The steady and increasing demand lately made for the "Bitters" and the universal success attending it, have made for it a reputation unsurpassed by any specific of the kind. For the cure of the Fever and Ague, the Bitters is decidedly the most valuable, fastest-acting and should claim a superiority over any other preparation extant.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 95, Front streets, Pittsburg. aug11 4t

COMMERCIAL.

TUESDAY, August 17, 1858.

COTTON. On yesterday there was some demand, with but little that was suitable in the market. Holders firm. Sales about 1200 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 6¼	Middling	11 @ 11¼
Ordinary	7¼ @ 8¾	Good Middling	@
Good Ordinary	9¼ @ 9¾	Middling Fair	@
Low Middling	10 @ 10¼	Fair	@

TOBACCO. No noticeable transactions.

SUGAR. Sales 50 hhds. Fair to Fully Fair 9@9½c.

MOLASSES. Nothing sold.

FLOUR. Increase in demand and prices. The sales embraced some 3000 bbls, including 200 St. Louis Superfine at $4 75, 250 at $4 90, 500 sold to be at the same, 193, in two lots, at $5, 90 Tennessee at $5 25, 388 Ohio, in three or four lots, at $4 87½, 213 Fancy at $5 25, 208 at $5 25 for Fancy and $6 25@6 50 for Extra, a lot of Extra at $6, 400 at $6 25, 100 at $6 50, 100 Tennessee at $6 75, and 150 Pratt's in lots at $7 ?? bbl.

GRAIN. The sales of Corn embraced about 30000 sacks, which 200 Inferior Yellow and Mixed at 55c, 900 St. Louis Yellow at 63c, 253 White at 59c, 100 Mixed White at 70c, 300 White at 75c, 700 Yellow and — and 200 at $1 per bush; in Wheat we hear of no transactions. Of Oats 1500 sacks St. Louis sold at 55c. The sales of Bran included 574 sacks at 70@72c, and 126 at 75c ?? 100 lb.

PROVISIONS. Pork was firm, and we noticed a sale of 200 bbls of Mess at $18, retailing at $18½ ?? bbl. Of Bacon 15 tierces Extra Sugar Cured Hams sold in two lots at 13c, Shoulders retailing at 8c, and Hibbard Sides at 10c ?? lb. In Lard nothing was doing.

COFFEE. No transactions.

FREIGHTS. Cotton was shipping to Liverpool 15 32d and to Havre 5-16c.

MOUNT HERMON FEMALE INSTITUTE.

SEVEN ISLANDS, MISSISSIPPI.

THE Third Annual Session of the above named School will commence on the first Monday in October, 1858.

Beautifully elevated healthy, and proximity to one of the great thoroughfares of the country is beautifully shaded and highly ornamented play grounds and promenades, after many rare advantages are a female School.

The rooms are remarkably neat, very pleasant, and are being furnished with quick ventilating windows.

In order to afford the increasing demand for accommodations, a large Study Hall and commodious Dining Room are building.

A thoroughly competent, only, seven years experience in both male and female colleges, and has created devotion to the profession of his choice and of Teacher, to be the principal to rely confidently on the encouraging patronage of his Advertising patrons and brethren.

Miss E. Jenkins, assistant teacher in English Branches and Mathematics, has had few equals among her sex in thoroughness of scholarship, gentleness of manners and amiability of disposition.

Prof. E. D. EATON, is a popular composer of music and an artist of experience and skill.

Madame M. J. Ayers speaks the Parisian French, excels in Painting, Painting and Fancy Needle work, and is greatly beloved as a Governess of a School. She requires her pupils to speak French in the recitation room and at a separate table over which presides.

To young ladies, who have finished their literary course and who wish to prosecute the study of French or Fine Arts, the school offers many facilities.

TERMS FOR SESSION OF TWENTY WEEKS.

Tuition in Primary Department	$ 20 00
" " Preparatory	30 00
Freshman and Sophomore Classes	40 00
Junior and Senior Classes	50 00
Modern Languages (each)	30 00
Ancient Language without extra charge	
Use of the Piano	10 00
Ornamental Branches	20 00
Board, Fuel and Light	120 00
Washing per dozen	50
Incidental Fee	2 00

Payable half in advance, balance in close of session.

All expenses charged from the time the pupil enters until the end of the session, except in cases of protracted illness. Those who intend becoming pupils will please give timely notice, as the number of pupils will be limited. For further particulars apply to

aug18-tf T. H. RICE, Principal.

Centenary College of Louisiana.

THE next term of this institution will open on Monday, the fourth of October, 1858.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.

REV. WM. H. SCALES, M. A., Professor of Mathematics.

A. H. HOLCOMBE, A. M., Professor of the Greek Language.

H. M. WILEY, A. M., Professor of the Latin Language.

THOMAS S. JONES, M. A., Professor of Natural Science.

EMILE LE PAGE, M. A., Professor of Modern Languages.

REV. A. B. MILLER, A. M., Principal of the Preparatory Department.

WM. T. MARSWORTHY, A. M., Tutor.

W. J. CHERAR, Professor of Music, Vocal and Instrumental.

Tuition per Session of five months, payable in advance.

In Preparatory Department.....$31 50

In College Department.....50 50

Matriculation fee on entering College Department.....5 00

Music extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having no table Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. J. C. Gillespie, No. 112 Camp street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

aug18-tf JOHN C. MILLER, President.

Wesleyan Female College.

THE Twentieth Annual Session will begin on Monday, October 4th, 1858.

FACULTY.

REV. OSBORNE L. SMITH, D. D., President and Professor of Latin Literature and Evidences of Christianity.

REV. COSBY W. SMITH, A. M., Professor of Mathematics.

MARCELLUS STANLEY, A. M., Professor of Natural Science.

REV. FRANCIS X. FOSTER, A. M., Professor of Moral Science and Belles Lettres.

MONS. C. SCHWARTZ, Professor of Modern Languages, Drawing and Painting.

PHILIP H. BUTTENBERGER, Professor of Music.

MONS. AUGUSTUS E. WALDAU, Assistant Professor of Music.

MISS SUSAN S. HANCOCK, Assistant in Music.

MISS MARY F. CARLTON, Assistant in Literary Department.

MADAME SCHMIDT, Instructress in Ornamental Needle Work, &c.

ROBERT H. CLAYTON and Lady, Steward's Department.

Board.....$140 00

Tuition in Regular Course (including Latin and French).....40 00

Music, Drawing and Painting, extra, at reasonable rates.

Vocal Music free of charge.

Discipline strict and Scholarship thorough.

For further information, apply to the President, Macon,

POETRY.

For the N. O. Christian Advocate.

THE GARDEN—BY LIZZIE LEWIS.

There is a garden, beloved of God,
As primal Eden, by angels trod,
When Adam dwelt in its verdant bow'rs,
And Eve watched over its fadeless flow'rs.

The tree of knowledge, forbid no more
In this garden, yields its golden store;
The sacred fruit of the tree of life
Is still with immortal being rife.

And oh! in clusters of living vines,
What odor breathes, and what beauty shines!
What silv'ry light from the lily beams!
What "crystal depths" in the placid streams!

Here angels, too, from their homes above,
On silent missions of peace and love,
Oft glide, unseen, through the sacred bow'rs,
And bring fresh dews to the drooping flow'rs

'Tis not the garden, renowned of old,
Where a dragon watched its fruits of gold:
The guarded haunt of an eastern king,
Where fountains sparkle, and maidens sing.

'Tis known to a brighter, purer fame—
In sacred annals, it bears a name,—
THE LIVING CHURCH, to whose care is giv'n
Immortal souls, to be trained for heav'n

Franklin, St. Mary's, La.

CHILDREN'S COLUMN.

"Suffer Little Children to come unto Me."

THE CHILDREN'S EDITORIAL.

The editor is afraid the children were a little disappointed last week. Their column was rather short; it was not more than half a column. But we had so much to put into the last paper that we had to crowd even the children's column as much as possible.

THE FIRST PAGE.

You must not forget to read the first page this week. The letter from Palestine was written by a lady from Louisiana who is now traveling there. Palestine is the land where the Savior was born, and lived, and died. It is the land where Jerusalem is, the land of Canaan, where the children of Isreal went when they left Egypt. There are several other interesting articles on the first page. You must read the second and third pages too.

THE YELLOW FEVER.

We have sad news for you this week. Here in New Orleans the yellow fever is spreading very fast among the poor Irish, Germans, and other foreigners. Some few of the Americans are sick with it, and some of them have died with it. We trust the children, when they kneel down to say their prayers, night and morning, will ask God to save the city from a bad epidemic, and to have mercy upon the dying.

THE ATLANTIC TELEGRAPH.

You read in the last *Advocate* about the laying of the telegraph cable across the ocean, between England and America. This is the greatest work that has ever been done since the beginning of the world. It is nearly two thousand miles from this side to the other side, so that the telegraph cable is nearly two thousand miles long! The ocean, for a great part of the way, is two miles deep. It lies away down so deep that fishes, and sea-animals are not able to live there! Now we shall get the news, from all parts of the world, every day. Up to this time, we only got the news by the steamship, once a week, or ten days. Sometimes there were any steamships, it took the news from ——— to two months to come, in the sail-ships.—Now it is to come every day.

——— here is a beautiful story, which we wish you to read. You will be pleased with it:

THE CATHOLIC CHILD'S BIBLE.

Little Mary Connor had a copy of the Bible given her by the Sunday-school teacher. Now Mary, having been brought up a Catholic, had never read the holy book until she was sent to a Sunday school. It was therefore a sort of wonder-book to her mind. Such beautiful stories as those of Joseph, Moses and David she had never read before. But what charmed her most of all was the lovely story of the life of Jesus.

Mary took great care of her Bible. When she went out she always hid it away in the drawer of her dressing table. At night she kept it under her pillow. When she had time to read it she went into the garden and sat alone in an arbor which was covered with shrubbery.

Here her mother found her one summer evening busily engaged in reading the story of David's battle with the giant Goliah.

"What book is that you are reading, Mary!" asked her mother.

Mary blushed, for she knew her mother did not like the Bible; but she would not tell a lie. So, like a good and brave girl, she said:

"I am reading the Bible, mother."

"The Bible! O you naughty girl. That book is only for the priests to read, and not for such as you. Give it to me."

Poor Mary had to give up her Bible. Her mother took it right to the priest, who lived near by. Mary went with her; and when her mother showed the holy book to the priest, as he stood at the window, poor Mary knelt down and earnestly begged him to let her keep the precious book.

The priest would not consent, and was very stern in his language to Mary for reading it. He also forbade her her mother sending Mary to Sunday-school. When Mary saw there was no hope of getting her Bible again, she sprang to her feet, and said:

"I have learned several chapters of it by heart; you can't take them away from me, sir!"

Poor Mary was kept away from Sunday-school a good while, but she was no longer a Catholic. The Bible had made her a Protestant, as it does all who read and obey it. That's why Catholic priests don't like it. If they would let their people read the Bible, they would all turn Protestants, and the priests would soon be left without a people. Let us try, therefore, to get Catholic children into our Sunday-schools, that we may teach them the Scriptures and lead them to the cross of the Lord Jesus.

A child can do very much good some times, especially when God has pardoned its sins, and filled its little heart with his love. We will tell you about

THE CHILD AND THE SHOEMAKER.

When Mr. Whitefield was preaching in New England, a lady became the subject of Divine Grace, and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child, and give her the hope of salvation. In a transport of holy joy she then exclaimed:

"O mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run ro some of the neighbors and tell them that they may be happy and love my Savior."

"Ah, my child," said the mother, "that would be useless, for I suppose, were you to tell your experience, there is not one within many miles who would not laugh at you, and say it was all a delusion."

"O mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him: he will believe me."

She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Savior had heard her mother's prayers, and had forgiven all her sins; and that now she was no happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain: he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and in a few months more than fifty persons were brought to the knowledge of Jesus, and to rejoice in his power and grace.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

We have not much space to devote to this important department; but, believing, as we do, that the influence of the home circle has more to do in the formation of individual character, in the attainment of loss of human happiness, and in the general character and progress of civilization, than any other influence, we have done what we could.

"I SHALL NEVER BE HAPPY AGAIN."

"I shall never be happy again," quivered the pale lips; "earth and sky are alike dark to me, since they laid my only one in the dust."

"Does religion, then, afford you no consolation?" asked the white haired pastor, solemnly. "Does not the thought that you shall go to him lift the vail from your spirit?"

"No, no—I know nothing—think of nothing but that I have lost him—*lost* him! All is a dead blank; my heart is like a stone. O! I would give worlds to lose this awful weight—worlds, worlds!"

"And if I should say that this terrible weight may be cast off—this cold heart made warm again?"

"O, tell me how, for I am in despair!" she cried.

"In one year, dear madam," said the white-haired man, "my only son, grown to manhood, was drowned; my wife laid in her grave; my daughter taken from me by death, and my own health so prostrated that I could no longer minister in holy things to my people."

"How sad!" cried the young widow, clasping her hands, while her eyes filled. "How did you—how *could* you bear it?"

"By looking up to my Father, and saying, 'Thy will be done on earth as it is in heaven.' Is the prayer new to you?"

"O, no," murmured the disconsolate one, her pale face bowed upon her hands; "I say it every day; but—*I have never felt it.*"

The Sabbath came round, and the young widow, for the first time since her husband's death, went to the house of God. On her way she met the white-haired man, and with a gentle but subdued smile she said, "I can bear it now."

A light as from heaven beamed on his aged face.—"Then you find his strength sufficient?"

"Yes," she answered; "it was a struggle, but as I felt it was *right*, the load fell off."

And the white-haired pastor, as he stood up to talk to the people, took for his text the words, "Thy will be done."

GRAVE OF HARRIET NEWELL.

A Mauritius correspondent of the Boston Traveler gives an account of his search for the grave of Harriet Newell, who died at Port Louis in 1812. The writer says:

"Thus I wandered and mused, and searched in vain, till at last I approached an artisan occupied in putting letters upon a monument, and, upon inquiring for the grave, was answered in some language utterly incomprehensible to me, and at the same time was pointed to the heel of the Irishman on the outside of the enclosure, who at once conducted me to the sought-for spot. The artisan was facing it when I addressed him. I had almost touched it, and stood upon it when I inquired of him; but the grave was so crowded by others, the slab containing the inscription lying upon the ground, and a low stone only being erected at the head, that it could not be recognized without stooping down to read the name and epitaph.

"The inscription is perfectly legible, and the grave kept with care and neatness, several of the Scotch and English residents being familiar with her history, and honoring her memory. Indeed, most of the Protestant population of the city have heard her name, if nothing more, and have heard it only to do it honor. The grave of a devoted English Wesleyan missionary almost touches that of Mrs. Newell, and hard by is that of the Rev. Mr. Themason, the friend and associate of Henry Martyn, whose tender spirit, touched with a tinge of melancholy, was, beyond any other, in harmony with hers. A few geraniums were growing near the grave, some of which I plucked, and three trees, resembling cypress and fir, out of four once planted at the corners of the adjacent grave, had in time shot up forty or fifty feet, whose branches spread out over Harriett Newell's grave, sighed out a soft and long requiem."

THE LITTLE ONES.

Now that the warm weather has come, let your children amuse themselves out of doors. Don't keep them shut up like houseplants, until they become as pale and as thin as ghosts. Strip off the finery, put on coarse garments, and turn them out to play in the sand—to make "mud cakes" to daub their faces with anything of an "earthly nature," which will have a tendency to make them look as though they had entered into a co-partnership with dirt. Keep them in the house, and they will soon look bellke, and be of about as much value as a potato which grows in the cellar, pale, puny, sickly, sentimental wrecks of humanity. Turn them out, we say, boys and girls, and let them run, snuff the pure air, and be happy. Who cares if they do get tanned? Leather must be tanned before it is fit for use, and boys and girls must undergo a hardening process, before they are qualified to engage in the arduous duties of active life.

OBITUARIES.

"Let me die the death of the Righteous."

MISS BETTIE McCLELLAN, died at the residence of her uncle, Hon. J. B. Thompson, on the 23d ult., of typhoid fever, in the twenty-first year of age. She was a native of Williamson co., Ten. but had resided here for the last two or three years. She professed religion two years ago, joined the church, and continued an humble, consistent christian course. She was ever ready to console, encourage, and assist the afflicted. She wept with those that wept and rejoiced with those that rejoiced. Self sacrificing, to a fault, without disparagement had no superior and but few equals in all the christian virtues. Her death was peaceful, a gentle falling of sleep in Jesus. She was preceded six weeks by a dear aunt, over whose protracted illness she had watched with assiduous care, prostrating her, and making her an easy to disease. Throughout her long and painful illness she showed by word and act that she was going to that rest that remaineth for the people of God. C.

Banner of Peace, Nashville, Tennessee, please copy.

MRS LOUISA HOLMES, wife of Dr. B. R. Holmes, died 8th August 1858 in Benton, Yazoo co., Miss. She was born 24th August, 1824, in Tenn., dedicated to God in baptism, trained in the nurture and admonition of the Lord. When 12 years old she professed religion, and joined the Methodist Church. She was sent to Tennessee to school, where for three or four years, she was connected with the Cumberland Presbyterian Church. Upon her return she re-joined the Church of her early choice. In her 20th year she was married to Dr. B. R. Holmes. She died of consumption, lingering four months. I conversed with her on the subject of religion; she said, she had some consolation and comfort; she had faith in God, but she did not enjoy as much of the faith and consolation of religion as she desired; had never gone to God in prayer without benefit. She expressed regret to part with her dear children. Sunday Rev. G. W. Cooper visited her and she requested him to read the 23d Psalm and to pray. Every doubt gave way, she seemed heavenly minded, and resigned. Her father-in-law knelt by her and exclaimed, "God is love!" "O, yes," she replied, "he is love; I have committed all into his hands; I want you to take my children, and raise them for the Lord." A short time before she died, her father-in-law asked her if she felt that the Lord was still with her, "O, yes," she exclaimed, "I feel him, I see him now." She hid all an affectionate farewell and then passed away quietly and peacefully. She was an affectionate wife, mother, and friend, and universally beloved. She leaves a husband, six children, a mother, and many friends. D. M. WHOOTEN.

FESTUS FRENCH, died of congestion of the brain, July 28, near Fayette Jefferson co., Miss., eldest son of the Rev. C. T. and S. W. French, aged 5 years, 2 months and 4 days.

PROFESSIONAL.

JOSEPH C. BEALL,
ATTORNEY AND COUNSELLOR AT LAW,
SHREVEPORT, LA.,

WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. mh12-1y

J. O. FUQUA. J. H. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Kilw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

His practice as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.
DR. S. GILBERT, Sr.,

HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my0 1y

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J. BOYD & Co.,
Cotton Factors, Receiving & Forwarding Merchants,
No 40 GRATIER STREET, NEW ORLEANS.
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BUTT, SMITH & Co.
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GENERAL COMMISSION MERCHANTS and Dealers in Bagging and Rope. Orders for Produce *of all descriptions* and Consignments will meet prompt attention. ap10-6m

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PILCHER, GOODRICH & CO.,
COTTON AND SUGAR FACTORS and Commission Merchants, No. 47 Carondelet, corner Union street, New Orleans. jy11-1y

JOHN F WYCHE & Co.,
COTTON FACTORS and COMMISSION MERCHANTS, No 119 Common street, New Orleans. my2-1y

A. H. May & Co.,
COTTON FACTORS AND GENERAL COMMISSION Merchants, No 94 Gravier street New Orleans. au21y

W. A. BROADWELL. M. U. PAYNE.
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COMMISSION MERCHANTS, No. 40 Union street, New Orleans. jy21 1y

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A. L. WALKER, New Orleans. HON. O. HUTCHINSON Caddo Parish, La.
Walker, Hutchinson, & Co.,
COTTON FACTORS AND COMMISSION MERCHANTS, No. 37 Carondelet street, New Orleans. je28

Lane, Mayfield & Co.,
COTTON AND SUGAR FACTORS AND GENERAL COMMISSION MERCHANTS, No. 70 St. Charles street, New Orleans. jy5-1y

T. T. TWITTY.
COMMISSION MERCHANT, and Agent for the sale of Manufactured Tobacco, Cigars, and Herrings celebrated Fire and Burglar Proof Safes., No. 32 Gravier street New Orleans. mh14m

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder tumor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of boils.

Two bottles are warranted to cure the worst kind of canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One or two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure coreo and running ulcers.

One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst kind of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure the rheum.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, humors nor has's about it nothing some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.

For sale in New Orleans, wholesale and retail, by
dec5.1y J. WRIGHT & CO., 21 and 151 Chartres st.

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from FRESH ROOT, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a PANACEA or CATHOLICON than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Cowder, Baron, Bardsley, Munson, Record, Graham, Ten, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy, diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Piles, Ulcers, old and obstinate Sores (McGown's ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cancers, Ewer, Tumors, Hemorrhoids, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Forcyce says of Sarsaparilla, when exhibited in constitutions enfeebled and enfeebled by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparation of Sarsaparilla."

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The annual examination and commencement exercises take place during the latter days of the second session, and all the pupils are required to be present and participate.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 30. WHOLE NUMBER 343.

NEW ORLEANS, WEDNESDAY, AUGUST 25, 1858.

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LETTER FROM PALESTINE.

March 20, 1858.

These Polish Jews are considered the most learned, but are not as neat in dress and as fine looking as the Spanish; they wear a black sash turban sourrounded by a rim of fur which gives them a singular appearance, with flowing beards—some have the turban alone—their outside garments are loose robes, to their feet, with dark and conclave colors. The Spanish Jews have the finest synagogues, much cleaner, and in better order, and were personally better looking and neater in apparel—we went into several temples in close proximity, and a new one about to be finished, quite large. It is mournful to look upon this dejected people at their wailings and worship, which appears much alike—the first only a preparation for the other. They are as scrupulous about the Sabbath as in the days of our Saviour, but not about the weightier matters of the law.

Their condition is dark and gloomy, as it regards the Gospel of Jesus, with the vail upon their hearts.

Oh! this Eastern world! it presents a most forbidding aspect, as it requires moral principle, which seems to have taken flight from earth. It is with the deepest sympathy that we look upon the degraded position of woman in her Mohomedan Paradise—lost to the sight of all that is noble, refined, and intellectual in her nature, she goes about the streets with her face veiled, but her soul has one of a deeper texture, where all that is beautiful and lovely is concealed from her sight, and she acts not as a guardian angel to the young, to give impetus to thought in its noble aspirations of mind, to mould and fashion the manners of a nature by high and elevated motives. But she fills up a niche in a harem subject to lordly power, to perish and be forgotten when her beauty fails; left without one resource of happiness in her old age, but her withered charms and wavering passions.

Some of the Jewish women read the Bible, this is the extent of their acquirements in their houses of worship. Those we saw at their wailings, were clad in long white veils, not beautiful at all—they may not have been of the better classes—they kissed all the stones as they passed by them. We were at a Sunday school taught by some English ladies—about a dozen little dewesses were able to read the New Testament in the English language. The Prussian Protestant Sisters of Charity have a school under their care, where the Jew, Mahomedan, and any other nations are privileged to send their children. They are taught in their own language, and the English also.—They had several very interesting girls. They told us of one who had left them but returned, fully impressed with the truth of the Gospel as it is in Jesus. Converts from Judaism are rare, but the seed thus sown God has promised to bless, notwithstanding the barriers which look to the natural mind insurmountable. This institution has a Hospital for the sick, which these Sisters of Charity take care of, besides it is supported by the Prussian Government, and called the Ladies' Prussian Hospital. The buildings are designed for the accommodation of invalids, where they have every medical attention and comfort. Every apartment was neat and airy, and the Sisters of Charity, though not bound by vows of celibacy, perform their labors of love and mercy with a self-sacrificing spirit worthy of imitation. They appeared amiable and intelligent, courteous and kind to strangers.

TRIAL OF SCOPUS AND CAVE OF JEREMIAH.

We passed through the Damascus gate to visit the Cave of Jeremiah, in which tradition says he lived and wrote his Lamentations. It is a long cavern with natural arches, wide and sufficiently capacious for a number of persons to live in—no doubt it has been improved, although it looks wild and perfectly natural.—Those caves are seen all along the mountains of Judea—the wilderness of Engedi has a plenty of them in its wild and desolate regions, such as David hid himself in when he cut off the skirt of Saul's robe. The mouth of this cave has an artificial entrance, and a gate-keeper who makes it a source of profit, and it is under the care of a dervish who lives in a hut near it. It lies directly on the road to Anathoth. Opposite, under the walls of the city is a place called Solomon's quarry, whose subterranean chambers extend far under the city, where it is supposed stones were hewn out for the building of the Temple, and indeed, from Jeremiah's Cave to the wall it appears like a mountain or hill entirely cut out, from the appearance of the rock, for the wall of the city is built upon a natural base near this cave twenty or thirty feet deep. The opening is small, but some of our party went in with candles and saw the extent, which is quite astonishing. We just looked in at the mouth, the aspect was too dark and gloomy to undertake the entrance, having seen so many caves.

We had the Hill of Scopus pointed out to us which rises above the tombs of the Judges, where it is said Titus first encamped with his army when about to lay seige to Jerusalem. We could well imagine where the glittering helmet and plume were seen, with the Roman eagle and wavering banners reflecting the rays of the sun, and the army nerved on to conquest with hopes of victory. We walked about the walls of Jerusalem for the last time in company with a friend who took his Bible along and sat down upon the side of Mount Olivet to view the several haunts of Jesus—it is wonderful to see the interest of all who come here take in the Bible, and if they never before felt its worth they do now, and are ashamed, if ignorant of its pages, for it is the only Book of Palestine to mark its boundaries and note its places. No one goes about Jerusalem without a guide, and, as it was most delightful to hear the young and gifted read page after page of this Holy Book when searching for places, and they go so easily found without mistake, if not the very spot, yet so near, that they are fully natural and true, for a certainty they were not afar off.

There is no occasion for the yellow leaved books which flood our land, not a trifling volume have we seen on a table or shelf. No works interest people here but the Bible and those travels which relate to it or aid in finding the holy places. It is a pity that many appear ignorant of facts with which they ought to be familiar, though well educated in other respects. A biblical scholar has great advantage over others. Jerusalem is crowded with people at this time—the great of all countries are represented here. A fresh party just arrived from the desert—some very interesting persons, well versed in the scriptures as well as other learned lore. Yesterday was Palm Sunday and the Holy Sepulchre was crowded to overflowing, and every passage from this place to it. To-day they have the branches all braided up in fanciful forms either to keep or sell.

S. B. THOMAS.

P. S.—Since this was written we have been up to the Feast of the Passover; they assemble at six o'clock, but we did not reach the Synagogue until the first ceremony was over, which we regretted very much. The Temples were all full and the sound of voices in their chantings was like a mighty rushing wind, and the trembling of their bodies in their acts of devotion were like trees swayed in a storm; even the little boys not more than five years old were instructed orally by their fathers and kept up the same motion. Some boys read Hebrew by us, with great facility, not more than seven or eight years old, and entered into the spirit of their devotions with great fervour. They had additional gesticulations, and covered their faces frequently as if in devout prayer. Before taking out the law the Priest walked around the synagogue chanting, which was responded to by another in the pulpit. The privilege of taking out the book and bearing it about is a source of profit, and sold to the individual.

After the morning's devotion, they go up to the wailing place to kiss the stones which they suppose to be remnants of the outer wall of the Temple. Oh! this sad, dejected people! it is mournful to witness their worship and wailings; nothing like joy illuminates their faces, they look as if their harps were hung upon the willows in reality, and there were no music in their worship.

"All joy is darkened, the mirth of the land is gone, and all the merry-hearted do sigh; the mirth of tabrets ceaseth, the noise of those that rejoice endeth, the joy of the harp ceaseth." Isaiah 24, 7-8.

S. B. T.

A leaf from Mount Zion. [We have the leaf.—Editor.

For the N. O. Christian Advocate.

DR. DRAKE ON THE QUARTERLY REVIEW.

CLINTON, Miss., Aug. 14, 1858.

MR. EDITOR: I noticed a publication in the *Nashville Christian Advocate* a few days since, from the *Book Agent*, notifying the public that if *three thousand* paying subscribers did not come *in* by the first of September, the *Quarterly Review* would be discontinued. I was somewhat surprised, after all that passed at the General Conference, that there should be such summary order for the *execution* of an old and favorite friend. It is most manifest, the General Conference willed its continued existence. The *very able* committee on the book concern, reported its *death warrant*, but the Conference after the deliberation, and all the pleadings were heard, placed it on the list of the *living*. At a late hour one of its enemies offered a resolution that unless its subscription could be brought up to the remunerative point, it should be discontinued. Did any one dream that it should only have a probation until the first of September? I would almost vouch that in the history of that periodical, *one hundred* new subscribers never came in between the months of June and September. Yet that, the most unfruitful period of the year for new subscribers, is to be its only trial for life or death. I must say that I think the discretion left with the agent and book committee, is being used in a way never contemplated by the General Conference. It is equivalent to reversing one of its deliberate decisions. Every man in his right mind knows that the thing required to be done, cannot be done, and it is equal to resolving on the discontinuance of the *Quarterly*. The period of the sitting of the Conferences does not commence before September, and this is almost the only time when subscribers ever come in to that periodical. Let the Conferences all have their sessions, and give it a fair and honest trial. If it must die, let it die lawfully. But why say *three thousand*? Did not St. Louis promise to publish it for *two thousand*? Is Nashville prepared to acknowledge she is one third dearer than her sister city? I think not.

I know not whether Dr. Summers is willing to undertake the editing of the work in addition to his other onorous duties; if not, I could suggest a man highly qualified for the office, who would undertake it. And as to the discretion of making the appointment, it is as clearly implied as in other cases where action has been had.

As an individual, I solemnly protest against the action of the committee and agent as reported in the late *Nashville Advocate*. I insist on a fair length of time being afforded to see whether the Quarterly can live. And meanwhile, I would urge all the preachers favorable to its continuance, to exert themselves to get subscribers.

B. M. D[illegible]E.

For the N. O. Christian Advocate.

DR. WALKER ON CLASS MEETINGS.

REFLECTIONS AND SUGGESTIONS ON LEADING CLASSES.

The class-meeting institution is nearly coeval with the date of Methodism itself, and for more than a hundred years has kept pace with its progress, and they are now held every returning Sabbath in Europe and America, in Asia and Africa, and in Australia and the Islands of the Ocean.

There seems to be no general disposition to abolish the institution, but on the contrary a general wish and purpose to cherish and maintain it among us. But notwithstanding this general theoretical approval of the institution, it is not to be disguised that there is not as general an attendance upon this means of grace as its admitted importance would seem to indicate. Why is this? Says one, it is because our people are not spiritual enough: if they were as religious as they ought to be, they would attend. Certainly—but they are not—Class-meetings were never intended for the edification of people who are as holy as they ought to be, but rather to help those who are not, to be so.

Thousands among us do not attend upon class-meetings. The question is, how are they to be got to go? Says another, by disciplinary compulsion. I doubt the efficiency of this before practice. The unspiritual man is not going to be compelled to go anywhere unless he can be interested. How shall we interest them and cultivate in them a love for class-meetings? This, we take it, is the grand question. Just here every thinker will feel that the great want among the spiritual instrumentalities of the Church is good and suitable class-leaders.—They, alas! we fear, are comparatively few.

We will offer a few suggestions, the result of some experience, which we hope will not be altogether unprofitable, especially to the younger class of leaders. And first, we would say, be brief. The Discipline says, speaking of class-meetings, "Let them not usually occupy more than about an hour." Now, in order to compass a profitable class-meeting in the space of an hour, it will be necessary for the leader to have a suitable portion of scripture and his hymns selected before he meets the class. Some men spend ten minutes looking up and down the Bible and the Hymn book, as though they were strange books which they had never seen before—books which it would not be safe to use in acts of devotion, without first giving them a careful scrutiny. Don't read chapters of sixty verses, nor sing hymns of seven stanzas. In prayer, let the prayer be appropriate to the occasion, and not about any possible necessity. Do not always use the same form of words and petitions; study variety in your prayers. Do not say that you can not do studying and premeditating your prayers—that you must just pray what the Spirit prompts. I must be excused from believing that old, stereotyped prayers, quoted from well drilled memories, are, in every instance, the promptings of the Spirit. I fear they are rather the result of thoughtless idleness.

I knew a class-leader once who always used the same form of words and petitions. I have heard him at the close of a sermon, at the holy communion, in general prayer-meeting, with penitents and in the family circle, and at class-meeting, yet it was invariably the same, until all the young people memorized it and it became a matter of ridicule. Do avoid any thing like this.

Avoid formality. Do not let the exercises become mechanical and dull. Vary the questions you propound, and seek to ask questions appropriate to the age and circumstances of your members. I would suggest that you ask one, for instance, in which of the graces they have made the most progress? Another, which of the graces they have recently had most occasion to exercise? Ask another to give some account of the means of grace they use, especially secret prayer and Bible reading. Another, what is the present state of their souls, and whether they have evidence of their acceptance? Ask some to speak, without propounding any particular question.

Again: it is far better, in my apprehension, that you should sit down in the middle of your class, and let them remain seated when they reply to you. If they stand up they will be almost sure to go to speech-making, and all the easy, natural sociability that should characterize such an occasion will be lost. Besides, many persons can talk well enough when seated, that become embarrassed and unnatural the moment they have to stand and speak. They feel that they are making a speech, and this frightens them. Now, do not say that it will do them good to bear the cross. There is no cross and no religiousness about it; it is simply embarrassment—nothing more nor less—just the same that a youth feels to make a speech, or a maiden to read a composition in public.

Do not ask your members in regular rotation, beginning at one end of a row, or bench, but here and there, as you would talk to a circle of friends; this will help to break up the formality and routine of the meeting. And by all means do not talk a pamphlet to each one in reply—only are a few pertinent words, and sometimes only sing a verse which may well express all you need to say, and give spirit and variety to the exercises.

Old Father Reeves of London, an eminently useful class-leader, used to request his members on closing the class, to examine themselves before returning, and find some passage of God's word that would express and describe their spiritual state, and when they met again he asked each what portion of the word would express their spiritual state; this gave point and brevity to the conversation, and also promoted self-examination, and Bible-reading.—Sometimes an appropriate illustration may be given, either from the word of God or from incident drawn from your experience, your observation, or your calling.

Now, I think if attention is paid to these little, yet important matters, class-meetings can be made most interesting and desirable places of spiritual resort. I think they are generally too long and too formal. People get into a formal solemn cantish habit that renders their meetings anything but occasions of spiritual edification and comfort. The leaders, by judicious measures, can break up these unhappy habits and make the meetings what they should be, to which brethren will be glad when it is said, "let us go up to the House of the Lord."

J. B. WALKER.

For the N. O. Christian Advocate.

AMERICAN SUNDAY SCHOOL UNION.

MR. EDITOR: We need more light here-a-bouts in relation to the "Southwestern American Sunday-schol Union." We were visited not long since by Rev. Mr. Cleghorn, who represented himself as a duly authorized agent of that establishment, out on a collecting tour, and while in our region he seemed to take a special interest in collecting funds from the members of the Methodist Church. For this purpose he attended their appointments for preaching, their prayer-meetings, and other public gatherings, in addition to visiting them at their private residences, where he got only partook of their generous hospitality, but got a good deal of their money. He expatiated largely on the catholicity of the "Southwestern branch of the American Sunday-school Union;" its non-sectarian character; assured the Methodists that they were deeply interested in it; partners, and duly represented in the concern; had been greatly benefited by it; that wherever they got up a Sunday-school under its auspices they delivered it over as readily to the Methodists, if they were predominant in the neighborhood, as to any other branch of the Church; that many Methodist Churches had originated in Union Sabbath-schools, &c. Now, Mr. Editor, all this was news to me! I am an old Methodist, have read much about the benevolent institutions of our own and other Churches, have traveled extensively, and been a close observer of passing events, and I affirm that the Methodist Episcopal Church, South, is *not* a partner in the "American Sunday-school Union;" has no official connection with it; no official representation in it; no control of its funds, and no agents officially appointed to look after its interests. And as to the tale of Methodist Churches originating in Union Sabbath-schools, it may be true, but of the hundreds of Methodist Churches with whose origin and history I have been familiar, I have yet to find the first one that originated in a Union Sabbath-school. As Methodist Christians we have no objection to the American Sunday-school Union in itself, if its managers and agents would cease to sail under false colors, and abstain from practising frauds upon our people. Why should we interest ourselves in, and spend our money upon, the American Sunday-school Union, which, so far as I know, is responsible to no Church judicatory, when we have a Sabbath-school Union of our own, officially gotten up by our general Conference, with a traveling secretary officially appointed to look after its interests, and every officer connected with it directly responsible to the Church for the safe-keeping and proper disbursment of any funds that may come into his hands? And why should we go elsewhere to purchase Sabbath-school books, when we have them published at our own Publishing House in Nashville, and on hand at all our depositories by the wagon load, as good and as cheap as any Sabbath-school books in christendom? And if we want Sunday-school books to supply the destitute portions of our country with, why not get them from our own depositories, where the money we pay for them will be judiciously expended in the publication of more, as fast as the demand increases?

Mr. Editor, we shall have to watch these voluntary American Union Societies, and considering they are mostly under the control of professed christians and christian ministers, I regret to say, they need some watching to prevent imposition on the unwary. Just look at the recent development in the management of the American Bible Society, which is the pet of every Protestant denomination of any note on the continent, except the Baptist. Of the thirty-six managers twenty-one were found to be *Presbyterians*, and only four Methodists, and not one of the four from the Methodist Episcopal Church, South; and yet, by the grace of God, we are one of the most numerous, wealthy, and influential branches of the Christian Church in the land, and have given our money freely to sustain that noble catholic institution. I do not wish to be understood as insinuating that any injustice has been done us heretofore in the distribution of Bibles; for so far as I know, we have been fairly dealt by; but in future, "as good stewards of the manifold grace of God," I think we had better attend a little closer to the management of "our Lords goods" which have been entrusted to our care.

Finally, Mr. Editor, we wish to know something more definitely about this "Southwestern American Sunday-school Union." Where is it, what of its paternity, and who does the Concern belong to? Who has the management of our money when it goes there? Rev. Mr. Cleghorn is quite successful in getting money out of our people, and we wish to know what goes with it? Perhaps you can send us a pamphlet by mail that will enlighten us on this subject.

A. WELCHMAN.

[For the N. O. Christian Advocate.]

THE EAR.

What a wonderful organ is that, by which we hold communion with the vocal world!—How delicate its internal organism! How beautiful the convolutions of the osseous canal, through which plays the acoustic nerve! And then how perfect the mechanism of the central chamber, across which swings the chain of bones—the *malleus* or hammer—the *incus* or anvil—the *stapes* or stirrup—and the pisiform or pea-shaped, and which vibrates in the surrounding air, that finds ingress through the eustachian tube, which opens its trumpet-shaped mouth in the throat! And how curiously wrought the cartilaginous structure, which spreads itself like a whig, and yet so curved, as to converge the sound-wave upon the door of the air chamber, or middle ear!

These three distinct, but intimately connected structures, make up the organ of hearing; consisting as indicated, of the internal, middle, and external ear.

The external ear, acting like a convex mirror, focalizes the sound wave upon the tympanum, or drum of the ear. The percussion resulting communicates vibratory motion to the chain of bones, one end of which chain is attached to the tympanum, the other end holding connection with the auditory nerve and through which an impression is ultimately conveyed to the brain.

And now, through this beautifully complicated mechanism, we become cognizant of the thunder's deep monotone—the soft, gentle varied notes of the eolian harp—the sweet melody of birds—the harmony of human voices. Through this we hear the wail of sorrow and the song of joy; the shout of triumph and the echo of despair.

But would there be sound without an auditory nerve? We believe not. If all sentient creation were without this wonderful structure, the world would be mute. The lightning might flash—the earthquake might rock—the cannon might belch fire from its iron throat—the avalanche might descend—the angry ocean might dash its upheaved billows upon the rocky coast, but silence would reign. The gentler vibrations that convey the assurance of love and friendship, of trust and confidence, would wake up no sympathy in corresponding hearts.

What is sound? It is solely a sensorial perception. Force is employed, thereby vibration of the air is produced. This vibration is communicated through the medium of the tympanum or drum, to the chain of bones already described, and through this to the auditory nerve, and ultimately by it report is made to the brain, and the result of the whole is a perception, or impression we call sound.

There is no sound independent of an ear. It is nothing more nor less than a sensorial perception.

It is not the sound we perceive after the lightning flash that causes the earth to tremble; this is the effect of the vibration of the elastic air. It is not the roar which follows the discharge of ordnance, that shakes our dwelling; it is in like manner the effect of the violent disturbance of the atmospheric equilibrium.—We assert that there is no such thing as sound, "*per se*." The deaf can feel the shock, though they perceive not the sound.

If this philosophy be false, will some wiser head than the assertor of it produce the evidence.

"MORE ANON."

For the N. O. Christian Advocate

SCIENCE HILL FEMALE ACADEMY.

The following notice of the recent examination of the pupils of "Science Hill Female Academy," at Shellyville, Ky., is taken from the Shelby (Ky.,) *News*, and sent us by a friend, with a request for publication.

The Annual Examination of the pupils of this widely celebrated and deservedly popular institution, commenced on the 14th and closed on the 17th instant.

This school is largely patronized, not only by Kentucky, but also by Virginia, Tennessee, Louisiana, Mississippi, Arkansas and Missouri. And several other States are annually represented by pupils within its walls.

The number of citizens and strangers attending the recent examination was, perhaps, larger than ever before; and most of the time the attendance was so great that the spacious hall and its surroundings were insufficient to accommodate the eager throng, and many were under the necessity of leaving for want even of a standing position.

The ready responses of the pupils of the different classes in the various department, indicated a thorough knowledge of the subjects on which they were examined; not only satisfactory, but highly gratifying to the numerous patrons in attendance.

The music, both vocal and instrumental, was of the first order. The numerous paintings which adorned the walls, the work of the pupils, were elegant specimens of that fine art, and indicate a degree of perfection equaled by few young lady artists.

The essays read by the twenty-five young ladies, composing the graduating class, would do honor to older and more experienced essayists.

The exercises were varied, and enlivened by dialogues and other entertainments, highly appreciated by the audience.

The Annual Address, delivered by the Rev. W. C. Damly, was creditable to the talented speaker, and received with favor by the large and appreciative assembly.

A VISITOR.

Shelbyville Ky., June 30th.

Buy "Theophilus Walton" at this Depository.

A HOUSE IN THE COUNTRY.

I am a country clergyman, the possessor of twelve acres of mother earth; and I know well what pleasure and interest are to be found in the little affairs of that limited tract. My study-window looks out upon a corner of the garden; a blank wall faces it at a distance of five-and-twenty feet. When I came here I found that corner sown with potatoes, and that wall a dead expanse of stone and mortar. But I resolved to make the most of my narrow view, and so contrive that it should look cheerful at every season. And now the corner is a little square of as soft and well-shaven green turf as can be seen; through which snowdrops and crocuses peep in early spring. Its surface is broken by two clumps of evergreens, laurels, hollies, cedars, yews which look warm and pleasant all the wintertime; and over one clump rises a standard rose of ten feet in hight, which, as I look up from my desk through my window, shows like a crimson cloud in summer. The blank wall is blank no more, but beautiful with climbing roses, honeysuckle, fuchsias, and variegated ivy. What a pleasure it was to me, the making of this little improvement; and what a pleasure it is still every time I look at it! No one can sympathize justly with the feeling till he tries something of the sort for himself. And not merely is such occupation as that which I speak of a most wholesome diversity from mental work. It has many other advantages. It leads to a more intelligent delight in the direct works of the Creator; and though it might be hard to explain the logical steps of the process, it leads a man to a more kindly and sympathetic feeling toward all his fellow-men.—*Fraser's Magazine.*

THE BEST SCHOLAR.

In every school there is one who is called the best scholar. Teachers and pupils have no difficulty in deciding who is entitled to this honorable distinction; and when we once heard the pupils of a school exclaim, as a bright eyed boy entered the room, "Here comes Frank; he is the best boy in the school," we thought, "What a good introduction to a new teacher!" After becoming acquainted with the scholars, we found that they had told the truth. Frank was the best boy in the school, and will no doubt become one of the best men in the city. Think of it, boys. "The best boy in school." Who would not be proud of such a title? It is worth more than millions of dollars. But, perhaps, some scholars will say, "We can't all be the best." This is true; but you have a right to *try*; and the one who will try the hardest will succeed, for there is power in that little word *try*. Frank could not be the best boy in his school if he did not try. If you cannot be the best, be careful and not be the worst. Every school has one boy who is worse than any other scholar. We pity him; we pity his parents, his brothers and sisters. What a disgraceful title—"The worst boy in school!" He will no doubt become one of the worst men in the community. Every boy who reads this resolve to be "the best boy in school."

DISCOVERY OF A CHEST OF OLD COINS.

The Court Journal has the following: A most extraordinary discovery, which, for obvious reasons, is sought to be kept a profound secret, has taken place in an old ruined house at Iriel. An immense chest, full of gold and silver coins of English stamp, has been found concealed in one of the cellars, where it had been carefully walled up. From the papers and documents contained likewise in the chest, it has become evident that the house was once inhabited by Bolingbroke, who must have lain concealed here during the period wherein his whereabout has always remained a puzzle to biographers and historians. In one of his letters he mentions that "his retreat is convenient to the Seine." And the house in question is found to possess a subterranean passage leading down to the water's edge. The money is evidently the result of the subscription raised by the party of the Pretender, for want of which the latter was prevented from striking a decisive blow.

CÆSAR BORGIA.

The atrocious crimes and the singular beauty of Cæsar Borgia are not in the least doubtful. Contemporary history declares that this horrible monster, who, in a Christian age and country, renewed by his crimes the memory of the Roman Commodus, whom he resembled in strength and personal attractions, was the most beautiful young man in the world; comparing him in this respect with Ferdinand, King of Naples, celebrated at that time for his great personal comeliness, and giving the preference to Borgia. He was an Achilles, tall and graceful in person, and beautiful in the face, and, like Achilles of prodigious strength—a Hercules and Adonis united. Yet it must be doubted if his face could have any of that moral beauty, which appears in the countenance of men who get no credit for comeliness, though Borgia might present a beauty nothing less than that of "archangel ruined." Pope has adopted the name of this monster as descriptive of the height of incarnate wickedness; and the name of Borgia, borne by the father of Alexander and the brother of Cæsar, has an air of blood, of poison, and of sensuality about it which shocks the soul.—*James Butler.*

VALUE OF RELIGIOUS PAPERS.—A friend gave his testimony as follows: "I have been a pastor of a church several years, and have noticed that all men, who have been troublesome in my church; who have been easily offended at small things; who have been crooked, set and ugly—have been men who did not take a religious newspaper. And you will find that almost all church difficulties come from men who do not read religious journals."

A CHANGE.—Fifty years ago, the Green River Barrens in Ky., were covered with grass and flowers and not a tree was in sight. They are now a forest of large oaks, chesnuts and hickories. Whence came the seed, is an open question.

J. G. Saxe has prepared a new poem on "Love," in all its varieties, manifestations, accompaniments, and consequences, and with it goes forth for a new literary and lyceum campaign.

Bayard Taylor spent a week in the early part of June with his wife's relative in Gotha, having returned from his trip to Greece. He is now under way for a summer trip to Russia.

Horace Vernet has just finished a magnificent representation of the capture of the Malakoff.

Late at breakfast—hurried at dinner—cross at tea.

Buy the "Life of Bishop Capers," by Dr. Wightman; a magnificent work. Also, "Life of Valentine Cook," by Dr. Stevenson.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, AUGUST 25, 1858.

WASTE OF LIFE.

The life which is allotted to us in this world is made up of too few and too precious hours, and experiences, and possibilities, to waste it And yet one of the most sorrowful reflections of all wisely sensitives minds is, that so many of the hours, and such an amount of the powers, of their probationary being are continually escaping beyond the possibility of application, and result, and enjoyment. There are many hours, it is true, which are among the most valuable and memorable of our lives, which, according to the moral utilitarianism of certain religions Ben Franklins, are lost forever. Hours when, though no outward labor is performed, or tangible result attained, our souls enjoy a recreation that is more valuable than labor, and pass through experiences that are wealthier than any attainable outward results. Hours when we are introduced to more intimate acquaintance and communion with the eternal and omnipresent beauty and harmony of the universe, whether seen in nature or in souls—whether through communion with books, or through the brooks and stones and trees—whether through seemingly accidental converse with those guardian angels called kindred spirits, or through the sungs of birds amid the fragrant bowers of spring.

There are modes in which life is wasted, and the light of its lamp suffered to burn down and, shine with unappreciated light, discovering to us none of the treasures of truth beauty and goodness by which we are surrounded, and not directing us in any noble progress of mind or heart or usefulness. But there is no sadder waste than the prevalent absorption of time and soul by the never-ending succession of what are called the ordinary troubles of life. The stones and mud, and briars and thorns, that lacerate and annoy as we sojourn along the path-way of existence, are unhappily allowed to prevent the enjoyment of the vision and beauty of the spiritual landscape of divine providence around us, and the darkness of the night of trial so engrosses us that we see not the sweet sky of the heavenly mercy, studded with the quiet smiling stars of thousands of gracious promises. We so quarrel with the scarcity, in our unbelieving selfishness, of the manna and the quails of temporal subsistence, that we neither see nor appreciate the pillar of cloud by day and the pillar of fire by night, nor do we press forward with tireless joy toward the land of promise to which they lead the way.

The closest and most valuable attention of which the mind is capable, and the intensest and most powerful thought and feeling, both of which are intended and calculated to enable us to reach the level of communion with the highest of heavenly things are wasted upon the daily and hourly little vexations about the things which are nothing worth, and which perish with the using. Alas, that the noble powers of the mind, and the rich capacities of the heart, and the precious few and fleeting hours of our sublime probation, should be consumed upon the altar of the most vulgar and groveling idolatry the world has ever known—the idolatry of *self-fishness*, whose priests are *discontent* and *vexation!*

> "Rise, my soul, and stretch thy wings;
> Thy better portion trace;
> Rise from transitory things,
> Toward heaven, thy native place."

MIND YOUR OWN BUSINESS.

The American Sunday School Union, of which our correspondent, "Welchman," writes, on the first page, and against which neither "Welchman" nor the editor of this paper has any thing to say, when attending to its proper business in a legitimate way, *has no claim, for a single dollar, by way of contribution, upon the Methodist people.* We are puzzled to know which to condemn most, the *Jesuitism* which represents the Methodist Church as having an interest therein aforesaid "Union," or the *ignorance* of some of our people, which thus suffers them to be imposed upon. We see the same complaint made in the Northern Methodist papers as that made by "Welchman." Is it possible that we have to "*post*" clergymen as impostors, "getting money under false pretenses!" This thing must stop, either voluntarily or involuntarily. Let our people take and read the *Advocate*, and they will be better informed. How is it that Methodist preachers are never caught trying to fleece other denominations in this way? No agent, who is not a Methodist preacher, has any business in our pulpits, in his capacity as agent, except the agents of the American Bible Society. They are appointed, indifferently, from all protestant denominations. And that must keep separate from all these other concerns, *if it would prosper.* We trust, now, that we are done with this matter. When our people need the books of the Sunday-school Union, they can buy them. They are, most of them, good books; but, for Methodists, our Publishing House, has better.

RIO GRANDE MISSION CONFERENCE.

Rev. James W. Shipman, Presiding Elder of Victoria District, Texas Conference, has written to the Texas and Nashville *Advocates*, maintaining that the eastern line of the Rio Grande Conference is too far East. We are decidedly of a different opinion. Any farther west, it would leave nothing, scarcely, to build a Conference upon. We are aware that the present line cuts Mr. Shipman's District in two rather unceremoniously; but that can be arranged; and individual preference must yield to the common good. We trust our old friend will so conclude. We rejoice to hear him say that thirty or forty preachers can be profitably employed in the new Conference territory. It should be well manned, and vigorously cultivated. A great Conference will grow up there as the country settles. And emigration is tending to that region of balmy breezes, rich and cheap lands, and fine grass and cattle.

OCCUPYING THE WASTE PLACES.

Bishop Pierce, in a letter to the *Southern Christian Advocate*, gives us practical exemplifications of some bad things and some good things. The bad things are, that a great many preachers have so little zeal for God and the salvation of souls, that they never seek out the out-of-the-way-places, outside of their regular appointments. In consequence, the devil and his coadjutors, for generations, have full possession. All on account of indolent, ease-seeking preachers. The good things are, that private members, even women, can supply this lack of service, and build up Churches.

The Bishop says: On the 30th of July I left home to attend a four day's meeting at Mount Moriah in Louisville Circuit. Leaving the Ga. R. Road at Berzelia, my old friend, Bro. Kirkpatrick—took me in his buggy to the appointed place. On the way, we were overtaken by a gentleman who informed me that I was expected to dedicate a new church in Richmond county on the next day. It had been published all around, he said, and a large congregation would be in attendance. Pledged by my own promise to one place and announced by my friends for another—I was in a great strait.—The chief difficulties were the heat of the weather (tho thermometer at 96)—the distance—the pine hills, and the long, deep, dry sand beds. On consultation it was concluded that I ought to serve both places—here a little and there a little. After preaching on Saturday, I returned to the neighborhood of the new church and spent the night at Mr. McCormick's. Now I come to the points on which I wish to comment. In the days of other years I traveled through this country as an Elder, and judging from what I saw, without inquiring—came to the conclusion that this particular region was uninhabited. The preacher who served the adjoining Circuits I presume had the same impression. We were all mistaken, if not criminal. At any rate—here were people, generation after generation, without schooling, almost without the Gospel. Oh how many such wastes lie on the right and left of the *Circuit Preacher's* stereotyped *round*? Brother—brethren, hunt up these lost sheep. There is scarcely an old Circuit in Georgia but might be made *new*——if there was a mind to work *outside* of the *superannuated* "plan."

Sunday morning I found on a high barren sand hill a neat, commodious, well finished house of worship—full of people, eager to hear and as the sequel proved ready to work. At the close a liberal collection was made and a Church of *twenty members*, organized. It is not often now, that I have an opportunity of opening the door of the Church, and I enjoyed this occasion with a zest, heightened by the memory of the past and the hope of the future.

Who brought this neglected region into notice? What preacher fired with the love of souls has turned out into the "highways and hedges?" Ah me—neither Bishop, Elder, Deacon or Licentiate. No, it has been left for the piney woods of Columbia and Richmond counties to furnish a *practical exposition* of that singular passage in one of Paul's Epistles—"Help those women that labored with me in the Gospel." Two or three "elect ladies" have wrought the change What did they do? Preach? No. Sit down at home—and write to some minister to come and help them? No. Promise to bear all expenses if somebody would labor for the benefit of their poor neighbors? No. Did they give themselves to fasting and prayer and has God in answer, wrought a miracle? No. Well how in the world have they broken up the stagnation of a century—stirred up the people—built churches and made a waste place to blossom as the rose? Why, in the most simple, easy, religious way imaginable. They established *Sunday Schools*—visited the parents, attracted the children, furnished books, superintended the schools and have tried and have succeed wonderfully well to serve their generation by the will of God. These good sisters, Mrs. Mc. Cornick and Mrs. Leitner with others have got up six Sabbath-schools I believe, and within an area of five miles square have collected *near three hundred* pupils. Some of the schools meet in the morning before preaching—others in the afternoon. The scholars in a few instances walk five miles and never miss. Mr. M. and Mr. L. though neither of them Church members, are active and deeply interested teachers. (May the effort to do good be sanctified to their conversion and salvation.) A deep religious interest has been awakened—a few have professed conversion. On Sabbath morning before preaching, I visited one of the schools with Mr. M. and lady, and took part in the exercises—and was not disqualified for the expected sermon by the feelings and reflections of the hour. Many of the scholars are adults—grown people—in one school, a mother and child are in the same class, and of many it is true, that here they learn the alphabet and are taught to read. It has long been my opinion that this christian institution is the only *school system* which can or will carry the knowledge of letters to all the people of these Southern States. Colleges, Academies—Public Schools of every grade will always leave a large population untaught.—Legislation cannot furnish the remedy or wipe away our reproach. The column in the statistical table which reports the number that can neither write nor read will be increased by tens of thousands until christian charity, diffusive as the sunlight—circulates universally on her mission of love and mercy. Let the churches teach the poor. It is their duty. They can do it. Sabbath School education is the cheapest—safest—best. Good—necessary for all conditions of society—for the poor and the neglected—it is the only practicable mode No church is well organized without a Sabbath School. Without it the true functions of a church cannot be fulfilled. Sources of light by divine ordination and demand—the churches of Christ must *shine* till there is no place, no mind "hid from the heat thereof."

A Full Supply of all our principal publications may be had at this Depository. Send on your orders.

A RANDOM SHOT.

Rev. James E Evans, in a communication to the *Southern Christian Advocate*, is considerably "exercised" in mind, as to the "application" of some remarks of ours in a little article not long since, headed, "The Canvass Begun." We expressed the *opinion*, in that article, that the results of a certain *"policy"* would acquire for it, and for its authors, a certain *"reputation."* We *had* that opinion, legitimately, christianly, from facts known to us positively, and expressed it as modestly as possible.

If future facts do not corroborate former ones, we shall readily confess our mistake. And if any facts, past or future, warrant Mr. Evans in applying the remark, to which he takes exception, to any "policy" of ours, he is at liberty to give it that application in the most positive and definite way.

We trust this is satisfactory. And we trust also, that, after reading this, our friend will not be astounded, as he is evidently in some danger of being, that we survive, unhurt, the discharge of his battery of logic, loaded with "the code of honor," and wadded with a few irrelevant quotations from the Bible and the Discipline.

Our friend and brother has a strange interest in the application of our remarks. "No body in Alabama, Louisiana, Mississippi, or any other State this side of Georgia, made complaint of being "hit." No body in Georgia does but himself. He does not acknowledge being hit himself, but he seems dreadfully afraid that *somebody is.* Come, dear brother, do not suffer your noted equanimity to be so unusually disturbed.

"ANNUAL CONFERENCE JOURNALS."

The Book Agent, in the last Nashville *Advocate*, calls all the other Church papers "Annual Conference Journals." If so, they are no longer Church Journals. But the Book Agent is totally mistaken. They are "organs of the Methodist Episcopal Church, South," in the Conferences where they are patronized. This is the character and *status* given them in the express language of the Discipline. When the subject was under discussion in the Committee on Books and Periodicals, in the General Conference, the clause read to the effect that they were to be Conference "Organs," and Dr. McFerrin seconded a motion, made by the writer of this, to give them their present disciplinary character. Financially they belong to the Annual Conferences, while the central paper belongs to the General Conference. This is the only difference between them, except the location of the latter. The policy that dictated the change, was purely a financial one, to relieve the Publishing House of liabilities over which it had not sufficient control. The North Carolina *Advocate*, and the Pacific *Methodist*, were Annual Conference Journals, before the last General Conference. Did not their adoption by the body, and its election of their editors, make them General Conference Journals? If not, what effect had the change?

When the Agent says that the Nashville *Advocate* "is a paper to be circulated throughout the connection at large," we agree with him But it is well to "hold fast the form of sound words." The truth is all the papers will, and should, stand upon their respective merits.—And we have no fear that the Nashville *Advocate* will need any other recommendation

BISHOP SOULE.

Bishop Soule, says the Nashville Advocate, the Church will be pleased to hear, enjoys comfortable health. He preached and administered the Lord's Supper, at City Road Chapel, near his own residence, two weeks ago. The Bishop lives about six miles in the country, at his own farm, on the Gallatin pike. His recent trip, visiting and preaching to his old friends and relatives in Ohio and the West, has not left him the worse for wear. We saw him last Friday, going past our door up a fourth flight of stairs, to a meeting of the Missionary Board. And then, in the afternoon, he was in the cars on his way to a camp meeting near Murfreesboro'.

The octogenarian takes pleasure in working with his own hands on his snug little farm, nursing the fruit trees and curing his hay.

We heard a good story: A young farmer, his neighbor, walked over one day to borrow a plough of the Bishop. His request granted, he started home, saying he would send a servant for it. What was his surprise, on reaching home and looking out, to see the good Bishop coming with the plough on his shoulder!

THE EVANGELICAL APOLOGIST.

We receive the *Evangelische Apologete* regularly, and although we cannot read it, yet it serves the treble purpose of keeping us in mind of our dear friend, the editor, Rev. P. A. Moelling—of Galveston, our old home—and of the German department of our common work. The paper is elegantly printed, and edited with taste, discretion, and ability. Mr. Moelling has had many trials and difficulties, but the Lord has guided, blessed, and prospered him wonderfully since his arrival in this country. He is a cultivated gentleman, a good scholar, a delightful poet, a fine writer, and a magnificent preacher. Above all he is a pious, humble, loving hearted christian.

DISAPPOINTED CHARITY.

We find in the *Texas Christian Advocate*, under the head of "special notices," the following announcements: "the Union camp meeting had in contemplation, yea, sufficiently advanced to announce in your columns, this week, I guess, was cast away into the uncertain feature by sectarian devils, influence, upon those who ought to have seen what has been done already by such a crew."

We happen to know the author. He is, or has been, a local preacher in our church, who has for years been a monomaniac on the subject of uniting all the different denominations in one church. His brethren have borne with him long and patiently, and now he abuses them.

CONGREGATIONALISM AND SYMBOLISM.

The Northern Christian Advocate very pertinently puts the case of the Calvinistic theology in the present day. It says: An interesting article, under the above caption, appears in the July number of the *Bibliotheca Sacra*, from the pen of Prof. Shedd, of Andover, in which he discusses "the necessity that exists in Congregationalism for a stronger symbolical feeling, and a bolder confidence in creed-statements, in order to its highest efficiency as a Christian denomination." The historical and doctrinal ancestry of the Congregationalist and Presbyterian Churches are one and uniform. They differ only in the matter of Church government. Both trace their doctrinal unity through Dort and Geneva, and to preserve those inherited symbols intact, which divide them forever from the Arminian theology, is now their most anxious care and most difficult work. Congregationalism, from the excessive freeness of its government, stands exposed to doctrinal changes on different sides. Nevertheless, the orthodox Churches of the standing order" in New England, have stood like the British squares at Waterloo, against the attacks from without. They have not, however, been so successful against the insidious workings of antaphysical theology from within. They have been held together greatly by the strong bond of ancestorial fame, and the energy of a traditional faith. Yet to-day, if an assembly of its wisest men were to attempt to draw up in creed form a clearer, broader, bolder outline of the Congregational faith, than is contained in the venerable symbols of Savoy and of Saybrook—a creed that should speak the real faith of this generation in words which their scholars would approve, and the common people would receive, we apprehend they would find a tendency to Arminianism on the one hand, and to free thinking on the other, which would baffle the undertaking.

The editor also very justly and happily adds: The Methodist Church has always had a well defined foundation of faith expressed in creed form, and it is honorable to her name that among all the divisions and secessions that have gone off from her, there has been no diversity of doctrine. Another fact is ever worthy of remembrance, that no Deistical, Unitarian, Universalist, or Free Thinking sects have ever split off from her, as they have from the Papal, the English, the Lutheran and Calvinistic Churches. Her clearly defined, bold outline of faith, its obviously Scriptural character, the clear experience of her members, and the vigilance and energy of her Discipline, have hitherto kept her. Had there been a Pelagian tendency in her creed, it would have developed into Unitarianism or Rationalism ere now. But the test of more than a hundred years has discovered nothing of the kind.—Sound doctrine clearly defined, clear experience well attested, and energetic Discipline, will save her in the centuries of the future, as in the past. Nothing short of these will suffice.

THE BEGINNING OF NEWSPAPERS.

The first paper was issued monthly in manuscript form, in the republic of Venice, and was called the *Gazette*, probably from a farthing coin peculiar to Venice, and which was the common price at which it was sold. Thirty volumes of it are still preserved in a library at Florence. It was long supposed that the first newspaper published in England was at the epoch of the Spanish Armada, but it has been discovered that the copies of that bearing the imprint of 1588, in the British Museum, were forgeries.—There was no doubt that the puny ancestor of the myriads of broad sheets was not published in London till 1622—one hundred and fifty years after the art of printing had been discovered—and it was nearly one hundred years more before a daily paper was ventured upon. Periodical papers seem first to have been used by the English during the times of the Commonwealth, and were then called "weekly news-books." Some of them had most whimsical titles. It was common with the early papers to have a blank page, which was sometimes filled up, in the paucity of news, by selections from the Scriptures.

The first newspaper in North America was printed in Boston in 1690. Only one copy of this paper is known to be in existence. It was deposited in the State Paper Office in London, and is about the size of an ordinary sheet of letter paper. It was stopped by the government. The *Boston News Letter* was the first regular paper. It was first issued in 1704, and was printed by John Allen, in Pudding Lane. The contents of some of the early numbers are very peculiar. It had a speech of Queen Anne to Parliament, delivered one hundred and twenty days previously, and this was the latest news from England. In one of the early numbers there was an announcement that, by order of the Postmaster General of North America, the mail between Boston and New York set out *once a fortnight.*

A QUESTION FOR DR. SUMMERS.

Quarterly Review of the Methodist Episcopal Church, South—And the Slave Trade.

Mr. Editor: In the last No. of the above named periodical, under the head of brief reviews, is found a short notice of recent publications by Dr. Adger; in which the minority report of the South Carolina Legislature is endorsed; in opposition to the majority report of the same body, on the subject of reopening the Slave Trade. This is also endorsed by the Editor of the Review, fully and heartily. Now Sir, all I wish to know, is this: is the Quarterly Review of the Southern Church, to be considered as open to the discussion of the already mooted political question of the reopening of the Slave Trade? If so, will there be admitted into its columns, reviews in favor of the majority report, on the same subject? I wish it distinctly understood, I do not desire this—and I wish it equally understood, that all the Methodist Church South, is not on the side of its present editor, on *this* question, by a large number.

L. Campbell.

CENTENARY INSTITUTE.

In making up the form last week, our printer separated, by mistake, one part of our notice of the Catalogue of Centenary Institute from the other. The male department was separated from the female department, making them both stand alone. It is not good for *man* (either male or female) to be alone." "What God hath joined together let not *man* (either printer or otherwise) put asunder."

Of the Principal of the Male Department of Centenary Institute, the Mobile *Tribune* says: Mr. Connerly, the principal, is a graduate of our Alabama University, where he carried off the highest honors. Since his graduation he has been mainly engaged in teaching, and has won a very high reputation both as a disciplinarian and an instructor.

The New York *Musical Review* says: "The Centenary Institute (Young Ladies' Seminary) at Summerfield, Ala., gave two musical performances, at the close of last month, one of which was Mr. Booth's *Flower Queen.* The part of the recluse in this cantata, was sung by their teacher, Mr. J. E. Gleffer, and that of the *Rose*, by Miss Henley, of Demopolis, a talented and promising young singer. This Institute is under the charge of the Alabama Conference, and immediate direction of Rev. J. T. Montgomery, a sensible man, who duly estimates the importance of the study of music. An excellent thing, which we hear in regard to this Seminary, is that the young ladies form the choir of the church in Summerfield, and lead the people in congregational singing; and example we desire to commend the many excellent Female Colleges of the Southern States."

BALTIMORE CORRESPONDENCE.

Dear Brother: As it is customary for our people in visiting the more northerly states, to send a scrawl to the editor, I, too, hope to be pardoned in a small perpetration of this sort.

Having been released this year by my brethren of the Mississippi Conference from the duties of a charge that I might recruit my health; and being solicited by an aged, beloved father—Samuel Vickers, Esq, to visit him this summer, I left Covington, La., the latter part of May, and arrived at Baltimore on the first day of June; and was soon by the side of my fond parents and relatives.

But oh how short lived was this great privilege; in a little over a month, my dear father was seized with bilious colic, a complaint to which he was subject, and in a few days he was gone from the house of clay. He died in great peace, on July 11th, in the sixty-sixth year of his age, leaving a wife and nine children to mourn our loss, and endeavor to meet him in the skies.

My father was a man of great probity, sound judgment, liberal, unselfish and charitable to a fault; and tho' holding more particularly to the Episcopalians, he despised high churchism; was strictly southern in his principles, and often expressed a surprise, that Southern Methodism had not established societies in Maryland. He had held several official posts, and was Register of Wills for this county at the term of his death.

I find southern preachers are well received, indeed, they look upon men sent here from the free states with distrust; and the preachers and people both inform me, that this slave territory will have to be set off in a conference to itself, with its own preachers; and perhaps, in the end, either have to adhere south, or form a separate organization. Yours fraternally,

G. T. VICKERS.

THE GREAT RUSSIAN CATHEDRAL.

Tidings from St. Petersburg bring the death of M. de Monferrand, a French architect, who under the reign of Alexander I, was selected to plan and superintend the structure of the great cathedral on the Neva, which he lived to see consecrated and set apart for Greek orthodox worship on the 30th of last May. Forty years of his life were given to this unremitting task, and he was 75 at his death, having lived through three imperial reigns. Sir Christopher Wren died at 80, after crowning the Cupola of St. Paul's with its existing lantern and cross, by aid of the same plummet that presided over the foundation stone. The Greek Church has thus erected the most modern, as it had the most ancient of all existing metropolitan temples, St. Sophia dating from the reign of the Emperor Justinian, and never having undergone any substantial change since its original design in the fourth century. The Petersburg minster is a purely classic or palladian as Peter's or Paul's in which a mistaken taste had been consulted, the Byzantine model being far more suitable in an esthetic point of view; but it is amazingly rich in polished marble. Its dimensions are midway between the Anglican and Roman edifice; its cost was borne by the Imperial exchequer—a tax on coals built Peter's and Paul's.

VALENTINE COOK.

Biographical sketch of the late Rev. Valentine Cook, A. M, with an appendix, containing his discourse on Baptism. By Edward Stevenson, D.D. Nashville, Tenn., published for the author, by J. B. McFerrin, agent, 1858.

This work reached us a few days since. Its approximation to mechanical perfectness, in the way of durability and beauty of paper, type, and binding, is very creditable to the Publishing House. It is a small work of two hundred pages. The style is characterized by that easy flow, rich fullness, and hearty Methodist-preacher pathos, for which Dr. Stevenson is noted. That wonderful man among the many wonderful men who constituted the corps of early Western Methodist preachers, is pictured forth in most life-like and glowing manner. The book reads like a charm. Nothing will add more to the godly zeal and heavenly unction of the Methodist preachers of the present day than the reading of such books. Nor will the laity find any thing, beside the Bible, better calculated to kindle in their hearts the holy flame of the simple evangelical piety of the primitive days.

DR. WINANS.

Natchez, Mi., August 9, 1858.

Rev. C. C. Gillespie: Though a little late, allow me to welcome you among us. May your relations to us be such as christians may delight to cherish.

You may have already learned that the Joint Board of Centenary College elected you to preach the next Annual Commencement Sermon. It is along way ahead to promise, but may you promise and live to perform.

The Board also requested that the following be published in the Advocate:

Rev. W. Winans, D. D., long the President of this Board, its "First Patron," the early friend, the faithful and zealous supporter of the interests of Centenary College, has, in the fullness of his years and the abundance of his labors, been removed from our counsels to his reward. Now, therefore, be it

Resolved, That in the death of Dr. Winans this Board has been deprived of one of its most judicious advisers, the College of a ripe scholar, a generous and faithful patron, and the cause of sanctified learning a wise and unwearied advocate.

Resolved, That this Board offers to the family of our deceased brother its earnest sympathies, and that the Secretary be instructed to furnish them a copy of these proceedings, and procure their publication in the New Orleans Christian Advocate.

W. H. WATKINS,
Secretary Joint Board.

BISHOP CAPERS.

The Life of Bishop Capers, by Dr. Wightman, is noticed in a very handsome manner by the Charleston *Mercury*. It says: Few books of recent issue so nearly come up to the full measure of a "Life" as this. It presents its subject as he appeared among men, and was known of all. Free from mere panegyric, it will enter into thousands of families where cherished memories of Dr. Capers are preserved, not to maintain those memories, but to exhibit to the young the character of the good Bishop their fathers and mothers loved. Bishop Capers as itinerant, local preacher, presiding elder, and editor, was so long and intimately known in this city, that his biography possesses attractions which add to its value as the gathered memorials of the life of the Founder of Missions to Slaves in South Carolina, of the Missionary Secretary of the Methodist Episcopal Church, and of one of the Bishops of the Southern division of that Church after its rupture.

MISSISSIPPI.

The Jackson *Mississippian* says: Mississippi, with happily diversified resources, is to-day inferior to no State in the Union, in the elements of internal power; and the awakening spirit of progress and enterprise among her patriotic citizens, is fast raising her head from the dust of civil imbecility, and placing her on the high road to a proud and glorious destiny. Ten years ago—a period within the memory of all—we had attempted but little, done less, and accomplished almost nothing in the line of improvement, development and enterprise, which now, like magic, has charmed her from the sleep of contentment and repose, and arrayed her stalwart limbs in the robes of redeemed and regenerated enthusiasm and lofty public pride; a drowsiness which had caused her commerce to dwindle into insignificance, and her agricultural products almost to prove a burden from the want of suitable outlets through which to reach a place of traffic. This defect is now partially remedied; and intersected at various points, from the Tennessee line to Louisiana, by rail-roads, she has ascended one round in the ladder of her future glory, and left the rear guard of Southern States, to take her position among those of the front rank.

THE YELLOW FEVER.

For the week ending Sunday morning last there were 52 deaths in this city from yellow fever, an increase of 20 over the week before. The total deaths, from all diseases, for the week were 477, an increase of 29 over the week before. Whether or not the opinion expressed in our last, that the week ending last Sunday would present the highest number of deaths from yellow fever, is correct, this week will determine.

DEATH OF REV. PRESTON COOPER.

A brother minister sent us a note in time for insertion in last week's paper, announcing the death of this noted man, the dreamer and discoverer of Cooper's Wells in Mississippi. But was mislaid. He was an eccentric man, but a good christian, and an eloquent preacher. We trust that some competent person will take the trouble to collect all the facts of this remarkable case, have them properly avouched, and send them to us for publication. They should be put upon record.

Rev. H. H Montgomery, Tract Agent of the Mississippi Conference Book and Tract Society, wishes it understood that when invited to attend camp and protracted meetings, he will attend as agent, as well preacher of the Gospel. He makes this statement, he writes us, because he has been invited in the latter capacity, but not allowed to act in the former.

Harper for September, sent us by H. D. McGinnis, 36 Camp street, is a fine number. The "leader," on "The Family Newspaper," we shall "make use of" next week, as it harmonizes very much with our own views and purposes. Thackeray's "Virginians" is more romantic than ever this month. From the same house we have received some of Harper's publications which we shall notice next week.

Kentucky Conference, according to an intelligent correspondent of the Nashville *Advocate*, is well satisfied with the action of the General Conference in expunging the rule on slavery, and the Church there is very prosperous.

Foreign and Domestic.—On the 17th, Mayor Picman, of New York, transmitted a congratulatory message to the Lord Mayor of London, and on yesterday, 24th, the reply was received, dated 23d.

The Pacific Railroad Company met in Louisville yesterday, 24th, and organized by calling Hon. James Guthrie to the chair, and appointing Dr. Shannon Secretary.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

As the *Advocate* is not large, and as the demand upon our columns is heavy, we condense the revival news given us, except in the case of unusually interesting letters, which we publish. In this department, our readers may look at a glance the progress of the work. We trust the preachers and others will send us *every item* of progress, in the way of revivals, reformation, church building, and the like. God grant a general revival!

ALABAMA CONFERENCE.

Cedar Creek Circuit—

Rev. Wm. A. McCarty, writes as follows: At Pineville, we are in the midst of one of the most gracious revivals I have ever witnessed. It commenced at a quarterly meeting ten days ago, and has steadily increased in interest. Thus far fifty-three have joined the Church, on probation, forty-four whites and nine in colored. Three have stood from the Baptist Church, "ring fired," not proselyted. I must notice one signal instance of the triumph of Grace, the case of Samuel Dubose, an aged man, whose years numbered seventy-six. On yesterday, with beaming countenance, he came forward and united himself with the people of God.

This is a fine country, and well populated, but, strange to say Methodism was behind in occupying the ground. Numbering scarcely a dozen members, Brother Moody (Proctor) has been laboring faithfully all the year, and now is reaping the harvest with joy. Other places on his work are astir with revival power.—Blessed be God, for the unspeakable grace.

Talk Bowery—

Rev. J. W. Laney writes: The great revival influence which has spread itself in various parts of the land has reached this circuit. Every portion of the work is more or less affected by it, and it is still going on. The old and the young are being saved. Whole families have been happily converted to God. The accessions to the church are born valuable men of influence and ability; and while this is the case, the sable race are sharing the glorious benefits, and we try not to neglect them. The number of whites who have joined the M. E. Church as yet is nine teen. The number of blacks I am not able to report, but the church has been much refreshed, strengthened and blessed. We have a noble band of local preachers, who have labored faithfully and effectively. I do not know how we could get along without these brethren. Let me call their names; I want the brethren who may fall on this work in the future to know them:—Rev. Pruitt, Harris, Oslin, Ardis, Jones, Harwell, Mays, Holt, and old bro. Oliver, who is like the ripe fruit, ready to be gathered and housed in heaven. Brother T. J. Williamson, who is much afflicted, has not been able to preach; but a nobler man is not to be found any where. Bro. Wild, the junior preacher, is very useful. The Lord bless him and his labors.

MISSISSIPPI CONFERENCE.

Woodville Circuit—

Rev. H. M. Youngblood, who wrote good news recently, writes again in the same encouraging strain. He says: "We closed a meeting of three and a half days at Woodville last Tuesday. There were some converts, eight accessions, some backsliders reclaimed, and the Church greatly refreshed. Last Saturday, at our regular meeting we had two conversions, four accessions, and a good time among the blacks. About sixty taken into the church on the circuit up to this time, and good prospects ahead." Bro. Y. is doing a good work among the backsliders.

Bayou Pierre Circuit—

Rev. H. V. Johnson writes: The Lord has been with us in great power at Zion. We began a meeting on the 7th inst., which lasted till the 15th. On Wednesday such divine power is rarely displayed as was manifested. The Church built up sinners awakened, sinners converted, and the cause of God moved forward. As we went up to Zion we were met with such expressions as these, "Can do no good there?" "Meeting last perhaps two days." But glory be to God he is able to do for us exceedingly and abundantly above what we are able to ask or think. Converts number eight. Accessions twenty, the good done at the meeting will not be told in time. On the first Sabbath of the meeting I asked for a conference collection which resulted in the sum of $32 25. On the last Sabbath of the meeting I made a missionary effort which resulted in the handsome sum of three hundred and forty dollars. Thanks to ministerial brethren for their efficient aid.

LOUISIANA CONFERENCE.

Rev. D. P. Cullin, writing from Spearsville, says: "We have gracious times."

Tensas Colored Mission—

Rev. J. C. Pitts, sends his quarterly report, for the quarter ending August 15. He says: "I have received forty-one on probation, making one hundred and eleven in all up to date; dropt 20 for non-attendance; twenty-eight infants; expelled two, had some conversions, mission prosperous. It would please you, sir, to hear the children answer questions from the catechism. Those of sister Lucy Hall, and others, also, will answer readily, I believe every question. I hope the patrons will continue to catechise their servants." We hope so too.

Literature, Education and Art.

Catalogues of Madison College, Sharon, Miss.: Faculty—Rev. T. C. Thorton D. D., President, and Professor of Moral and Intellectual Science, and Sacred Literature; Rev. J. M. Pugh, A. M., Vice-President, and Professor of Mathematics, Natural Philosophy and Astronomy; H. W. Pierce, A. M., Prof. English Literature, and Assistant Prof. Moral and Intellectual Science, W. L. Hunnicutt, A. M., Prof. Ancient Languages; B. F. Comfort, A. M., Principal Preparatory Department; J. E. Flowers, A. B. Tutor; W. H. Hartwell, Prof. Music.

Catalogue of Sharon Female College. Faculty—Rev. S. T. Gard, A. M., President and Prof. Mental and Moral Science and Mathematics; J. F. Matthews, Prof. Ancient Languages and History; Miss M. B. McCalmont, Modern Languages and Natural Science; Music Department, Miss Sarah A. Tallant; Prof. G. D. Stone, Guitar and Vocal Music.

A painting by M. Ivanoff, a Russian painter of note, the subject of which is "St. John Preaching in the Wilderness," is now being exhibited in the Academy of Fine Arts at St. Petersburg. It has cost M. Ivanoff a letter states, twenty years' labor, and he made a journey to Jerusalem expressly to make sketches for it. It is said that the Imperial Museum of Russia has purchased it for 100,000 roubles (160,000f.)

Collegiate Institute of Baton Rouge. Instructors—W. H. N. Magruder, A. M., Classical Department; Jos. W. Congdon, A. B., Scientific Department; Lemuel Pyssons, N. G., English Department; S. S. Samson, Modern Languages.

The Christian Examiner, for May. Contents, Hopkinsians the Orator; Jewish Literature; Ideal Girlhood in Modern Romance; The Oriental Question; The Mormons; Review of Current Literature; Literary Intelligence; New Publications.

There are fifty-seven schools and colleges in the city of Richmond—forty-eight of them private schools, and nine free schools. In the private schools there are twenty-three hundred pupils, and in the free schools seven hundred. So that there are three thousand children under instruction.

The Chicago Journal says there is a movement on foot in that city for the establishment of a Roman Catholic newspaper, to be the leading organ of that Church in the Northwest.

A new translation of Shakespeare into Russian has been commenced, and the first volume contains "Timon of Athens," "Julius Cesar," and "Antony and Cleopatra." The translation is stated to be a faithful one.

The Queen of England has granted a pension of $250 per annum to Mr. John Bolton Rogerson, of Manchester, author of "Rhyme, Romance, and Reverie," and other works.

African Repository, July, 1858, Washington, D. C.

Thirty Fourth Annual Report of the American Sunday-school Union.

News from the Interior.

Arkansas.—The democrats have carried the State elections.... The Fort Smith Herald reports fine rains and promise of abundant corn.... The Ouachita Herald reports very hot weather, followed by rain. Corn and cotton have been injured by drought.... The Tunnaches are troublesome about Fort Arbuckle.... The Little Rock Gazette, of the 11th inst., reports about twenty inches water in the channel, and falling.

Louisiana.—The army worm is destructive about Baton Rouge.... The North Louisiana complains of drought and sickness.... The Opelousas Patriot complains of sickness, but reports refreshing rains. A little son of Mr. Lavergne had been killed by lightning.... The Rapides American speaks of hot weather, and of the ravages of the worm and caterpillar.... The Mount Lebanon University is spoken of as prosperous.... New Iberia has been visited by a heavy rain, doing some damage in places.... Attakapas crops are fine.... The Woodville Republican says the sugar crop in West Feliciana is not so promising as was expected.... The last Baton Rouge Planter complains of fatal sickness, and want of rain.... Corn, cane and cotton promising, reported from Pointe Coupee.... Fine crops and health report from Natchitoches.... Overflow and sickness complained of by the Concordia Intelligencer.... Fine cane reported in Assension, Assumption, and Lafourche parishes.... Much sickness in Plaquemine. Fine weather and crops, with some worms, reported from East Feliciana.

Mississippi.—The Eastern Clarion reports corn suffering from drought, but promising cotton.... The Monroe Conservative speaks of wet weather, average corn, but worm in the cotton.... The Jefferson Journal speaks of a storm, and two negroes killed by lightning.... A large panther has been killed in Claiborne co.... The Coahoma (Miss.) Citizen reports that much sickness is prevailing in that county, but it is not very fatal.... The ceremonies at Jackson, Miss., in memory of Gen. Quitman, will take place on the 6th day of November next. This is to give the members of the Legislature and other distinguished visitors at the capital an opportunity of participating.

Missouri.—Official returns of all the counties in Missouri, except six, show that 81 Democrats have been elected to the House; against 5 Opposition; Senate, 24 Democrats and 9 Opposition. The remaining counties to be heard from will probably give opposition 2's and Democrats one.... The Stone Chief, of the Brule and Ancient Chief was killed recently in a fight between their respective tribe.

Kentucky.—A postmaster named Carter, at Patrick, Ky., has been arrested and committed to prison on a charge of defrauding the Post Office Department.

Alabama.—The citizens of Enterprise, Alabama, have offered a reward of $1000 for the arrest of J. M. Steele, who recently murdered W. P. Hudnall, in that place.... The Eutaw Observer, of the 20th inst., says: We learn from several of our country friends that the worm is injuring the crop very seriously in West Greene, many declaring that they will not make half a crop. The weather lately has been very favorable for the worm—warm with frequent showers.... The Mobile Mercury says: A friend, writing from Butler, under date of 15th inst. says: the cotton crop is a failure—ruined by the drought and rust. We shall not make even half a crop. Caterpillars are suffering greatly from black tongue.

Tennessee.—The Chattanooga Gazette reports that the late Sacrifice of Marion county, Tenn., is a defaulter to the amount of $20,000.... The Nashville Patriot, of the 11th inst., reports about 18 inches water on Harpeth Shoals, and the river still falling slowly.... At a meeting of citizens of Nashville, on the evening of the 13th inst., a committee was appointed to request President Buchanan to issue his proclamation, appointing a general jubilee in honor of the success of the Atlantic telegraph.... The Memphis Board of Health has recommended the establishment of quarantine at President's Island, as a precautionary step against the spread of yellow fever from boats passing up the river from this city. The City Council was to consider the recommendation at its meeting on the 17th inst.... The Memphis Eagle and Enquirer, of the 17th inst., reports the river falling steadily at that point, at the rate of about four inches an hour.

Ohio.—The report of the State Commissioner of Ohio show that there were 2831 miles of railroad, completed in that State, at a cost of $55,000,000, upon which there is a debt, funded and unfunded, of $55,000,000.

Georgia.—The Board of Directors of the Georgia Southwestern Railroad Company has declared a dividend of four per cent. out of the earnings for the six months ending on the 31st of July.... Fine crops of corn and cotton reported from Albany.

South Carolina.—The meeting of the Union District Horticultural and Pomological Society is to be held on the first Tuesday in October.

North Carolina.—The Grand Jury of Cleveland county, North Carolina, have presented free negroes as a nuisance to society, and recommended that those within the State be compelled to leave its borders, with the alternative of being sold for the benefit of the literary fund.... The county of Henderson, in North Carolina, is said to be the only one in the State in which every male, save one, over twenty years of age, can read. It is doubtful if the same can be said of any other one in the South—perhaps not even in the New England States, where the system of education is so thorough.

Illinois.—At Peoria a few days since, a gentleman and lady in a buggy were attacked by a party of drunken females living in a notorious house, the lady was very rudely treated, despite the efforts of her protector. The inmates of the house were arrested, but the indignant citizens gathered in the evening, and after removing the goods and furniture from the obnoxious house, which was of brick, set it on fire, and burned and razed it to the ground.

Virginia.—Dysentery of a violent type is said to prevail to a dreadful extent in several counties.... The Council of the city of Portsmouth, Va., has increased the salary of the Mayor from $300 to $1000.... The Norfolk Herald announces that only two miles of track laying remains to be done on the Norfolk and Petersburg Railroad. The lapse of a few more days will bring the spiking of "the last rail" in the great iron chain from the Chesapeake to the Mississippi.... The corn crop is thought to be seriously cut off by drought.

Florida.—The first bale of new crop cotton at Apalachicola, was received on the 11th inst.

Texas.—One death by Yellow Fever at Galveston; the case imported from New Orleans.... San Island cotton on the mainland, opposite Galveston, six miles distant, on the plantation of W. J. Jones, Esq., is very promising.... A regular line of steamers is to run on the Guadalupe to Victoria.... The Houston Telegraph learns that the negotiation for the purchase of iron for the San Antonio and Mexican Gulf Railroad has fallen through.... The Indians had stolen the horses at a camp meeting on the San Saba. An expedition is to be sent against the frontier Indians, composed of four companies of U. S. troops.... Gov. Runnels has appointed no successor to Senator Henderson as yet.... The San Antonio Texan, of the 16th, says the mail that left that city on the 22d ult., for the Gulf, was robbed of several thousand dollars; also, that nearly $10,000 has been stolen from the mail, mostly between that city and the coast, within the last few weeks.... Capt. Henry Jett, San Antonio for Mexico, invited there by Valuarti and Garza.... A company of some thirty men, from Eastern Texas, passed some of the military posts on the frontier, bound for Mexico.... Lieut. Mowry passed through San Antonio a few days ago on his way to Arizona.... The Cincinnati Company, for Arizona, had arrived at Lavaca, and were completing their outfit at wagons, &c., for the trip.... Cotton is suffering for rain in Washington county.... The Jefferson Herald reports fine corn, but says the cotton crops is greatly injured by drought.... Fine crops reported from San Augustine.... The Gilmer Democrat says the cotton there is ruined by drought.

Minnesota.—Some of the merchants of St. Paul, Minnesota, are importing largely from Europe direct by way of New Orleans and the Mississippi river. They say that the whole cost of transportation from Liverpool to St. Paul, by the way of the Mississippi, is little greater than that of transhipment and charges from New York.

Personal.

Archbishop Walsh died at Halifax on the 19th, aged 61.... Rev. L. W. Berry, D.D. formerly President of the Indian Asbury University, then of the Iowa Wesleyan University, and lately of the order of City (Mo.) University, died in Cincinnati on the 23d ult., after an illness of six weeks; occasioned by city polas; which caused a paralysis of the lips, throat and tongue.... Gen. Quitman, in 1821, married Miss Eliza Turner, the only daughter of Henry Turner, Esq., of Virginia, and niece to Chancellor Turner of Mississippi. Mrs. Quitman still survives him, with an interesting family, consisting of one son and five daughters.... M. Victor Considerant has returned to Paris from Texas, where he has academy and has been experimenting with Fourierism. He declares socialism a total failure.... Dr. Frederick Augustus Adams Thienemann, an eminent German archæologist, died at Drachenberg, near Dresden, on the 21st of July, aged 85. Judge Ellis, who has just been elected Governor of North Carolina by a majority of from 15,000 to 20,000 votes, was married, on Friday last, to Mary M. Haves, of Newbern, in that State, said to be "one of the fairest flowers of the Old North State."... A table of Polished Petrified grandis is about to be placed in the wall at the end of Hugh Miller's grave, in the Grange Cemetery, Edinburg. It is without any elaborate ornamentation, and its inscription runs thus: "Hugh Miller, died 24th December, 1856, aged 54 years.... M. Alexander Dumas is still in St. Petersburg. He recently published, in one of the journals of that city, a eulogistic article on the late M. de Montferrand, the architect of the church of St. Isaac.... The report that the eloquent orator and writer, M. de Montalembert, is engaged upon a work on "Protestantism in England," is denied on authority.... Mr. Hallam, a distinguished member of the Philosophical parliament, and a well-known writer on politics and Administration, died at Tarbet on the 19th, aged 42.... At the corner of Fourth and Arch streets, Philadelphia, is an old cemetery, and here lie buried the remains of Benjamin Franklin and his wife. A plain flat slab, with the simple inscription of the names of Benjamin Franklin and his wife Deborah, marks the spot. Directly over the grave runs a telegraph wire, across which the lightning which Franklin first controlled is constantly flashing communications of intelligence, noting daily the progress of events and incidents of consequence in the world.... Marshal O'Donnel is reported again to contemplate great things against Mexico; an expedition is talked of, with General Prim for its leader.... The telegraph office in Columbia was illuminated in honor of the reception of the Queen's Message.... Alfred Tennyson is spending the summer months in Norway.... Battista Cenova, Bishop of Migliac in *partibus*, and surviving brother of the celebrated sculptor, Antonia Canova, died on the 20th of July, at Passagno, Italy.... The London papers state that Lady Morgan, the celebrated authoress, for whose precarious health numbers have been concerned, has entirely recovered.... Festus Bailey's new poem, "The Age," a colloquial satire, is making a great pother among the London critics. He has attacked Kingsley in verses with such a bold and vigorous pen, and has spared so few of the popular vices of the British Isles, that the English press are down upon him with gigantic blows. They allow him great genius, but they ruin castigations without end for his opinions.... It is said that the Comte de Chambord proposes a visit to England in the course of summer.... The King of Holland, travelling under the name of the Count de Buren, has arrived at Wiesbaden. There is a family in the city of Madison, Ia., who are lineal descendants of John Rodgers who suffered martyrdom by being burnt at the stake at Smithfield, England, in 1555—the 14th generation.... The sentence against M. Proudhon, the French socialist, has been confirmed, and he is condemned to three years imprisonment. M. Proudhon is in Brussels, and it is not expected he will return to Paris.... Ex-President Tyler having purchased a farm only two miles from the hotel at Old Point, spends most of his time there in social communication with the guests. Richard Henry Stoddard, the poet, received from Middlebury College, Vt., at its late commencement, the honorary degree of Master of Arts.

Local Intelligence.

Virginia, according to the decision of the U. S. Local Inspectors, was blown up by steam; the evil fleets of the engineer, Mr. Parks, has been revoked. The public mind, however, is far from being satisfied that the evidence, which has been published, warrants either the decision, or the breaking of the engineer. The matter began in mystery and ends there.

The Very Latest Intelligence.

DOMESTIC.

The Telegraph.—It is explained that the last part of the Queens message was not sent at first, in consequence of repairs in the cable.... The U. S. steam frigate Niagara was received at New York by a salute of one hundred guns. Crowds of people gathered on the wharves and piers to see and congratulate Mr. Field on his arrival.... Mr. Field has written to the Directors of the Atlantic cable in England, by the Persia, to immediately prepare another cable.... Mr. Field says it is evident that this cable will be able to transmit despatches as rapidly as any cable line, but even then it will not be capable of transacting all the business which will be offered, if kept at work night and day, without cessation.... Until the first of September the cable will be closed to all business except between the two Governments of the United States and England.... Congratulatory messages from the Mayor of New York to the Lord Mayor of London, and from the Governor General of Canada to the Colonial Secretary of Great Britain, were received here for transmission through the cable yesterday.... Cyrus W. Field sent a message to England, via the Atlantic cable, on Wednesday, and received an answer. The cable is working well.... The day for the general telegraph celebration in this city has been fixed for the 1st day of September. London will be notified by telegraph, and invited to unite in it.

From Washington.—The Postmaster General arrived on the 16th.... The Butterfield Company will commence carrying the Pacific overland mail on the 7th of September. The Utah Peace Commissioners have had a long interview with the President.... Gen. W. Hernan has received the appointment of Secretary of Legation at Chili.... The Cass-Irisarri Treaty, as understood by the Nicaraguan Government, is under consideration by the Executive.... Advices from Leavenworth, giving the official returns of the vote on the English Ordinance in seventeen counties, report 10,735 against and 1569 in favor of the ordinance. Majority against the ordinance, thirty far, 1856.... Two thousand troops for the Pacific have been concentrated at Walla-Walla during the past month. There, with the Sixth Regiment of Infantry now *en route* it is though will be a sufficient force.... The representatives of the Peace Commissioners will expect no change in the policy of the Government towards Utah.... It is not probable the Government will appeal to the amended Fugitive Slave Act, as the law has full authority, in conjunction with Irisarri, to act in the matter.... About one-third of the Ten Million Loan has already been deposited in the Treasury, together with the premium, and it is confidently expected that by the first of September the entire amount will be paid in.

Up the River.—A dispatch from Memphis says, the Southern Mail was sent through there on the 14th. The Memphis Packet company have got the contract.... A salute was fired in honor of Atlantic Telegraph.... At St. Louis all the rivers were falling, upper Mississippi rising. At Louisville the Ohio was falling.

Newspaper Enterprise.—The New York Herald says that its telegraphic intelligence from London will cost two thousand dollars a column. Nevertheless, it is determined to have the news.

Nicaragua and the United States.—A correspondent of the New York Times, at Granada, writes that the rumor that the United States Government was about to blockade the ports of Nicaragua, had created quite a sensation there. Gen. Lamar our Minister, had a protracted interview on the 22d ult. with the Nicaraguan cabinet, and informed them that this Government was about to take decisive measures in the pending questions.... The bark Japonica from Philadelphia for Cuba, has been wrecked off Berry Island. The crew and cargo were saved, and had arrived at Nassau.... The schooner Red Fox, which has arrived at South West Pass from Tampico, has on board fourteen of the crew of the Louis and Tehuantepec Company's steamer Poydras, which left New Orleans on the 24th ult., and foundered at sea on the 29th.... All hands are supposed to have been saved, although two boats containing the engineer and others of the crew had not been heard from when the Captain and mate left Campeachy, which port they made after being four days at sea in open boats.... Capt. Pride, of the ship Lallah Rookh, from Bordeaux, which has arrived at Rio, reports having spoken the ship Nelmonde Hanna, hence for London, in lat. 2 30 N., lon. 77 10 W., with the captain and fourteen of the crew sick with yellow fever. The captain and three of the hands were reported very sick.

FOREIGN.

Arrival of the Saxonia.—The Saxonia arrived at New York on the 18th. Parliament was prorogued till Oct. 19. The Queen thanks the Queen's speech in the session.... $2,500,000 specie had arrived in England during the week.... New loans were expected to be asked by the Turkish and Chinese governments.... The Red Sea cable was completed and hourly to be laid.... Mr. Lyons had been appointed secretary of Legation in place of W. Gore Ouseley, Central American Mission.... A terrible gale on the North sea had raged for a fortnight, when a dozen vessels, bound to Baltic, Turkish Provinces and Archangel, had arrived in England.... France is about to coin a five pound piece, and decided without regard to bank or caution, and restricted that the issue shall receive ample indemnity. Two hundred applications have already been made.... A movement is on foot in London for an International and general celebration of the successful completion of the great Ireland and Telegraph line.... It is reported that England has given satisfaction to Spain in the matter of the cruisers in the Cuban waters, and that the United States with Cuba.... The City of Washington also arrived at New York from Liverpool on the 16th.... There was a vague report in London of the capture of New Delhi by India.

Arrival of the Arabia.—New York, August 20.—The Cunard steamship Arabia, which sailed from Liverpool on Saturday, the 7th inst., arrived at New York on the 2 h. Her advices were partially reported by the European, which put into St. Johns for repairs on the 16th. The Arabia's latest dates are of the morning of the 8th. The newspapers and package for the As pected Press having been lost in the collision with the Europa.... The Asiatic arrived at Valentia harbor on the morning of the 6th inst., with her end of the Atlantic cable. The announcement took the English people mad all Europe by surprise, and send Atlantic telegraph shares up in one day from 2-50 to 5-8ths per share of £1000. Sales as high as £1000 per share are reported and at last accounts sellers were demanding par.... The German papers say that the visit of Queen Victoria to Berlin is for the purpose of arranging the question of the hegemony, with a view of protecting the interests of her daughter.... On Thursday, the 5th inst., the Queen of England and Emperor of the French met on board the French screw line-of-battle ship Bretagne, the flag-ship of the squadron. Her Majesty and suite arrived at Eberling the day previous to the meeting.... The Emperor Napoleon gave a splendid dinner to his royal guests on board the flag-ship. The ceremonies of inaugurating and naming the Dock Napoleon III, and of launching the screw line-of-battle ship Ville de Nantes, were conducted in the most magnificent manner. An equestrian statue of Napoleon I was also inaugurated during the fete.... Louis Napoleon made at Cherbourg a very earnest speech, reiterating his professions of friendship for Great Britain and the desire of the people of France for peace.... He concluded by expressing his fine hope that if any attempt were made to revive the causes of a former period, the endeavor might be foiled by the good sense of the people, as the waves of the ocean are quelled by the breakwater in view, by which the squadrons of both empires projected against the violence of the sea.... It is reported that the King of Holland is about to abdicate. The Prince of Orange arrives at Cape on the 4th of September.... The relations between Naples and France are soon to be resumed on a friendly footing.... The crops in France have been somewhat injured by rains.... The conservatives arrested at St. Etienne are to be transported without trial.... The Belgian Chambers have rejected the project for the fortification of Antwerp.... It is rumored that the Sultan is about to employ Abdel Kader to allay the religious excitement among a portion of his subjects.... The relations between England and Persia have been re-established on a friendly footing.... Stock in the Suhathamite Telegraph Line advanced upon the arrival of the Agamemnon at Valentia, to £950 for £1000 shares.... The London Times says England the credit of carrying out the enterprise, and urges the speedy submersion of another cable.

Liverpool Cotton Market.—The advance of from ¼d. to ⅜d. per pound in the price of Cotton in the Liverpool market since the departure of the Niagara is fully confirmed by the details by the Arabia.... Messrs. Wright, Brothers & Co., in their circular, quote Middling Orleans at 7 1-16d per pound; Middling Mobile at 7d.; and Middling Uplands at 6¾d.... The imports since the departure of the Niagara had amounted to 28,000 bales.... The stock on hand is reported at 633,000 bales including 558,000 American.

Arrival of the Anglo Saxon, with dates four days later than those of the Arabia.... The Allied forces had advanced, without opposition as far as Tientsin, followed by the Americans and Russians. A high Mandarin had been appointed by the Emperor of China, and sent to negotiate with the plenipotentiaries of the Western Powers. The Atlantic Cable shares had an advancing tendency. They are quoted at about £900.... The Queen and Prince Albert had gone to Prussia.... The London Times, in a leading article, favors the annexation of Mexico to the United States.... The Leviathan steamship Great Eastern is to be sold at auction.... A prospectus has been issued for the establishment of a Malta, Constantinople, and Alexandria Telegraph Company.... James Tilton, who absconded some time since, has been arrested.... Advices from Calcutta to the 5th of July report that the Sepoys had returned in force to the jungles near Jodespore.... Gen. Layard had resigned his command on account of ill health. It is believed the Gwalior rebels are moving toward Butterpore.... Many Sang was besieged at Sinoguth.... Gen. Whatlock had captured Heronna in Bardia.... It is rumored that Napoleon will visit Victoria at Osborne some time during the autumn.... The reported abdication of the King of Holland is contradicted.... The American ship Elizabeth Gibbs, with a full cargo of slaves on board, has been captured off the coast of Africa.... Sir John Lawrence has accepted the seat proffered him in the East Indian Council. American cottons are reported slow of sale with prices generally unaltered.

Liverpool Cotton Market.—At Liverpool, Aug. 11. The sales of Cotton for the three days since the sailing of the Arabia amount d to 24,000 bales. Of this amount speculators took 3000 and exporters 1800 bales. The market opened buoyant on Saturday and closed on Tuesday quiet and steady.... Advices from Manchester continued favorable. There was a good demand for goods, and prices closed firm.... The Breadstuffs market generally had a declining tendency, and all qualities had slightly declined.... The Provision market generally had experienced little change, and prices closed steady.... The weather continued favorable for the Crops.

RESOLUTIONS.

The following preamble and resolutions offered by Dr. J. E. Coker, were passed at the Third Quarterly Conference for Clinton Circuit, Mississippi Conference:

Whereas, It is a lamentable fact, that our membership is languishing, and greatly deficient in religious literature, and that many individuals even have no Bible, and are reading profane and fictitious literature; and that as the human mind is the great railway to heaven and should be richly laid with heavenly truths, and as we believe that our religious books, periodicals, tracts, and paper, would greatly supply their wants and benefits them much.

Resolved, That our preacher in charge, and the official members of this Conference be requested to use all efforts to distribute our religious books, periodicals, tracts, and paper, among our membership.

That as the human body is formed by atom added to atom, so also is the human mind formed by impression added to impression, and that as we believe the Sunday-School Visitor, a child's newspaper published by our church at Nashville Tennessee, is highly beneficial to the young and to the older mind.

Resolved, That this Quarterly Conference desire the superintendents of Sunday-schools of this Circuit, and they are hereby requested to use their best efforts to induce their pupils to subscribe for the Sunday-School Visitor.

Resolved, That the editor of the New Orleans Christian Advocate be requested to publish these preambles and resolutions; and that the Secretary of this Conference be requested to send a copy of the same to him for publication.

J. B. GREAVES, Sec'y.

Clinton H. C. Miss., August, 14th 1858.

Marriages.

"It is not good for man to be alone."

Married—On the 9th instant, at the residence of Mrs. Fulton, in Washington county, Ms., by Rev. W. H. Hines, Mr. G. H. Buford and Miss Sallie Fulton, all of Washington county.

On the 1st inst., in Sumpter county, Ala., by Rev. S. J. Kelly, Mr. N. Ward Cannaday, of Waterproof, Tensaw parish, La., and Miss S. E. Holmes, of Sumpter county. [Two hearts yoked after Paul's model, "equally," both Methodists.]

On the 4th inst., at the residence of Mr. James Jackson, by Rev. J. W. Shores, Mr. Joseph M. C. Grayson and Miss Sarah A. Grady, all of Sumpter county, Ala.

On 22d July, by Rev. W. P. Harrison, Mr. Asbury R. Coleman and Miss Susan U. Scott, all of Perry co., Ala.

Out of the Most Prevalent, and at the same time troublesome of painful diseases that attend the human flesh, is the Fever and Ague. For a long time the medical world have been continually bringing forth numerous specifics for its permanent cure; but all without effect.... Dr. J. Hostetter, an experienced and celebrated physician, has succeeded in combining the medicine with a rare discovery for the cure of Fever and Ague.... The steady and increasing demand lately made for the "Bitters," and the universal success attending its use, have made for it a reputation surpassed by any specific in the land. For the cure of the Fever and Ague, Dr. Hostetter's Stomach Bitters Peter Smith and Sheriff claim a supremacy over any other preparation extant.

Sold by Druggists everywhere, and by Hostetter & Smith, Sole Proprietors, 60 Water and 55 Front streets, Pittsburg. 30d11-tf

NEW SEWING MACHINES.

E. L. Newell, No. 7 Canal st., near Camp, agent for all the late improved styles. The Weed Patent has just been received, a very simple and is noted for all kinds of work. The stitche will be the same as the sale. Price $120. I am also agent for other Machines from $40 to $180. Needles and other fixings for sale. Sewing Machines repaired. 1y28

Special Notices.

VICKSBURG DEPOSITORY.

At this Depository we have a good stock of books on hand just at this time, including books of the General Conference, will commence on Friday evening before the 4th Sunday in October, and break up the next Friday morning.

W. J. POWERS.

CAMP MEETING NOTICES.

There will be a Camp-Meeting near Brady's Springs about thirteen miles from Pensacola, to commence Thursday, (21st) before the fourth Sabbath in Oct. Preachers and people are invited to attend. We expect here Monday, Cottrell and others, who have promised to be present.

D. M. RUDSON, P. C.

The Camp-Meeting for DeKalb circuit, Alabama Conference, will commence on Friday evening before the second Sunday in September, and break up the next Friday morning.

W. J. POWERS.

There will be a Camp Meeting at Otopaso Camp Ground in Pike county, Miss., beginning on the Friday before the Second Sabbath in October next, and continuing until the following Wednesday morning. Preachers, local and traveling, and the people generally are affectionately invited to come prepared to remain with us until the meeting closes.

J. G. JONES, P. E.

Fayette District, Miss. Con., Aug. 4, 1858.

FOURTH-ROUND QUARTERLY MEETINGS

Vicksburg District, Mississippi Conference.

Grand Gulf, Sept.	11 and 12
Wesley Chapel, for Rocky Springs Cir., Sept.	18 and 19
The Funeral Sermon of the late Rev. Jas. Griffing will be preached at this meeting.	
Wear's Chapel, for Crystal Springs Cir., Oct.	9 and 10
Raymond, October	16 and 17
Mount Alban, for Warren Circuit, Nov.	24 and 25
Vicksburg, Nov.	13 and 14
Liberty, for Clinton Circuit, Nov.	20 and 21
Jackson, Nov.	27 And 28

B. M. DRAKE.

COMMERCIAL.

Wednesday, August 25, 1858.

COTTON—On yesterday there was some demand, but little that was suitable to the market. Holders firm. Sales about 6000 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	6 @ 7	Middling	11 @ 11¼
Ordinary	8 @ 9	Good Middling	— @ —
Good Ordinary	9¼ @ 10	Middling Fair	— @ —
Low Middling	10¼ @ 10¾	Fair	— @ —

TOBACCO—No noticeable transactions.

SUGAR—Sales 75 hhds. Fair to Fully Fair 9@9¾c.

MOLASSES—On private terms 300 bbls sold, and 50 hhds good reboiled at 30c.

FLOUR—Sales of 150 bbls. extra at $6 25; 538 in three lots at $6 50; 130 at the same; 100 at $6 60; 450 at $6 75 and a small lot at $5 12½ for superfine and $5 50 @ $5 25 for common. Superfine reselling at $5 12½ @ $5 25 ₮ bbl.

GRAIN—The sale of Corn embraced about 3000 sacks, which 100 bags fair, mixed, ordered, etc., at 60@65c; 1600 white at 70c, a small lot of yellow at $1 15. 300 sack in two lots at $1 21, and at $1 25 ₮ bushel, showing a large advance. Of Wheat 103 sacks red sold at 85c ₮ bushel. The sales of Oats embraced 1300 sacks St. Louis at 70c ₮ bushel. In Bran we hear of one transaction.

PROVISIONS—Pork was dull, and the only sales reported were 160 bbls Prime in two lots at $15 ₮ bbl. Mess reselling at $15 50 ₮ bbl. Of Bacon 125 casks and shoulders sold on private terms, and 100 pieces extra sugar-cured Hams at 13¾ ₮ lb. The sales of Lard included 200 pieces prime at 11c, and 100 kegs at 13½c ₮ lb.

BALE ROPE—Sales of 250 coils machine made (Randall) at 8c, and 500 hand spun on private terms.

COFFEE—130 bags sold at 10¼c, 100 at 10½, and 50 at 11c ₮ lb.

FREIGHTS—A few small lots of Cotton were shipped for Liverpool at 15-32d.

NEW ADVERTISEMENTS.

Circular of Feliciana Female Institute.

The Undersigned has purchased the premises formerly owned by Rev. J. Jones, in Jackson, La., where he will superintend a Female Academy.

The design is to establish a Seminary of Learning in which the best facilities will be afforded Young Ladies for a thorough education in all the branches usually taught in such an institution.

Some two competent and thorough teachers will be employed.

The buildings are commodious and well adapted to the purpose. The grounds are extensive and pleasantly situated. The location for health can be surpassed by any in the State.

Such rules and regulations will be adopted as the good of the school will require.

Jackson, La., is situated in the edge of the pine land to the east of the Mississippi, 12 miles from Bayou Sara and 30 from Baton Rouge. It is also a town of Centenary College and for health, economy, advantages and facilities is not surpassed in the South.

The academic year will consist of but one session embracing ten months, from the first Monday in October to the Saturday before the last Wednesday in July; the first session beginning on the first Monday in next October.

Terms quarterly and strictly in advance.

Boarding can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical and polite education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

au 8-3m JOHN C. MILLER, President.

Marion Female Seminary, Marion, Ala.

FACULTY.

Rev. J. K. ARMSTRONG, Principal, and Professor of Moral, Mental and Natural sciences.

RUFE BRADLEY, Professor of Music and Modern Languages.

Miss LUCY E. FRIENDEN, English and Presiding Teacher in the Main Family Hall.

Miss JULIA O. TOWLER, English.

Ornamental department.

Miss FANNIE B. COLLINS, Music.

Miss TONTINE BRADLY, Music.

Miss FANNIE A. NELSON, Primary and Preparatory Department.

Miss JULIA O. TOWLER, Governess.

Mrs. ROWENA BONDURANT, Matron and Nurse.

STEWARDS DEPARTMENT.

J. F. BONDURANT and LADY.

The Seminary will commence its eighth Annual Session under the charge of the same Principal, on Monday, the 4th of October. Circulars will be promptly forwarded on application to the Principal.

au11-tf JAMES K. ARMSTRONG, Principal.

WANTED,

A House Keeper to attend Matron and Stewardess in a Female Academy in Jackson, La.

A LADY TEACHER to take charge of the Primary Department.

Good references required in both.

Address Thos. W. De Wis Jackson, La.

School to commence the first Monday in October next.

RETIRE IN THE INTESTINES—Worms are a peculiar subject, but as they are ill to universal among children and the source of more ills than were committed in Pandora's box, we shall be excused for bringing to the notice of mothers a remedy which exercises every quality of these disgusting creatures. The preparation referred to is Wheeler's Canada Tansy Vermifuge, which invariably accomplishes its object and may be administered to the feeblest child with safety.

☞ Be particular and remember the name "Wheeler's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Chartres st.

Centenary College of Louisiana.

The next term of this Institution will open on Monday, the fourth of October, 1858.

FACULTY.

Rev. JOHN C. MILLER, M. A., President and Professor of Mental and Moral science.

Rev. WM. H. SCAL

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S EDITORIAL.

Children should not be sad and disconsolate, as a general rule. They should be cheerful and happy. There is no sin in cheerfulness and happiness. If you will read the obituary of that good man, Rev. Edwin Phillips, which you will find in another column, you will see that on his death bed he recommended "cheerfulness" to his poor wife and children whom he was leaving behind. None but a good man, who loved God and his neighbors could have been so cheerful on a dying bed. If we are good, and loving-hearted, and serve God, and say good words, and do kind things, all our lives, we shall not be afraid to die when the time comes. And we should not forget that we are going to die and go to heaven after awhile. O, we shall be glad, and more cheerful and happy than ever, when we get to that good, and beautiful, and happy land where Jesus and all the good and loving-hearted people are. We have just got a letter from one of our preachers in Alabama Rev. James W. Shores, and he tells us that another one of our preachers, Rev. Daniel Duncan, and his good wife, sister Rachel M. Duncan, have lost their little daughter. Her name was

MATILDA ELIZABETH DUNCAN.

She died in Forkland, Ala. She was only four and a half years old. She was the youngest child of the family, and was very tenderly loved by her father and mother, and by all their friends. But she was not made proud by the kindness shown her. She was a good little girl. Her father is a good singer, and had taught her to sing. Bro. Shores says in the letter that she used to sing for him most beautiful little songs. As she breathed her last breath, she raised her eyes and pointed her finger toward heaven. Her spirit is now happy in heaven. Her body is laid in the grave where it will moulder into dust; but God will raise it at the last day, and make it more beautiful than ever. Brother and sister Duncan now have three children in heaven, and three at home. They will all live together in heaven after awhile, if they are faithful. Have you any little friends in heaven? You must try and get there too.

TOUCHING POEM.

What a power poetry has to awaken feeling! A few days ago, says the Methodist Protestant, we met the following lines in a village newspaper. Carelessly running our eyes down the verses, we suddenly felt the tears start with irrepressible force. Thus prepared, see if you can read them without kindred emotion.

We have selected this beautiful poem for the children's column, because it is so suitable to the account we have just given of the death of Bro. Duncan's little girl. You must love all the beautiful things you see while you are in this world, and you must think a great deal about the beauty and joy of your home in heaven.

There is nothing more beautiful than good and beautiful poetry. There is a great deal of sorry poetry, but there is some good poetry. You should learn to love good poetry, and to be a good judge of it. It is a bad sign when a person has no taste for poetry. Let this never be said of you. This little poem is a good one. Read it. Pray over it. Think about it. Talk to your mother about it. You should learn to talk as well as read.

A child lay in a twilight room
With pallid, waxen face;
A little child, whose tide of life
Had nearly run its race.

Most holy robes the angels brought.
By holy spirits given,
Ready to wrap the child in them,
And carry him to heaven.

And shining wings, with claps of light,
Two shining wings they bore.
To fasten on the seraph child,
Soon as the strife was o'er.

Perchance their beauty made him think
Of some harmonious word,
That often from his mother's lips
The dying one had heard.

It might be, for he whispered low,
"Sing, mother, sing," and smiled,
The words one knelt her by the couch—
"What shall I sing, my child?"

"Jerusalem, my happy home,"
The gasping boy replied.
And sadly sweet the clear notes rung
Upon the eventide:

"Jerusalem, my happy home,
Name ever dear to me!
When shall my labors have an end
In joy and peace in thee?"

And on she sang, while breaking hearts
Beat slow, unequal time—
She felt the passing of the soul
With that triumphal chime.

"Oh! when thou city of my God,
Shall I thy courts ascend?"
They saw the shadows of the grave
With his sweet beauty blend.

"Why should I shrink at pain or woe,
Or feel at death dismay?"
She ceased—the angels bore the child
To realms of endless day.

CAN'T HELP IT.

A little girl often followed her father round when he came into the house, with this question, "Father, what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her asking, 'Child, why do you ask that question so much?'

"Oh father," she answered, with tears swelling her eyes, "because I can't help it."

It was love that put the question; and her readiness to undertake whatever he set her about was prompted the genuineness of that love; she wanted always to be *doing something* for her father.

People sometimes are in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your heavenly Father the same question this little child was asking her earthly father. Is it one of your first thoughts—"Lord, what will thou have me to do?" And do you keep on asking because you cannot help it? It so fills your heart that it must come out. And you not only ask, but are on the look-out all the time to hear what he says and do as he bids. This is the way to know whether you love God or not.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

EXPLANATORY AND APOLOGETIC.

Although the "Home Circle" department is intended for the family, it is of course more intended for the ladies than others. We present a sketch below, of rather unusual character. We do this for several reasons. One is, it is interesting, readable. Another is, it exemplifies a rare self-reliant fortitude, which, in harmony with gentleness and refinement, should be cultivated by all women. Still another is, that, while we have no sympathy with the unwomanly "fad" of "woman's rights," now raging in some parts of the country, yet we do believe that the female helplessness which is the general fashion—equally unwomanly. The female practice of medicine, among females, has nothing in it to condemn, but everything to commend. The education necessary to this practice should be obtained alone in female medical schools. The subject of this sketch had no such opportunity, and this is her only excuse. Somebody had to open the way, but we are glad that none dear to us had to do it. The sketch is quite interesting, and is copied by *Harper's Weekly* from the *English Woman's Magazine*.

DR. ELIZABETH BLACKWELL.

Elizabeth Blackwell is now a successful Doctor of Medicine in New York. She was a poor girl—supporting a widowed mother with a large family by teaching. She

In May, 1847, when she was years of age, she applied to Dr. [illegible] of Philadelphia, and in April [illegible] she left Philadelphia. Her application through accompanied by a certificate from her having gone through the requisite preparatory studies, ordered Dr. Dickson was to himself by twelve medical colleges. Among the applications she had made throughout the length and breadth of the United States, one had been addressed to the Medical College of the University of Geneva, in the State of New York. The faculty of that institution having received, at her request, agreed that they saw no reason why a woman, possessed of the requisite preparatory [illegible] should not be admitted.

But the position she had striven [illegible] had to attain was not without certain unpleasantness, inseparable from the nature of the case, and though she had weighed, and was prepared to submit to them, for the sake of the knowledge that she could obtain in no other way, it will be readily understood that a young and sensitive woman could find her [illegible] a novel situation, must assist at all the demonstrations of individual [illegible] of anatomical exposition, without occasional severe trial to her feelings. From her first admission into the college until she left it, she observed it an inviolable rule to pass in and out without taking any notice of it, a student going straight to her seat and never looking in any other direction than to the professor and on her note-book. But the suffering it had caused her, under compulsion into the college, suggested to her the desirability of providing a first-class medical school for the reception of female students, only—an institution which she hopes to establish in the course of time.

In January, 1849, the ceremony of graduation took place. The church was crowded to suffocation; an immense number of ladies being present, attracted from every point of the compass, from twenty miles round, by the desire to witness the presentation of the first medical diploma ever bestowed on a woman; and among the crowd were some of her own family who had come to Geneva to be present on the occasion. When the preliminary exercises had been gone through with, and various addresses had been delivered, the weary of the blue ribbons ascended to the platform, and, [illegible] her brother students, and received from the hands of Dr. Lee, the venerable president of the university, the much-desired diploma, which, with its seal and ribbon, and the word *Domina* changed to *Doctrix*, admitted her into the ranks of the medical fraternity, little reckoned against her sex. Each student, on receiving the diploma, returned a few words of thanks. On receiving hers, Dr. Elizabeth replied in a low voice, but amidst a flush of curiosity and interest, so intense that the words were audible throughout the building:

"I thank you, Mr. President, for the sanction given to my studies by the institution of which you are the head. With the help of the Most High, it shall be the endeavor of my life to do honor to the diploma you have conferred upon me."

The president, in his concluding address, alluded to the presence of a lady-student, during the collegiate course then closing, as an innovation that had been in every way a fortunate one; and stated that the zeal and energy she had displayed in the acquisition of science had offered a brilliant example to the whole class; that their presence had excited a beneficial influence upon her fellow-students in all respects; that the average attainments and general conduct of the students during the period she had passed among them were of a higher character than those of any class that had been assembled in the college since he had been connected with the institution; and that the most cordial good wishes of her instructors would go with her in her future career.

Dr. Elizabeth Blackwell is now a highly successful doctor at New York, where she has been latterly joined by a junior sister, Dr. Emily Blackwell, who has passed through the same professional education with equal *eclat*, but under greatly less difficulty.

OBITUARIES.

"I saw the death of the Righteous."

Death of the Rev. EDWIN PHILLIPS.—This man of God, so long and well known in Mississippi and Louisiana, died in Mansfield, La., 29th July, aged 48 years. His illness was a succession of diseases. Many weeks of suffering and intense anxiety were endured by this good man, with patience and resignation.

Edwin Phillips was born in Virginia, 1810. While in boyhood his father emigrated to Georgia, where he was reared and educated. From there he moved to Mississippi and adopted planting as his occupation. In 1835 he embraced religion; in 1837 was licensed to preach, and joined the conference in the Mississippi Conference. He travelled circuits variously: Hollowa, Louisville, Yazoo, Pearl River and Monroe circuits. He was then transferred to Louisville and Pearl River circuits, after which he was [illegible] Paulding circuit, Yazoo Mission, Carrollton and Madison circuits. In 1849 he superannuated, and located in 1851. He was ordained deacon by Bishop Andrew in 1836, elder by Bishop Waugh in 1841.

In 1832 he was married to Mary E. Walton, who now, with nine helpless children, deplore his death. "Oh! what a shadow over her heart is flung."

The prominent feature of Bro. Phillips' religious character was its fullness. He was a zealous minister, a manly [illegible] to his calling. His dying hours exhibited bright evidences of the reality of the Christian religion. When almost dead, he exclaimed:

"Happy! it with my latest breath
I may but gasp his name."

When asked what he would say to his family, he said, "Tell them to be happy." Looking on an unconverted kinsman, said he, "Ah! brother, this will do to die by!"

In his latest hours he was asked, if his trust was in the Savior.

He answered, "Yes, I have had a struggle, but I am more than conqueror through Him that loved us."

MRS. A. DUNNING, [illegible] of the late Rev. Adam Dunning, of Lexington, Ky., died on the 2d August, in the [illegible] year of her age. She had been a member of the Methodist Church for about fifty years. Two [illegible] preceded her to the grave. Mary, of the [illegible] well how to comfort her mother. She was [illegible]

LILIAN AMELIA POWELL, daughter of Rev. [illegible] and Mary A. Powell, died on Friday, 15th August, aged [illegible] years, [illegible] days. Thus an only [illegible] in Heaven. [illegible] little child to come unto me, and forbid them not, for of such is the kingdom of Heaven."

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NEW ORLEANS CHRISTIAN ADVOCATE.

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[Correspondence of the N. O. Christian Advocate.]

LETTER FROM GREECE.

ATHENS, May 1858.

We left Beyrout 26th of April, and sailed out of the harbor with a lovely prospect of the city, situated upon elevated ground, embosomed in groves of great beauty, where the orange and citron bloom and the cypress towers in its cone-shaped form, contrasting with its deep, dark foliage that of the lighter green of other trees. The city, situated upon a sloping hillside, appears to great advantage, relieved in the back ground by the mountains of Lebanon, which rise in sublime grandeur, with their bold outline against the azure sky of exquisite beauty. The bay, with its transparent waters was dotted with numerous small vessels and some noble ships of commerce which lay reposing upon its glassy bosom, anchored off from a rocky coast which is lined with romantic shelving cliffs, which add to its picturesque beauty, but not safety. The sun was just setting and touching its disc in the dark blue wave as we passed out of the harbor, tinging its surface with a purple light and throwing his departing rays upon the snowy heights of Lebanon, kindling them into a dazzling flame of pink of transparent light like the reflection upon the Alps seen in Switzerland, retaining the beams some time after they had disappeared upon the bosom of the deep. The scene was one of imposing grandeur seldom witnessed.

The mountains of Lebanon range along this coast, whose precipitous cliffs are washed by the sea, and upon the sloping ridges little villages are nestled along, and some seen clustering upon high declivities which looks almost inaccessible, where the pure mountain air secures health to the inhabitants, who fly there for relief in this sultry clime of excessive summer heat. We were told that although the gardens were clothed with the richest verdure, that within a few weeks they would become perfectly brown, like the sere leaf of autumn and scarcely a green spot be seen. A soft blue haze rested upon the distant hills as we passed along, where light and shade had so distinguished and marked each bold outline of hill, valley and mountain gorge which is so striking in Syria, where rocks of a reddish tinge give peculiar coloring to the distant landscape. The white foam of our Austrian steamer, making its pathway in the deep blue sea, all combined to heighten the picturesque beauty until it faded away in the shades of evening "like joys departed never to return."

The weather was most lovely and the steamer spacious and elegant; and although many pilgrims from the holy land were crowded upon deck, on their return from all corners of the earth, even from the mountains of Ararat, yet they were kept by themselves, except a German countess and her maid, who occupied the cabin with us. She had performed her pilgrimage, we were told, on foot all about Jerusalem, and the Dead Sea, and visited all the holy places in this manner—an effort of no ordinary kind.

We reached the island of Cyprus the next morning and went on shore to view a place hallowed by scriptural associations of the travels of St. Paul, who "sailed under Cyprus because the winds were heavy," and from other circumstances. When the persecution arose about Stephen those who were scattered abroad traveled as far as Phenice and Cyprus and Antioch; some of them were men of Cyprus and Cyrea, which, when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus." There was not much to be seen in this little city along the coast, which was altogether of a modern aspect, except a Greek church, called St. Lazarus, of some centuries old, a singular structure, highly ornamented with gilt lattice work and many pictures of saints upon gilded ground, which the people kissed as they passed along. It was thronged with people, who seemed to have come on a pilgrimage to see the tomb of Lazarus, whom tradition says was buried here; and it was shown to us in a vaulted arch below the church, reached by the descent of a flight of stairs.

We went around the ruins of the city and saw them harvesting grain, already ripe. The country looked poor, but we were told that the interior was very fertile and had many beautiful and highly cultivated gardens. A few palm trees were scattered about the city, adding something to its beauty. Two hundred thousand inhabitants live upon this island.

We stopped again at the island of Rhodes, whose city had an imposing appearance at the entrance of the harbor, being surrounded by a high, massive wall, flanked with towers, and a magnificent gothic castle rising from the very water's edge, built upon a rocky foundation of great size and strength by the knights of St. John. The city rises like an amphitheater from the sea upon the hill side, with its fortifications, domes, minarets and feathery palms towering above it, adding beauty and grace to the oriental landscape. A highly ornamented archway, in the gothic style leads from the quay to the town. The city, like all the oriental ones, is divided into quarters; and quite unlike them in every respect, the Jewish was the best. The Greeks dwell in the outskirts of the city and the Turks near the coast, where an extensive cemetery separates it from some beautiful country-seats and gardens, amidst a paradise of fruits and flowers, with fountains and reservoirs of water, and as badly kept as they were exuberant in vegetation. We had free access to them, but so slovenly in appearance were they that they were not inviting. The church of St. John has been converted into a mosque and the grand hospital into a public granary. The palace of the grand master of St. John is occupied by the Pasha, who governs the island. Our guide conducted us through one of the principal streets of antiquity, called the street of the Knights of St. John, which still bore the name as well as the aspect of former days. This silent, sequestered walk and apparently uninhabited place threw us eloquently back upon the past, when that powerful band reigned upon the island, as we read upon the arch of one of these massive portals the date of 1494, almost to the period of the settlement of our own favored country. They were driven out by the Turks in 1552, and, as a reward for their brave resistance, the Turks have suffered their coat of arms to remain graven upon the walls; and we saw many of their armorial bearings belonging to the most illustrious families of Europe. At the highest elevation of this street a powder magazine blew up and destroyed many massive buildings, if we should judge from the heap of ruins scattered about. We passed through some beautiful streets in the Jewish quarter, perfumed with the orange blossom and the rose, which grows to perfection on this island, from which it received its original name. It has a population of 35,000. This, also, associated with the history of St. Paul, gave an increasing interest to its position in his travels fresh in our thoughts, with that of Coos, which we passed so near as to look upon its green hills and valleys, and a city in the distance embowered among trees, with its white walls and houses contrasted with their green shades. The main land of Asia Minor was upon our right all the way; and so near did we come to its coast as to look along down its rocky ravines, marked by their deep, strong shades of coloring. Some inclined plains and strips of land filled out a little nook here and there with olive groves and vineyards and little settlements, but we saw few.

We passed the island of Patmos in the hazy atmosphere of evening, and did not see that hallowed spot with all its divine associations, so honored of God in the divine presence of Jesus in the Revelation of St. John the Evangelist. Its very name seems accompanied by a sublime association which reaches beyond this world, full of immortality with that unrivalled description of a new heaven and earth, "When God shall wipe away all tears from our eyes, and there shall be no more death." Although this is one of the most barren islands rising out of the sea, yet there cluster about it gems of immortal beauty and divine radiance more brilliant than the stars of heaven or the sun in its meridian glory.

[TO BE CONTINUED.]

[Correspondence of the N. O. Christian Advocate.]

LETTER FROM CHINA.

SHANGHAI, May 29th, 1858.

DEAR BROTHER MCTYEIRE: I have not forgotten my promise of writing every month, though sometimes I am pressed for time, having so many with whom I must correspond. Many who aid the China Mission, and love to support us while God spares our lives and health, I have now been able personally to write to them. My prayers are for them and the whole church, that God would mightily pour out His Spirit upon all the churches, as He is now doing upon the churches in the North. My heart is filled with love and gratitude, that the redemption of Israel draweth nigh. May it be the beginning of better days to the people of God and the dawning of that glory which shall fill the whole earth, and cause all nations to be "given to the Christ for His inheritance and the uttermost parts of the earth for His possessions." I hope soon to hear that the revival which is now going on in New York, has spread throughout the whole country, from North to South, and cause our people to be more closely united in the bonds of christian love and affection. It is indeed a great privation that we are not there to partake of joy and rejoicing. I am indeed thankful for the many privileges we have among this heathen people, and that we are able to say "Abba Father," and have many times sweet communication with God, and the pleasing influences of His Holy Spirit.

We are in good health and quiet at Shanghai. Still great interest manifests itself among the people. Day after day inquirers after truth present themselves and are attentive listeners to the word preached. A great interest is also manifest at Fuchaw among the natives and our Northern brethren have had during the last year many accessions to the church. We have had quite a number, and still others on probation. Bro. McTyeire, we need more laborers in China. Can you not send us more help? Send us five men filled with the love of God, and an earnest desire to communicate it to the heathen, and if conducted properly it will result in the best of consequences to the church of God.

I have also some news to communicate to you of the political state of affairs in China at the present time, though I am not at all anxious to communicate on such subjects, lest some may term me a political missionary. But knowing the interest felt by our people at the present crisis of affairs in China, I freely give the news. By my last, I referred to the departure of the Ministers of the four united powers for Peking, to form if possible a new treaty with the Emperor of China. After a delay of some days, several Mandarins of inferior rank made their appearance, but not invested with sufficient power to treat. They were seen by the American Minister, Reed, and the Russian Minister, but had been refused admittance into the presence of the English and French Ministers. Thus matters went on for several weeks, the American and Russian Ministers trying to bring about terms of peace between the two opposing parties. Thus they frequent visits ashore and conversations with the Mandarins, the Chinese making at the same time hasty preparations for war, throwing up batteries and planting guns over them. They were continually receiving reinforcements until their entire force was augmented to about thirty thousand men. They were sure of success. The American and Russian Ministers tried their power of persuasion on the haughty Mandarins and charged them not to fire on the English or they would certainly get themselves into a difficulty, out of which it would not be easy to extricate themselves. No, they supposed their superior force would be sufficient to subdue without any difficulty the small force brought against them. On the 20th by eight o'clock, the English conveyed word to the Chinese officer, that if the forts were delivered in to their hands, until the ratification of a treaty, they would be restored to them in the same order, but if not, in two hours measures would be taken to secure them by force. The two hours passed without any answer, when the English gun-boats immediately after 9 o'clock got under way to pass the forts and arrange themselves in order for battle. The first, when entering the mouth of the river which led under the forts struck a hawser, which had been previously placed there by the Chinese, which snapped, and instantly 40 guns were opened, the shot all passing above the deck, while the men were lying flat on their backs. Thus the first passed on up the river and turned round for action. The second came on in the same way until 12 gun-boats had passed and turned around for action. The Chinese were pouring in fire from several howitzers the whole time. The gun-boats then fired a fire of shell, hot shot and grape until a little after 12 o'clock. Frequently guns were knocked from the batteries but resolutely placed back again and manned. A little after 12 the forces landed, about 1400 men, but the Chinese fled to a man, and left many wounded and dead on the spot. Several Mandarins committed suicide. Many were horribly mutilated; one man was left dead with his match-lock in hand ready to fire. Another with his knee partly torn away, was unable to escape. When asked by a foreigner what he thought of the affair now. He replied he never knew what foreigners' guns were like before. He said he was afraid the English would come on him and kill him; but being told to make himself easy, that he would be taken care of, he was much rejoiced. The wounded were all taken on board the English ships for medical attention. The forces are to proceed immediately on towards Peking. They have sent for more forces, so the war is now commenced in earnest. I send you several papers by this mail. More in my next.

WILLIAM LAMBUTH.

NORTH CAROLINA CORRESPONDENCE.

TAR RIVER, August 10, 1858.

MR. EDITOR: Many years ago there was from this region of country a large emigration to various parts of the South and West, drawn mostly by the prospect of finding a more fertile soil and greater facilities for the acquisition of wealth.

Some of them have met with success in their efforts to become rich; others, only with that reward usual under ordinary circumstances to industry and economy; while others again, have carried with them and live under the burden of toil that pressed them in their old homes; and some perchance look upon that part of their lives spent in the Old North State as brighter than any they have known since. It is probable that this, Edgecombe county, contributed as largely as any other in the State to swell the tide that, drawn by glowing reports of rich lands and abundant crops, pressed to new and distant homes where industry would receive a more ample reward and enterprise a better field.

It would be an error, however, hence to conclude that this is one of the poorest counties in the State; for I have never seen more skill and diligence exhibited in draining, fertilizing and cultivating the soil than is to be found in this county, so, that it has now a wide reputation for excellence in agriculture. And they have attained results that once seemed impracticable here. For the present year, until a short time since they had fine prospects for crops, but they are now thought to be much injured by drought.

The whistle of a steam engine seems to be one of the best emblems of progress. Its sound is enlivening especially amid dull and languishing business scenes; and if a steamboat or railroad car does not come near enough, let us have that of a steam mill, so that we be reminded that the world is in motion.

In a large part of North Carolina these are not heard, yet she is not without her railroads. Indeed that from Weldon to Wilmington at the time it was finished was a great work, and I have heard that upon its completion Mr. Preston withdrew, or apologized for the stigmatizing application of Rip Van Winkle, which he, I think, had applied to his quiet old neighbor. She has now finished another line of road from Beaufort on the coast to Charlotte. By this I suppose there have been hopes of building up a large town at the former place, which is said to possess a very fine harbor. It is not strange that this should be attempted, as her commercial dependence upon Virginia and South Carolina has tended so much to prevent the development of her state character; a matter about which her citizens are not indifferent and concerning which, in the minds of many, she is not without some cause of gratulation. She claims the first declaration of independence, and, that in the rising of the spirit of resistance to oppression the first revolutionary battle was fought in her borders. She claims, too, something for her sons, who have become distinguished in other States; yet she ought not to claim too much for her system of common schools, whatever old her retired position may have furnished in keeping in check the spirit of extravagance and speculation, subsidiary to working out modest merit and true strength in the character of her citizens.

In this county for a long time the Primitive Baptists prevailed to the almost exclusion of every other form of christianity. They are Calvinists to the end, not only holding that God does all and that men can do nothing, but violently opposing all associated christian and moral effort. These people seldom ever make progress or organize a new church, yet the churches they have are worked into the habits of the community. The appointments for preaching are monthly and have not been changed in the memory of the present generation. They are always known and the habit of many is to go, so their congregations are always large.

Under the influence of such religious instruction it is not difficult to conjecture the religious character of the community. But we hope a better day is dawning, and some rising beams now shine in places. In Eastern Carolina there are very few Presbyterians. Through many counties together I suppose they have not a Church. The Episcopalians occupy their usual position and doing I suppose their usual work. Among the religious agencies best adapted to influence the people, stand prominently the Methodist ministry. And there is much to be done. Here is a field for the operation of itinerancy, and it is to be hoped that through this means the cause of christianity, under the blessing of its author, may be more widely spread and deeply planted.

JAMES L. COTTEN.

For the N. O. Christian Advocate.

GODLY MOTHERS.

Would that all the children had pious parents! No mortal can fully estimate the disadvantages attending the children of ungodly parents. Upon the other hand the advantages accruing to the children of pious parents, cannot be estimated while we are under the veil. The following cases will illustrate and make good the above positions.

The first case is that of a man who was cared for in this city by the Odd Fellows, who, judging that he must die, called to his assistance the minister of Christ. At the proper time and in a prudent way the minister introduced the subject of religion, which was not at all agreeable to the sick man. He became so impatient and excited that the preacher desisted and walked out, that he might calm down. On his return to the room for a moment or two his attention was diverted by conversation on other subjects, during which time he was composed and agreeable. But the moment his attention was directed to the interests of his soul, he became excited and impatient again, and asked to be "let alone" on that subject. The minister realising his perilous condition, informed him of the physician's opinion of his case, and insisted that he "lose no time in preparing to meet his God." His excitement increased; he became more impatient, and with vehemence said, to the preacher, "*Go away from me and let me alone.*"

The second case is that of Mr. Joseph Breitling, who died in Mobile, 14th inst. Mr. Breitling was blessed with a pious mother, who died in Germany when he was about eight years of age. And so deep and lasting an impression did her early counsel, dying blessing, and happy death-make on his tender mind that it remained distinct, though he had wandered far from the home of his youth, lived many days, and most of them spent in disobedience and sin. So that when "bound in fetters" and "holden in cords of afflictions" by his mother's "covenant-keeping God," previous to his death, that he might "show him his works" of wickedness and acts of "transgression" and "open also his ears to discipline" and teach him "that he turn from iniquity," to the path of obedience and the mercy and blessedness of heaven."—Job. xxxvi, 8. Joyfully did he receive the ministers of God, and gladly did he listen to their counsels and prayers, songs and encouragements.

A knowledge of Mr. Breitling's condition was given to the writer seven days before his death, by a pious colored man of my charge. We saw him the next day and found him, as intimated above, fully alive to his situation and doing what he could toward a preparation for his change. He was seen by some of us every day till his death. His end was peace. His mind was clear to the last, and a short time before his eyes were closed in death they were bright with the hope of immortality and the society of the blessed in heaven. He faintly shouted praise to God his Redeemer.

A. MCBAYDE.

THE LAWYERS TO BE CIVILIZED.

It seems to have been understood that lawyers when in the practice of their profession, were not expected to be gentlemen, but might bulldoze and insult witnesses in court to any extent. A better rule has been lately established by the highest judicial authority in England, the Lords of the Bench at Westminster. In a case referred to them, they declared that it was a principle of common law, that a counselor, in questioning a witness, should address him in ordinary tones, and in language of respect, such as is employed by one gentleman in conversation with another; that such lawyer has no right to question the private business or moral character of a witness, any further than it is apparent they absolutely affect his reliability, or touch the case in hand; and that a witness is not bound to answer questions put to him in an insulting or annoying manner. If forced to answer by the court, he will have his remedy in an action for damages.

For the N. O. Christian Advocate.

REVIVALS AND THEIR CONNECTIONS.

While the golden sun is setting beneath the western horizon, painting with rose colors the silvery clouds that here and there repose on the surface of the celestial canopy, I take my pen to develope a few thoughts on the subject of revivals and their connections. I view them as of immense importance. And I think they should be sought by both christian and sinner. Oh! that we could have an old fashioned revival. What a glorious time we would have! Every one would be made exclaim, "What wondrous love is this, oh, my soul!" It was in ancient days that my grand-mother carried her slippers and ——— in her hand until she approximated the church. There she would sit down on some green and mossy place, put them on, and walk into the church as independently as if she had gone in the grandest style. Yes! it was then that a minister could be distinguished from a dandy.

Something whispers in my ear, that the pride and wealth of this world have largely taken the place of religion. "For what is a man profited, if he shall give the whole world and lose his own soul?" Good Lord, revive thy work and let us feast on heavenly manna. Yet, we have been blessed with some gracious revivals on this (Cuddo) circuit. We are also blessed with two excellent preachers, Bro. Hawkins, our preacher in charge, and Bro. Adams, his colleague; they are men of devoted piety and untiring perseverance. Jesus said: "Be thou faithful unto death and I will give thee a crown of life." God bless all the preachers; they share a large portion of my sympathy and ever will.

The human mind is adequate to the richest enjoyments of spiritual blessings, as well as of the varied attainments of classic erudition and philosophy. The astronomer may measure the disc of the burning sun, sport amid flashing stars that deck night's cloudless canopy, while the botanist may wander amid the aromatic blossoms, and speak to us in the mystic language of flowers; and the philosopher may develope the mysteries of the moral and natural world. So the christian may grow in grace and the knowledge of the truth as it is in Christ Jesus and come nearer to the moral nature of his God. He may "press forward to the mark for the prize of his high calling;" as he thus increases in spiritual strength, the moral grandeur of the atonement, the stupendous exhibition of divine love for fallen man breaks full and clear upon his vision, until he can "comprehend the length, breadth, depth and height of redeeming love," and even, "know the love of Christ, which passeth knowledge, and be filled with all the fullness of God." Friendly reader, let us pray that the country may be illumined with "pure religion; pray without ceasing and in every thing give thanks unto God. Tupper, "defines prayer as a key of gold, that unlocks the door of mercy." And Jesus says, "Knock and it shall be opened unto you." My prayer is, that we may live so that when "the silver cord is loosed, and the golden bowl broken," that Jesus may guide our little bark across the dark waves of Jordan, and land us safe on Canaan's bright shore, there to live forever.

LIDA.

MONOTONY.

Monotony is pleasant in itself; morally pleasant, and morally useful. Living in the same house is monotonous; but three removes, say the wise, are as bad as a fire. I delight in that same monotony. It saves curiosity, anxiety, excitement, disappointment, and a host of bad passions. It gives a man the blessed invigorating feeling that he is at home; that he has roots, deep and wide, struck down into all he sees; and that only the Being who will do nothing cruel or useless can tear them up. It is pleasant to look down on the same parish day after day, and say, I know all that lies beneath, and all beneath know me. If I want a friend, I know where to find him: if I want work done, I know who will do it. It is pleasant and good to see the same trees year after year; the same birds coming back in spring to the same shrubs; the same banks covered with the same flowers, and broken (if they be stiff ones) by the same gaps. Pleasant and good it is to ride on the same horse, to sit in the same chair, to wear the same old coat. That man who offered twenty pounds reward for a lost carpet-bag full of old boots was a sage, and I wish I knew him. Why should one change one's place, any more than one's wife or one's children? Is a hermit-crab, slipping his tail out of one strange shell into another, in hopes of its fitting him a little better, either a dignified, safe, or graceful animal? The oftener one sees, the better one knows; and the better one knows, the more one loves. *Fraser's Magazine.*

MARRIAGES OF LITERARY MEN.

It seems to be a well-established fact that, as a general rule, literary men have been unfortunate in their marriage relations. Milton, from sudden fancy, chose a wife, who soon ran away from her studious husband; Dryden wished that his wife was like an almanac, to be changed every year; Moliere was cursed with a woman whose temper would never let him rest, at home or abroad; the Xantippe of Socrates is well known; the wife of Bishop Cooper, in the frenzy of the moment, one day, consigned to the flames the manuscript of his lexicon, which had cost him the labor of thirty years; Montaigne protested he would not marry a second time, even if the goddess of wisdom were herself to offer him her hand; Bishop Newton declared that he found the study of classic authors but ill agreed with the study of butchers' bills; and Rousseau married a woman who was of a most jealous tempor, and who turned out to be grossly illiterate. Of Shelley, Byron, and more recent instances, it is needless to speak; and we can easily understand why Bayle, Bayle, Hobbes, Hume, Gibbon, and Adam Smith made up their minds to celibacy. There is evidently a lurking meaning in the Arabian story of "Aladdin," which has hitherto escaped the notice of commentators.

Righteousness exalteth a nation, but sin is a reproach to any people.

REV. MR. GUINNESS.

The Irish correspondent of the N. Y. Observer says: This extraordinary young preacher is again in Dublin. He preached last Lord's Day at 3 o'clock, in the Rotundo gardens. There were no tickets required, but sufficient precautions were taken, at the gates on each side of the square, to prevent the entrance of disturbers; as well as outside, to prevent noise.

Mr. Harris having engaged the gardens for out-door concerts by the band of the Earls National Guard and some vocal celebrities, and having partially erected his orchestra, there was a suitable platform provided; and the space within hearing would have afforded room for 10,000 persons. There were, probably, between two and three thousand persons present; but, though the placard announcing the meeting specially invited "the working classes," few of them, except the regular attendants on their respective place of worship, attended. The majority seemed to have come direct from their different churches. So much are the Roman Catholic clergy on the alert, that it is most likely a warning against listening to a heretic, even if he uttered truth, was given from every altar in the former part of the day.

Mr. G. commenced the service by giving out the hymn, "There is a fountain filled with blood," etc.; which the great bulk of the congregation joined in singing. Mr. G. pitched the tune himself, sings well, and is fond of that congregational singing in which, when all unite with heart and voice, though it may want the perfect music of the choir, or the deep solemnity of the organ, you recognize, "as it were, the sound of many waters." He gave offence, when preaching in "The Primitive Methodist" chapel in this city—(he had been shut out from the chapels of the Conference Methodists by giving utterance, in one of them, to "his Calvinism,") by stopping the organ, as soon as it began to prelude, and saying he would give out the hymn and pitch the tune himself, and requesting the voices of the congregation, without the organ.

After the hymn, Mr. G. prayed extemporaneously; then read and expounded the 8th of Matthew; after which he prayed again, and then preached from our Lord's words, "As Moses lifted up the serpent in the wilderness."

BRIDE AND GROOM A CENTURY AGO.

To begin with the lady. Her locks were strained over an immense cushion that sat like an incubus on her head, and plastered over with pomatum, and then sprinkled over with a shower of white powder. The height of this tower was somewhat over a foot. One single white rosebud lay on its top like an eagle on a bay stack. Over her neck and bosom was folded a lace handkerchief fastened in front by a bosom pin rather larger than a dollar, containing your grandfather's miniature set in virgin gold. Her airy form was braced up in a satin dress, the sleeves as tight as the natural skin of the arm, with a waist formed by a bodice, worn outside, from whence the skirt flowed off, and was distended at the top by an ample hoop. Shoes of white kid, with peaked toes, and heels of two or three inches elevation, inclosed her feet, and glittered with spangles, as her little pedal members peeped curiously out.

Now for the swain. His hair was sleeked back and plentifully bedizened, while his cue projected like the handle of a skillet. His coat was a sky blue silk, lined with yellow; his long vest of white satin, embroidered with gold lace; his breeches of the same material, and tied at the knee with pink ribbons. White silk stockings, and pumps with laces and ties of the same hue completed the habiliments of his nether limbs. Lace ruffles clustered around his wrist, and a portentous frill worked in correspondence, and bearing the miniature of his beloved, finished his truly genteel appearance.

NEGLECTING THE GREAT SALVATION.

Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance. By neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect a sowing man will have no harvest; by neglect of reaping the harvest will rot in the field. No worldly interest can prosper where there is neglect, and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to, and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort—and there will be no salvation where no effort is put forth. *Barnes.*

THE ARITHMOMETER.

A Paris paper states that M. Thomas has entirely completed his calculating machine, called the arithmometer. It may be used without the least trouble or possibility of error, not only for addition, subtraction, multiplication, and division, but also for much more complex operations, such as the extraction of the square root, involution, the resolution of triangles, &c. A multiplication of eight others is made in eighteen seconds; a division of sixteen figures by eight figures in twenty-four seconds; and in one minute and a quarter one can extract the square root of sixteen figures, and also prove the accuracy of the calculation. The arithmometer adapts itself to every sort of combination. An evidence of the wonderful extent of its powers is, that it can furnish in a few second products amounting to 999,999,999,999,999,999,999,999—a marvellous number, comparable to the infinite multitudes of stars which stud the firmament, or particles of dust which float in the atmosphere.

PREACHING TO THE SLAVES.

An excellent Christian brother and minister from one of the Northern States, now settled in the South, says in a recent letter to the Editor:

"I feel quite happy in my new field of labor, and hope to be useful here. I left ——— in consequence of an abolition party, that considered me pro-slavery. My removal affords me the opportunity of doing more for the real benefit of the colored race than the abolitionists have ever done. I preached Sabbath before last to a large audience of slaves in the Church. The white people present took the seats in the gallery, usually occupied by the servants, [so as to leave the body of the church for the latter.] I expect to preach to them perhaps regularly, and in my opinion, it is the true way of blessing them."

Say well is good, but do well is better.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Price—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, SEPTEMBER 1, 1858.

OUR ADVERTISING COLUMNS.

We wish to say a few words, to be read and [illegible] by all whom it may concern.

The time has not yet come when the [illegible] and support of newspapers are [illegible] to do without advertising. We [illegible] we affirm, for we speak not only [illegible] but also from experience [illegible] supported by the fact that the largest [illegible] supported of even the religious week[illegible] advertisements: The *Christian Advocate and Journal*, the *New York Observer*, and [illegible] for instance. It may not be desirable, [illegible] more practicable, to wholly exclude [illegible] from religious papers. Our [illegible] need a medium of this kind for the [illegible] of valuable interests, ecclesiastical, educational, and secular; and they do not [illegible] through any journal so much as [illegible] not be deprived of [illegible]. A paper of this kind should, if [illegible], answer all the newspaper demands of [illegible] constituency. And no other medium can [illegible] the people intended, nor circulate the [illegible] alluded to, so extensively.

This paper is the best advertising [illegible] in all the Southwest; indeed, in all the [illegible] of which New Orleans is the commercial center. It has a larger circulation than [illegible], and this advantage is continually increasing, for its circulation is enlarging more rapidly than that of any other paper, in the [illegible] named. If you wish to do well in your business, advertise well; and to advertise well, [illegible] New Orleans *Christian Advocate* your [illegible] medium.

We do not dispute our prices. We know [illegible] columns are worth, both to the advertiser, [illegible] increase of his business, and to the [illegible] in the way of what they will bring. To [illegible] who are sceptical on this subject, it should be sufficient to say, that, were we to go [illegible] market and make the effort, we could [illegible] more advertising than we now have, [illegible] and at higher prices than we now charge. This we do not do. Will any one say we should lower our prices under these [illegible]?

Do not delay payment. It is a cash [illegible]. When the money does not accompany [illegible] (as it should do) we immediately send the bill, and expect the cash [illegible]. Rather than wait, or be troubled about getting the money, we would prefer [illegible] an advertisement. Enough said.

We wish to say a few words to [illegible] who advertise their schools in the *Advocate*. They are advertised at considerably cheaper rates than is customary. And yet some of them complain of our charges, some delay payment most vexatiously, and some do both. These things should not be. Let them cease. Pay the bills at once, and without the bill.

One fact, if remembered, would surely change this feeling, and that is, that by the publication of notices and communications, and by editorial notices, the features of the schools are incontestably forwarded. These things are not [illegible] reading, except with those interested, and therefore, upon the whole, are not advantageous to the paper; and yet they are worth hundreds of dollars every year to the schools. We publish them cheerfully, when not too long, because they advance interests that we desire to [illegible].

We have even thought that the advertisements of school schools should be published free of charge by a *church paper*. Suppose we [illegible] that church schools should educate *church* children free of charge. Suppose you try to [illegible] Church books of Dr. McFerrin free of charge. The truth is, that as we often fill up our columns with matter pertaining to the schools, which, though advantageous to them, does not increase the popularity and readableness of the paper, they ought, both on account of service rendered, and for the good of their organ, to pay us double the customary rates. This we do not ask, but make the statement simply because it is the sober truth, and because there is a spirit of error abroad in regard to these things. We desire to advertise for the schools, and will do so cheaper than for other things; but, at the same time we wish them to do us justice, both in sentiment and in fact.

One or two suggestions. It would be better to advertise a school by the year, changing it, or modifying it, as may be desired. It would be cheaper upon the whole, more satisfactory, do more good to the school, and give us less trouble. Sometimes we are requested to notice, and sometimes to publish reports from, and [illegible] otherwise advance the interests of schools that neither advertise in, nor subscribe for, our paper. We shall do this no more.

This paper belongs to the Methodist Church, and is intended to advance all her interests, and all the interests of the christian religion, and the human family, in this country. It is to be supported by paying it, upon *business principles*, for all it does; by paying it for its subscription—$2 a year—and for the service it renders in advancing interests by advertising them. Let no man wish to procure the services of this paper without paying for them. It would be unfair to others, unjust to himself, and [illegible] to the paper. Support it, and [illegible] it will increase in size, beauty and power, and render service, accordingly.

THE YELLOW FEVER.

The number of deaths in this city by yellow fever for the week ending Sunday morning last was 402, an increase of 90 over the week preceding. There is no panic, but the epidemic is severe.

Carlyle's New Work.—Carlyle's Frederick the Great is at last definitely announced. It is to be out in September.

A PREACHER'S BEST "POINT."

Men have "points" as well as horses. A true Methodist preacher has peculiar points. None but men of peculiar points are suited for the itinerant ministry. It is a peculiar service. It is a select service, requiring select men. They must be fitted for it—adapted to it—by nature, grace, purpose, and practice. There are many points to be observed in a genuine Methodist preacher; but, leaving aside, for the present, all the rest, we desire to call attention to one, and one of the most important; indeed, indispensable.

No man is a true Methodist preacher unless he is successful in the promotion of revivals. This should be a test in the reception of men into full connection in the Annual Conferences. It matters not what may be his other qualifications; if revivals do not attend his preaching and labors, he is not the man for the itinerancy. The appointment of such a man to a district, circuit, or station, is an injury.

The work of Methodism, in great part, is revival work. Its aim is, by the faithful, earnest, pointed, and practical preaching of the gospel, to awaken sinners, and bring them to repentance and to a saving faith in the atonement of Christ. It is to arouse the slumbering consciences of luke-warm, and superficial, and backslidden christians, and bring them to an active and zealous discharge of duty. It is to unfold the beauties of holiness, the power of the blood of Christ to cleanse from all sin, the power of the grace of the Holy Spirit to apply that blood, and to fill the soul with purity and perfect love, and to mightily quicken and encourage the Church to go on to perfection.

A REMINISCENCE OF BISHOP CAPERS.

The *Southern Presbyterian*, Charleston, S. C., in a very happy notice of Dr. Wightman's Life of Bishop Capers, which we take occasion to say is now on sale at the New Orleans Branch of the Publishing House, says:

"These memoirs will possess no interest far beyond the bounds of the Methodist Church, for few preachers of any denomination have enjoyed so much love and respect, without as well as within their own communion. Very many besides Methodists who remember the noble yet benignant countenance, so well depicted in the frontispiece of this volume—the ardent and yet gentle spirit, which made him the powerful and persuasive preacher, who so long attracted alike the refined and the humble, will desire these fuller memorials of his active and laborious life. Nearly one-half of the volume is occupied with an autobiography, which bears on every page marks of sincerity and truth, and reveals to us the inner man more adequately than any second hand could do; while it abounds in instructive, sometimes racy and amusing sketches of the outer life. The Biography, from the cultivated pen of Dr. Wightman, supplies a fuller record of his public life and labors, which were neither few nor small. Dr. Capers filled a large space in the history of Southern Methodism, especially in this State, so that his memoirs possess considerable historical value. Would that his mantle might fall upon many of the rising Methodist ministry, who cannot too closely imitate his apostolic labors and large-hearted charity.

We cannot refrain in closing this notice from adding a reminiscence of our only personal interview with the old Bishop. A few years ago, soon after our first entrance upon the ministry, in returning from a preaching engagement, as we entered the cars, our eyes were greeted with a most imposing spectacle. There, seated side by side, in earnest, and evidently tender discourse, were two old men, both of most commanding appearance, their heads whitened with the snows of age, both high in position in their respective churches, and both ripening for the grave. One was the venerable Professor of Theology in the Seminary at Columbia; the other, the subject of this memoir. On being introduced by the former to the latter, as the descendant of a common friend and contemporary in the ministry then deceased, he remarked how pleasant it was to see the younger generation walking in the ways of the older. Then turning to the writer, he said, "Well my young friend, you *may* have a better *head* than your grandfather, (though he added archly, 'that is doubtful) but you can hardly have a better *heart*. However, you are young, and there is no reason why you should not attain the same stature in grace. In all generations the old religion remains the same, but though there is no improving on religion, there is great room for improving in religion." After this cordial introduction, it was doubly pleasant to listen to the mild and wise words which seemed to flow spontaneously from the heart.

Shortly after, we heard him preach, though in great bodily weakness, a characteristic sermon from the text, "Grace be with all them that love our Lord Jesus Christ in sincerity," breathing the sweetest spirit of Christian love and charity. We saw him preside at his last conference, (that of Florida,) and without disrespect to that body, we may say that his whole aspect, physical and moral, marked him instantly as the Ajax in the field. "Well," we thought, 'if there *must* be Bishops, may they ever in aspect and mien be such as this one.'

A QUESTION ANSWERED.

In the last *Western Watchman*, a Baptist paper published at St. Louis, we find the following strange question.

INFORMATION WANTED.—A correspondent of the Christian Index, Macon, Ga., proposed the following interrogatory. Who of our Pedo friends will answer? "I have been long acquainted with baby sprinkling, among *the whites*: why are not negro babies sprinkled?"

If the benighted correspondent of the *Christian Index* will read our *Advocates*, he will find in the reports of missionaries constant statements of the numbers of blacks baptized, enumerating both infants and adults. The baptism of colored infants, where the blacks are regularly served by a pastor, is as common as the baptism of white ones. We verily believe that, in a ministry of fifteen years, we have baptized more black infants than white ones.

EXTEMPORE SPEAKING.

An English writer on this subject says with great truth and propriety, that no amount of self reliance ought ever to lead any one to dispense with due preparation, and a well digested outline of what the subject should embrace. For thus it comes to pass that many men who fancy they have attained the acme of preaching when they can talk on any subject at a moment's notice, are the very men that the world points at when it wants to find illustrations for the theory that even clever men become tedious in extempore sermons, and that therefore it should be abandoned. One the greatest proficients in extempore speaking, whose reputation rested on many years' experience, bore testimony to this, saying, that homilies which seem to flow so easily from his lips as to appear to the listeners to be born of the occasion, had cost him many hours' laborious preparation and earnest prayer. "The coinage cannot be good if the mind be empty."

Dr. Arnold says the teacher's mind should resemble a lake, fed by a running stream; always acquiring fresh knowledge, and never allowing itself to lie stagnant. "If a full man," says Professor Blunt, "is required anywhere, it is in the minister of a church, who is fixed to the same spot the whole year round. Nothing short of a large magazine to draw from, will suffice for these frequent demands; without it the thread of his speech will soon run out: the staple of his argument, and, instead of a preacher, he will become a spin-text."

NEW ENGLAND METHODISM.

Methodism has a stronger hold in New England than is generally supposed, although many of the churches are suffering greatly by emigration to the West. *Zion's Herald* gives the following summary:

"Total membership in the six Conferences is eighty thousand four hundred and forty six. Total increase during the past year, eight thousand four hundred and seventy-nine. There are several towns in the Western part of Massachusetts and Vermont included in the New York and Troy Conferences; all of Connecticut West of the river is embraced in the New York East Conference, which would add to the membership about fifteen thousand, and to the increase probably about two thousand. In round numbers, the membership of the Methodist churches in New England is about one hundred thousand, and the increase the past year has been about ten thousand."

TEXAS.

Texas, although one of the youngest States of the Union, is one of the most flourishing. Her course, from the very moment of her admission as a member of the Confederacy, has been active, enterprising and onward. A correspondent under date of Houston, July 22d, gives the following graphic picture of the present and the future:—"Texas never saw brighter prospects than at present. Out of debt, with a full treasury, taxes merely nominal—lighter than in almost any other State—a full crop of corn and wheat already realized, cotton and sugar cane promising an abundant yield, railroads progressing rapidly, the cause of education receiving a good share of attention, the whole State is rapidly advancing in all that makes a great, good, happy, and prosperous people."

Nothing could more fully illustrate the energy and activity of the Anglo-Saxon race than the history of Texas. But the other day, comparatively speaking, it constituted a province of Mexico, was sparsely populated, and the white inhabitants were constantly annoyed by Indians. At last, despairing of the protection of the Home Government, the citizens revolted, assumed and maintained their independence, were soon after admitted into the United States, and so wonderfully has been the development of their resources since, that even the most enthusiastic of the early settlers have found their wildest expectations far more than realized.

VALENTIA HARBOR.

This place, hitherto comparatively unknown, is about to assume vast importance as the European terminus of Atlantic telegraph. The following description of the island and town we copy from Lippincott's Gazetteer:

Valentia or Kenmore, an island off the west coast of Ireland, Munster, county of Kerry, three miles S. W. of Cahirciveen, and separated from the main land by a strait one and a quarter miles in breadth, and which forms the most western harbor in the British Islands. Lat. 51 deg. 55 min. N., long. 10 deg. 19 min. W. Length of island seven miles, breadth two miles. It gives the title of Viscount to the Annesley family.

Valentia, or Valrucia, a town or village at the south-eastern extremity of the island of Valentia, Ireland, is beautifully enclosed among brown mountain slopes. Population of town and parish, 2482. The harbor is deep, capacious and completely land-locked, and, being the most western part of Europe, has lately attracted considerable attention in consequence of a proposal to make it the western terminus of railway communication and a principal station for Atlantic steamers.

HEALTH OF BISHOP McILVAINE.

The Rev. Dr. Butler writes to the *Protestant Churchman*, that "some of the notices which have recently appeared in reference to the health of Bishop McIlvaine, are calculated to leave a false impression; that the inference from them that there had been some failure of his mental powers, and an apprehension on the part of his friends that he would not be likely to be restored again to his usual ability for mental labor and physical endurance, is an entire mistake." He has resolved to make a brief tour in Switzerland.

The Boston Traveller says that Jared Sparks, just returned from Europe, has gathered fresh materials with which to enrich the history on which he is engaged.

LONDON.

An exchange well says of London: The history of London has never been fairly written. We have had it is true, extensive compilations, treating of the palaces of kings and noblemen, the civil and military quarrels of distinguished statesmen, the protracted struggle between the Red and White Roses of England, the loves and crimes of ancient British queens, the venerated dead of Westminster Abbey, the beautiful Cathedral of St. Paul's, the renowned bridge over the Thames, and the dark and fearful catalogue of the Tower; but, with the exception of "London Labor and London Poor," and some other productions of less significance, we can mention no works, furnished by the press worthy to be regarded, in any sense as practical histories of the great capital of the British Empire. The pens of British scholars, capable of discharging the herculean task in question, have been, it cannot be denied, in almost every instance, stifled by the strong arm of power, or paralyzed by the magic influence of gold. Expeditions have been fitted out, both in this country and in England, to explore the sources of the Nile and Niger; we have valuable charts of the Dead Sea; our travelers have toiled for many a year among the ruins of the oldest and most renowned cities of the world; the French Government has expended immense sums upon scholars who have volunteered to search for the tombs of the sages and heroes of antiquity among the gloomy and desolate remains of the great Temple of Serapis; our humanitarians have accompanied our vast exploring expeditions, and have startled the moral sentiment of all enlightened nations by their pictures of the sufferings and horrors of what are denominated the lowest tribes of men to be found upon the earth.

SOUTHERN MINISTER TO ENGLAND.

A writer in the Charleston *Mercury* very earnestly, and somewhat warmly, insists that in the event of the recall of Mr. Dallas, from the Court of St. James, a southern man, and one from the cotton states, of known fidelity, should be appointed his successor. The reasons given are that, since the time of Andrew Stevenson, no slaveholder has filled that post. Everett, Lawrence, Ingersoll, Buchanan, Bancroft, and Dallas, were all from the North. Another reason given is, that Great Britain has, of all the European governments, assumed the most unfavorable attitude toward the institutions of the South. Although Southern men represent the United States at the courts of France and Russia, yet, in view of their attitude of non-intervention in reference to Southern institutions, such double representation is not so important as a representative from the South at the court of St. James. In ridicule of British negro-philanthropy, the writer very pertinently asks: "Does any man, who has looked into the actual aggressive character of the British nation, doubt that if the climate of Africa permitted England to send out there her overseers, in the shape of her regiments, that she would not, under her mild rule—such as famine and persuasive bayonets—extract from African labor and soil that much coveted cotton to feed her looms at Manchester?"

MODERN GREEK.

The American *Presbyterian*, alluding to a singular freak on the part of the Bible revision movement, in sending a translator to Greece to study the living Greek language that he may learn the meaning of *baptizo*, says:

"We see it announced in the daily papers with considerable *eclat*, that Rev. Prof. Hackett, one of the immersionist Bible translators, has been commissioned by the Bible Union to spend a year in Greece, with a view to acquiring a through knowledge of the modern Greek tongue. It is intimated that this will be a new and extraordinary acquisition, and that it will give Prof. Hackett advantages as a translator, which no predecessor has had. This is about as great a piece of humbuggery as the Bible Union has ever attempted—which is saying a good deal. Why, there are at this moment, living in this country, highly educated ministers who have resided not one year, but years in Greece, who made the language their constant study, who were enabled to converse in it, and whose children were as familiar with it as with English. These brethren probably know now all that Prof. Hackett will be able to learn, and a great deal more. Whatever advantages in interpreting the word of God may be derived from a familiar knowledge of modern Greek, has been theirs for years.—Moreover where were are Drs. King and Hill? Do they know nothing of Modern Greek? The Bible Union will hardly be able to beguile the public with the idea that their new Bible is the result of extra light, and, peculiar advantages for getting at the meaning of the word of God."

WASHINGTON'S FAMILY BIBLE.

The agent of the Nashville Bible Society, Mr. R. M. Hawkins, has recently been distributing Bibles in Macon county, Tennessee, and while traveling through the country met with the old family Bible that found a place in Gen. Washington's chamber. Mr. Hawkins says:

I took it in my hands and examined it carefully, after which I read the 19th Psalm in family worship. I then asked the brother to tell me how he came in possession of it. He said that at the General's death his niece fell heir to the Bible. Previous to leaving Virginia, her son was taken sick and died. He waited on him until death. The old lady told him that she was getting old and must soon die, and that she had nothing to give him for waiting on her son save the old family Bible. He gladly received it and brought it to Tennessee with him on horseback. He told me that he would not take three thousand dollars for it. The gentleman lives in the town of Lafayette, Macon county, and his name is Col. Claiborne. You can't begin to imagine how I felt while turning over its leaves. I really felt and thought that I had found a precious jewel. It appeared to me that I would have given any price for it.

POPULATION OF THE GLOBE.

A distinguished professor of the University of Berlin, Herr Deitrich, has lately produced a paper in regard to the world's population, and it is generally believed that it is the most carefully prepared and most reliable work that has yet appeared on this subject. After some detailed estimates in regard to the five great divisions of the world, he arrives at the conclusion that the present population is about *twelve hundred and eighty three millions*, as follows: Population of Europe, 272,000,000; of Asia, 720,000,000; of America, 200,000,000; of Africa, 80,000,000; of Australia, 2,000,000.—Total population of the globe, 1,283,000,000.

The average number of deaths per annum, in certain places where records are kept, is about 1 to every 40 inhabitants. At the present time the number of deaths in a year would be about 32,000,000, which is more than the entire present population of the United States. At this rate the average number of deaths per day is about 87,761; the average per hour about 3653; the average per minute, 61. Thus at least every second a human life is ended. As the births considerably exceed the deaths, there are probaly 70 or 80 human beings borne per minute.

DEATH OF AN OLD DISCIPLE.

The *Doncaster Gazette*, England, says that "the last link between the venerable founder of Methodism and the present generation in Doncaster has been severed by the demise of Mr. Thomas Naylor, who lately expired at his residence in the Horse-fair, Doncaster. He associated himself with Wesley when the latter visited that town, and had heard from his eloquent lips the message of glad tidings, as delivered in the open air in St. Sepulchre-gate, and in the presence of the poorest of the poor. The rate-book of 1783 has the following entry, under the head of St. Sepulchre-gate without the bar, north side: 'Owner, Mr. John Wesley; occupier, William Aldam; description of the property, house, and stable. Rateable value, £1 6s. 3d.' This clearly identifies the spot where Wesley first preached the word of truth. Mr. Naylor had been a member of the society upward of seventy years, sixty of which were earnestly devoted to the duties of a local preacher."

THE TELEGRAPH CONTROVERSY.

A correspondent of the New York Times says there is another claimant for the honor of inventing the magnetic telegraph. The matter is thus stated:

The controversy between Morse and Henry is idle—the truth is, Wm. Frost, an humble individual, was the inventor of the electric wire medium. Morse, as before stated, occupied rooms in the University. When there, Frost exhibited his apparatus. Morse expressed his astonishment, and offered to get out the patent at his own expense and divide. Before this, Prof. Silliman had an interview with Frost, at which time he was informed that he had made this discovery, and divulged it to the Professor, who promised to experiment on it. Soon afterwards, in this city, he admitted to Frost that his experiments were favorable; he expressed himself in high terms of its wonderful utility. Besides, the Hon. T. Frelinghuysen, who also occupied apartments in the University, was advised and knew of Frost's invention. All these facts will be fully proved, and will be made public.

ITALIAN PROTESTANTS IN FLORENCE.

It is gratifying to read the following statement, made in the Report of the Colonial and Continental Committee to the late Assembly of the Scotch Free Church: "The converts are now permitted to meet in Florence in considerable numbers, without receiving any molestation from the police, which we trust, indicates a more tolerant spirit on the part of the Government. Protestants is spreading in all the villages around the capital, and, indeed, in all the cities of the dukedom. So much is this the case, that the Pope has issued orders that, in connection with a jubilee which is about to be proclaimed, two sermons shall be preached daily for a time to warn the people against the danger of Protestantism.

BEDFORD SPRINGS, PA.

A correspondent writing from Bedford Springs last week, says of the daily union prayer-meetings: "Our meetings here are as full of interest and as well attended as they were at the commencement. What the result will be I cannot say. The last of this week and the beginning of next will thin out the visitors. We have about three hundred here. The President is still here and most constant at the prayer-meeting, and also Sir Wm. Gore Ouseley and family. The latter are most excellent people." We trust that such of our Christian brethren as may remain, will unite in their efforts to continue these meetings until the last of the visitors shall return to their homes. May they carry with them the spirit of the revival.

AN INTERESTING ANNIVERSARY.

We are in debt to the Boston Daily Advertiser for the following interesting reminiscence:

On the 4th of August, 1492 Christopher Columbus lost sight of the most western highlands of Europe, which he was not to see again till he returned to give to Europe his gift of this New World. Three hundred and sixty years pass away, and on the same day the noblest vessel in the New World's navy comes in sight of the most eastern of the highlands of North America; and as the sun goes down she connects with the American shores the thread which gives Europe and America to each other. A majestic celebration of the great hero's faithful endeavor, at the end of a year of years after it was made.

American Board.—The American Board of Foreign Missions holds it annual meeting for 1858 on the 7th of September, at Detroit, Michigan. The Society will then be in debt nearly or quite $100,000.

THE MARBLEHEAD BANK.

This Bank is kept in the venerable mansion of Col. Lee, built in 1762. A few days ago, during a heavy rain, it was noticed that the pavement in front of this house was laid with the date of 1768, represented in small white stones. For ninety years the stones have been daily traveled over, yet nobody had noticed the chronological mosaic under their feet until a careful soul looking down for the driest place to put his foot, happened to discover it. The building is still in good repair. This house is an interesting relic of old times. The entire woodwork, inside, including the doors, window cases, stair-banisters and ceiling, is of solid mahogany. A remarkable feature about the building is, that the same paper is about the walls in every room that was put on them when the house was built. The paper is of the most ancient and picturesque character. In the reception room where were received Gen. Washington, Lafayette, and other distinguished heroes of the revolution, the carving of the wood is magnificent.

THE ELECTORAL VOTE FOR 1860.

The electoral vote for 1856 consisted of 296 votes. The admission of Minnesota will increase that number to 300, and should Kansas and Oregon be admitted the entire vote will be 306, requiring 154 for a choice of President. Of this 306, there will be 120 from slaveholding States, and 186 from the non-slaveholding States. In the Charleston (Democratic) Convention, under the two-thirds rule, it will require 204 votes to make a nomination. It will require 84 Northern votes, even with the united South, to make a nomination.

CONSTANTINE'S SWORD.

The Artilery Museum at Turin, which contains the finest collection of Eastern arms in existence, has just added to it a sabre which belonged to the last Greek Emperor of Constantinople, Constantine XIV., surnamed Dracoses, and the blade of which, both as to material and workmanship, is now unique. It is a Damascus blade and curved. On one side is an inscription of a single line, written in Greek characters, to the following effect: "O, thou Invincible King, Word of God, Master of all things, give aid to the faithful learned Constantine."

A SOUTH AFRICAN REPUBLIC.

The French journals publish a letter from the Cape of Good Hope, which states that an independent State, composed of white men, has lately been established in Southern Africa, under the name of the Republic of Trans-Vaal. Its citizens are composed of men from various parts of Europe, who were chased away from the Cape in revolt and made a settlement, where they now are, as far back as 1836.

Hostility Between the French and the Pope.—In consequence of some recent row, General Guyon having intimated that he would declare Rome in a state of siege, Austria threatened to take off the Pope and Court to Ancona, under Austrian patronage. The French commander has been ever since on hostile terms with the clerical manager of secular affairs in that city.

Queen Victoria and the President.—The Courier and Enquirer takes Queen Victoria to task for "her neglect to give the President his *proper* title of His Excellency." It is surprising that the Courier should fall into such an error. At an early day of the first session of the first Congress it was decided that the title of "His Excellency" should *not* be given to the President.

M. de Montalembert.—The London Times says it has the best authority for stating that there is no truth in the rumor that M. de Montalembert is now engaged in writing a work on Protestantism in England, or that he at any time entertained the idea of writing such a work.

The 16th of August, on which the first telegraphic message was sent across the ocean, is a memorable day in American annals. On that day, in 1519, Cortez set out on his expedition to Mexico; in 1777, the battle of Bennington, and in 1780 the battle of Camden were fought, and in 1825 the Northern Sea was discovered by Capt. Franklin.

The climate of Cuba cannot be so unfavorable to longevity as is generally supposed. The last, previous, arrival from Havana reported the death of Isabel Gomez at the age of 110 years; and now we have the Villaclara Alborado announcing the decease, "in the full possession of her faculties," of Maria de Leon, widow of D. Jose Machado, aged 112 years.

Among other letters submitted to the last monthly meeting of the American Bible Society, was one from Rev. Dr. Goodell and others, Constantinople, in regard to the demand for the Bible among Mohammedans; hundreds of Turks in various parts of the country are now searching the Scriptures.

The North Carolina Christian Advocate earnestly calls for increased effort in the circulation and support of that paper. We trust our cotemporary is not hard pressed. Our brother Heflin is traveling at large through the State, and will, no doubt, wake up old Rip Van Winkle to increased activity. We wish him success.

The next session of the General Conference of the Methodist Episcopal Church in Canada, will be held at St. David's, Lincoln county, C. W., commencing on Wednesday, August 18th, 1858, at 10 o'clock A. M.

The English Wesleyan Conference, which assembled at Hull on the last Wednesday in July, elected the Rev. John Bowers for president, and Rev. Dr. Hannah for secretary. The retiring president is Francis A. West.

Jubilee.—It is said to be in contemplation to inaugurate the emancipation of the Jews by a great political banquet in London.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

News from the Interior.

TEXAS.—The cutire democratic ticket is elected. Corn is selling at Austin at fifty cents. . . The Indians are troublesome on the San Saba and Llano, and rumored to have been on the Atascosa and Medina. . . The contract for boring artesian wells in Western Texas has been taken by Pinkham & Co., of Alabama. . . The Austin *Intelligencer*, of the 18th inst., learns from a gentleman in Burnet that Sup. Saba that a fight took place recently between seven white men and nine Indians, in which two of the latter were killed. When the informant left, a party was following on their trail. . . . Another, gentleman, from the same place, brought intelligence that the citizens of Richland's creek were forted in at Duncan's, for protection from the Indians. . . . The Galveston News of the 15th inst. learns from its agent, just returned from some of the eastern counties, that a great deal of sickness existed where-ever he had been. He scarcely stopped at a house where there was not some. The *News* has similar accounts from all parts of the State. . . . The same paper learns from the Hospital physician, that Galveston is healthier than has been known for eight years. . . . The *Independent* says that a little son of Mr. Jenkins, of Bellon, was bitten in the calf of the leg by a large rattlesnake, and that owing to a timely application of whisky, he is now getting well. . . . The *Independent* has heard from the Gold-Hunters who left Bellon, some time since. They were at Fort Stanton about 700 miles from home. They had a hard time of it—one half were coming home—the balance were going to stop at the Fort to prospect and the like.

ALABAMA.—Thos. McGraw, Esq., an old and respected citizen of Mobile, died recently. . . . The cotton crop seems to be doing well, but the rust and worm are making sad havoc in many places. . . . The Livingston *Democrat* says: We rode the other day through some of the richest portions of Sumter, and conversed with a number of our most intelligent planters, in regard to the cotton crop. They all complain greatly of the ravages of the boll worm. We have no idea that there will be an average crop made on the black lands. The worms, in many places, are as bad as they ever have been, and the rainy weather during the last week has been very favorable to them. We have heard several large planters say, within a few days, that they can not make over half a crop. . . . The Aplington *Herald* of the 19th says that the "black tongue" has appeared among the horses in that country. . . . On the receipt of the Queen's message in Selma, an impromptu celebration was gotten up—bells were rung, bonfires blazed, cannon fired and speeches made. Altogether there was quite a gala time. . . . It is a remarkable fact, says the Montgomery Mail, that a day or two since a well on the farm of Mr. Englehardt, in Montgomery, was discovered to be strongly impregnated with rhum. A gentleman who ought to know, tells us the water is quite as strong as that of the Virginia Alum Springs. For some time a peculiar taste has been observed in the water of this well, but it is only very recently that it was ascertained what occasioned the peculiarity.

MISSISSIPPI.—Major Barney has been appointed Superintendent of the Mississippi Central Railroad, in place of E. J. Wall, resigned. . . . The cotton crop in the region of Columbus is much injured. The corn is made, a good crop. . . . We gather from our exchanges very low prospects for the cotton crop. . . . We are writing from Lowndes county, and have been engaged in planting in this county since 1814 and I feel confident that the crop of the neighborhood is the poorest that I have ever seen grown. The boll worm appeared about two months since, and has injured the cotton to that extent in the black lands that half of an average crop cannot possibly be made, under the most favorable circumstances. . . . From Hinds county, reports from the cotton plantations in all parts of this county, are as discouraging as they can possibly be. The boll worm is committing awful depredations. On the old lands, especially, the devastation is terrible—and beyond precedent, we believe, in the memory of the oldest inhabitants." . . . . From Holmes and Carroll: "The only thing worthy of note is the sudden appearance of the boll worm in this section. They have already appeared very thick, and are doing immense damage to the young bolls of cotton. . . . Farmers are all complaining very much and fear it will be bad worse; cool nights have set in, accompanied by occasionally heavy showers. However, corn is fine, and there is a large supply made. . . . There is no doubt of the existence of yellow fever at Vicksburg. The Whig announces the death by that disease of Mr. John H. Walker. It also two other cases. . . . The Woodville Republican of Wednesday last announces a case of yellow fever in Woodville, and says: It was brought here by an Irish passenger who arrived on the railroad train a few days since. He who fell a victim to its fatal virulence on Sunday morning last. There can be no mistake as to the death of a man being caused by the yellow fever, as we are credibly informed that eminent physicians held a *post mortem* examination of the body, and have unanimously declared it such was the case.

GEORGIA.—The Savannah river flee crop is a good one. The State of Georgia is represented to be in such a state of financial health that she can snap her finger in the face of the money doctors, and ask them to just send their bills—in other words, she has sufficient money in her Treasury to pay all her debts, and then possess a reasonable balance for spending money. . . . The Columbus Ga., Sun estimates the cotton crop for the coming year at 3,300,000 bales and adds: We leave come to this conclusion from several expressions into the country recently. Most of the cotton now is well boiled, and continues to form and bloom. The exceptions to this were very few, and those not of a serious character. The worm posted in the upper part of the State of Georgia, that the yellow fever was present in Savannah, the *Republican* of the 16th inst. gives a flat contradiction, and says Savannah never was more healthy in August, than at the present time. There have been a few cases of bilious fever, but it readily yields to the usual remedies. . . . A report has been printed of the spinning mill enterprise, at Atlanta, Ga. The committee appointed by the late Southern Commercial Convention at Montgomery. The report gives in detail the mechanical arrangement, capacity, etc., of the mill. Should the enterprise be probable, thousands upon thousands of dollars which have been expended by Southern railroads, sending their old iron to the North to be rolled may be saved, through the instrumentality of the Atlanta enterprise.

FLORIDA.—A fine mineral spring has been discovered in Marianna. . . . The Montgomery Mail, of the 14th inst., says: The Pensacola railroad is opened to-day 30 miles. This brings it almost within sight of Fort Hoskins. . . . The President of the United States has received a Kipolito de Urinrte as Consul of Spain at Key West. Learn from the Tampa Peninsular that a colony of settlers established at Fort Myers, on the Caloosahatchee river; that several families are at that place, and that many more are expected to arrive soon. Fort Myers is in the heart of what was formerly called the Indian country, and is a fine opening in South Florida for industrious and enterprising settlers. . . . We notice the arrival in town this morning of a bale of new cotton from the plantation of Mr. J. D. Watts, and from the sample shown us by Mr. D. Griffin, his overseer, we judge it to be a fine article. Mr. Griffin informs us that he has about three bales picked. This is early.

TENNESSEE.—New cotton is coming into Memphis. . . . A reward of $300 is offered by the Governor for John and Sam Lewis, who murdered S. D. Quenner, and Francis Sam, sheriff and deputy sheriff of Campbell county. The mothers offer $1000. . . The branch of the Bank of Tennessee at Trenton, is now paying specie on its issues. . . . At Shelbyville *Expositor says*: A petition to the Postmaster General has been gotten up at Knoxville, Tenn., requesting him to discontinue the Sunday mail through East Tennessee. Similar petitions are said to be on foot between Richmond and New Orleans. "A general stirring up of the religious sentiment of the community seems to be determined on. The Memphis Eagle and Enquirer, of the 16th inst., says: We receive encouraging accounts of the corn and cotton crop from every State in the Southwest. East Tennessee the prospect never was so full of promise. The same may be said of Arkansas, except the bottom lands on the Mississippi river, which were submerged by overflow. Memphis will have a large increase of cotton over any former year.

LOUISIANA.—The Ouachita *Register* of the 19th, has the following: The river at this point is slowly receding, and will soon be down to low water mark. The weather is still a few days past, has been quite dry and hot, and we hear of more sickness on river plantations quitening large creeks than is usual. Crops are indeed fine. A corn already made is good, and cotton never did fairer for a large yield. The bill-worm is not as promising that on the bottoms, except in a few localities, where the rains have set in for four or five weeks. The rains, however, of the last ten days give promise of abundant crops.

SOUTH CAROLINA.—There were 13 deaths in Charleston in the week ending on the 21 inst., at which 28 were of yellow fever. . . . There have been several cases of the fever at Charleston for the week ending 14th August. The number was 220 of which was yellow fever. There has been an increase for the week ending 21st. The white cases much the Roper Hospital. In the city proper the most is among the Germans. This fact, however, is the fever is not an epidemic. There have been vague reports in the country as to the fever being raging, etc. This day, says the Southern Baptist, there have not been as many deaths from yellow fever as from typhus fever.

ILLINOIS.—A dispatch of the 20th from Chicago says: During the storm on Wednesday a fishing boat, with eight persons on board, capsized on the lake, five miles from Milwaukie. Three men, Cornelius Myer, Frederick Lessing, and another, whose name is unknown, were drowned. The balance were rescued by the steamer Traveler.

VIRGINIA.—The Richmond Enquirer says that John Stephenson, Esq., of Charleston, Va., has generously deeded to trustees, a lot of eight acres of land in the west end of that town, one-half of which is to be used as a cemetery, and the other half for the endowment of a female seminary.

Items from our Home Work.

To spread Scriptural Holiness over the Land.

As the *Advocate* is not large and the demand upon our columns is heavy, we condense the revival correspondence, except in the case of unusually interesting letters, which we publish. In this department, our readers may see at a glance the progress of the work. We trust the preachers and others will send us *every item* of progress, in the way of revivals, collections, church building, and the like. God grant a general revival!

MISSISSIPPI CONFERENCE

Union Circuit—

REV. R. A. SMART writes: "Inform your readers that we have just closed our Third Quarterly Meeting, held at Bailey Chapel, Scott county, Miss., commenced 31, July and continued nine days, resulting in the conversion of 29 souls, and the accession of 22 to the Church. The membership were abundantly refreshed. Rev. R. A. Jones, our P. E., was with us a portion of the time, in his usual zeal and power, and other eminent ministers. The good work seems to be extending. We have several other meetings appointed at which we hope to have further manifestations of the power of God. We have added nine to the Church since Conference."

Paulding Circuit—

REVS. W. PRICE and GEORGE JACKSON write: "We commenced a protracted meeting at Mount Zion, which continued five days; five persons professed religion, and four whites joined the Church on probation."

"Our third quarterly meeting was held at Price's Chapel August 14, protracted four days. We never saw a greater manifestation of divine power. The altar was crowded with mourners, and a goodly number were happily converted. Thirty-five whites joined the Church (two of the number by letter) and eleven blacks. We have now a new Church, fifty-five white members in full of blacks in the vicinity of Mount Ruser. Eighteen months ago we had neither a Church nor a society in that part of the Lord's vineyard."

Laurel Hill Colored Mission—

REV. J. C. SELLERS writes: "Gives a monthly mission of eighteen appointments. There are from 1,200 to 1,500 negroes preached to. The sum total membership is 593. There have been 105 accessions and 6 dismissions this year. There have been six deaths, among the members. Five of these I have buried, and in the full assurance of a blissful immortality. The sixth, of which I thought I would be burying, but I shall inter it only the 26 of one. His name was Moses. He was an old man, and advised, if not exceeded, his three score years and ten. He had been a disciple of Jesus for upwards of thirty years, and walked in loving Him who is invisible. The time had come for him to lay by his armor and go to be crowned. His weeping child ren and grand-children were around his bed. 'Children,' said he, 'don't cry about pa; pa's most home.' Then clasping his hands together he said, 'Into the arms of Jesus;' he gave children and died in the arms of Jesus; he gave children and died in the arms of Jesus; he gave children and died in the arms of Jesus;

THE NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS CHRISTIAN ADVOCATE.

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Correspondence of the N. O. Christian Advocate.

LETTER FROM GREECE.

Smyrna—European appearance and activity—Genoese Castle and Turkish Cemetery—Giver Meles—Homer's Birth-place and Cave—Paradise—One of the Seven Churches—Polycarp's Death-place—Syros—Education—Arrival at Athens.

ATHENS, May 1858.

We passed a number of little islands in this Archipelago and reached Smyrna the first day of May, and had time to walk over this beautiful European looking city, with its clean streets, fine houses and bazaars, quite surprised to see such a highly improved place in this oriental world. People from different parts of Europe are merchants here, which gives the stores a different look altogether. The bazaars are crowded with oriental people and their goods and wares. The city is a large, active, busy place, and built upon an inclined plane, extending up the hill-side a considerable height. The streets, running down to the water side are very handsome: looking through the arches the effect was fine in the distant perspective. We entered one Greek church, highly ornamented with pictures and gilt; but it was dark and gloomy. They were lighting the lamps for vespers as we entered. We passed some beautiful gardens and an observatory or tower which affords a view of the whole city. The Greek quarters of the city are very beautiful. The houses are like palaces and the walks and courts are paved, with marble fountains amid orange groves and flowering shrubs; and the pavements were washed so clean and everything around looked so fresh and beautiful that it was perfectly enchanting. The most of the ladies we saw in the streets were dressed in the European style, though we did not meet many.

In the morning before we left we rode up a mountain to see the famous Genoese castle, built in the time of the Crusaders, which extends almost around its lofty brow, with its walls and towers. It is a noble ruin, majestically grand: and as we ascended the wall by flights of worn stone steps and stood upon their heights, we enjoyed one of the finest prospects of the city and its environs, its fine harbor and shipping with the surrounding mountain scenery that are seen any where. The whole city lay like a map beneath, with its numerous streets, residences and public buildings, and its Turkish cemeteries, amidst the cypress shades; the first we had seen with trees of any kind to adorn them.—But a Turkish cemetery is mournful at best, with the sculptured head-stone of a turban instead of the cross. It sends a pang through the soul at the thought.

The ancient river Meles runs like a silver thread through the city, wending its way to the sea, associated with the name of Homer, whom they claim to have been born upon its banks; and tradition has found a cave where, it is said, he composed some of his immortal poems. On one side of the river our guide pointed out a place they call Paradise; and if luxuriant vegetation and green trees along the road entitle it to the name, it may well be called so, for it was very fresh and beautiful with groves and gardens of oriental luxuriance. Not far off another spot, more interesting to us still was seen—one of the seven churches of Asia, upon the site of which a modern one has been erected to mark the place and fix the attention. "And unto the angel of the church in Smyrna, write; these things saith the first and last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogues of satan. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God"—Rev. ii, 7, 8, 11. Oh, how emphatic the voice which then spoke and still speaks in our ears! Associated with this place, yet they apply to all others.

From this ruin we passed down an inclined plane above the city, where are seen fragments of an ancient amphitheater, in some broken arches and piles of stone, stretching along its heights at a considerable distance and in a most elevated position on one side of the mountain overlooking the city. In this open amphitheater is shown a spot upon which tradition has fixed the martyrdom of Polycarp. Near its site is built a Mohammedan tomb. Oh! what is christianity without a martyr's spirit who can seal the truth with his blood? It is the blood of saints which has enriched the world. Their prayers and tears, through the intercession of Jesus, made its moral wilderness blossom as the rose.

May 2.—We left this evening for Greece, and were soon out at sea with favorable weather and a most delightful atmosphere; reached the island of Syros or Syra the next morning and spent the whole day anchored off the coast in its commodious harbor, with a fine view of the city of the same name and the mountain scenery around it. Old Syra is situated upon a conical shaped hill, with houses ranging one above another to its very top, and that is so small that the church of St. George covers it entirely. The new town extends around the coast and miles with the other. Some of our party went on shore and saw some traces of the old Greek city, but the walls are scarcely visible; every thing about the city is modern and has a flourishing aspect, with a multitude of Europeans thronging the streets and wharves. "In the middle ages the inhabitants retreated to the summit of this hill for security against pirates."

This city has a central position in the Ægean Sea, and is fast rising into importance. Here some of our passengers took shipping for Trieste and some for Athens. It is said that great attention is given to education upon this island, which numbers many thousand inhabitants; and that more than 2000 youth are taught in their various schools; that travelers would be surprised to find the venerable pages of Thucydides and Demosthenes in the hands of girls. "Pherecydes, one of the earliest of the Greek philosophers, who maintained the immortality of the soul—the instructor of Pythagoras—was born at Syros. It is the principal seat of Protestant missionaries, who have schools here, though we did not go on shore to visit them.

Here we changed vessels for Piræus, in Greece, where we arrived the next day in its fine, large harbor of the old Grecian port, with every thing new and modern about it. Carriages were standing upon the shore ready to convey us to the capital—a luxury we had not enjoyed for some time—which gave us home-like feelings of our own loved country. We availed ourselves of the privilege and were soon on our way to the renowned city of Athens, with all its ancient glory clustering around our thoughts, tinging with its varied hues the past and the present. The road was delightful and planted with trees on both sides all the way to the capital, which, in a few years, will form an agreeable shade and add much to the beauty of the drive of seven miles. The ruins of the Acropolis soon burst upon our sight, seen between its hills and lovely scenery around, which told us we were in a land of the poets who drew their inspiration from its classic shades.

S. B. THOMAS.

For the N. O. Christian Advocate.

CONFERENCE DEPOSITORIES.

To the Preachers and Members of East Texas Conference.

DEAR BRETHREN: I am prompted, from various and important considerations, to avail myself of the columns of a newspaper to address you a few lines on subjects of vital importance to us as a part of the M. E. Church, South. It is proper for me to say that I heartily endorse the action of the late General Conference in regard to "local depositories." For the accommodation and convenience of Annual Conferences and brethren, to supply the growing demands of our people for a "moral religious literature," but there are a few Annual Conferences in the bounds of the M. E. Church, South, which, from their geographical position, have no commercial point of sufficient importance to justify them in raising the needed funds to establish such Depository. Among this class of Annual Conferences, I conceive that East Texas stands prominent.

Let us look at the facts in the case. In doing this, let us ask a few plain questions. And first: Is there any point on the gulf that could be relied on, for such Depository? Answer, none. Second: Are there any points, either on the Trinity or Sabine rivers, that would justify it, from their commercial central position? Answer, not one. Third: Is there a town or village, that forms a focal point for trade, where we could look with certainty of success in such an enterprise? Answer, no.

It is quite probable that some brother would answer the last question by pointing us to Marshall, Jefferson, or Tyler. I admit that, so far as the *extreme* northern portion of our Conference is concerned, Jefferson would be the most eligible point; but what facilities would it afford to all south of those counties?

I would say that not more than *one-fourth* of our territory would be accommodated. Look then to Marshall or Tyler, and what are the facts in the case? Suppose brethren from Nacogdoches, Shelby, Angelina, Trinity, and Houston counties wanted books from either place; what facilities would offer to them to get their "box of books?" How many wagons are passing to either place during the year? Further: Suppose one of those last mentioned places was our Depository. What chances would either afford for our northern counties? There is literally no trade carried on with any of those points from either South or North.—We deem these facts to be stubborn ones, not to be successfully controverted.

What are we to do, as a Conference, under these disadvantages? This question will admit of but one answer, as we humbly think.—True, some will say we should by all means contribute to raise a sum to build up a Depository at Galveston. But stop, my brother; take the map of Texas and look up and down it; look for Trinity river, and then ask yourself these questions. How far up Trinity do boats run; and how long do they make regular trips? Will the highest point reached on the river find a place sufficient in importance, to justify shipment of books to it? Would it answer for brethren on the Gilmer, Quitman, or Grayson circuits to rely on intercommunication between those points, for their supply of books? Not at all. They, in all probability, would remain at the place of landing for years, unless the additional expense should be incurred of hiring a teamster to go after them, especially.

Again: I ask, how many of our merchants and farmers do their trading at Galveston? I think I shall be sustained in saying, that nine out of ten do all their commercial business in New Orleans. Does not this afford a decided advantage over Galveston? Most assuredly it does. Preachers are, as a general thing, acquainted with this class of men, and can very conveniently make out their bills for books, put them into the hands of those friends, when they are leaving for the city, tell them to hand them to the book-agent, and have their bills filled and shipped with the merchant's or farmer's goods. This will give us a decided advantage.

Mr. Editor, my communication is getting too long, and I must ask your editorial clemency. Should you let this see the light of day, I shall be tempted to write on other subjects bearing upon the same point.

Mount Airy, East Texas.

DEATH OF REV. PRESTON COOPER.

Preston Cooper is dead! A great man and a good man is fallen! His condition has been such that this event might have been looked for on any day for the last two years, and yet it comes with all the suddenness of a melancholy announcement.

The death of bro. Cooper was well known in Mississippi before it reached the ears of the writer, he being in a distant part of the country. He was well known to have been one of the most useful men in the Mississippi Conference for the last twenty years and more. He was a man of most extraordinary faith and piety. His confidence in the immediate presence and superintending providence of God, in all the details of practical life, was most extraordinary. He was well known and greatly beloved in all the territory of the Conference where he lived and labored so faithfully; he having filled successfully all the most prominent appointments of that field. There is probably no man in this Conference the living fruits of whose ministry are found so abundantly in all parts of the Conference, as those of Preston Cooper.

He was pre-eminently a self-made man. His early opportunities and advantages were very meager. And even when he entered the ministry his literary qualifications were at a very low point. In the ministry proper, from this time forward, he never failed to do the work of one or two men; he was a man of great industry, and yet he found opportunity to prosecute his studies—sometimes on horseback, sometimes before day in the morning—an hour here and a few minutes there—until he became a most finished grammarian, a very accomplished elocutionist, and a profound theologian. He was better acquainted with Watson's Institutes, so far as I have had an opportunity of judging, than any man I ever conversed with. He was naturally a logician of the first cast of mind; and as a practical and theoretical rhetorician, I have not known his superior. His preaching was popular, solemn, eloquent and convincing, while it carried with it a veinof originality and independence which gave him a high position as a pulpit orator. And withal, Mr. Cooper was a man of the most meek and humble spirit; he carried with him to his grave the elements of true greatness.

The biography of Mr. Cooper ought not to be lost to the Church. If properly prepared, as it is hoped it may be, it cannot fail to point out to our young men the sure path to elevation and usefulness, while it would give to the general reader a practical exhibition of faith and divine power exemplified in the common-places of life, which would be of rare interest.

It seems that the Mississippi Conference is losing her first class men most remarkably.—Nash, Fly, Winans and Cooper are no more.—But it is the Lord's doings.

It is to be hoped that before long we may see a more extended and satisfactory sketch of Mr. Cooper in the weekly prints; and that in due season some competent person will furnish the Church a more lengthened biography. This sketch is from a distant friend, who knew him and loved him well. Mr. C. leaves an amiable and interesting wife and family.

Farewell, brother! You knew this world well and knew how to place upon it the low estimate it deserved. You are now in the other world. Oh, how often, in public and in private, have we heard you discourse of that world!—And how familiar you had made yourself with it! How little a thing it was for you to die, for you lived almost in that world while you walked upon this! But you are not clean gone from us! Your memory is ours still!

For the N. O. Christian Advocate.

METHODIST COMMON SCHOOLS.

MELROSE, Texas, Aug. 21.

I see, in your issue of Aug. 11, that the time has come when Methodists begin to think of providing for the education of the children of our people who are not able to send their children to boarding schools and colleges. I think I can suggest a plan by which primary Methodist schools can be made available for this purpose.

We have in East Texas Conference above ten thousand members, and are increasing very rapidly; and at least one hundred young men who are desirous to prepare for the ministry, but who have not the means to go through a collegiate course; and who, consequently, will remain ordinary members of the Church, if they do not become discouraged and return to the world and lose their souls. I hope it will not be the case, but I fear for many of them.

When God called Jonah to preach to the Ninevites, he refused, because he felt that he was not adequate to the work; and had it not been for the mercy of God he would have been lost. When God calls a man to preach, he must obey or act wickedly. Now, to aid these young men, let them make it known to the presiding elder or the preacher in charge of the work where they reside that they are desirous of preparing for the ministry; let them be recommended to Conference; let Conference take charge of them, allow them $150 per year, and require them to teach a common school in such neighborhood as the presiding elder may think best, and have at least three regular appointments to preach. I mean those who are qualified to teach the lower branches in common schools. And let the proceeds of the schools be paid into Conference as a young preacher's fund. As soon as they get through with the study of divinity, let them join the itinerancy, and there will be others to take their places.—By this means we will have a better educated ministry, and our children will be educated and established in the doctrines and usages of the Church. I believe that at the end of the first year there will be an overplus of the common school fund; and I would not be opposed to giving the supernumerary or superannuated employment of the same kind, when qualified to teach and undergo the labor, and at such salary as the Conferences may think proper to allow them. There is no class of men who could be of more benefit to the young. Their precept and example would be half an education. If we can get up a sound, christian common school system it will not be long before the prophecy will be fulfilled, that a nation will be born in a day.

I do not pretend to think that this is a complete plan, but merely give it as a suggestion. I think the Church needs stirring up on this subject; and I hope to see the ablest pens take hold of the common school system, as we need it in every community. WM. H. SWIFT.

ALABAMA CONFERENCE FUNDS.

Allow me to submit a few figures to the consideration of the brethren of the Alabama Conference. In our Conference, there are as claimants upon the Conference collection,

17 Superannuates,	average claim	$325 00	$5,525 00
11 Widows	"	200 00	2,200 00
4 Orphans	"	40 00	160 00
34 Traveling Preachers	"	150 00	1,500 00
15 Deficient Missionaries	"	150 00	2,250 00
			$11,635 00

The largest collection for this purpose was taken up last year, amounting to $5,950 00. Now, it is evident to our district stewards that if we pay our claimants their just demands, each Church will have to double its contribution, and those Churches not accustomed to pay, must make up for past deficiencies. And class-leaders and stewards must take up this collection where the preachers are derelict. Presiding Elders must inquire into this matter. Brethren, you may soon become superannuates, much sooner than you apprehend.—The friends of this cause must redouble their efforts, and those who have been indifferent must be indifferent no more. To each person that reads this: If you are a christian, as some one has said, raise your right hand to heaven. Now, put that hand in your pocket liberally, fill it with dollars, and then hand them to your preacher for your contribution to the Conference collection.

W. E. M. LINFIELD, Sec'y.

A PLAN.

For the establishment of Conference Depositories, and for the augmentation of the Capital of the Publishing House.

The scheme of Book and Tract operation marked out by the General Conference at its last sitting, including Conference Depositories and an increased capital for the Publishing House, contemplates the employment of an additional capital of not less than one million of dollars. Any thing below about this figure would not fill up the outline marked out by the Conference, but would be meagre, unpromising, and unsatisfactory. All out this sum to be raised in all the Conferences will, in a reasonable degree, answer the proprieties and necessities of the case, and will wake up the Church to the accomplishment of an enterprise worthy of itself.

This scale of operation, when connected with such an end and purpose as this, will likewise, by its very magnitude—its largeness in promise to the Church and country, the grandeur of its proportions, and the high claims to popularity and respectability which it must necessarily make—render its accomplishment easy and its success certain. If carried forward and managed prudently, it will, in the short space of a few years, stir the whole Church and country to their centres.

The Financial Secretary of the Publishing House, under whose superintendence this enterprise is mainly placed by the General Conference, has taken much pains to avail himself of the advice and counsel of leading intelligent and enterprising men of the Church, in and out of the ministry, with regard to the *manner* in which this enterprise can be put in progress, so that its course will be most easy, and its success most certain.

Several considerations are deemed to be obvious.

1. A plan of procedure must be marked out, and agreed upon as far as practicable, which will embrace the entire scheme, and look to a not far distant accomplishment. This plan must be such an one as will be most likely to be adopted by all the Conferences with not very much variation in detail. Harmony and oneness of action are not only vitally important to the success of the enterprise itself, but will tend greatly to preserve and perpetuate our bonds of ecclesiastical connection.

2. The plan must come reasonably up to the proprieties and necessities of the case. It must recommend itself, in elevation and expansion, to be something worth while—something worthy the Church, the times, and the latitude. Littleness, contraction, and consequent inability to promise largely and safely in moral and religious good, would not meet public expectation—would not spring the energies of the Church—would not stimulate a mutual and praiseworthy emulation—would not place us out in the foreground, where we belong, in respect to sister Churches—nor would they put us in a right position before the world—nor be satisfactory to ourselves, nor likely to succeed.

3. The plan must be plain and simple in its construction, easily understood and easily worked.

And lastly, there must be enough of newness about it to get us out of the old, cumbrous, heavy, and worn-out machinery, where we have heretofore labored so much and accomplished so little.

The following conclusions have been reached by a patient and careful examination of the subject in all its bearings and relations, assisted by the counsel of such persons as could be consulted; and, as far as they are applicable—that is, as far as the Conference Depository system is concerned—they are supported by a year and a half of experience in one of the Conferences.

First. The two parts of the enterprise—that which looks to the setting up of Conference Depositories, and that which looks to an increase of capital for the Publishing House—must be worked *together*—at one and the same time.—The two things are but two parts of the same thing, and they must certainly be accomplished about the same time, or we have very little use for either. The Publishing House, with its present capital, is very inadequate to the supply of the Conference Depositories with books at cost, or indeed, in adequate quantities, on any other terms. It would not, therefore, be worth while to set up a Depository without provision for the manufacture of its stock for the supply of its shelves. The rule prescribed by the General Conference is, that the Publishing House should manufacture books and supply the Depositories with them at cost.

Second. The contributors of the funds for this great enterprise should sustain continuously an intimate relation to the enterprise itself. This is not only right and just in these persons, but the success of the undertaking will be found to depend very much—especially in the case of laymen—upon their sympathy, labors, and co-operation. The laymen of the Church must be brought largely and intimately into the practical working of this enterprise.

Third. Let each one of the larger Conferences fix the sum to be raised at $100,000, the one half of which will constitute the capital stock for its BOOK AND TRACT SOCIETY, as hereinafter provided. And the balance of the remaining half, after deducting the expenses of a handsome and valuable bonus to the subscribers, as hereafter set forth, will be paid to the Publishing House, from time to time, to augment the capital stock of the Publishing House.

Fourth. Let the entire sum to be raised be divided into and be subscribed for in shares of $100. Each share will entitle its possessor to—first, a copy of the GENEALOGICAL FAMILY BIBLE, recently published, to be furnished by the Publishing House. This Bible contains a handsomely engraved pictorial certificate of membership in the corporation. Second, to perpetual membership in the Society, in himself and his successors; his posterity owning said Bible and stock, to enjoy for ever all the rights and privileges of the original shareholder. And third, to five dollars in books and tracts from the Conference Depository annually, at catalogue prices, for domestic use or distribution, for ever; the same to be applied for within the year.

Fifth. The share holders as above, and any others, as may be agreed upon by the Conference and the Society, will be incorporated according to law under the name of "THE BOOK AND TRACT SOCIETY OF THE ——— CONFERENCE." The corporation will be controlled by a Board of Managers, elected annually—half laymen and half ministers; the one half of whom will be elected by the Society and one half by the Conference, approved by the Society. The Board will elect its President. The Society will meet annually at the time and place of the meeting of the Conference. The Board should be from about eight to twelve in number. Care should be taken to secure, in the Board, the services of several well-known, substantial merchants or other business men at the place where the Depository shall be located. The Bishop at each Conference will, when desired by the Conference, appoint a traveling agent for the same.

Any other necessary or useful details of a legal or expedient nature will be incorporated in the charter and laws of the Society.

Feeble Conferences will work on a smaller scale, in the same way, in proportion to their ability. It is recommended, however, that our smaller and more feeble Conferences should have a Depository with a capital of at least $20,000 or $25,000. Some of the most feeble Conferences should be relieved entirely from any burden of furnishing capital to the Publishing House.

What is understood to be meant by two or more Conferences uniting in one Depository is that such Conferences as do not establish Depositories of their own, will purchase books on such terms as may be agreed upon, from the Depository of a neighboring Conference. This stipulation might be somewhat in the nature of a copartnership.

In this way it is very confidently believed that the entire scheme can not only be accomplished, but be accomplished easily, certainly, and in a way entirely satisfactory to the Church.

There should be, by all means, two agents to a Conference until the entire capital shall be secured, so that the whole matter may be wound up during the next Conference year. And care should be taken, too, to secure in this enterprise the very best and ablest men the Conference possess. For we have no Church enterprise in any of the Conferences, of any kind, save the regular pastorate of the Church, in which the great interest of morality and religion are, in any comparison, so largely embarked as in this.

Where any Conference does not establish a Depository, it is recommended that measures be taken to procure subscribers on the conditions above set forth, who will sustain the same relation to the Publishing House, including the annuity in books and tracts, as is herein contemplated in regard to the Conference Depositories.

Let any man imagine the moral and religious condition of the country in any Conference, and the state of Methodism there, where in five, ten, or twenty years there shall be distributed, by means of colporters and otherwise, among almost all the people, from twenty-five to thirty or fifty thousand dollars' worth of books, pamphlets, and tracts, of our selecting, every year, and he will foresee a state of things very pleasant to look upon. There are no other people in the land who could seriously meditate such an undertaking. We are appointed to it! The finger of God is in it!

The question whether this scheme of ecclesiastical benevolence, great and majestic as it is, shall be speedily and securely accomplished or not, is precisely the question whether we ourselves, ministers and prominent, intelligent laymen, shall be united in its support. One timid, indiscreet man, of some influence, who believes, as some do, that nothing can be done to-day that was not done yesterday, by doubtful and despairing expressions of feebleness and predictions of failure, can pull down as fast as many enterprising men can build up.

The amount of money to be raised by the several Conferences, being larger than we have been accustomed to handle for such purposes, so far from furnishing an item of discouragement, is, when considered in connection with the enterprise itself, its grandeur and its munificence in promise to the Church, the strongest guaranty of success. Let every man, minister and layman, especially men of standing and influence, say, *It is to be done*—and it is as certainly done as that the sun shall continue to rise and set a few times more. And, after all, the amount of money proposed to be invested in this enterprise is trifling when compared with the ability of the Church, and the high and important consideration that Christian Methodists have solemnly devoted themselves and their all to God. What is the wealth of the Southern Methodist Church? How many *thousands* of millions?

It is well known that the Alabama Conference occupies a prominent position in this matter, she having brought forward the scheme of enlarging the capital of the Publishing House, which was so well received and so favorably considered by the General Conference. The Secretary has recently visited that Conference for the purpose of advice and consultation.—He was fortunate in meeting a goodly number of her enterprising men, in and out of the ministry, and the result of this consultation—including, however, a similar consultation with many others in other Conferences—is the above plan.

That the Alabama Conference will work up to it fully, promptly, and certainly, may, it is very confidently believed, be regarded as a thing settled and determined upon. And that other Conferences will approve it and lead off in its practical, working, can but be believed.

The above Plan has been carefully examined by the Book Committee, and approved.

R. ANDEY, Financial Secretary.

Publishing House, Nashville, Aug., 24, 1858.

THE SPIRIT OF '76.

When the news of the fall of Ticonderoga reached Exeter, John Langdon, who was the Speaker of the Provincial Legislature of New Hampshire, then in session, seeing the public credit exhausted, and his compatriots discouraged, rose and said:—"I have a thousand dollars in hard money; I will pledge my plate for three thousand more; I have seventy hogsheads of Tobago rum, which will be sold for the most it will bring. Those are at the service of the State. If we succeed in defending our firesides and homes, I may be remunerated; if we do not, then the property will be of no value to me. Our friend Stark, who so nobly maintained the honor of our State at Bunker Hill, may safely be entrusted with the honor of the enterprise, and we will check the progress of Burgoyne."

It is well known that from this noble offer sprang the gallant little army of Stark that covered itself with glory at Bennington. These were the deeds that make our history venerable, and consecrated the Revolution.

COUNSEL TO PUBLIC SPEAKERS

ABOUT MAKING APOLOGIES.

Speeches are of four sorts: Long and short, good and poor. By combining these qualities, four other varieties may be obtained: Short and good, long and good, short and poor, long and poor. Now as to the matter of apologies, ("I did not expect to be called upon," "I am not prepared to make a speech," etc.,) be it observed that a good speech needs none, a poor speech deserves none. In a long speech there is no time for apology, in a short speech no occasion. If a speech is long and good, the excellence will atone for the length—if it is short and good, so much the better. If a speech is short and poor, the brevity will make up, in part, for the bad quality. But a speech that is long and poor is only made longer and poorer by any possible apology.

The rhetorical treatment of apologies, then, should be like that recommended for preparing cucumbers for the table, i. e. slice thin in good vinegar, salt and pepper *ad libitum*, adding any other condiment you like, and then—throw the whole out of the window.

PRAYER IN THE FAMILY.

It is pleasing to find in private houses an altar raised to God. Nothing rivets family attachments so securely as meeting every morning to pray for each other, when every petty difference must at once be laid aside, and misunderstanding forgotten before the sun goes down. What can be more pleasing also than for the absent to know precisely at what hour they are remembered, with the supplications and blessings of an affectionate circle? While those who remain together can enjoy no greater solace than in following them with prayers, and uniting, on their own account, in the expression of every anxiety, or pleasure, or sorrow, which each shares in common with all the others. There is, indeed, no pleasure more to be prized than that of raising a family altar, where those shall daily assemble on earth, who hope hereafter to re-assemble in heaven, with not a wanderer lost!

HEALTH PROMOTED BY FAMILY MUSIC.

Music, like paintings and statuary, refines, and elevates, and sanctifies. Song is the language of gladness, and it is the utterance of devotion. But coming lower down, it is physically beneficial; it rouses the circulation, wakes up the bodily energies, and diffuses life and animation around. Does a lazy man ever sing? We never heard it. Does a milk-and-water character ever strike a stirring note? Never. Song is the outlet of mental and physical activity, and increases both by its exercise. No child has completed a religious education who has not been taught to sing the Songs of Zion. No part of our religious worship is sweeter than this. In David's day, it was a practice and a study.

HOLINESS.

No gifts, no duties, no natural endowments will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort to it on the way thither. The purest and the sweetest pleasures in this world are the results of holiness. Till we come to live holy, we never live comfortably. Heaven is epitomized in holiness; and, to say no more, it is the peculiar mark by which God has visibly distinguished his own from other men—Ps. iv. 3, "The Lord hath set apart him that is godly for himself." As if he had said, This is the man, and that the woman, to whom I intend to be good forever: this is a man for me. O, holiness, how surpassingly glorious art thou!—*Flavel.*

PASTORAL VISITING.

There is a charm in the week day services of a parish minister which has not been duly estimated, either by philanthropists or patriots.—His official and recognized character furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the surest way of finding access to his heart. Even the hardiest and most hopeless in vice cannot altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness, or disaster, or death, which afford a weighty advantage to the Christian kindness that is brought to bear upon them. His week-day attentions and their Sabbath attendance go hand in hand. It is thus that a house-going minister wins for himself a church-going people.—*Dr. Chalmers.*

A NOBLE REPLY.—An officer of distinction and valor refused to accept a challenge sent him by a young adventurer, but returned him the following answer:—"I fear not thy sword, but the anger of my God. I dare venture my life in a good cause, but I cannot hazard my soul in a bad one. I will charge up to the cannon's mouth for the good of my country, but I want courage to storm hell."

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, SEPTEMBER 8, 1858.

SYMPATHY.

Human happiness depends more upon the known and manifest sympathy of our fellow creatures, and especially of those to whom we naturally look for it, than upon any thing else either from them, and outside of ourselves. Such a thing as happiness without sympathy has never been known. It is frequently *affected*; but it is never *effected*. Those who have "retired from the world," to enjoy "the sweets of private life," have generally managed to let that same curious world find out the secluded places where they enjoy their solitude, and they, and their residences, and their occupations, generally become more famous than the lives and affairs of persons who have never sought to retire from the battle-field of life. The boasted doctrine of entire, self-reliance and self-dependence, is simply the fruitfully evil doctrine of utter heartlessness and selfishness, which "neither fears God nor regards man." The most perfect representative of humanity, "the man Christ Jesus," illustrated most convincingly, the inability of human nature to be independent of sympathy, when, in his extremity of agony, he both complained that his disciples "could not watch with him one hour," and that even his "Father had forsaken him."

All blessings have their attendant abuses and evils. The progress of civilization, in the contemplation of which, as a whole, all wise men must rejoice, has many evils; but the evil most to be deplored—most fundamentally wrong, and most vitally pernicious, is the diminution of human sympathy, and the increase of human heartlessness. Growing out of the simple habits and manners of earlier times, the world also grows out of the sincere loving-heartedness of those times. Just as the fresh spirit of childhood is in danger of passing away with the age of childhood. And this evil progress is the more insidiously dangerous because of its unnatural but real connection with the common idea of virtues most valued and most sought to be promoted. All those virtues that pass under the names of dignity, propriety, prudence, refinement, and the like, are constantly imitated in name, garb, and manner, by heartlessness, selfishness, cruelty. The worldly wit and wisdom which have become famous for the success with which they have passed off imitations, adulterations, and counterfeits, for genuine articles of value for the supply of the material wants of man, have been no less successful in alloying and debasing the moral and spiritual virtues.

This evaporation of the dews of our spiritual youth is manifest in all classes of society, and in all departments of life, both secular and religious. The natural tendency of human nature is, to become less grateful, humble, and sympathetic, as we become richer, more luxurious, and more knowing. The more enjoyments we possess, the less we remember the privations and sorrows of others. The more we have, the more we desire; and the less time, and patience, and heart, we have to think, to feel, and to act, in reference to the happiness of others. A hard, shrewd, wide-awake devotion to the "main chance" absorbs attention and interest.

Many deceive themselves by beautiful theories and poetic sentiments in regard to human sympathy, when, in fact, they have no felt and practical sympathy at all. They are generally quite oracular on the subject, strong in their denunciations of selfishness, and attractive in their portrayals of the sentiment of human brotherhood. But as to any active manifestation, by word or deed, of the spirit of kindness, where it is really needed, they are utterly deficient. Others, less heartless, make almost as great a mistake, by satisfying themselves on this subject with the sympathy they feel and manifest toward their own particular friends—those who are congenial to them—those who make it their interest to sympathize with them. When, in most cases, it may be true that those of their own chosen circle may have less need of their sympathy than any others. "What thank have we" from God, or from the suffering world he has sent us to bless, for this well-paying investment of our miserly hearts! *Human sympathy*, as God intends it, embraces *human nature*, in all its extent, and all its wants.

But the greatest of all the mistakes made by those who deceive themselves into the belief that they possess proper sympathy, is, that *they fail to manifest any kindly regard for the happiness of others*. The great power and blessing of sympathy lies in its manifestation. Not merely in charitably ministering to the wants of the miserable and suffering. This may be done, and yet no kindly sympathy exist. We may "give all our goods to feed the poor," and yet have it not. True sympathy, in its heartful manifestation, in considerate counsel, in friendly greeting, and in the utterance of kind words, to all we associate with, is worth more than gold. It is more precious than "frankincense and myrrh." All men and women are surrounded, every day of their lives, with hundreds, sometimes thousands, to whom a kindly recognition and greeting—an interest manifested in their welfare—a readiness to give counsel and encouragement—would be received and enjoyed as the greatest of blessings. Homes, unchecked by the visits of those who can do good, lie thick around us, into which we may enter, and take with us the sunshine of joy and hope. Souls, struggling with the waves of difficulty and trial, with heads scarcely above water and ready to go down, are plentifully strewed over the surface of the sea of life, to whom words of encouraging sympathy would be as the gospel of salvation. Minds there are, not as enlightened as ours, but panting for knowledge, to which the impartation of that which is familiar to us would cost but little time and trouble, which would receive such help as light from heaven. And then, in all these cases, and in thousands of a similar nature, appearing in the pathway of every man and woman, the investment is so small and easily made, and the products are so large and so permanent in value. And the value to the giver is greater than to the receiver. A life heart-full and overflowing with love and happiness can be enjoyed in no other way. A life that is lean in sympathy, is the leanest of all lives.

A TRIP TO THE COUNTRY.

On Saturday morning of week before last, at a quarter past seven, the buggy of a city friend stopped with us at the depot of the "New Orleans, Jackson, and Great Northern Railroad," on the way to assist, the next day, at the dedication of a new Church at Brookhaven, Mississippi, one hundred and twenty or thirty miles from the city. Having to wait fifteen minutes for the starting of the cars, one of the morning papers was made available in beguiling the time. But some body evidently thought a larger or better literary breakfast was needed, for he first pushed a tract, then a book, then another book, and then another, between our face and the paper, in such provoking style as to cause a look upward to see who it was that thus persistently offended against our "peace and dignity." He was a colporteur of some of the religious publication societies, and manifested sincere desire for our religious enlightenment. His faithfulness was worthy of all praise.

This incident was suggestive. What a great field, thought we, is this New Orleans, for the labors of Missionaries outside of the regular churches, and for colportage! Is the field properly occupied? Is there any thing like an adequate systematic effort to disseminate sound religious reading, and other religious influences, among the immense masses of the poor, the neglected, the careless, the ungodly, the degraded, of this great city? What is the Methodist Church doing in this behalf? Is she doing her duty? Is she acquiring the territory, the strength, the power for good, to be attained in this direction? Are her members interested and active, both for the salvation of these souls, and for the welfare of the city? Could not a little united and vigorous effort, and a little money spent by all, for this purpose, circulate the *Advocate*, the best of all tracts, throughout the city, both among those who would pay for it, and those to whom it should be gratuitously distributed? On both these plans, could not a thousand subscribers be obtained? Could not Sunday-schools be established, and the people be visited and prayerfully admonished and encouraged, and much good be done? These were our mental questionings.

Why is it that these tract distributors in cities are nearly always diminutive, or ill-favored, or inferior looking men? Men of the finest personal appearance, and of the most dignified and attractive address, it seems to us, should be chosen for this work. And they should firmly, politely, tenderly and earnestly address all whom they meet, and offer their books for sale with a courteous confidence, at once accordant with the worth of their mission, and calculated to win the favor of those addressed. Instead of this, we often see them skulking about as if ashamed, or putting on a hard, vulgar, repulsive boldness.

Why are not intelligent, active boys engaged in this work, in every city, town and village? They would delight in it; they would not be embarrassed, and would be more industrious in *such* work, than men. And they would be more attractive than men. Let them "*cry*" their books, and tracts, and periodicals, like the city news-boys do the daily papers. "*Crying*" the titles and merits of these publications would call attention, advertise the work, interest many a man in something to read, and double the sales made in the usual way.—Churches, in towns, could, in the beginning of the year, subscribe for ten, twenty, or fifty *extra* copies of the *Advocate*, paying cash for them at first, and send them round weekly by boys, sell them at a dime a-piece, give away some of them, get nearly, if not quite, enough money for the next year's subscription, circulate the *Advocate* more widely, do much good, and train themselves to systematic habits of usefulness. Try it. We will help you by such suggestions, from time to time, as may be necessary. In this way, by the co-operation of the preacher on the mission, circuit, or station, and some, or all, of the members, male and female, an immense amount of good might be done in a short time; whereas, as it is now, thousands are wasting their lives, asking the question, "How shall I be useful?" Let us hear from our friends on this subject, whether in the church or out of it. We are going to make the *Advocate*, after a while, a much larger and more beautiful paper; and while we thus labor, shall we not have vigorous help to circulate it throughout the land? But we must hasten to Brookhaven, the cars are about moving. The colporteur did not get us to buy a book, but he came near making us write one.

The rich swamp land lying along the Jackson railroad will one day be very valuable, and it is surprising to us that, so near New Orleans, it is not all in a high state of cultivation. There is great lack of energy somewhere. For many miles the road runs between Lake Ponchartrain on the right, and the Mississippi river on the left. After awhile, Lake Ponchartrain comes in sight, at intervals, affording quite a pleasant view. Then we cross Pass Manchac, connecting Lake Ponchartrain and Lake Maurepas, at the end near the latter, which is in full view, the former, at that point, not being in sight. Lake Maurepas is a beautiful little inland sheet of water, some twelve or fourteen miles across, with its shore, nearly all round, plainly visible, fringed with beautiful forest trees.

After running near fifty miles through lowland and swamp, we reached the pine woods, and passed, first, Panchitoula, Osyka, Tanchapaho, Amite, Magnolia, Summit, and then came to Brookhaven. All these are villages, of greater or less size, immediately on the railroad. We may not have mentioned them in proper order, and may have left out some others; but it matters not. Brookhaven is quite a handsome and growing place, with a good hotel, a substantial looking population, and a beautiful church, just built, and now dedicated. It cost near $4000, and was built by one man, a worthy brother Whitworth, whose "liberal soul deviseth liberal things."

Here we met Rev. Dr. C. K. Marshall, Rev. Mr. Nicholson, the pastor of the circuit, and Rev. Mr. Wellborn, a local preacher. Other local brethren were present. Service was held on Saturday, at noon and night. On Sunday morning the dedication service proceeded as follows: Solomon's Prayer at the dedication of the Temple was read by the writer: 2. The 325th Hymn, commencing,

"Blow ye the trumpet, blow,
The gladly solemn sound,"

Was read by the pastor, and sung by the congregation, with hearty and devotional spirit. 3. The opening prayer was offered by Dr. Marshall; 4. The 122nd Psalm was read by Rev. Mr. Wellborn; 5. The 887th Hymn, commencing.

"I Love thy Kingdom, Lord,
The house of thine abode,"

Was then read by the writer, and sung by the congregation. 6. After which an appropriate and able sermon was preached by Dr. Marshall, from the text, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to see the beauty of the Lord, and to inquire in his temple," closing with the utterance of the form of dedication. 7. The dedicatory prayer was then offered by the writer. A collection was then taken to lighten Bro. Whitworth's burden in building the house, which resulted in pledges to the amount of about $100, which, with what had been raised before, made about $1000. No doubt the citizens will help Bro Whitworth still more. In the afternoon Rev. Mr. Wellborn preached. At night the writer preached, penitents were called, several came, and three found peace with God, among them the head workman who built the church. Three or four joined the church, among them a promising son of Bro. Whitworth. Next morning the writer preached again, until compelled to cease by the approach of the cars which were to take him home. The meeting was to be continued, and good results are hoped for. We were most kindly entertained in the amiable family of Bro. Whitworth, kindly treated by all whom we met, got a lot of new subscribers, and got home to tea on Monday evening, well pleased with our visit.

THE PITTSBURG CHRISTIAN ADVOCATE.

The *Pittsburg Christian Advocate*, of the Northern Church, aiming its shot at the *St. Louis Christian Advocate*, of the Southern Church, says:

A word about this "driving" negroes—these "cheerless huts," and the "allowance of a single peck of corn per week" for their subsistence. Are we to understand that the writer, endorsed by the editor, denies the above allegations to be true? They were not in the article of our correspondent, nor do we lay any stress on these incidents of slavery, for the reason that they are trifles in the catalogue of evils to which the slave is exposed. But is the St. Louis Advocate prepared to deny that the field hands of the South are driven from early dawn till late at night; that many have but "cheerless huts to sleep in;" and that they are—this class of slaves—"allowanced," and often "to a peck of corn per week?" We suppose these things are not so managed in Missouri; but the editor, we think, as well as ourself, has been farther South, and he knows every word of this to be true—not of all masters, for many are humane; nor of all slaves, for house servants, mechanics, and those hold by small slaveholders, are exceptions; but of thousands upon thousands of "men and women" this is a true picture.

That there are some inhumane masters, no man doubts. There are brutal husbands, and cruel parents, and grinding employers, the world over. But the relation of husband, or of parent, or of employer, is no more to be spoken against than if these exceptions did not exist. So it is with the relation of master. The *Pittsburg Advocate* knows these things well. It knows; also, that our most unfeeling masters are not Southern born. It knows that the Southern Churches, and Southern patriotism, and the best Southern society, are all in opposition to inhumane treatment of the slave. It knows that these noble sentiments, known almost exclusively in Southern minds, are supported by every interest of the slaveholder. It knows that unkindness to slaves is no where so odious as in the South. It knows that real practical sympathy for the negro, is exhibited almost exclusively in the South, while Northern people have the bitterest prejudices against the color, even while encouraging the running away, and robbery, of slaves. It knows that the Northern employers of white men, will not compare for kindly care of their employees, with Southern owners of slaves. It knows that slavery is the most benevolent system of labor on earth, and the only one adapted to the black. It knows that it is ordained of God. And yet it sins against both conscience and God's law.

AN EDITORIAL "PRISONER OF HOPE."

Our friend and brother, Rev. Dr. Lee, former editor of the *Richmond Christian Advocate*, and still editing until the editor-elect, Rev. Dr. Rosser, can get ready to mount the tripod, is weary of waiting, and longs for deliverance. Such preaching at camp-meetings as the Doctor will do after his "release." Hear him;

To say nothing of our own short-comings, we have had to bear, on our shoulders, the short-comings of about five thousand people! It is an intolerable burden. It hasn't broke our back, but it comes very near breaking the back of the office; and has quite broke our respect for the newspaper-paying character of the aforesaid five thousand people. The day of deliverance will soon be here, and then—circuit, station, or district—which ever God please, and the Bishop appoint—hail and welcome! Open your arms to receive a willing worker! How gladly we'll ascend from the tripod to the pulpit. Scissors, paste, original communications, marriages, obituaries, more copy, proof-sheets, and the (printer's) devil, and worse, delinquent subscribers, with Bills payable, anything-over-to-day—I'm short, hard-up, and all such stuff, we'll defy you to disturb the grateful toils of the day, or, as now, to sit like frightful ghosts on our pillow through the slow hours of the wakeful night.

Come and see us, Doctor, when you are free. A kind ex-editor furnishes; we think, wholesome suggestions.

OBITUARIES.

This is the first time, during our editorship, we believe, that we have ever ventured to say anything on this difficult and delicate subject. We say difficult and delicate, and so it is. The insertion, in our Church journals, of numerous and long obituaries, is a difficult matter; for such things are read only by the friends of the departed, and are almost wholly overlooked by the great body of readers. And in proportion as a paper is filled up by unreadable matter, is it rendered unpopular, and its usefulness curtailed. And the refusal to publish them is a delicate matter; for, written, as they are, under the overwhelming inspiration of love and grief, such refusal appears, to these bereaved, as cold and heartless. When editors insist upon short obituaries, or refuse, or shorten, long ones, it is conceived, by many, that they look only at their own convenience, and have no sympathetic appreciation of the condition and feelings of the bereaved. But this is both a great mistake, and a great injustice. They have well considered all the bearings of the subject. And, we ask our readers, is it not remarkable that all our editors are agreed as to the folly and injury of long obituaries? Ought not this fact to have some weight?

Why are these long obituaries desired?—They are read only by the friends concerned. To the readers outside of that little circle, the deceased was a stranger, and they take no interest in the obituary. It can be of no interest to the friends, for they have, already, felt, and uttered in sympathetic conversation among themselves, more than can ever be penned, by even the most eloquent writer. The truth is, long obituaries are but some of the evidences of that common weakness, not to say vanity, which leads most of us to imagine that we are of more importance in the eyes of the world than we really are. Hence, many people here those with whom they are in company with most minute accounts of their wonderful children, their remarkable family connections, their own astonishing histories, their personal characteristic dispositions, principles, and practices. Just as if such people and such affairs had not been as common as leaves in autumn from time immemorial.

Upon the same principle, long obituaries are written. The bereaved feel that none ever suffered affliction like unto theirs; when, in fact, every family has. They feel that their departed ones were never equalled; such a noble and affectionate husband, or gentle and loving wife, or manly and devoted brother, or beautiful and lovely sister, or such dear and excellent parents, or such sweet angels of children, or such valuable friends, were never before snatched away by the ruthless hand of death. But the truth is, all the bereaved in the land feel the same way. And why do we, in writing obituaries, enter into minute details of the sufferings of the poor deceased one; or of the grief, and tears, and prayers, and despair of the attendant friends, and relatives; or of the touching scenes that occurred around the dying bed, or of the kind attentions paid by neighbors and friends; or of the number of relatives and friends left to mourn? These things are connected with every death-bed, more or less, and every body knows it. Why tell what every body knows? And as no body reads these things but the friends of the departed, why tell them what they all know, and what most of them witnessed in person?

And why pour out, in impassioned language, our feelings in reference to such things, upon the ear of a world that is a stranger to us, and, that has no interest in what we say? Is it modest to thus cast the precious pearls of the heart's most sacred and loving grief before the multitude of this strange, pre-occupied, and unsympathetic world? The fewest words are most delicately honorable to the dead, and most creditable to our own hearts and heads. And the practice, which, it must be confessed, is becoming too common with ambitious, poetical, and untrained writers, of extravagantly eulogizing the dead, is one to be carefully avoided.

There ought be nothing, beyond the ordinary announcement of the death, but a simple statement, if it be so, that the person died in peace with God through our Lord Jesus Christ. Thus:

"Mrs. A. B., wife of Mr. C. B., of G. F., died in great peace, at ——, Sept., —, 1858, aged — years. She had been a faithful member of the Methodist Episcopal Church for —— years."

You may write a column, and yet you cannot better the above. Will not our friends adopt these suggestions? This matter of long obituaries is becoming a great evil, and where it will end, and how it will end, cannot now be foreseen. Suppose long obituaries of all the persons who have died in New Orleans this summer had been sent to this paper. What could we have done? Remember another thing: The idea that persons have a *right* to the columns of our journals for the publication of what they choose to write in this way, be it ever so much, is all a mistake. Meditate on this matter, and act accordingly.

Send us all the obituaries, especially of those who die in the saving faith of the gospel. We desire them. Be careful in writing them. Let them simply state the *facts*, in as few and modest words as possible. Let there be nothing extravagant. *Such* obituaries are really beneficial. When it becomes known that this is the prevailing style and length, they will be more generally read, and will be a means of grace to all pious people.

Amalgamation.—We said in a recent article that the first thing necessary to make the black man a free citizen was to change his color. A writer in *Zion's Herald* favors amalgamation, evidently with the design, in part, to accomplish the social equality of the blacks through the "bleaching process," thereby admitting the difficulty we mentioned; though he contends it is not a natural but an educational one. Ridiculous! He argues that "the legal and social equality of the races" is the only tenable anti-slavery position. We trust anti-slavery men will unite with him on that "plank."

THE SCHOOLS.

CENTENARY COLLEGE OF LOUISIANA,

Has, of late, been fully noticed in this paper, in the communications of Rev. R. J. Harp, "Gamma," and the board of Examiners. But we wish to say, further, that there is no reason why Centenary should not become the great Methodist Male College of the Southwest. It has magnificent buildings, a fine faculty, a healthy location, in the heart of the country, refined social surroundings, and all necessary appurtenances. Why send our sons away from home? Send them to our own Centenary.

MANSFIELD FEMALE COLLEGE,

Is a popular and prosperous institution, very eligibly located, at Mansfield, De Soto parish, La., under the conduct of an excellent faculty, offering every inducement for the patronage of those who have daughters to educate. Give our Southwestern women a home education, in the midst of our own associations, under our own skies, and fanned by our own breezes.

MARION FEMALE SEMINARY,

Is located at Marion, Ala., in the midst of one of the finest regions in the South, has an excellent faculty, and is quite prosperous. It is among the best of the excellent Alabama female schools. There are many good reasons, aside from the character of the school, why we should desire its prosperity.

FELICIANA FEMALE INSTITUTE,

Is located at the same place with Centenary College, Jackson, La., and therefore is peculiarly convenient to those who have both sons and daughters to educate. It is under the very best direction, and worthy of the largest patronage.

MEMPHIS CONFERENCE FEMALE INSTITUTE,

Is located at Jackson, Tenn., and has become a deservedly popular institution, with a highly popular president, surrounded by a fine community, having every appliance necessary to the culture and comfort of young ladies.

CENTENARY INSTITUTE,

Located at Summerfield, Ala., eight miles from Selma, has been very fully noticed of late in these columns. It has both a male academy, and a regular female college, both of long and high standing, and great success. It is in a beautiful village, in the heart of the planting region of Alabama, and offers high inducements to those who are seeking a place for the education of their boys and girls.

CLARKESVILLE FEMALE ACADEMY,

Located at Clarkesville, Tenn., has a large and able faculty, and has made large and thorough preparations to take care of the minds, morals, and bodies of the young ladies who may be sent there. It is in a pleasant city of five thousand inhabitants, on the Cumberland river.

COLUMBIA FEMALE COLLEGE,

Located at Columbia, Tenn., is an old, well established, prosperous, and popular institution, worthy of large patronage.

MOUNT HERMON FEMALE INSTITUTE,

Near Clinton, Miss., is prepared, in the way of faculty, location, and social advantages, to give a thorough and elegant education to the young ladies sent there.

LA GRANGE FEMALE COLLEGE,

Located in one of the most desirable towns in Western Georgia, with splendid buildings, and a faculty of high reputation, may be ranked among the very best institutions.

HUNTSVILLE FEMALE COLLEGE,

Is in that beautiful town, Huntsville, the centre of that beautiful region North Alabama, has an able and experienced faculty, and is highly successful and popular.

WESLEYAN FEMALE COLLEGE,

Macon, Ga., is the oldest female college, we believe, in the United States, and has become noted for the education of many of the first ladies in the South. It has lost none of its ancient worth.

TUSKEGEE FEMALE COLLEGE,

Tuskegee, Ala., has a magnificent edifice, an able, scholarly and elegant faculty, is located in a beautiful town, containing the best society, and is remarkably prosperous.

CHUNNENUGGEE FEMALE COLLEGE,

Under the lead of Dr. Ellison, son-in-law of Bishop Capers, is handsomely located on Chunnenuggee Ridge, Macon Co., Ala., and is in a prosperous condition.

EMORY AND HENRY COLLEGE,

Washington county, Va., has become one of the best male colleges of the South, and is happily located for the patronage of all the low countries, being in the up country of Virginia.

WESLEYAN UNIVERSITY,

Florence, Ala., is in a prosperous condition, is well located in North Alabama, has an able faculty, and is one of our best institutions. It is old, well known, and has long had a fine reputation.

SCHOOLS AT BATON ROUGE, LA.

We have noticed these quite recently, through a communication from Dr. Young. The male school, under Prof. Magruder, and the female seminary, under Mrs. Read, have a fine reputation.

REV. DR. WILLIAM A. SMITH.

Rev. Dr. Rosser, in a letter to his paper, descriptive of a glorious camp-meeting in Buckingham, in which the power of the Holy Ghost was made manifest after the primitive fashion, says of Dr. Smith:

Dr. Smith was with us to the last year—preaching once every day, except Tuesday, which was devoted successfully to the interests of the College. He handed seventeen hundred dollars for the College. His preaching was the elaboration of the profound principles and doctrines of the Cross—alike convincing to the intellect and animating to the heart—both instructive and persuasive. The sound principles of mental philosophy, moral science, evangelical life, were fused with logical symmetry and force in a current of fire that transformed the whole mind into *conscience*. His course is a path of light and a single truth sometimes is evolved so clearly that it flashes through all life and time into hell or heaven. He is mighty in doctrine. The motion of his soul is *logic on fire*, and his appeals are powerful.

The great work of endowing Randolph-Macon College goes on prosperously. In the same paper Rev. H. B. Cowles reports over $1200 raised for the same purpose. The honor and usefulness of the Southern Church, as well as Virginia, demand that Randolph-Macon should be fully endowed.

WE CAN DO WHAT WE WILL.

Certainly: with the blessing of God, we can do what we will. Our church has already done a great many noble and liberal things. The laymen are going to furnish the Publishing House with a free cash capital of $200,000. We hope it will be done soon. The Methodists of Alabama are raising near half a million to build and endow a magnificent Southern University at Greensboro', and a fine College at Auburn, East Alabama. We trust they will succeed. The Methodists of Texas are raising $30,000 to establish their Depository and paper. We hope to see them succeed. Mississippi Methodists are raising money, on a large scale, for their Depository, and are already far advanced toward final success. Alabama talks of raising $25,000 for a Depository, and will do it if she tries. Missouri proposes to raise $20,000 for her Depository.

And already a large four-story building has been purchased, and is now occupied, in New Orleans, for an *Advocate* office, and by the House of the Publishing House at Nashville, from which the people and Depositories of Alabama, Mississippi, Louisiana, Arkansas and Texas, can be supplied with all our books conveniently, and at as cheap rates as anywhere. And now the North Carolina Methodists are proposing to raise money to buy a press, etc., for their *Advocate*. Virginia is following Randolph-Macon College. And, in addition to the colleges, high schools, publishing and depositories already established, schools and colleges are being built by our people over the country.

And, after awhile, when we get *ten thousand subscribers*, which we hope to have before long, we wish to have a new power and beautiful new type, to bring out an improved paper. And we have no doubt that some of our friends will give us encouragement in that important purpose.

We can do what we will. Look at what we have already done. And yet but a few comparatively, of our numerous people, have done these things. And they have got rich by it. They can, and will, do a great deal more. And those who have done nothing in this way, (and their "name is legion") will begin to wake up, and instead of struggling for years to accomplish small things, we will do great things in a short time.

We can do what we will, by God's blessing. Let us begin to believe it, and feel it, and act upon it. Whatever we see ought to be done, let the first one that finds it out, begin to work at it, without waiting for another. Co-operation comes with labor. The people have the means. God has given it to them. He has given it that we might establish his cause over this great country.

We can do what we will. And who can do more than the favored people of the country of which New Orleans is the centre. Whom has God blessed more? Where is there more wealth? Ought we not to have a paper correspondent in size, power, taste, and beauty with the city and the country? And shall we not find enough support to furnish such type and press for such a paper, and sufficient circulation to sustain such a paper when it is brought out? Yea, we feel assured of it. And we shall count upon it, if we need it.

What can we not do, if we will it in the name of Jesus, with an eye single to the glory of God? And life is too short to be wasted. "What thy hand findeth to do, do it with thy might." Build a monument for yourself while you live; not of dead marble, but in some good work, that shall live in its power for good to the end of the world.

ST. LOUIS.

The St. Louis *Christian Advocate* commences its eighth volume with the issue of August 5th. Its circulation is large and increasing. The editor is in earnest, and rightly so, about the collection of its outstanding debts. He also favors the enlargement of the paper, so that it will compare favorably with any religious paper in the land. He says that it has commenced its operations in the West.

They are also moving in St. Louis to raise $20,000 for the independent establishment of the Depository. The plan is to place copies of a circular, immediately to be sent out, in the hands of all the traveling preachers, and that for the preachers to engage one or more persons in each class to present the subject to the members and friends of the Church, and ascertain what each and every one will give, and have the matter settled at once. On this plan, if faithfully carried out, says the editor, the subject may be brought before the whole Church in Missouri, and their response obtained in one or two months, as easily and as well as in one or two years.

WESTERN VIRGINIA CONFERENCE.

A correspondent of the *Richmond Christian Advocate* gives a stirring account of a friendly but well contested pitched battle between Southern and Northern Methodist preachers at the lower end of Monroe county, in which the Southern cause lost nothing, but gained much. Rev. S. Hargiss of the Southern Church, and Rev. Mr. Phelps of the Northern Church, were the speakers.

The same correspondent thinks the Western Virginia needs more attention than either Kansas or Rio Grande Mission Conference. There is a large and commanding territory yet unoccupied, and men are greatly needed for it. The Baltimore Conference would be compelled to give back were this field properly manned. Nineteen twentieths of the population are true Southern men, and when converted they will join the Southern Church.

THE YELLOW FEVER.

The deaths from this disease in this city for the week ending last Sunday morning, were 94, an increase of 46 over the week before.

Abel Stevens' History of Methodism, first volume, is advertised in another column, to be issued on the 20th of this month, and will be for sale at all the Methodist Depositories, North and South.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

MISSISSIPPI CONFERENCE.

Bayou Pierre Circuit—

Rev. H. V. Johnson writes: "We began a meeting at Pisgah, on the 13th of August, and the Lord was with us. But on account of wet weather and bad roads the meeting was broken up, having lasted four days. Several mourners, three accessions. We'll have another meeting at Pisgah.

On the 21st of August we commenced a meeting at Pleasant Hill, which lasted nine days, and the Lord was with us in great power. Many sinners awakened, eleven souls converted, three professed the blessing of sanctification, and the Church greatly revived. There were at the altar the last evening 28 mourners.

On the first Sabbath of the meeting we called for a conference collection, and received $72 15. The last Sabbath we called for a missionary collection, which ran up to the handsome sum of $311 5. Thanks to the ministers who helped us. Bros. Thomas Owen, Brandbrack and Benjamin Jones.

Sea Shore Circuit—

Bro. Samuel N. Martin writes: "On a recent visit among friends on Biloxi River in the bounds of the Sea Shore circuit under the pastoral care of Rev. Joseph Nicholson, I had the pleasure of enjoying with them the benefit of a great and glorious revival of religion at *Codville*. Mr. Nicholson had a two days meeting, commencing on Saturday, August 21, and preached, but had to leave to attend to other appointments, leaving the management of the meeting in the hands of Rev. Wesley G. Evans, assisted by Revs. H. P. Lewis and A. Scarborough. The Lord in great mercy and power met with us. Sinners were awakened, and many came to the altar for prayer. The meeting was protracted till Sunday evening, 29th. The Church was greatly revived and strengthened, backsliders reclaimed, the cold-hearted stirred up, mourners comforted and converted. On the last day the house could not contain near all that came. I have enjoyed many revivals, but this was one of the best. The result of the meeting is, forty-seven additions to the Church forty-seven whites and three colored and about twenty happy conversions."

Warren Colored Mission—

Rev. P. E. Green, writes: "Since my last communication, we have had two good meetings. One we had to close because of sickness and the extreme hot weather, and thought two or three times we would have to close the other for the same causes. But, thank God, we could not close; for it seemed that God would pour out his Holy Spirit upon the people, just at the time we were about to close the meeting, and then the people would say, "continue." And in this way we kept it up for thirteen days. Thirty-five or forty were happily converted; 30 whites and 27 blacks joined the Church. Thanks to the kind brethren who helped us."

ALABAMA CONFERENCE.

Lawndesborough District—

Rev. A. S. Dickinson, P. E., writes: "I have just closed my third round on the district. There is a revival influence at nearly every point. The preachers are at their posts, and working for the salvation of souls; and thank God, their labor has not been in vain. There have been some 600 added to the Church on the district this year, and among them a great many conversions. We are succeeding well in reviving class-meeting; the most of the preachers are getting back to the old plan, to preach and hold class-meeting. I have adopted the plan of holding class-meeting, where ever I can, myself. I find it works well, consequently I am more than ever convinced that the preachers have class-meetings in their power they can kill them, or they can keep them alive and at work. God help us to get back to the place of our fathers on that subject."

Jones' Valley Circuit—

Rev. Francis Walker writes: "Since the third sabbath in July we have been engaged in holding protracted meetings. It has scarcely ever been our privilege to witness such signal manifestations of divine power. Near eighty have professed to find peace in God; a goodly number of backsliders have been reclaimed; and seventy-nine received into the Church. We are looking forward with a great deal of interest to our Pleasant Hill camp meeting."

Grove Hill Circuit—

Rev. W. H. Carter writes: "At several appointments God is gloriously reviving his work—converting sinners and sanctifying believers. We had a meeting appointed to be held in a schoolhouse near Coffeeville, and as soon as our Baptist brethren heard of it they heartily invited us to occupy their church. God was with us. Prejudice gave way. Many in the church and out of it were converted, and some few were sanctified. A dancing master, who had been to Bladen Springs to get some of the latest touches, waudered into our meeting and was happily converted. We have just closed a meeting at Hopewell, at which some nine or ten were justified, and several cleansed from all sin. God has blessed the doctrine of sanctification in this circuit. It is almost as common for persons—responsible persons—to embrace this blessing as pardon. One of our class-leaders at Mount Zion was opposed to it last year—would not read the 'Guide to Holiness,' although a good sister subscribed to it for him—said he did not know any body could be so good in this life, etc. One day last spring I went home with him from church. After dinner we took a walk into the grove for private devotion. God blessed us; and while his soul was happy in God's love, I said to him, 'Brother S. you ought to embrace the blessing of sanctification.' He replied, 'People would talk about it if he professed to be seeking sanctification.' I told him that was just what he needed. He said, 'Well, I *do* pray for it.' I asked him how he could pray for it when he positively refused to seek it? This he could not answer; and with tears in his eyes he gave me his hand and promised me never to rest until he obtained it. In a few weeks I met him again, when he exclaimed, 'Glory be to God! I have got the blessing.'"

Chunnenuggee Camp-Meeting—

Rev. S. Armstrong writes: "The camp-meeting on Chunnenuggee Ridge closed on Thursday morning last. It was decidedly good. Some fifteen joined the Church and as many perhaps professed faith in Christ. The membership was greatly blessed."

LOUISIANA CONFERENCE.

Sparta Circuit—

Rev. J. W. Hearn writes: "The good Lord has again visited this part of his moral heritage, and powerfully revived his work. A meeting, commenced at Soulo Chapel last Saturday, and closed last night, holding four days, which resulted in five accessions, and twelve conversions; and never have I seen such a revival in this Church. Owing to sickness, Bro. Crowson, P. C., could not attend.—The meeting was conducted by Bro. Hodge, of the Jackson Circuit, assisted by Bro. Goodgion, and O. Howel. If they could have continued there is no telling when the meeting would have closed. The work is rapidly reviving on this Circuit.

Literature, Education and Art.

SOME OF HARPER'S PUBLICATIONS.

We have received through *H. D. McGinnis* of this city, the following:

King Richard the Second, also King Richard the Third, both by Jacob Abbott. These works are charming in style, and well adapted to interest the young in the study of History. Also,

Memoir of Joseph Curtis, by C. M. Sedgwick. This work is similar in style and adaptation to the two above. Also,

Mensuration and Practical Geometry, containing tables of weights and measures, vulgar and decimal fractions, mensuration of areas, lines, surfaces and solids, lengths of circular arcs, areas of segments and zones of a circle, board and timber measure, centres of gavity, etc., to which is appended a treatise on the carpenter's slide-rule and gauging. By Charles H. Haswell. Also,

Fred Markham in Russia, or the boy-travelers in the land of the Czar, by W. H. G. Kingston.

Catalogue of the Columbus Female Institute, Columbus, Miss., Rev. B. F. Larrabee, President and Professor Moral Philosophy; T. B. Bailey, Prof. Natural Science and Latin; J. W. M. Shattuck, Prof. Mathematics and Chemistry; Dr. A. Mercier, Prof. Modern Languages; G. W. Chamberlain, Prof. Vocal and Instrumental Music; Mrs. E. E. Shattuck, English Department; Miss L. Street, English Department; Miss E. Abernathy, Drawing and Painting; Mrs. L. P. Larrabee, Piano; Miss E. Hyde, Piano and Guitar; Miss M. S. Wakeley, Piano.

Catalogue of La Grange Female College, La Grange, Ga., Rev. J. M. Bonnell, A. M., President and Prof. Moral Science and Belles Lettres; J. R. Moyson, A. M., Prof. Mathematics; W. A. Harris, A. M., Prof. Natural Science; and French; J. W. Akers, A. M., Prof. Latin Language and Literature; Mrs. A. H. Judge, English Literature; Primary Department, to be supplied; F. A. Wurm, M. D., of Munich University, Prof. Vocal and Instrumental Music; Miss M. Brown, Drawing and Painting.

Tuskegee Female College, Tuskegee, Ala. The Catalogue has just been received. Rev. A. A. Lipscomb, D.D. President; Rev. G. W. F. Price, A. M., Prof. English Literature; John A. Jones, A. M., Prof. Mathematics and Ancient Languages; Prof. John Darby, A. M., Lectureship of Natural Science; Jas. M. Anderson, Modern Languages and Vocal Music; Geo. A. McDonald, Penmanship. Assistant Teachers: Miss. Bailey, Mrs. C. M. Reid, Miss. Fairweather, Miss Hunter, Miss Samford. Music Department: Prof. F. Corbeil, Mrs. F. G. Ferguson, Miss. Anne Anderson, Miss C. G. DeVallin. Arts of Design, Miss Julia A. Spear.

The Ladies' Repository for September maintains the "good report" previously won by this excellent magazine. The engraving of the "Missionary Cemetery, Fu-Chau, China" is beautiful to the eye, and beautiful to the heart. The paper, by Dr. Wiley, on the same subject, is interesting. The Repository is large, well filled with attractive reading, and tasteful in appearance.

The London Quarterly Review for July, sent us by Leonard Scott & Co., New York, who also re-publish the Edinburgh, North British, and Westminster Reviews, and Blackwood's Magazine, has the following articles: Admiral Blake, an excellent paper—History of Civilization in England—Iron Bridges—Life of Wycliffe, a very interesting article, and full of valuable information—Professor Blunt and his Works—Shipwrecks—British Museum—British India.

The Atlantic Monthly for September is an exceedingly interesting number. If Phillips, Sampson and company, would let sectional politics alone, and maintain a catholicity is broad as their whole country, and as genial as the spirit of literature should be, the success of the "Atlantic" would no longer be a question. The genius and taste of this number are of a high order.

The Home Circle for September has the Autobiography of Unus Clericorum—Widow Burning in India—Thomas Arnold—The Crocus and the Narcissus—The Summerfield Stories, by Rev. R. A. Roung—Capturing a Lioness—The Age of Saracen Learning—Social Position of Woman—A Mother's Influence—Trials of the Infidel's Faith—Facial Expression—Power of Habit—Poetry—Editorial Department.

Trench on Bible Revision, in connection with some recent proposals for the revision of the New Testament. Such a work, at such a time, by such an author, cannot fail to be read by all who have any interest in the subject. This work has been sent us by *Redfield*, New York.

The Education of Woman: An address delivered before the Ault Female Seminary, Liberty, Miss., by Rev. W. C. Duncan, Pastor of the Coliseum Place Baptist Church, New Orleans. This is a beautifully printed pamphlet, the argument is able, and the style easy, chaste, and eloquent.

The Printer, a monthly newspaper devoted to the interests of the "art preservative of all arts." Henry and Huntington Publishers, 9 Spruce street, New York.

News from the Interior.

LOUISIANA—

The Black Tongue, according to the Opelousas *Patriot*, has appeared among the Choctaw Indians of Bayou Chicot, and among the deer.

Crops.—The Lake Providence *Herald* says the cotton is being greatly injured by army-and boll worm in Carroll parish. Rain in abundance had fallen. The Plaquemines *Pilot* informs us that the cane is destroyed by high water, on the right bank as far down as the lower limit of Deer Range Estate—otherwise, the crop is promising.—Planters are cutting the rice crop, which will be very large—in some places 15 barrels per acre, of a superior quality. Lemons are abundant—100,000 were sold in Buras settlement last week. Gloomy accounts of crops about Shreveport, so also in Bienville, and Rapides. Fine corn and cotton in Carroll.

Health.—The Plaquemines *Pilot* says that the yellow fever has appeared at several points in that parish. It was reported that several deaths had occurred at the Balize and Quarantine. Yellow fever was reported at Shreveport, but doubted. Many deaths have occurred in Opelousas. Quarantine had been established.

ALABAMA—

The Cotton Crop, in many counties, is represented to have suffered great damage from rust and boll worm.—Over 1000 bales cotton have already been received at Mobile. The Chambers *Tribune* fears that the cotton crop will fall short about one-half, owing to the "red rust."—The corn crop is made, and is doubtless the most abundant ever raised in Chambers.

The Mobile and Ohio Railroad, says the *Tribune*, is finished on the southern part 232 miles, viz: from Mobile to West Point, in Lowndes county in Mississippi. It is also completed through Kentucky twenty miles, and also southward into Tennessee twenty-four miles, making forty-four miles. It is also laid northward twenty-five miles, from Jackson, Tenn., making sixty-nine miles completed on the north. This, with four miles of the Columbus branch, makes the whole amount of road finished 301 miles. Eighty miles have been laid during the past year, being the greatest progress since the commencement of the work.

In Talladega, Prof. Wilson, Mrs. Lawler, and a negro woman died recently from taking morphine for quinine.

The Railroad Convention held at Decatur on the 18th ult., passed resolutions in favor of the construction of a Central Railroad from Montgomery to Decatur, crossing the North-east and South-west Railroad at or near Elyton, so as to make it necessible to and form connections with railroads from Selma and Tuscaloosa.

ARKANSAS—

Crops.—Corn, says the Fort Smith Herald, has been greatly injured by drought.

Politics.—In the First Congressional the vote for Hindman was 18,255; for his competitor, Crosby, 2863; Hindman's majority 15,498. In the Second District, Rust received 15,362 votes, Jones 3104, and Drew 3452. Majority of Rust over both his competitors, 9746.

KENTUCKY—

Politics.—Returns of the vote in ninety-one counties have been received, giving Revill 64,590, and McKee 51,199; Democratic majority 13,391. Eleven counties are yet to be heard from, which last year gave a Democratic majority of 750.

Health.—The Louisville *Courier* says that chills and fevers are very prevalent in that latitude.

Crops.—The Hopkinsville *Mercury* reports that the planters have begun to cut their tobacco. The worms are unusually destructive.

MISSOURI—

Health.—There were 148 deaths in St. Louis in the week ending on the 23d ult.

A mineral spring, said to possess rare medical properties, has been recently discovered near Lexington.

GEORGIA—

Crime.—Dr. Wm. S. Harden of Bryan county, was killed in his own house by his son-in-law, Thos. R. Pittman, on 26th ult. Eight negroes, and two white men who stole them in Williamson county, have been captured.

Atlanta and West Point Railroad.—The Atlanta *Intelligencer* says: "We have before us the Report of the President and Superintendent of the above named road, from which we learn that the receipts for the current year have been $292,999 09, and the expenditures $132,999 65, making the net profits for the year $160,089 44.

MISSISSIPPI—

Politics.—Official returns from all the counties in Missouri, except six, show the complexion of the Legislature to be as follows: House, Democrats, 81; Opposition, 41; Senate, Democrats, 24; Opposition, 9. The remaining counties will probably give the Opposition 6, and the Democrats 1.... At the Democratic Convention at Brookhaven on the 26th, to select a candidate for Congress to fill the unexpired term of Gen. Quitman, the nomination was conferred upon Ex-Gov. John J. Mellen.

Crops.—The Holmesville *Independent*, announces that the cotton worm, in great numbers, is devasting the crops in Pike county.... The intelligence from the country gives cheering accounts of the luxuriant and abundant yield of the corn crop, but serious doubts are entertained about the cotton crop. The boll worm had made its appearance in many places and is making sad havoc.

Health.—Quarantine has been established at Port Gibson, Miss. The yellow fever is in Vicksburg, and in Jackson.

TEXAS—

Crops.—Discouraging accounts are heard from many counties.

Minerals.—Marble, pure and white has been discovered three miles from Austin. The Bell county gold hunters in New Mexico have discovered rich beds of silver and copper, but too far from water.

Trade.—The great bulk of Chihuahua trade is being gradually turned through San Antonio, instead of going by way of Independence and Santa Fe, it having been demonstrated that this route possesses marked advantages over that one. These Chihuahua trains pass through San Antonio, or are fitted out from there, every few weeks. The wagons used in this trade are enormous affairs, and may well be denominated the "great ships of the prairie," since the commerce carried on by them is second only in quantity to the commerce of the seas.

Indians.—Some nine persons, in charge of a drove of six hundred head of cattle, with some thirty mules and horses, on their way from Texas to California, were attacked by Indians at Leona Springs, between Fort Lancaster and Fort Davis, on the 11th ult., and four of them killed and scalped, two Americans and two Mexicans. The Indians also stampeded the cattle, and got $950.

OHIO—

Politics.—The Republicans of the Twenty-first District have nominated the Hon. J. A. Bingham for re-election to Congress.... The Democrats of the fifteenth district have nominated the Hon. Joseph Burns for re election to Congress.

NORTH CAROLINA—

Crops.—The Raleigh *Register* says corn and cotton are suffering for rain.

Education.—The State of North Carolina disbursed from its literary fund for the support of schools and for the education of deaf and dumb children, during the years 1855 and 1856, the sum of $396,665.

ILLINOIS—

The Canvass for U. S. Senator between Judges Douglas and Lincoln, Democrat and Republican, is waxing hot. Douglas will beat.

Personal.

Sir Colin Campbell is now Lord Clydesdale.

Rev. H. W. Collins, Presiding Elder of Detroit District, M. E. Church North, and member of the Cincinnati Book Committee, is dead.

Countess Carlisle, mother of the present earl, formerly Lord Morpeth, is dead.

The Marquis of Queensberry, Scotland, was recently killed by the accidental discharge of his gun.

Dr. Ariel A. Codley, the inventor of Lucifer matches, died at Hartford, Conn., on the 18th ult., aged 76 years.

Rev. Dr. McClintock returned in the Arabia in improved, but not in established health.

Dr. Samuel Bowman has been consecrated Assistant Bishop of the P. E. Diocese of Pennsylvania.

Bishop Hamline has recently given five valuable lots in Chicago for the endowment of the presidency of the Methodist University at Red Wing, Minnesota.

Jenny Lind, in a recent letter to an American friend, expresses "an earnest desire to cross the ocean once more."

The Right Rev. J. H. Otey, D. D., Episcopal Bishop of Tennessee, has consented to act as Missionary Bishop of Arkansas, a post made vacant by the decease of Bishop Freeman.

The Sultan has ordered the reconstruction of the Roman Catholic Church at Djidda, and that a monument shall be erected at his cost to the memory of the murdered French Consul and his wife.

A Gipsy Clergyman.—An extraordinary life is announced by the Rev. Richard Cobbold, a rural dean of the diocese of Norwich, (Eng.) It is that of John Steggall, a Suffolk man, who has been a gipsy, a sailor, a soldier, and is now a clergyman." Mr. Steggall is incumbent of Great Ashfield, near Ixworth, Suffolk, to which he was presented in 1832, and for which he receives the liberal emolument of £55 per annum.

Ole Bull.—The violin which Ole Bull uses in his concerts is of very considerable value. It was made in 1562, by Gaspard de Salo, by order of Cardinal Aldobrandi, (afterward Clement VIII.,) and is ornamented with chasings by Benvenuto Cellini. The cardinal gave the instrument to the Treasury of Inspruck; but in 1809 it fell into the possession of a French soldier, who sold it to Dr. Paganina, brother of the celebrated violinist, and he bequeathed it on his death-bed to Ole Bull.

Robert Dale Owen, the American Minister at Naples, writes a letter to the New York *Freeman's Journal* denying its report that he had become a Catholic. Without belonging to any religious body, he holds to the Unitarian doctrine, and says he is writing a work which, though not on the subject of religion, will satisfy his readers what his religious views are.

Local Intelligence.

The Charity Hospital report for August 16: Admissions, 1501; discharges, 916; deaths, 497; discharges of yellow fever, 232; deaths from yellow fever, 425. Of the deaths, 127 were Germans, 82 Irish, 57 French, 31 Prussian, 20 English, 12 each Swiss and Sardinian, etc.; of New York 11, of Pennsylvania 4, Massachusetts 5, Maine 0, Tennessee and Kentucky each 3; Delaware, Wisconsin, Illinois and Alabama, each 1; Virginia 2.

For the corresponding month in 1853, the deaths were 941; for 1854, 300; for 1855, 536; for 1856, 9; for 1857 no returns are given.

A Fire occurred on Wednesday by which Messrs Pierson & Harrison lost about $5000—insured for $31,000; H. W. Reynolds & Co., lost about $8000—insured, for about $10,000; Messrs Dunbar & Co., lost about $10,000—insured for $20,000. The buildings, belonging to Mr. Montgomery, were insured for $25,000. It is believed to have been caused by an incendiary.

A Stone Road to Carrollton is proposed.

A New Bank has been formed by the river in front of the Second District, to the great injury of the wharves.

A Cave into the river of nearly an acre of ground occurred on the right bank, on the plantation of Mr. Sauve.

Drs. Sinclair and Deschamp have fallen victims to the yellow fever.

The Jefferson City Wharves have been leased for eight years for $12,000, the lessees to build three entire new wharves.

Benjamin Franklin's Tomb, neglected in Philadelphia, the printers, telegraphers, and editors of New Orleans have determined to set a worthy example. But they have also set a bad example, by calling their meeting on Sunday. If no other scruple existed, which we are sorry to admit, the reputation of New Orleans should have had some weight.

The Very Latest Intelligence.

DOMESTIC.

The Telegraph.—Sept. 1.—The London papers censure the last paragraph of the President's Message to the Queen, as in bad taste.... Cyrus W. Field received a despatch from London informing him that the directors are on their way to Valentia, Ireland, for the purpose of making the necessary arrangements for opening the line to the public. The celebration in New York in commemoration of the successful completion of the Trans-Atlantic Telegraph was conducted in magnificent style.... The procession of military and fire companies of the city and from various neighboring cities, including Montreal, Canada, with numerous Societies of all descriptions, made an imposing appearance.... Thousands of people were present from the surrounding country, and everything passed off in the most satisfactory manner.... The grand banquet to the directors and officers of the company and those who have been engaged in accomplishing the great work was to be given by the municipal authorities.... September 2. Glowing accounts are given of the celebration in Philadelphia, which passed off in the most enthusiastic manner.... The Washington Union has a despatch dated "Office Atlantic Telegraph Company, Trinity Bay, August 27th," which communicates the annexed interesting intelligence: Lord Derby has signified his willingness for the Government to amend the charter of the Atlantic Telegraph Company, so as to place the United States and the British Governments on a footing of absolute equality.

Consul Murdered.—The American Consul at Jaffa, Mr. Sieblanks, has been murdered. His family have returned.

The Staten Island People have burnt the quarantine buildings in consequence, it is said of the presence of yellow fever. There were thirty-eight cases of yellow fever at the Quarantine on the 26th ult.

FOREIGN.

Jeddah has been bombarded by the British steamer Cyclops, until eleven of the murderers of the French and British residents were hanged.

Marriages.

"It is not good for man to be alone."

Married—On the 25th ultimo, at the residence of the bride's mother, by Rev. A. S. Dickinson, Rev. J. W. Thompson, of the Alabama Conference, and Miss Missouri J. Reddock, of Butler county, Ala.

Special Notices.

There will be a CAMP MEETING at Shiloh Camp Ground, Jones' Valley Circuit, Alabama Conference, commencing Friday preceding second Sabbath in October.

Francis Walker, P. E.

A CAMP MEETING will be held three miles southwest of Greensburg, on the road to Baton Rouge, commencing on Friday before the first Sunday in October.

C. R. Goodbey, P. in C.

JUST RECEIVED

From Rev. J. B. McFerrin, Agent of the Nashville Publishing House, "Biographical Sketches of Itinerant Ministers," "Life of Bishop Capers," and "Annals of Methodism."

In addition, we have now for sale all the works published by the House in Nashville.

Brethren, by sending their orders early, will find same will be attended to so as to give general satisfaction.

Keener & McTyeire, Agents.

COMMERCIAL.

Wednesday, September 8, 1858.

COTTON—Small supply and little demand. Sales yesterday about 800 bales.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7¾	Middling	11¾ @ 12
Ordinary	8¾ @ 9¾	Good Middling	12¼ @ 12¾
Good Ordinary	10 @ 10¾	Middling Fair	—@ 12¾
Low Middling	11 @ 11¾	Fair	—@ —

SUGAR—But little doing. Fair to fully fair 8@9c ₱ lb.

MOLASSES—Nothing noticeable.

FLOUR—Prices advanced. Sales of 750 bs. superfine Illinois and St. Louis in three lots at $6, and 200 extra at $6 75 ₱ bbl.

GRAIN—Corn dull, sale of 2000 sacks white mixed from warehouse at 80c ₱ bushel. No buyers for lots on the levee, except at prices below the views of holders. In Wheat no transactions. The sales of Oats included 200 sacks of St. Louis at 70c ₱ bushel. Of bran 275 sacks sold at 90c ₱ 100 lbs.

PROVISIONS—Mess Pork retailing very slowly at $18 50 ₱ bbl. Of Bacon 50 casks ribbed Sides and 15 of Shoulders sold on private terms.

LARD OIL—A good demand. Sales 150 bbls. including 60 at 85c, 50 at 88c, 25 Peeble's ice pressed at 95c, and 15 at $1 ₱ gallon.

COFFEE—Sales 1500 bags at 10¼c. and 100 at 11c.

SPIRITS TURPENTINE—Dull. Round lots quoted at 40c ₱ gallon.

NEW ADVERTISEMENTS.

Abel Stevens' History of Methodism.

IN PRESS, by Carlton & Porter, 200 Mulberry street, New York, the first volume of Rev. ABEL STEVENS' HISTORY OF METHODISM. 12mo. Price, One Dollar. It is an original, able, comprehensive and thrilling work. Methodists of all classes will hang over it with delight. It will be issued on the 20th of September, and will be on sale at all Methodist Depositories North and South. sep 8-2t

CIRCULAR SAWS,
SAW MILLS, SAW ARBORS,
SAW GUMMERS, LEATHER BELTING,
ROUND BELTING, RUBBER BELTING,
LACE LEATHER, BELT CLASPS, &c.

For sale by B. C. LOWELL & Co., 19 Camp street.

A price list will be sent by mail to any one desiring it. sep 4t

YOUNG MEN'S CHRISTIAN ASSOCIATION.

APPLICATIONS for relief in cases of Yellow Fever, may be left at the Rooms in the Bible House, 137 Camp street, or at the following Drug Stores:

Dr. ROESH, corner Tchoupitoulas and Cadiz streets, Jefferson City.
Dr. JOHN ROBERT, corner Washington and Magazine streets.
Dr. JOHN H. POPE, corner Jackson and Prytania streets.
Dr. B. TURNEY, Tchoupitoulas st., between Philip and Sarapurt.
Dr. S. HASTINGS, corner Magazine and Felicity streets.
Dr. LEMAN, 304 Bayadas street.
Dr. C. HUBWALD, corner Race and Tchoupitoulas streets.
Dr. SOMERS, corner Triton Walk and Tivoli Circle.
Dr. HIRE, corner Magazine and Peacock streets.
Dr. THOMAS CLARK, corner Magazine and Thalia streets.
Dr. THOS. K. FINLEY, corner Camp and Julia streets.
Dr. J. DESSART, corner Marais and Gasquet streets.
SYME & PROVAN, 134 Canal street.
Dr. A. A. PEYCHAUD, 108 Royal street.
Dr. O. ROBIN, corner St. Ann and Villere streets.
Dr. P. CISACKS, corner Chartres and Philip streets.
Dr. A. GOLDMAN, corner Elysian and Goodchildren streets.
Dr. AMON, corner Causeway and Bayou streets.
Dr. A. GOLDMAN, corner Louisa and Greatmore streets.

R. H. LATTINI, Ch'n Relief Com., 91 Camp street.

sep 1

J. WRIGHT & COMPANY'S

CATALOGUE OF GENUINE AND POPULAR

FAMILY MEDICINES,

Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.

Genuine Depot and Special Agency, 21 and 151 Chartres st. N. Orleans.

Vermifuges.—Wiser's Canadian, Swain's, Perry's Dead Shot, McLane's, Jayne's Tonic, Kerr's, B. A. Fahnestock's, Swayne's.

Balsams and Cough Remedies.—Wistar's Balsam of Wild Cherry, Hoss' Rat Exposed, Sherman's Balsam, Buchan's Hungarian, Davis' Wild Cherry and Tar, Schenk's Pulmonic Syrup, New England Cough Syrup, Hamblenew's Expectorant, Tutt's Balsam, Swayne's Balsam of Wild Cherry, Ayer's Cherry Pectoral, Taylar's Balsam of Liverwort, Jayne's Expectorant, Wiser's Decampative, Rogers's Liverwort and Tar, Mrs. Gardner's Liverwort, Stubbs's Cherry Expectorant, Loudon's Indian Balm, Dr. Rose's ditto, Whitcomb's Asthma Remedy, J. B. Stafford's Olive Tar.

Sarsparrillas—Dr. Jahn Bull's, S. P. Townsend's, Sand's, Oldridge's Townsend's, Carpenter's, Wynkoop's, Shaker's, Graffenberg's Brinet's, Boyston's, New York.

Plasters—Weller's Strengthening, Ewen's ditto, Jew David or Hebrew, Butler's, Knapp's Indian, Alcock's Porous, Griffith's Adhesive, Holloway's Arabia.

Liniments—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Hunt's, Hoy's, Tobias' Venetian, Howe's Nerve and Bone, Kellogger's, Gardener's, Barthe's Horse, Merchant's Gargling, Cherokee, Jaynes's, McLean's Volcanic Oil, Bragg's Arctic.

Ague Remedies, &c.—Osgood's India Cholagogue, Rowendi's Tahiti Mixture, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges—Sherman's Cough and Worm, Bryan's Pulmonic Wafer, Leacock's ditto.

Hair Preparations—Lovel's Walpeso or Hair Gloss, Barry's Tricopherous, Lyon's Kathairon, Begle's Hyperion Fluid, Van Deusen's Walpeso, Jayne's Hair Tonic, Phalon's Hair Invigorator, London's Oriental Hair Tonic, Hazel's East Indiaink, Oldridge's Balm of Columbia, Burnett's Cocoaine, Railway's Circassian Balm.

Panaceas—Swaim's, Houck's, Cullen's Indian Vegetable, Longley's Great Western.

Ointments and Salves—Daily's Magical Pain Extractor, McAllister's All-Healing, Professor Holloway's Ointment, Brook's Magic Salve, Pryor's Pile, Gray's, Harrison's Pacific, Trask's Magnetic, Judkins' London's All Healing, Rush's, J. B. Stafford's Olive Tar Ointment.

Oils—Rushton's Cod Liver, McNair's Acoustic, Scripa's ditto, Pittsh. Harlem.

Bitters—Moffat's Phœnix, Blake's Aromatic, Hibbard's Wild Cherry, Richardson's Sherry Wine, Oxygenated, Hoofland's German, Gauley's Vegetable, Hutchings' Vegetable Dyspepsia, Coleman's Swayne's Compound Syrup of Wild Cherry.

Cosmetics—Cologne, Bay, and Florida Waters; Meen Fun, Janes' Lily Water, Barnett's Kalliston.

Soaps and Creams—Low's Brown Windsor, Hadway's Medicated, Jones' Chemical, Castiles Abcond, Tybet and Family, Shaving Creams and Compounds of all descriptions.

Pills—Wright's Indian Vegetable, Moffat's Life, Brodreth's Morrison's, Lee's New London, Parr's, Sapp gron's; Champion's Grellenberg's, Jayne's Sanative and Ague, Hibbard's Anti-Bilious, Wiser's Chamomile, Spencer's Vegetable, Peters' Cook's Cooper's, Anderson's, Covel's Hecmatic, Wister's Gentle Purgative, McLane's Liver, Allehand's Health and Ague, Clickner's Sugar Coated, Herrick's ditto, Gilbert's Anti-Bilious, Hooper's, Brickwith's, Leddy's Rood, Dighthy's ditto, Scott's Vegetable, Regan's, Radway's Regulators, Rose's Railroad, Leddy's Female, Loudon's Indian Sanative and Ague, Holloway's Holstead's Anti Dyspepsia, Gordon's, Swayne's Sugar Coated Sarsaparilla and Tar.

Also, McLean's Strengthening Cordial, and every description of Miscellaneous Medicine known to the trade.

mar 6 1y.

Dr. Hostetter's Bitters have received the warmest encomiums from the press and people throughout the Union. As a valuable bottle for the cure of Dyspepsia, Flatulence, Constipation, and general nervous debility it cannot be approached. Every day new cases of its great effect are chronicled through our principal public journals. There is nothing equal to the enjoyment which the afflicted experience when using this valuable specific. Its mild tone, its sure and vigorous action upon a disordered stomach, and the cleansing of the entire human body, should recommend it to all classes of our community. All that will be necessary to convince the skeptical of its healthy effects, is to purchase a bottle and be convinced.

Sold by Druggists in every where, and by Hostetter & Smith, Sole Proprietors, 58 Water and 55, Front streets, Pittsburg. sep8 1m

Save the Children!—Of the multitudes of children that die before they reach their twelfth year, three fourths are believed to be the victims of internal worms, or of diseases arising from that cause. A medicine like Wiser's Canadian Vermifuge, which will infallibly cure rapidly cure the disease, is therefore of immense importance to every family. It is extolled in the highest terms by the faculty, and at this time when the mortality among children is greater than was ever before known, it is not safe or prudent for any household to be without it. Believing that the frightful increase of deaths among children is mainly attributable to worms and the disorders they produce, we recommend this specific to all whose have charge of young families.

☞ Be particular and remember the name "Wiser's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by

J. WRIGHT & CO., 21 and 151 Chartres st.

EDUCATIONAL.

GREENSBOROUGH HIGH SCHOOL.

REV. J. W. N. MEARS, A. M. M. D.,

PRINCIPAL AND PROPRIETOR.

IN this School a thorough course is laid out for pupils in the Classics, Mathematics, French and English, and young men desiring to enter the Freshmen, Sophomore, or Junior Class in "The Southern University," or any other College, will have every necessary facility afforded them for that object.

A commodious building is now in the process of erection, with suitable play grounds attached, and a most delicious shade. New School room Furniture, of the most approved kind, consisting of Desks, Settees, Chairs, Large Black board Slates, Maps, Charts, Paintings, and a Chemical and Philosophical Apparatus, has just been purchased by the Principal in New York; and indeed every thing reasonable has been done to render the school room as comfortable and attractive.

The object of the Principal is to make the School what its name imports, A High School, where young men can prepare for College, or for entrance upon business life. Instruction, if desired, can be given in all Latin and Hebrew. Those having charge of the education of young men, would do well to investigate the claims of this School.

Provision has been made for a limited number of Misses, who will be placed in a separate department, under a competent and experienced Instructress. They will be taught all the branches necessary to a finished education.

The Principal desires to urge upon the consideration of those who intend to educate their sons to the Southern University, the propriety of placing them at once where they can commence a course of study which will be carried on during their collegiate career.

The second annual session will commence (Providence permitting) on the 1st of September, and will continue nine consecutive months, including the usual vacation. It will be divided into three terms of three months each.

The tuition must be paid at the middle of each term, or interest will be charged. The justice of this claim will be at once acknowledged, when it is recollected that the Principal has incurred great expense for the benefit of the community, and needs the prompt payment of tuition bills to enable him to meet it.

No pupil will be admitted for less than a session. Any injury done to the house or furniture, or premises, beyond the legitimate wear of it, will be charged to the pupil in whose care the desk, &c. is.

No deduction will be made for the absence of any pupil; if, however, any pupil is absent on account of sickness for more than a week, the place of the absentee may be supplied by another.

In case of the expulsion of any pupil, the relinquishment of the claim for tuition to be optional with the Principal. The full pay must of the tuition in such case will be made, positively required where the Principal is not satisfied that he has had the entire co-operation of parents to the full extent of parental authority, "in bringing the disobedient to the wisdom of submitting to the powers that be." The Principal will decide this matter. It is his determination to throw the responsibility on the department of his pupils upon their parents, where it belongs. Children trained properly at home, will, as a general rule, behave properly at school. For the good of society, idleness, obstinacy and malice should never find even a temporary home in the school-room. They are a Pandora's box, out of which spring a multitude of evils.

It is desirable that pupils commence promptly with the commencement of the session.

For further particulars apply to the Principal.

Greensboro', Ala., Aug. 4, 1858. sep 8 ol.

Circular of Feliciana Female Institutte.

THE Undersigned has purchased the premises formerly owned by Rev. B. Jones, in Jackson, La., where he intends opening a Female Academy.

His design is to establish a Seminary of learning, to which the best facilities will be afforded Young Ladies for a thorough education in all the branches usually taught, both useful and ornamental.

None but competent and thorough teachers will be employed.

The buildings are commodious and well adapted to the purpose.—The grounds are extensive and pleasantly situated. The location for health is unsurpassed by any in the state.

Discipline will be maintained with kindness and firmness, and a strict adherence to the rules of the school required.

Close attention will be given to the wants, habits and morals of the pupils, and a due regard had for whatever tends to form the character of the true christian lady.

Such rules and regulations will be adopted as the good of the school will require.

Jackson, La., is situated in the edge of the pine lands east of the Mississippi, 12 miles from Bayou Sara and 30 from Baton Rouge. It is the site of a Centenary College, and for health, comfort and educational facilities is not surpassed in the South.

The academic year will consist of but one session, embracing ten months, from the first Monday in October to the Saturday before the last Wednesday in July; the first session beginning on the first Monday in next October.

It is earnestly requested that pupils be present at the opening of the session.

TERMS—PAYABLE SEMI ANNUALLY IN ADVANCE.

Board, Washing and Lodging per session	$150 00
Tuition in Collegiate Department	50 00
Tuition in Academic Department	45 00
Tuition in Primary Department	40 00
Music on Piano, Guitar, or Melodeon (extra)	75 00
Instruction in the Latin, Greek, or French	20 00
Instruction in Drawing and Painting	20 00
Stationery	2 00

An additional charge of two dollars will be made for Vocal Music to each pupil who does not take lessons on some instrument.

Except bedsteads and mosquitoes pupils will furnish their own bedding and towels, and have their apparel marked with their full name.

Hoping to be worthy the confidence of parents and guardians, and of the public, we remain respectfully

Jackson, La., Aug

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S EDITORIAL.

Since writing the children's editorial for last week the editor has been into the country to Brookhaven, Mississippi, to help dedicate a new Church—and he is about one hundred and thirty miles from New Orleans and yet we started after breakfast, and got there by dinner! Railroad traveling is quick traveling. We have a new and beautiful Church at Brookhaven, and the people are exceedingly pleasant people. We left a revival going on there; several had been converted, the man who built the Church was the first one converted. We forgot to inquire whether or not they have a Sunday school at Brookhaven. We hope some of our little readers will write us a letter and tell us. They ought to have a very large one. They gave us about a dozen new subscribers for the *Advocate*. We hope all the children and young people who read the children's column will try to get every body to subscribe for the *Advocate*. Show the children's column your little friends, whose parents do not take the paper, and perhaps their parents will take it. Let every little boy and girl in the land try to do good in some way. Try getting people to read the *Advocate* is doing a great deal of good. Let every little boy and girl try to get one new subscriber apiece. Your mothers or some of your friends will help you. We hope to hear shortly that our little agents have been quite successful in this good work.

IS FRIDAY AN UNLUCKY DAY?

Americans, at any rate, have no reason to be afraid of Friday. Mr. Timbs gives us this catalogue of fortunate circumstances occurring on thursday—On Friday, August 21, 1492, Christopher Columbus sailed on his first voyage of discovery. On Friday, October 12, 1492 he first discovered land. On Friday, January 4, 1493, he sailed on his return to Spain, which if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, November 22, 1493, he arrived at Hyspaniola, on his second voyage to America. On Friday, June 13, 1494, he though unknown to himself, discovered the continent of America. On Friday, March 6, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American State paper in England. On Friday, September 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than forty years. On Friday November 10, 1620, the May Flower, with the Pilgrims made the harbor of Provincetown; and on the same day they signed the August compact, the forerunner of our present glorious Constitution. On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, February 22, George Washington, the father of American freedom, was born. On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, September 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, October 10, 1781, the surrender of Yorktown, the crowning glory of the American arms, occurred. On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard H. Lee, that the United States Colonies were, and of right ought to be, free and independent.

I WISH I WERE RICH.

"I wish I were rich, I would buy *everything*," cried Charlie.

"The sun, moon and stars," inquired William.

"No; everything that can be had for money."

"*That's not happiness*," said William.

"Get your hat, Charlie, and come with me to Mr. Morrison's," said his father.

"O! please not papa, he is such a disagreeable, miserable old man, with his cross looks and gouty foot, hobbling about and groaning."

"I think you would like to live with him!" said his father.

"I, papa? I would rather live down in a coal pit.

"With him you would have *all that can be bought with money*."

"I recant; I see it won't do," said Charlie. "Health cannot be bought with money."

"Nor good temper, nor friendship, nor Life," said William.

"Above all," added their papa, "the favor of God can not be bought with money. Be content with as much of it as God gives, and seek to use it aright."

"The fear of God and sweet content,
Yield riches that will ne'er be spent."

THE POLITE BOY.

The other day we were riding in a crowded car. At one of the stations an old gentleman entered, and was looking around him for a seat, when a lad four or twelve years of age, rose up, and said, "Take my seat, sir." The offer was accepted and the infirm old man, sat down. "Why did you give me your seat?" he inquired of the boy. "Because you are old, sir, and I am a boy," was the quick reply. The passengers were very much pleased and gratified. For my part, I wanted to embrace the little fellow and press him to my bosom. It was a respect for age which is always praiseworthy.

Where a boy or [illegible] more respects than one, it is a sure sign that they are evil in more respects than one. We once saw a lad run after a lame old man in the street and hoot after him; but he was known as one of the worst lads in the village. He would swear, disobey his parents, rob orchards, and do other things equally bad. We feel quite sure that the polite boy in the cars never used wicked or vulgar words. His parents probably can trust him.—*Child's Paper.*

TRY.

There was once upon a time a good little dwarf named Try, who was so powerful that he undertook almost everything he attempted; and yet he was so small and ill-favored, that people laughed when they were told of his wondrous powers. But the tiny man was so kind at heart, and loved so much to serve his unfortunate fellow-creatures, that he would go and beg of those who knew him better to intercede for him, so that he might be allowed to help them out of their troubles; and when once he had made them happy by his noble deeds they no longer despised him or drove him from them with sneers, but loved him as their truest friend. Yet the only return this good dwarf sought for all his services was Ask! which they heard of any one who wanted a helping hand they would say a good word in his favor, and recommend them to—Try.

NAKED TRUTH.

A late eminent and eccentric Lawyer, in one of his addresses to the jury, explained the meaning of this phrase by relating the following fable, worthy of old Esop himself: "Truth and Falsehood, traveling one warm day met at a river, and both went in to bathe at the same place. Falsehood coming first out of the water, took his companion's clothes, having his own with contempt and went on his way. Truth coming out of the water sought in vain for his own proper dress; disdaining to wear the garb of Falsehood. Truth started after her in pursuit of the third, but not being so swift of foot has never overtaken the fugitive; and her name has been known as 'Naked Truth.'"

A MUSICAL CAT.

A short time since the wife of a tradesman in Nottingham, England, arose at an early hour, and was rather surprised to hear the notes of a pianoforte. She proceeded to the sitting room, but found no person there, and had scarcely left the room before the playing again commenced, even louder than before. Ascending quietly down her steps, and, peeping through the half-opened door, beheld the cat, apparently much pleased, gravely striking the notes of the piano with his fore paws, he having risen and resting on a chair in front of the instrument.

THE HOME CIRCLE.

WHAT IS HOME.

Home is not merely four square walls
Though with pictures hung and gilded.
Home is where the heart has treasures
Home is where the heart is found.

Home is not merely roof and room,
It needs something to call it;
Home is where the heart can bloom;
What e'er home will be, it must be
Home is where affection calls it.

Home is where the smile and welcome
Meet us when we come to it;
Where the fireside is the brightest
Where the voices sweetest greet us.

Home is where the heart is happy,
Where the children's prattle cheers us,
Where the sunlight ever dances
Where the fireside ever shines.

THE DYING MOTHER AND THE BIBLE.

An affecting story is related of a young sailor who died on board a whale ship in the South Atlantic. James Baldwin, such was his name, had been carefully reared, but impelled by a strong love of adventure and a ardent desire to see the world, had gone to sea. The ship had been [illegible] preparations complete, and was ready to sail, when James received a letter from his mother, which induced him to remain at home. The ship touched at Madeira, and at the Azores, and reached Lahaina. He had been ashore at Rio and Cape Verd Islands, and clambered up the rocky sides of one of the Falkland Islands, and he felt deeply his mother's loss, and heard the cordial welcome of friends at home, and saw their look of wonder, and heard their words of astonishment as he showed the shells and related his adventures. He had been absent two years, and was eighteen when he returned. He found the whole of the middle wall in the parlor [illegible] on partaking with enthusiasm the words the anticipated meeting and the scenes which would occur at home. Poor fellow it was only a waking dream with him; he never saw his mother again in this world.

The next day we went [illegible] towing down the coast. It was a rough sea, and the ship pitched high, so as to find it hard and dangerous work to handle the casks of oil. The last cask was stowed and lashed, and in ten minutes more the hatches would be down. Baldwin stood on the cask, inside the hatchway and was passing a few sticks of wood through amongst the water casks, when the vessel rolled deeply to the leeward, a cask of water broke from the lashings at the weather rail, and tumbled into the hatchway where he stood, and in one instant both his legs above the knees were literally jammed to pieces. The bones were broken into splinters.

We took him into the steerage, and did the best we could to bind up his broken limbs, and make him comfortable; but we knew, and he knew that his days were numbered. He must die. That night, as I sat by his berth and watched with him, he was constantly calling, "Mother! mother!" O! it was heart rending to hear him in his delirious ravings calling "Mother! mother!" and then he would weep like a child because she came not. In the morning watch, he grew calm, and spoke rationally to me. After giving me his parents' address and a message for them, he slept a little while. When he awoke he bade me go to the forecastle and open his chest, and under the fifth chest find his Bible. I brought it to him, and he opened it at the blank leaf, and looked long and eagerly at the name. His mother had given it to him when he left home, and on the fly leaf was written by her hand, "Presented to James Baldwin by his mother, Sarah Baldwin."

"Now read to me," said he, handing me the book.

"Where shall I read?"

"Where it tells us how to get ready for heaven."

I felt bewildered, and knew not where to read; but opening the book at random, my eye fell on the fifty-first Psalm, and I read to him from that Psalm till I came to the tenth verse. "Create in me a clean heart, O God, and renew a right spirit within me."

"Hold, there! That is just what I want," said he. "Now how shall I get it?"

"Pray God to give it to you for Jesus' sake," I suggested. "O, yes, Jesus is the Saviour. Shipmate, it is an awful thing to die; and I've got to go. O, if mother was here to tell me how to get ready!" and he trembled with earnestness. After a short pause, during which he seemed to be in deep thought, he said: "Do you know of any place where it is said that such sinners as I can be saved?" I quoted 1 Tim. 1: 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." "O, shipmate," said he, that is good. Can you think of any more?" I quoted Hebrew 7: 25, "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "That's plain. Now, if I only knew how to come to God."

"Come like a child to its father," I suggested.

"How's that?"

"As the child tells that his father can help him in danger, so you are to tell God can help you now. And as the child trusts his father by saying to him, so you must trust Jesus by casting yourself upon him."

He lay a little time engaged in earnest pleadings with God, as was evident from the few words I overheard. Then the tears began to run down his face, his eyes opened, and a bright smile played like a sunbeam over his features. "He loves me, and I shall be saved," he said, with a voice like the sound of a flute for sweetness. The day dawned, then the sun arose in all splendor on the ocean. I felt his head to grow cold, and felt the death thrill, then he gathered all his energies to say, "He has come, said he, echo, he whispered, and he fell asleep.

On spoke the noble ship, it [illegible] bells in the afternoon, and then we laid the [illegible] to the mast, and buried [illegible] lovely corse in the [illegible] in the deep, deep sea.

THE LOST OPPORTUNITY.

Two or three years ago a young girl came to live in my family. She was amiable and faithful in all the relations of her duties towards us. But, as I soon discovered, was not a Christian. She had, while yet a child, during a season of unusual religious interest, united with a church, and for a time had given evidence of Christian life. As she grew older, however, and left her father's home and its religious influences, she gradually [illegible] to the world, and its pleasures, [illegible] to grow more and more absorbed in them, and to lose the power of religious enjoyment. Such is often the case with those who [illegible] Christian ordinances.

During a conversation on the subject of personal religion, I unexpectedly drew from her the little story of her early experience. In this moment of confidence how easily could I have [illegible] her prayers, have kept [illegible] over the good work which [illegible] had commenced in her soul, and led her to the feet of Christ. But the [illegible] which [illegible] whispered to me, that [illegible] away; that [illegible] shall be saved [illegible]

[illegible]

Although [illegible]

We hope [illegible]

The [illegible]

POETRY.

[illegible]

HINTS

[illegible]

[illegible]

[illegible]

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 39. WHOLE NUMBER 300.

NEW ORLEANS, WEDNESDAY, SEPTEMBER 15, 1858.

$2 00 A YEAR, IN ADVANCE. OFFICE IN THE BANK OF

For the N. O. Christian Advocate.

A GREAT ENTERPRISE!

Surely never was there in all the history of the Church a time so propitious as the present for the prosecution and accomplishment of great undertakings. Never, since apostolic days, has there been a more deep, a more widely prevalent, a mere divinely approved work of heavenly grace, than now pervades this entire land. From North to South, and from the Pacific coast to the shores of the Atlantic, the shout of victory rings along the serried ranks of God's anointed hosts. The Pentecostal revival, with its cloven tongues of celestial fire, can alone furnish an archetype of this great awakening. The dawn of millenial day seems streaking with its coming glories, the horizon of a moving, heaving, christian world. What time then, I say, so auspicious for the undertaking and accomplishment of great enterprises! Feeling the conscious strength of a good cause, and the inspiriting influences of this most gracious season; bearing with me the sanction of the Alabama Conference, and appealing to the aroused sympathies of a rich, generous, and liberal community, I greet, in this paragraph, my brethren in the kingdom and patience of Jesus, and confidently announce a mission, which need but be known to be appreciated, commended and assisted.

I am the Agent of the Tuskegee Female College. And now that I may the more readily reach your hearts, influence your judgments, excite your benevolent feelings, enlist your sympathetic co-operation, and receive help out of your abundance, I beg you to consider for a moment

HOW IT BEGAN!

In the year 1852, the Rev. C. C. Gillespie was stationed in Tuskegee, county of Macon and State of Alabama. To him, as I learn, is due the credit of originating the great enterprise of which I am the humble advocate. The Baptists, moved by a worthy zeal, had succeeded in erecting and starting in Tuskegee an Institution, whose high standard of scholarship, excellent management, and successful history, reflect great credit upon their liberality. At that time, there was no Methodist Institution of similar grade, with equal facilities for imparting the highest intellectual training to young ladies, in Eastern Alabama. The demand for such a College seemed imperative. There was ample field for two Institutions to cultivate in the spirit of christian emulation; there was in the community a disposition to foster such an enterprise. Brother Gillespie had the energy, the perseverance and the address to start the undertaking. Attention was invited to the subject; public opinion sanctioned it; popular sentiment was aroused in its behalf; a liberal spirit seized the friends of education; meetings were held, encouraging speeches were made, subscriptions were preposed; units multiplied grew to tens, tens expanded into hundreds, hundreds swelled to thousands, and soon the cheering intelligence was announced that sufficient means had been procured to justify the projectors in entering into active operations for the consummation of their plans. Ample, beautiful, healthful grounds were purchased; an architect was engaged; a model of great architectural beauty was secured; contracts were let; workmen were employed; and upon the 22nd. day of February, 1855, in the presence of a large concourse of people the corner stone of the present edifice was laid, with appropriate and impressive Masonic rites, with songs and prayers, and an eloquent oration from the lips of the Hon. H. W. Hilliard. And so the great enterprise *began*.

HOW IT WENT ON!

As the house grew towards completion, men marvelled at its beauty. Five stories high, one-half underground, surrounded by an open area, with its beautiful front, its great Norman tower, its half Gothic windows, its fine doorway, its long halls, its elegant rooms for recitations, its art gallery, its splendid chapel, its finest school hall in the southern country, its commodious airy bed-rooms, and its broad stairway, it stands to-day without a superior for beauty, tastefulness of structure, capaciousness, convenience of arrangement, and adaptedness to the wants of a great Institution of learning.

In furnishing this edifice with suitable fixtures, no expense has been spared to render its facilities equal to the demand of the public spirit that caused its erection. The Trustees had meanwhile provided for the organization of the College, a Faculty of Instruction whose names are well known to East Alabama, while some of them enjoy a reputation co-extensive with the South.

The President of the Institution is the Rev. A. A. Lipscomb, D. D., a christian gentleman of the finest scholarly culture, a powerful pulpit orator, a profound thinker, an admirable lecturer, and an experienced teacher.

With him they associated Rev. M. S. Andrews and Rev. G. W. F. Price, while all the departments of the Institution were filled with persons of acknowledged ability.

The first fragmentary session of the College opened upon the 11th February, 1856, with a degree of success perhaps without a parallel in the history of similar enterprises. One hundred and eleven pupils were enrolled during the first irregular term of its operations. The first regular collegiate year began October 1, 1856. So firm a hold upon public sympathy had this youthful candidate for popular favor, that immediately its halls were crowded with applicants for admission; the boarding department of this Institution was filled to overflowing, and within about twelve months of its organization more than *two hundred and fifty pupils* had entered the various departments of the College. Did I not justly entitle it a *great* enterprise, I do not know a case of more sudden, rapid, and substantial growth, in the history of Female Colleges.

Nor do these statistics fully exhibit the surprising degree of interest which this flourishing Institution excited in the popular mind so immediately upon its erection. I have been informed that nothing was wanting except enlarged means of accommodation to carry the number of pupils much above what appears in the first annual catalogue. Many were turned away from the crowded rooms of the boarding department, who declined on that account to enter the Institution. Many others were deterred from applying for admission to the College because the already exhausted capacities of the building forbade their securing places in the College edifice. It is the opinion of the President, that had not these causes interfered with its expansion, the number of pupils would have reached, perhaps, to *three hundred*, within the first eighteen months of its opening.

And thus this great enterprise went on.

SAMUEL ARMSTRONG.
Agent Tuskegee Female College.

For the N. O. Christian Advocate.

"DR. DRAKE ON THE QUARTERLY REVIEW."

Mr. Editor: I was surprised when I read, under the above caption, in a recent copy of your paper, a communication from my old friend Dr. Drake. There is some "tall talking" about an "*able* committee," "*death warrant*," "reversing deliberate decisions," "enemies of the Quarterly," "*execution* of a favorite friend," "discretion," etc. All this is based upon something which the Doctor saw in the Nashville Christian Advocate, a short time since. He says he "noticed from the Book Agent a publication notifying the public, that if *three thousand* paying subscribers did not come *in* by the first of September, the *Quarterly Review* would be discontinued."

Will Bro. Drake please tell us in what issue of the Nashville Christian Advocate he noticed this publication? I have not had the good or *mis*fortune of seeing such publication. The Agent did, in the Christian Advocate of July 1st., publish as follows: "We are anxious to retain the Quarterly Review, in the Church, but it will be discontinued at the end of the present year, unless it meets a better support than heretofore. If we can procure three thousand paying subscribers at $2, by the first of December next, we will issue the volume for 1859. Surely that number can be easily obtained. If every traveling preacher will subscribe for it, and procure one additional subscriber, the work will be done and the Quarterly will be continued, and will be greatly improved in several respects; because we shall have the means of improvement. It ought to have five thousand paying subscribers, and will have if each will do his duty."

Now what does the Agent say in the above. 1. That he is anxious to retain the Quarterly as one of the publications of the Church. 2. That it will be discontinued if not better sustained than heretofore. So ordered the General Conference. 3. That he wants three thousand subscribers by the first of *December* next. 4. If he can get that number, the Quarterly will live and be improved. 5. That number can be easily procured. 6. That we ought to have five thousand subscribers.

If we can get two thousand paying subscribers we can publish the Quarterly, but with *three thousand*, we can greatly improve it. The Agent named the first of December, because by that time most of the Annual Conferences will have met, and will be able to report.

The Agent knows of no one who is an enemy to the Quarterly; all, so far as he knows, desire to see it live and prosper; but if a Church with half a million of members, will not sustain it, the present Agent will not sink the funds of Church in sending it gratis to those who are able but will not pay.

Brethren who wish to criticise the official acts of the Agent, will accommodate him, by considering well the text, before writing the commentary. Very respectfully,

J. B. McFERRIN.

Nashville, Sept. 1, 1859.

For the N. O. Christian Advocate.

REPLY TO WATCHMAN.

COLUMBUS FEMALE INSTITUTE.

Mr. Editor: I have been repeatedly inquired of at home and abroad whether a certain communication in a late number of your paper, over the signature of "Watchman," had any application to, or was intended for, the Columbus Female Institute. The said article—as well as I new remember—recorded the fact that the writer thereof had *understood* that there was a certain Female College in Mississippi, presided over by a Methodist, in which dancing was regularly taught—perhaps by a dancing master. The Alabama and Mississippi Conferences were exhorted to be on the alert for such "wickedness in high places."

In answer to the interrogatories which have been put to me on the subject, I reply that I do not know for what institution the allusion was intended; but I do know that it has not, and never will have, while I am connected with it, any applicability to the Columbus Female Institute. Dancing is not taught here, nor anything which bears the semblance of it. The efforts of all our teachers are directed to the imparting of more valuable and genuine accomplishments.

I am glad to be able to inform you that our institution is in a very prosperous condition.—It has doubled the amount of its students in one year and is now one of the largest Female Colleges in the United States. We attribute our success, under Providence, in part to the liberal salaries we pay our teachers, thus enabling us to retain the service of the best, and in part to the healthfulness and beauty of the locality. Other causes contribute, but these are prominent. Respectfully and fraternally,

Columbus, Mi. B. F. LARRABEE.

For the N. O. Christian Advocate.

JEERS FOR ARGUMENTS.

I heard an anecdote told recently of a preacher, of a nameless persuasion, passing a grocery shop or bar-room in town. He saw a set of boys trying to keep time to an old fiddle. Priding himself upon his grace of motion and skill in a dance, he proposed to show the boys the step, and while so doing was seen by a member of his Church. He was duly reported and brought to trial. He denied the charge of dancing. A bro. Thomas rose to make a speech against the preacher. "Bro. Prime," said he, "if you was teaching school, and was to set a copy for a child to write after, would'nt you call that writing? Or, if you had a boy that was old enough, but had never ploughed, and you was to take the plough-handles and run a furrow to show him how, would'nt you call that ploughing?" Upon which bro. Prime rose and said, "Bro. Thomas, if I could'nt talk with any better sense than that I would'nt talk at all." The discomfitted bro. Thomas took his seat and never opened his mouth after, during the trial. The Rev. Mr. Prime was acquitted by the Church, for his skill in answering an argument.

There is a moral in this anecdote. It is easier to jeer at some arguments than to answer them; and very frequently skill at jeering is more admired than skill at argument. The public speaker who cultivates a sarcastic style is disposed to resort to such tricks; and though success may, and is often won by this method, yet it is far better, however much may be at stake for the cause of truth, that he be defeated than gain his point by use of sophism or ridicule, if he be in the wrong. In the end nothing is gained though he succeeds; rather much is lost. The bold and confident often overbears the man of modesty and good sense; but the victory thus gained is short lived. Truth will have its triumph, and terrible to the sophist is the retribution.

The scripture speaks of some men whose works will be burned up, but they themselves saved as though by fire. Of another class whose works will follow them and attest the truth, purity, and efficiency of their lives. It is for each of us to elect which of these classes we will belong to. If our boldness and confidence grow out of a profound conviction and a clear apprehension of the truth, we can be bold and confident, and error will retreat from the presence of truth. That man can build securely who lays his foundation in truth; not so the man, however zealous he may be and good his cause, who deals in illustrations and anecdotes; the truth of which he does not know, especially if the subject illustrated be equally obscure to his mind.

"Buy the truth." An article of such inestimable value will cost the possessor something, and he will knew how he came by it; and if truth is to be valued for its cost, so likewise and for this same reason it should not be sold for a trifle. He sells it for less than a trifle who abuses it for momentary success. That man ought to repent in sackcloth and ashes for years who had so little reverence for truth, in whatever form or however homely a garb, as to abuse it and desecrate it with sarcasm, ridicule or sophism. Gold is valued wherever found, and whether in particles or lumps; so truth should be reverenced, whether it kills or makes alive. Modesty is an appreciable merit, where subjects are in issue; but where truth is obvious—clearly discerned—then modesty should rise into confidence. This I think is the highest form of eloquence especially for the pulpit.

WILLIAM.

COMPRESSION IN ORATORY.

Eloquence, we are persuaded, will never flourish in America, or at home, so long as the public taste is infantile enough to measure the value of speech by the hours it occupies, and to exalt copiousness and fertility to the absolute disregard of conciseness. The efficacy and value of compression can scarcely be overrated. The common air we beat aside with our breath, compressed, has the force of gunpowder, and will rend the solid rock, and so it is with language. A gentle stream of persuasiveness may flow through the mind and leave no sediment; let it come at a blow, as a cataract, and it sweeps all before it.

It is by this magnificent compression that Cicero confounds Catalina, and Demosthenes overwhelms Æschines; by this that Mark Anthony, as Shakspeare makes him speak, carries the heart away with a bad cause; by this that Lady Macbeth makes us, for the moment, sympathize with murder. The language of strong passion is always terse and compressed; genuine conviction uses few words; there is something of artifice and dishonesty in a long speech. No argument is worth using because none can make a deep impression that does not bear to be stated in a single sentence. Our marshalling of speeches, essays, and books according to their lengths, deeming that a great work which covers a great space—this inordinate appetite for printed paper, which devours so much and so indiscriminately, that it has no leisure for fairly tasting anything—is pernicious to all kinds of literature, but fatal to orutory. The writer who aims at perfection is forced to dread popularity and steer wide from it; the orator who must court popularity, is forced to renounce the pursuit of genuine and lasting excellence.—*Westminster Review.*

A rather plain spoken clergyman once took for his text this passage in the Psalms: "I said in my haste, all men are liars."

Looking up apparently as if he saw the Psalmist standing immediately before him, he said:

"You said so in your haste, did you, David? Well, if you had been here, you might have said it after mature reflection."

Correspondence of the N. O. Christian Advocate.

LETTER FROM GREECE.

ATHENS, May 5, 1858.

We felt that we were near the ancient city which once held its intellectual pre-eminence over the whole world, and still retains its power in beauty and refinement of taste, in poetry and the fine arts. With modern Greece we had no particular associations or expectations, but were most agreeably disappointed in finding such a pleasant European city, with handsome houses, wide, clean streets, and a hotel with every comfort we could desire. And though all was modern, it did not detract from the splendor and magnificence of its ancient ruins, which stand out in bold relief in their elevated positions to meet the eye wherever it turns, "lovely in their age of woe." Its monuments, though few in number, are magnificent beyond description. They fill the mind with all that is lofty, great and grand in the grasp of thought, and with all that is beautiful, refined and chaste in the cultivation of taste in its most classic style. We drove to the Acropolis soon after our arrival, but did not ascend its height, but entered the lower part, the amphitheater, and saw a headless statue of Herodes, placed in a niche, which had only been excavated from its ruins a few days. The figure was almost entire, graceful in form and attitude, holding a drapery in the left hand, which passed over the shoulders and around the waist, falling with that ease and elegance, in graceful folds, at the side, which set off the figure peculiar to the Grecian costume, without destroying the symmetry of shape. They were still searching for the head among the rubbish, in hopes of finding it.

We drove round to the temple of Jupiter Olympus, with its fifteen Corinthian columns still standing, 55 feet from the pavement to the top—one having been blown down by a storm; but there it lies in its ancient grandeur, carefully preserved for future generations to see, fenced in with its beautiful blocks of marble, separated, torn asunder in glorious confusion to show what it had been in its day of splendor. We stood upon the ancient wall of Athens, which overlooks the river Ilissus, with its poetical associations, to contemplate this mighty temple, commenced in the reign of Pisistrates, in the first dawnings of its glory, and not finished until the reign of Hadrian, 650 years afterwards. The magnificence of this structure can only be judged by the beauty and splendor which surround it, now in its fading glory. The site of this temple is in perfect harmony with the landscape around, with the Ilissus rolling along in the valley beneath, walled up on one side to a considerable height, where we stood, with that endless variety of scenery on all sides peculiar to Athens. The ground over which we walked was literally covered with little flowers, and we could not step without treading upon their delicate petals, which filled the whole atmosphere with their fragrance, and we appeared to walk among the

"Odors of Paradise."

They had entwined themselves among the marble columns and wreathed the pedestals with their tiny forms, and embedded themselves in the broken pavements, nestled among their cracks, breathing a perfume so sweet as if to sympathise with scenes of departing glory.—Near this temple is the arch of Hadrian, through which it is entered. Nothing striking about it either for elegance or grace; interesting only for its antiquity. The tomb of Lysicrates, between it and the Acropolis, was truly interesting, being one of the first specimens of Corinthian architecture. It was built the same year that Alexander invaded Persia. The prison of Socrates was shown us, where tradition says he was confined—a circular arch, bell-shaped, hewn out of a rock in the side of a hill—a square chamber in one side of it, where our guide told us he slept. Upon the summit of this hill stands the monument of Philopappus. This is called the museum hill, in which their excavations are made: stairs hewn in the rock, and traces of the foundations of houses; also, indications of ancient walls, leading down into the valley in the direction of the Ilissus. The temple of Theseus we visited in this drive, still standing as a relic of ancient grandeur, more perfect in form than any one in Athens and considered one of the finest specimens of architectural beauty of the old Grecian world. It has been shaken by an earthquake and one of its columns jostled out of its perpendicular position, but not destroyed—the blocks of which the shaft is composed only shoved a little out of place; but all the columns are there, and its aspect, though crowned with the period of thousands of years, looks unchanged at a distance, and its form stands erect with symmetry and grace. It is isolated from all other temples, and stands alone in its glory upon a little neck of land running out from the Areopagus. Its hall within is filled with fragments of statuary, relics of art, one or two most beautifully sculptured sarcophagi, two forms of Apollo, and many other pieces of interest to the antiquarian and the artist.

The next day we drove to the Acropolis to enter its temples, where the perfection of sublimity and grandeur in nature and art are seen to harmonise with all that is beautiful and lovely upon which the eye loves to rest. Here the pride and glory of Athens seems to culminate, and around its brow is wreathed its chaplet of undying fame which still lingers around its matchless columns and fallen fanes. To ascend its summit, 300 feet above the level of the town, was no small consideration. Its extreme breadth is 450 feet, and built upon a rocky foundation of coarse, red marble. In some places we looked over precipitous rocks 150 feet high. Our minds expanded as we approached this magnificent scene and stood at the foot of the staircase composed of marble steps, by which we ascend to the portico of the Propylæ, the first temple, which covers with its wings the whole western side; and when we sat down upon its threshhold beneath the lofty columns of this gigantic temple and looked at the vast prospect spread out before the eye, wreathed with their historic, classic and poetic associations, connected with the greatest minds that ever lived, our hearts were full to overflowing.

"One vast world of wonders spread around,
And all the Muse's tale seemed truly told."

The distant mountains, the sea and straits of Salamis, the gem-like islands which stud it with that endless variety which beautifies Greece, the ancient world of true poetry written upon every thing that surrounds it,

"Thy vales of evergreen, thy hills of snow
Proclaims thee Nature's varied favorite now."

And here Athens sits enthroned amidst creation's finest forms of transcendent beauty, unsurpassed by any place on earth. Four temples in this magnificent ruin adorn the Acropolis in the perfection of architectural grandeur seen in their decay. Before us the little wingless temple of Victory stood apart from the rest, a perfect gem of the kind, and still maintains its erect form and original position. We had to ascend an inclined plane to reach the Parthenon and the other temple called the Erectheum. But the Parthenon, with its lofty columns and broken walls, stands there still, unrivalled in beauty and grace; the admiration of the world. It occupies the highest position of Acropolis and towers above them all, commanding a prospect sublime and beautiful. Its beautiful shafts lie scattered about, and large blocks of Pentelic marble, which composed its walls, lie heaps upon heaps, yet enough remains to show its design and architectural grandeur.—Upon its pavement in the center of the building a place was shown us where the statue of Minerva once stood, 40 feet high, designed by the unrivalled genius of Phideas, who had the superintendence of the building, and covered it with gold and ivory to astonish the world with its beauty and splendor. Here, amidst the ruins of this august temple, we saw the sun setting behind the western hills in the distant perspective, which sent a thrill of pleasure, mingled with sadness, through the soul. We could not have chosen a time better suited to our feelings as we realised that poetical allusion so happily expressed:

"So sinks more lovely ere his race is run,
Along Morea's hills the setting sun;
Not as in northern climes obscurely bright,
But one unclouded blaze of living light."

The magnificent ruins were for a while tinged by its rays, and reflected its fading glories passing away in a soft subdued light in harmony with the scene. To look through the portals of the temple, in the solitude of such an hour, and contemplate the scene with its associations of the past, was sublime in the highest degree. To think of this edifice, as it once stood adorned by the creative genius of Phidias, whose artistic skill has never been surpassed and whose finishing touch never equalled, what beauty and grandeur must have burst forth upon the sight on every side—what majesty and grace. And then to think of the master spirits who assembled in these halls—philosophers, heroes, poets, orators, historians and statesmen, who have filled the world with their learning and wisdom, calls up recollections of the past full of all that is great in the intellectual world, inspiring to the human heart in the elevation of the noblest powers of man.

The temple of Erectheum, a little distance from the Parthenon, is entirely different. We approached it first by a portico, the roof of which is sustained by columns, whose shafts represent young maidens fully draped. These statues have been much injured by time but are of graceful proportions. One of them has been remodeled, and the face appears exceedingly beautiful in repose, with a noble expansion of brow and intellectual expression. This was an early religious sanctuary connected with the legends of Attica. Its ruins are not as imposing as the Propylæ and Parthenon, but equally as impressive from its association with their idolatrous religion, their national worship. It differs widely in its structure from the rest, situated north of the Parthenon, near the walls where we stood, which overlook the city. Its

"Studious walks and shades.
Seen where the olive grove of Academe,
Plato's retirement, where the Attic bird
Thrills her thick-warbled notes the summer long."

The prospect on every side of the Acropolis is extensive and magnificent. The eye cannot rest upon an object without its classic associations. Every mountain, hill and valley is tinged with their fadeless hues; and no landscape upon earth presents such an assemblage of the beautiful and sublime, connected with classic and intellectual pursuits, as that of Athens.—Although the glory of ancient Greece has departed and its master spirits fled from earth, "yet thy skies are as blue, thy crags as wild" as when the poets touched the lyre.

The street which passed the front of our hotel is called Eolus, from the temple which stood at its termination. Its form is octagonal, with four little porticos opening into the interior. The marble columns which supported them are fallen and scattered about among broken statues and blocks of marble. It had bas-reliefs illustrative of its design, with sundials upon its sides. It was enclosed by a wall and the earth removed 70 feet which gave ample room within the circular wall for trees and statues, which once adorned its walls, and which must have been a public resort from its central position.

The Stadium, the ruins of which we saw upon a hill rising from the banks of the Ilissus, with its grass-grown hollow retiring into the hillside, required a stretch of the imagination to rebuild it again for a race course, where 40,000 people sat to witness the games upon their steps of Pentelic marble, with which it was adorned. Although it was described of great magnificence, nothing remains but a few shapeless piles of stones on the side of the hill. On the east of the Stadium is the tomb of Herodes Atticus. On the opposite side of the Ilissus we were shown the gardens and sanctuary of Venus—a most delightful spot—a garden still full of trees.

"Where'er we tread 'tis haunted, holy ground;"

Not a spot but has some association attached to it connected with their literature or customs. The market place, with its marble columns, is a work of art, and the prices of provisions, once fixed by their ancient laws, is still read.

S. B. THOMAS.

From the Southern Christian Advocate.

THE SUNDAY-SCHOOL INTEREST.

TO EVERY PREACHER IN THE M. E. CHURCH, SOUTH.

MY DEAR BROTHER: You are aware that the General Conference of our Church, at its late session in Nashville, passed the following resolution.

"*Resolved*, That it is deemed essential to the advancement of the Sabbath-school cause, that there should be a Corresponding Secretary for the Sunday-school Society, to travel through the Conferences to encourage the formation of Sunday-schools and to take up collections for the cheapening and distribution of Sunday-school literature."

The undersigned was elected to the office designated in the above resolution. His duties are therein distinctly specified. His field comprises all the territory embraced within the boundaries of the M. E. Church, South. You will see at a glance that it is impossible for him to visit every part of this field; and yet it is highly important that there be a Sunday-school wherever there are children enough to form one, throughout its bounds. How is this desirable end to be accomplished? Mainly, through your aid and co-operation. Without this, your Secretary can do but little. With it, this most important department of Christian effort may receive an onward impulse, never before known within our communion.

Are you on a station? It is at once taken for granted, as a matter of course, that there is a Sunday-school connected with the Church under your pastoral care, that you visit it frequently and give it your warm encouragement and hearty support. But is there not some part of the town or city where you labor, that is destitute of this blessing, and yet too far from your Church to render it practicable for its children to come to your Sunday-school, while it is sufficiently populous to warrant the establishment of one in its very midst? Will you not, my dear brother, immediately inquire into this matter, bring it before your congregation, induce some of the active and zealous young men and women of your charge to assist you in procuring a room in that locality and gathering in the neglected children by visiting every family in the neighborhood; then tell your own flock on the next Sunday what you have done and ask them for a few dollars to send on to Dr. McFerrin, the Treasurer of the Sunday-school Society, at Nashville, for a Library of suitable books and for a score or two copies of that admirable little paper for children, the Sunday-school Visitor. Fifteen or twenty dollars will procure the whole, and you will be sure to get what you ask for, your people will be delighted with your zeal in the cause—your own spirit will be cheered with the thought of thus enlarging your sphere of usefulness, and more than probable you will have planted the germ of a future church. Many a flourishing congregation with a comfortable house of worship has sprung from just such a beginning.

Are you on a circuit? If there be not already, there should be a Sunday-school at each of your appointments. Can you not persuade the class-leader or some other prominent man or woman in the society, with the help of the other members, to send for some books and "Visitors" as above suggested, and then assemble the children of the neighborhood on Sunday mornings for instruction? You may meet with difficulty and discouragement at first; but what great and good enterprise does not? *Persevere.* Try again, and again and again.

Are you a local preacher? Of course you have appointments for preaching on Sundays. In those parts of the country accessible to you. You can render valuable aid to the preacher on your circuit or station in his efforts to found Sunday-schools, and perhaps can yourself establish them in places that are out of his reach. There are 4700 of you in the local ministry of our church, and what can you not achieve in this most interesting field of labor. In the Church of God, if you will but take hold of it with earnest, resolute and prayerful zeal, and cease not your exertions till you see realized what is expressed in the following extract from the recent Pastoral Address of the Bishops.

"We hope to see the day when at every regular preaching place in the ample rounds of our itinerant ministry, there shall be a well organized Sunday-school, with an efficient corps of teachers a well filled library, and a public moral sentiment in the congregation on which the institution may rely for sympathy and support as occasion may require. We will only add, let the children in every charge be furnished with the Sunday-school Visitor, and the Editor may be allowed to feel that, in his labor of love, the Church accredits his agency as one potent for good in the present and future."

My address for the present, will be Spartanburg, S. C., but I shall be absent from that place most of the time during the next four months, in attending the sessions of Annual Conferences.

CHARLES TAYLOR.

GHOST STORIES.

While the Thirty-third or Wellington's Regiment was quartered in Canada, the officers of the mess table saw the doors open and a figure pass through the room. He was deadly pale, and was recognised as a brother, Wynard by name, known to be then in England, on sick leave. There being but one exit, and as he did not return, some one of the party looked into the room he entered, but found no trace. Not merely one, but all saw the figure. Some took notes of the incident; and in the 'log book' of the regiment (if a nautical phrase is admissible in matters purely military), may be read the written statement of the fact. News of his death, afterwards received, proved the hour of his dissolution and appearance to have been simultaneous. An instance similar to the Berresford case, and others could mention, where doubts have been entertained as to the possibility of a denizen of a higher sphere appearing to its beloved ones on earth, occurred to a friend of my own, and to a companion of his early youth who having obtained a cadetship, went to India. His story runs thus: Several years ago the former was going towards evening alone across a wide barren heath. Suddenly, by his side in the vehicle was seen the figure of his playmate. He knows not why, but he experienced neither surprise nor dread. Happening to turn his head from him to the horse, and on looking again, the apparition had vanished! And now an indescribable feeling of awe stirred around him; and remembering their conversation together, he doubted not but that his friend was at that moment dead; and that, in appearing to him, he was to come in the fulfilment of their mutual promise, in order to remove all pre-existing doubts. By the next India mail was received intelligence of his death, showing the exact coincidence as to the time of the two events, and bringing home at once the conviction to the mind of the bereaved. One conclusion is evident, from all I have hitherto gathered, that in our future and disembodied state our present identity is retained. More than twenty years ago, I was called, before daylight, to visit the late Mrs. S. living in Maryhead Cottage, and found her in a most excited state arising from an impression on her mind, as she stated to me, that she had seen her old friend, Mr. Adams, who lived near Tones, open the end curtain of her bed and look at her, and that she was concious that he was dead. A few hours after, a lady brought a letter announcing his death, at the very time that she said had seen him. I learned afterwards that her husband destroyed himself, and that she said she heard a pistol shot, and the ball roll along the floor—he being far away.

Notes and Queries.

NAMES OF TRADES.

The lexicographer Ray tells us that coop was a general term for a vessel to enclose anything, as hen-coop, probably meaning that such was the case when the vessels were made of wood. Hence the maker of all such vessels was called a cooper; saxon, corrupted from sacristan; milliner, derived from Milan, as the most costly ladies' caps were anciently made there; tinker, evidently formed from the sounds produced by their labor. Pegge, Johnson believes this to be an abbreviation of petty dealer; many believe, however, that the root is found in the Old German *bedder*, or in the Danish *beldre*; both signifying a beggar.

A young lady of more beauty than sense, more accomplishments than principle, more charms of person than grace of mind, more admirers than friends—more fools than wise men for attendants—is a coquette.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

...Christian Advocate.

...per annum, in advance.

NEW ORLEANS:

...DAY, SEPTEMBER 15, 1859.

DISCUSSION AND DEVOTION.

...others have noticed, as well as our... that the majority of contributors to our ...ch journals incline to discussional rather ...tional articles. The principle excep... to this rule is to be found in the way of ...ndence. The number of profound, ..., and deeply spiritual contributions, ...ing upon experimental and practical piety, ... very small. Is there a decline in ...matter, or has it always been so? We sup... the former to be the case. And it may be ...table to inquire into the causes of this ... and spiritual tendency. It would seem ... not that "the deep things of God," in ...dings with the soul—the things that ... to life and salvation—practical and de... studies of the doctrines of redemption, ...as the divine power of the gospel—the ...saving influence of the Holy Ghost—the pre... efficacy of the atonement—evangelical ...repentance, faith, love and holiness—the ...blessed promise of the resurrection and a future ..., and the relations of all these to a spiritual ...and saving Christian experience, were not now, ...as in the days of Wesley and the early ...Methodists, subjects of daily, prayerful, and ...experimental study.

...The same thing is manifest in preaching and ...conversation, as well as in writing. The vari... forms and utterances of Methodist thought ...seem to lack, at the present day, the deep, ...evangelical, and spiritual tone of former times. ...Discussion, argument, the interchange and con... of opinions on ecclesiastical and economi... subjects, seem to have taken the place of ...the utterance of devotional and pious thought. ...Wesley and the early Methodists dwelt upon ...the things of God and of the soul; we dwell ...upon the things of the Church and of her ...economy. They studied, felt, and unfolded the ...plan of salvation, and the experience of the ...power of God; we study, and feel, and unfold ...the plan of our connection, and the philosophy ...and results of our various ecclesiastical institu... and enterprises. They read, and studied, ...and preached, the word of God, with the help ...of the ablest, most learned, and most spiritual ...doctrinal, and homiletical works; we read news... papers, and magazines, popular books, *and* the ...Bible, and our preaching is like unto ...and our thought.

...danger here. Much harm has re... and much more will result from this, ...if it is suffered still to exist and operate. The men... spiritual power and tone of our minis... and their preaching, and of our member... and their experience and practice, are in... volved in this matter. Devotional and experi... mental reading, study, preaching, and writing, ...are imperatively demanded of all who wish to ...avert such an evil from the Church, and from ...themselves. Discussions of Church economy, ...conflicting arguments and opinions of the ...advocates of different views, appeals and ex... hortations in reference to our great public en... terprises, though they are all important and ...valuable, should not be allowed to fill up our ...Church journals, to the partial exclusion of "the ...weightier matters of the law."

...We have too many ecclesiastical statesmen, ...and too few divines; too many debaters, and ...too few preachers of the everlasting gospel; ...too many learned doctors of ecclesiastical law, ...and too few real doctors of divinity; too many ...popular pulpit orators, and too few able minis... ters of the new Testament. We need that the ...Holy Child Jesus, in his earnest simplicity, his ...truly-minded devotion to salvation of a ...lost world, and his inspired insight into the ...things of God, should come into our ...midst, and confound us, by the contrast of his ...views, course, and aims, with our endless ...and half secular questionings and discussions. ...We need to study the discipline anew, paying ...attention to Section 1, Chapter 2—Sections 13, ...14, 15, and 16, as well as to those parts which ...are principally economical.

TEXAS METHODISM.

...department of our great and growing ...south-western work is worthy of more atten... tion and interest than has ever been bestowed ...upon it by the Church at large. From the fact ...of the newness of its territory, its isolated ...position, and the numerical and pecuniary weak... ness of the pioneer bands which held it as an ...outpost of the Church, prevented it in earlier ...times from being largely productive in the ...support of general connectional interests, its ...real importance, as to size and wealth of terri... tory, and its prospective growth and power ...have never been fully appreciated. Both in ...Church and State has this been the case. Few ...and imperfect facilities, and feeble encourage... ments have been afforded, and Texas has been ...left to grow, for the most part, as a motherless ...child. But now she is developing the energies ...and putting forth the strength of a young ...giant. And she is yet only in her well-grown ...childhood. She has not yet reached the ...strength and beauty of her youth. A quarter ...of a century from now, Texas will be a young ...and growing country, and a half century hence ...her resources will not be fully developed.

...Hard and trying have been the struggles ...through which the Church there has passed, ...especially in regard to her financial interests. ...The financial history of the *Texas Christian ...Advocate*, commencing nine years ago and ...continuing without intermission to the present ...time, if faithfully and minutely written, would ...surpass, in thrilling interest, any thing of the ...kind in American Methodist Journalism. And ...the indomitable spirit which has sustained it ...thus far still reigns triumphant. Our old friend ...and brother, John S. Menefee, in a letter to that ...paper makes the following proposition.

...the capital of the joint stock company be $50,000, ...the subscription for the Texas Christian Advocate be ...three dollar per annum (strictly in advance) and the pay... ment of ten dollars constitute a life subscriber: the amount received for life subscribers to be invested in some profitable stock or put at interest, and the income or interest only to be used.

It may be contended that the paper cannot be published so cheap—not knowing anything about the cost of publishing a newspaper I make the following suppositions:

1st. That the capital would yield a profit of $5,000 to be appropriated to the paper.

2nd. By reducing the subscription to one dollar the circulation could be doubled and thereby double the amount of good would be done.

3rd. If with 5000 subscribers the paper can be published for $10,000, 10,000 copies can be published for $15,000, or 20,000 copies for $25,000.

If the above is a reasonable calculation the next question is, can the $50,000 be raised? It appears to me that said amount ought to be raised in Texas for the purpose alone of doubling, trebling, or perhaps quadrupling the circulation of the Advocate, and when we take into consideration that this is not the only object in view, but also the distribution of $50,000 worth of goods books annually, I think there should be but little doubt of success.

In addition to the itinerant ministers, let a lay member in each county or circuit be appointed agent to procure subscribers—in some things one who is not a preacher can do more than some preachers with some folks.

There are about one hundred and forty counties in the State. Jackson County is below an average in population and wealth, and I will ensure that five hundred dollars can be had from said county; that amount from one hundred counties would make the sum required. Many individuals in the State could afford to take $500 or $1000 in stock and no doubt would if they could be convinced that it was for a good cause."

While such a spirit as this lives in Texas, the success of the paper is certain. Two dollars is cheap enough for the paper; and it should not be lowered in price; but Judge Menefee's proposition is a noble and magnificent one, and should, and no doubt will be responded to. Our brother editor and successor, Rev. J. E. Carnes, gives a powerful encouragement to Texas energy, for he is making a noble paper. Genius, power, and beauty, fused and sanctified by devoted piety, sparkle in his columns.

The paper now has the largest circulation in Texas, by thousands, and is the best advertising medium in the State. If any of our friends wish a splendid Texas paper, or wish to advertise in one, let them address James E. Carnes, Galveston. All our Church papers, we think, should assist in increasing each others' circulation. They lose nothing, themselves, by it, and they can do each other great good.

We would say, in conclusion: if Texas can do such things, what cannot the Conferences patronizing the *New Orleans Advocate* do? "We can do what we will." Let us not forget it. Let us be provoked to zeal by our younger sister of Texas. Let every friend of the paper put a shoulder to the wheel, and let us have ten thousand subscribers as soon as possible.

THE NEW DISCIPLINE.

A copy of the new edition, as revised by the late General Conference—edited by Dr. Suarmers, and published by Dr. McFerrin—has just reached us. It is on sale at this Despository, and orders will be promptly filled. We shall not undertake to point out and review the late revisions. It would be inadequate and unsatisfactory. Nothing but a personal examination will enable our preachers and people to be fully informed as to the legislation and general tendencies of their own Church. We hope that every subscriber to the *Advocate* will immediately, personally or through a preacher, order the new discipline. In our opinion, it is the best arrangement of that important work that American Methodism has ever possessed.

Since writing the above, we append some extracts from an excellent notice in the *Nashville Advocate*.

"The type is slightly larger, and the page more open, than in the edition of 1854; and the volume is larger by fifty-four pages. Consequently, the Agent announces its price at thirty cents per copy. It is altogether the neatest edition we have ever seen of the Methodist Discipline. Copiously and carefully indexed.

"The increased size is due to other causes besides the mechanical one mentioned. The burial service was the subject of a very judicious recension by the late General Conference. The Ninetieth Psalm and 1 Cor. xv. (beginning at twentieth verse) are introduced in lieu of other matter occupying less space, and, we may add, less fit. Part ii, Section 8,—"Of the publication of books and periodicals,"—covers thirteen pages. Part i, Section 3,—"Of the Anaual Conferences,"—presents an improved and comprehensive order of business. The section that relates to Preachers in charge, has undergone a considerable change. Some duties were previously enjoined that are now left out; but new duties have taken their place. Page 30 of the old book is yet as it was—for an obvious reason.

"A glance at this edition will show one familiar with the Discipline that it has been amended, and, in many respects, for the better. A codist has been at work. Cumbrous sentences, heterogeneous paragraphs, redundant words, have disappeared before a compact and consistent arrangement. Where the sense remains the same, a fungous growth of verbiage, the accretions of successive legislations, has been lopped off. The text is improved in terseness, order, clearness.

"Take our Discipline as it stands, and there is, we cordially believe, no other book extant, among the books of men, so full of Bible truth, and containing such simple, efficient, and evangelical directions for building up and governing the Church of Christ. In what is *Divine*, it provides for no change, allows none. In what is *human*, it is flexible, yet conservative, capable of adaptation to the new demands created by time and circumstances, but guarded against hasty and hurtful revolutions. Its doctrines are permanent, because God changes not.—There can be no progress here. Its economy, within a certain compass, is variable, because the world and society change. With a *lively* Church it must be so. The Methodist Discipline is not the work of theorists, of constitutionmongers, who deliberately set themselves to making a plan for gathering, organizing, and governing a Church. It was not *made*, it *grew*. Empathically it is the creature of Providence; and the very defects that offend mere theorists, prove, and belong to, such an origin and growth.

KENTUCKY CONFERENCE.

Kentucky has furnished a large number of her members and ministers to the new Conferences, both in the Southern and Northern Methodist Church—is. This, according to a correspondent of the Nashville *Christian Advocate*, is the explanation of the apparently meagre results of ministerial labor there. The land in Kentucky being almost monopolized by the wealthy few, the great of the people are easily induced to seek homes on the lands of the West. The Church is prosperous there, however, yet they; need preachers, and a more promising field is hard to find than in old Kentucky.

Rev. R. Abbey, Financial Secretary, writes from Millersburg, the seat of the Kentucky Conference, as follows:

The Kentucky Conference is now in the second day of its session in this remarkably pleasant country town. Bishop Kavanaugh is in the chair—or rather, at this moment he is on his feet, delivering a lecture to a very interesting class of young men just now about to enter the ministry. God bless those young men—there are five of them.

The preachers are mostly here—the weather is pleasant and everything seems to wear the aspect of religion and cheerful life.

I have never met a more clever, dignified and pious company of Christian gentlemen than those Kentucky preachers. I am much pleased with Kentucky and Kentucky Methodists.

The Conference appointed a committee yesterday to consider the subject of a Book and Tract Depository. The committee meets again this afternoon.

This subject is attracting the attention of the Conference in the right way. It is looked upon as the great question of the Conference. I hope, before adjournment, to report a favorable movement in this direction.

Dr. Taylor, the Sabbath-school agent of the Church, and Dr. Hamilton, of Nashville, are in the house this morning.

I will drop you a line occasionally if I can get a moment of time to do so.

I never saw a more pleasant, kind, harmonious Conference than this. I am very much pleased with Kentucky, and Kentucky Methodism. A report is ready to be furnished to-day on the subject of a Book and Tract Depository, fully up to the published plan in all particulars. And there is little if any doubt, but the Conference will adopt it with encouraging omens. It is greatly to be hoped that Kentucky will set the key-note well.

This enterprise, if carried fully into effect, will not only furnish the country with moral and religious reading, to the amount of, little if any, short of a million of dollars a year, but it will tend greatly to expand, and lasen and elevate our entire scale and system of ecclesiastical finances. In this respect we are too low down. Our scale must be elevated, our system must be expanded. Only think of the idea of a Church being crippled in its progress and operations for merely the lack of a few dollars in money! This must not be, it is wrong. God frowns upon it.

The Church needs but little money at most. And in the name of Heaven let not the moneyholders withhold this little! Our preachers are poorly paid. They must be better paid. Our Sunday-schools are poorly supplied. They must be better supplied. We want more and better Church edifices, and we must have them. Our Missionary enterprises are poorly encouraged. They must be better encouraged.

Now sir, you take hold of this, and I will take hold, and we will all take hold, and, as a noble and large hearted Alabamian recently wrote me in regard to our Book and Tract enterprise, "it can, it must, it shall be done."

P. S.—The report is adopted!

DEATH OF REV. JAMES GRIFFING.

The South Carolina Conference met in Charleston, S. C., January 1st 1799, at which time Tobias Gibson, Brittain Capel, and Lewis Myers were appointed to Little Peedee and Anson, but it was doubtless with the understanding that at the opening of Spring Gibson should leave his circuit in the hands of his two colleagues, and go as a missionary to what was then called the "Natchez country."

From the printed minutes we are left to infer that he did not come here until 1800, but I have demonstrative evidence, from private family records, that he came in the Spring of 1799. Soon after the arrival of Mr. Gibson at Natchez, he visited the family of John Griffing Esq., near Selsertown, and was invited to make his house one of his regular preaching places. The Word preached, soon took effect on the family, and Mr. and Mrs. Griffing, and all their children of suitable age joined the Church, among whom was the subject of this communication, then about eighteen years old, having been born near Natchez, September 21, 1782. His conviction of sin soon became deep and thorough, and was accompanied with many discouragements, and feelings of despondency. So sincere, and yet so protracted were his struggles against sin and unbelief, that his case excited the sympathies and prayers of those who had already "tasted of the heavenly gift, and were made partakers of the Holy Ghost." But "weeping may endure for a night, but joy cometh in the morning." His long and dreary night of sin and sorrow was destined to pass away, and he succeeded by a long day of heavenly light, and love and joy. On his way to the usual place of worship, faith began to spring up in his hitherto desponding heart, and he felt a sweet assurance that deliverance was near at hand. He *expected* to get the long-sought blessing *that day*; and in this expectation, he continued to seek the Lord earnestly. His maternal grand-mother, Mrs. Hannah Curtis, was a woman of "unfeigned faith," and mighty in prayer, and while on that day she was leading the devotions of the Church, in one of her eloquent and prevailing prayers, an overwhelming heavenly influence came down upon the soul of young Griffing, under the impulses of which he fell backwards, and unconsciously pushed himself some distance over the floor. In this mighty struggle his faith took hold of Christ as an atoning sacrifice for sin, and he felt that "God was in Christ reconciling" to him. When the darkness of unbelief fled before the light of confiding faith in Christ as his willing, all-sufficient, and present Savior, he was filled with rapturous joy, and indulged his happy heart in loud shouts of "glory to God in the highest," and for more than fifty years, at short intervals, in the grove, at the family altar, and in the assembly of the saints, the same triumphant shout was often heard, and only ceased its reverberations on earth when he breathed his last on the 11th of July, of the present year. Shortly after his conversion, he felt "constrained by the love of Christ" to preach the great salvation to his fellow men, and was duly licensed; being the second, if not the first, licentiate of the M. E. Church, within what is now the State of Mississippi. He graduated to Deacon's and Elder's orders in due course, and long stood as a pillar of strength in the local ministry. He was urged by Tobias Gibson and Learner Blackman to enter the itinerancy; but after making the attempt, a spinal injury, which he received when a lad by the upsetting of a cart, discouraged the idea, and he married and settled in Claiborne county, near Big Black. About forty years ago he removed to his late residence, ten miles east of Port Gibson. He was my maternal uncle, and I have known him most intimately from my earliest recollection, and a purer and more conscientious Christian and minister, I have never known. He was not content merely to live religiously: he earnestly desired and constantly sought sensible communion with God, and in this he was greatly favored. His was a happy Christianity, realized in a long life of care and toil, and yet more fully, if possible, during his last illness. He reared a large family, and of his eight surviving children, seven are converted members of the Church of his choice. One of his sons, Rev. James Y. Griffing, has been in the itinerancy in the Mississippi Conference for sixteen years, and his son-in-law, Rev. E. A. Flowers, is also one of the leaders of Israel's host among us. Several of his other children are active lay members of the Church. How cheering to see the little vine planted by Tobias Gibson, our first missionary, near sixty years ago, still green and flourishing, and bearing luxuriant fruit from generation to generation! I cannot close this communication without expressing my gratitude to God, for the gift of such a pattern of piety, and such a safe counsellor as I so long enjoyed in my venerable uncle. Thirty-seven years ago he led my timid heart to give the first public expression of a determination to seek a saving interest in Christ. When, afterwards, I felt it my duty to enter the ministry, but was greatly oppressed and bowed down under a sense of my utter incompetency for the work, I sought his advice, he cheered me up by saying, "open your mouth wide, my son, and God will fill it!" I took his advice, and have realized the promise. Often in the itinerant wanderings of thirty-four years have I turned aside to spend a night with the sainted man, and always found so much of heaven in all he said, and especially in his religious exercises, that it had a uniform tendency to make me feel like trying to live a better Christian.—Farewell dear uncle! We shall soon meet above. May the Lord comfort and sustain the lonely widow and orphaned children until life's dangers are all past.

J. G. Jones.

REV. MR. CLEGHORN AGAIN.

Rev. L Ercanbrack, of the Mississippi Conference, writes us a letter for publication in reference to the course of the above-named gentleman, similar in statement and sentiment to that of our correspondent "Welchman," a few weeks since. Our brother had doubtless written before the paper containing "Welchman's" letter, and our comment, reached him. There is no necessity for the publication of his letter as a whole, as "Welchman" asked the same questions he does, and our answer has already been given. But he makes some statements which will be interesting. He says:

"He (Mr. Cleghorn) represents himself as sole agent for the "South Western Sunday-school Union," composed of four denominations, Baptist, Presbyterian, Episcopalian, and Methodist. He has succeeded in getting considerable sums, I understand, from different members of our Church. One told me he gave him $50—I heard of another who gave him $25. He visits our protracted meetings, and asks the privilege of presenting his "Union" concern to our people. He takes up collections for the purpose of getting a house in New Orleans as a "Union" Depository.

Now, my brother, has our Church entered into any such Union? I know of no such compact. I understand that the Methodists have a Depository of their own in New Orleans.

By the above our readers will be reminded of the adage that "desperate diseases require desperate remedies," and will decide that the "treatment" we gave this "case" a few weeks since was not too "active," considering the "symptoms." While we have no opposition to offer to the "South-western Sunday-school Union," and are "in love and charity" with our brethren of other Christian denominations who are concerned in it, it is our duty to truth, to our Church, and to the interests of our Publishing-house and its Depository at this place, to say, that the Methodist Church has no connection, of any kind, with the above-named "Union," and any representation to the contrary is a wilful violation of the truth. And if such false representations are made, by a clergyman, for the purpose of deceiving our people, and of getting their money, every man, woman, and child will know how to characterize him. Has Mr. Cleghorn done this? We have no means of knowing, definitely. Will "Welchman," Rev. Mr. Ercanbrack, and others concerned, procure and send us the *facts*, and nothing else, properly avouched? They are needed, and needed at once.

BOOKS AT THIS DEPOSITORY.

Our readers, and especially the Preachers, will please observe the advertisement in this paper, of books of our Publishing House, on sale at this Depository. Send in your orders. "Spread the books." We need nothing more, at the present time, than the circulation of our religious literature. This is as much our duty as to preach the Gospel.

A TRIP TO FLORIDA.

Agency of the East Alabama Male College—Glennville Male High School—Liberality of a Baptist Judge—Pleasant Company—West Florida—The Blue Spring—A Good Example—Abbeville—Lawrenceville—Conclusion.

Mr. Editor.—College Agents—poor men—then do not always find sympathy in their great work, even from the good. Why? Because of the inability of the mind to lift the veil from future centuries, and see what the Institutions established by their labor, with the aid of the benevolent, shall have achieved. Only think of it, Mr. Editor, a single College in the United States has sent out, in a century and a half, fifteen hundred men to preach the Gospel, besides thousands of men of mark, whose work in all the departments of life has gone to make us the great people we now are. The Church of God still needs, and will ever need, in this, and in coming centuries, such sanctified intellect and learning as Paul, Luther, Melancthon, John Wesley, Chalmers, Hall and others wielded so powerfully and so successfully in the battle of faith. We must fight, again and again, the subtle foes of truth, until the powers of darkness shall reign no more in earth, and "the light of the sun shall be as the light of seven days." Indeed the necessity for cultivated intellect, developed under Christian auspices, is greater than ever before.

The grandest invention of time, the link which brings the world into closer connection than neighboring villages formerly were—the ocean telegraph, is a fixed fact; and will therefore bring upon us an instant rush from the four winds, of the ideas of all tribes, peoples, and languages. This instant blending of the thoughts of the world; the close intimacy it will establish with all lands, and consequently with their widely different customs, philosophies, literature, and religions; and the wonderful impetus thus given to mind, especially in literature, will demand imperatively the raising up of multitudes of strictly disciplined Christian intellects, able to separate good from evil, and to evolve from the chaos of thought light and order—men who shall rebuke error, lay bare sophisms, harmonizing truths, and make all of knowledge tributary to the spread of the Gospel.

Therefore those brethren who treat with indifference the calls upon them for aid of Church institutions, which must raise up these warriors of God; who exercises much ingenuity in finding reasons for not giving aid, rather than for giving it, and who look passively on while their brethren bear these great burdens, do not in my judgment show a spirit altogether lovely. Would it be hard, think you, to convince them of duty in this respect, if they had but a little more of that "wisdom from above which is gentle, easy to be entreated, and is full of good fruits;" and were they willing to admit that the views which prevail among the wise, the aged, the laborious and the holy men of all the tribes of God's Israel, were, possibly, more correct than their own? It does seem to me that humility can readily make this concession; and that when made, benevolence can as freely bring up its offerings to these vast and indispensable connectional enterprises, as to the more local and perishing interests around them.

In obedience to the Conference, I must attend, on my way to Florida, the examination of the Glenville Male High School. Sunday morning found me in the very neat school building, listening to a sermon from my friend, Dr. Dawson. The theme was, the insufficiency of human genius in the shape of mere education, to do what infinite genius in the form of the gospel proposes to do—make man what he should be. I like all of that kind of preaching which takes glory from man and gives it to God. I grow better under it; and I thank God for such gentle, humble, able, and great-hearted men as the Dr. to preach it to me.

For several days the exercises went on.—Those who know the principal—the Rev. James H. Wright, a gentleman, a scholar and withal a good Hebraist, and his associates, Saml. Wright, and James Chambers, are assured that the boys were well taught. And the boys, on their part, showed such a familiarity with the roots and terminations, and with the principles, of language, and such knowledge of their several studies, as was highly creditable to them. In the closing exercises, we heard several speeches, which were admirably conceived, and most impressively delivered. A beautiful chandelier was presented to the School by Major Browder—a man widely known for his liberality, with the distinct statement to the boys, that the gift was in consequence of their improvement. Many of them had been converted during the year. The commencement speech of Alpheus Baker, Esq., of Eufaula, was a clear, cogent, beautiful, and telling defence of the study of the classics.

The community of Glenville is so favorably known, it were superfluous to speak in further praise of it. We have some liberal subscriptions here—for instance, Col. Mitchell gave us $1000 last year, and God has given him religion this.

We must away to Eufaula, to fill an appointment for brother Ferguson. I know of no people who deserve the faithful labor of their pastor more than the brethren of Eufaula. They do kind things, in a generous way. I found Bro. Motley greatly refreshed at the promising class-meeting aspect of Methodism. This people, and their pastor too, have done generously by our College. Last year a clever man of the world, Maj. Treadwell, gave me $500; and this year, Judge J. Gill Shorter, a lovely spirit, and a pious Baptist, a man worthy of the highest honor, gave me another $500.

But we must on to Florida, with our good brother Ferguson, whom you wot of, and whose genial spirit you must have appreciated in your intercourse with him at Nashville, and our little brother Harris, of Marianna, who indeed "has not body enough decently to cover his intellect." The tedium of that hot wearisome July travel was lightened much by such companionship. Had we some means to fix the fugitive thoughts, poetic, philosophic, critical, and spiritual—now sublime, and then ridiculous, with which we beguiled the hours, it were indeed a master-piece of invention.

Now we are in Florida. "Live oaks," cried the elder, as we passed through a majestic grove. There they were, that solid forest growth, crooked, twisted, guarled, disdaining your regular curve, and straight precision. I honor them for their rugged independence of rule. They are a fit emblem of a man of conscious strength, who dares be what nature and heaven designed him to be—himself; whose growth like that forest tree is trammelled by artificial prescription. I am disappointed in my conceptions of Florida tall pines, its spreading oaks, level and fields, its wire grass, with the abundant and beautiful floral productions of its wild the many ponds or lakes, the lime s... blue limestone waters, all meet my expecta...

I never saw any spring approaching in... the Blue Spring near Marianna. Be... small bluff the earth opens twenty fe... her jaws, and pours forth a limpid stre... pendicularly, thirty feet deep at its mo... obliquely of uneven depth. The botto... ing upward, is like mother of pearl, a... tain positions of the sun, rainbow hues... the large fish moving gracefully, and all... within its transparent depths. It... crook some fifty feet in breadth, of so... depth, I believe, for large boats. Sailing in a canoe over the mouth of a spring, you strangely held up as if by some ethereal in which you think you might breathe as in common air; while the beauti... of the depths, contrasting with the pea... and richly hued objects within, gives... able pleasure; and so pure is the wate... the bottom seems nearer, and the sur... ther from you than it is.

We cross the Chippola, and enter Mari... a pleasant place, and pleasant people. ... comfortable quarters with Bro. Gautier... with the elder to a Q. meeting, then ... here, and soon open my College mission... first in Marinnna we approach upon the ... —a man of wealth, out of the Church, p... me a subscription, "but the Church m... must lead off." They lead off hands... and—and—he retreats. Well, I would ... see the world contest the palm of benev... with the Church.

We go out a few miles to see one ... Lord's faithful stewards—Joseph T. Russ, ... who need only know his duty to do it fear... to the largest extent. We spend a pl... day with him, and his estimable lady, ... off with his subscription of a thousand d... To meet with such a man among men, is a ... freshing as a desert spring to a thirsty t... May God prolong his useful life, and remem... it to him for good in the great day. In Greenwood Circuit, aided by our faithful ... Cambell, subscriptions multiply. It was joy ... me to see, in that extreme part of our wor... their close sympathy with our great Con... ence movement.

Homeward bound, we still gather up subs... tions. We reach Bro. Densler's meeting ... Abbeville, in time for the benediction. ... meeting has closed, but we are asked to ... and preach. Twenty mourners came up ... revival has broken out in a new place, and ... end was not yet. The people of Lawre... ville attend, and we must preach for them. ... Monday we give them the privilege of a... in our great work, and nobly do they ... themselves of it. Bro. Lawrence, after whom the place is named, "who shall be had in ever... lasting remembrance," puts down $500, and ... generally do the brethren follow his example ... the extent of their means, that one with whom ... I was pleading this great cause, said "must ... every body subscribe?" Certainly, said I; ... is necessary, if we succeed in our great under... taking. "Well," said he, "give me the ... pers." God bless that people. Still homeward ... we are stopped by a storm at Bro. McAlpine's, ... near Glenville, and he writes down the nice ... sum of $300. Another day spent at a fine meet... ing at Villula, and then we are home again. A ... kind Providence has watched over us all, and ... near $5000 is added in a few weeks to our sub... scriptions. Conclusion—Methodism is a great ... Institution: if other people do better, I con... gratulate them, but with doubts. The Auburn ... College, though much must yet be done for it... to execute our vast designs (and the people ... will do it,) is a grand success. Those who ... once questioned its very highest success, should ... thank God, and take courage.

E. J. Hamil.

EXPULSION OF REV. SAMUEL ROBINS.

At the last session of the East Texas Conference, one of its members, Rev. Samuel Robins, had charges brought against him, and had a fair and patient trial, which resulted in his formal expulsion from the Methodist Episcopal Church, South. The editor of this paper was Secretary of the Conference, and was directed to have the Minutes of the Conference printed; but, for sufficient reasons, wholly of a private nature, and not necessary to mention here, it was not done.

By various private letters, we learn that Mr. Robius, who has, contrary to his penitent professions and pledges, publicly made before the Conference, endeavored to get up a party to assail and injure the Church, now denies that there is any record of his trial and expulsion, or, if there is, that it is purposely kept secret. And we regret to hear that some people are foolish enough to believe him. Rev. J. W. Fields, the Assistant Secretary, has the Conference Minutes, and will, when applied to, have the record of Mr. Robins' trial and expulsion published in the Church papers. We trust the Assistant Secretary will do so at once.

Carlton and Porter have an advertisement in this paper to which we call attention. Read it; it speaks for itself. Methodist Books, relating to Christian doctrine and experience, are valuable, whether Northern or Southern.

The Sunday School Secretary, Dr. Taylor, has an article in this paper, copied from the *Southern Advocate*, which should be read by all.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

DEATH OF CLARA WATKINS SUMMERS.

Opening the last *Nashville Christian Advocate*, we, and the brethren around us in the office, were deeply grieved to learn that our dear brother and sister, Rev. Dr. Summers and his wife, had been bereaved of their charming little daughter, Clara Watkins; the affliction rendered harder to bear by the manner, and suddenness of her death—she was drowned.—Walking with her mother and some ladies in the eastern part of the city, near the water-works, and hearing the fire-bell ring, she ran forward and ascended the wall to get a better view, lost her balance and fell into the reservoir, where she was drowned before help could reach her. She was eleven years old. Well do we remember the sweet little girl, and often has she been the subject of conversation in family recollections of our last visit to Nashville. The Lord is good, though he be inscrutable in his providences. O that we all, and our afflicted friends, may have the sufferer's, as well as the laborer's faith!

A GREAT CURIOSITY.

The Dalton (Ga.) Times says: "Last Sabbath, we met in this city, a man by the name of Meredith Hollaad a native of Mouroe county, Kentucky, who can certainly beat the world, *Mathematically*. He can answer any proposition which may be submitted to him, and do it without a moment's delay. We asked him how many seconds there were in four thousand years. Scarcely had the question been stated, when the answer was accurately given. This man looked like a country hoosier, and if it were not for the extraordinary mathematical gift with which he has been endowed, he would be regarded as almost an idiot. He has traveled in company with several gentlemen over a large portion of Europe, and is about to start on a tour through the United States. He declares that every answer is presented to his mind simultaneously with the question; and that therefore, he undergoes no mental efforts in these mathematical exhibitions."

SOUTHERN METHODISM IN DELAWARE.

From the correspondence of the Richmond *Christian Advocate* we learn that a camp-meeting was recently held in Delaware, at which upwards of three thousand people attended.—Although the rain fell in torrents part of the time, yet the people came in crowds. Seveaty were converted, and many were left serious.—Rev. Mr. Bennett defined the position of our Church on the subject of slavery, and the people were well pleased. We said, long since, in the *Texas Advocate*, that the position of our Church on the "vexed question" would be most acceptable to all earnestly pious people throughout the United States. The more rampant the abolitionism of the Northern Churches, the more we shall succeed.

Sunday Schools in France is a new measure, known probably to few of the thirty-five millions of that empire. But we rejoice to learn that they are making some progress, and that fifty-four new schools were gathered last year, making the whole number in France 474. The receipts and expenditures of the year were three-fold—more than in any previous year, amounting to 9000 francs. A meeting of the pupils of the Sunday Schools of Paris was attended by about 1900 children, belonging to twenty Protestant schools and to all denominations.

Condensed Communications.—Our friends who express dissatisfaction with our condensation of their communications, when we first took charge of this paper, will please remember that, at *that time*, the amount of matter which had accumulated before we arrived, left us no choice. Since then we have been able to be more accommodating. Surely this ought to be satisfactory. We said this then, we now repeat it.

Yellow Fever in Charleston.—The *Southern Christian Advocate* says: The Report of the City Register for 29th August—4th September and the Monday papers, shows that the fever has been greatly on the increase. We have yet a long period of sickness to look forward to, and can only pray that God be merciful to the people. Seventy-three deaths are reported for the period mentioned—an increase of nearly one hundred *per cent.* on those of the previous week.

Yellow Fever in Galveston.—We regret to learn that the yellow fever is in Galveston, and above, that some of our friends have already died of it. It is now epidemic, no doubt, and, until cold weather comes, will probably be severe. We trust, however, that God will stay the desolating hand, and mercifully preserve our friends. In the hands of *good* yellow fever physicians, the fever here is quite manageable, and we trust will be so there. But take care of even the best physicians, if unpracticed in yellow fever. Better have none.

THE YELLOW FEVER.

The deaths from yellow fever in this city for the week ending last Sunday morning, numbered 477, an increase of 23 over last week. No evidences of decline as yet. Many die for want of medical attention in time. The majority of those who have prompt medical aid, from skilful yellow fever physicians, get well. The fever is easily managed.

Mrs. Reed's Seminary.—This old and well known Institution, at Baton Rouge La., will be opened for the admission of pupils on the 13th of October next. If fever should prevail in Baton Rouge, the Seminary will open its session at Greenwell Springs, eighteen miles East of that place, where Mrs. R. has a delightful country retreat. There is a daily stage between Baton Rouge and the Springs. Such is the high character of this Institution, that no commendation is needed, with those who are acquainted with its history.

FOREIGN ITEMS.

The Grand Trunk Road in India, so often spoken of, is one of the best in the world. It is from 20 to 30 feet wide, well graded, slightly oval, and constructed of small broken stones, or metallic ore; it is quite straight, nearly a dead level, and most of it lined with beautiful trees. In India, the scenes and influences which inspired the mind of Bishop Heber, and produced his celebrated missionary hymn, are discernible almost every where. Trees and shrubs bearing the most beautiful flowers, groves, forests, gardens, fields, made green by irrigation, others ripening, others being harvested, and still others whence the crop had been taken already, and many being prepared, and many which had just been sown. Two and even three crops may be grown in a single year.

The Methodist Episcopal Church in the United States has a promising mission in Bulgaria. One of the missionaries, meeting with a French gentleman, an acquaintance, asked him if he had any American news in his papers. "O yes, Monsieur," replied the Frenchman, "great news: *the people are all going mad; they go to the churches and pray to God every day.*"

WASHINGTON VIEWED FROM ABROAD.

The Richmond Dispatch contains, in a recent issue, the following true remarks on the city of Washington:

"We suppose there is scarcely a city in the Union whose society surpasses that of the metropolitan of America in intelligence, refinement, accessibility, and above all, in freedom from narrow, contracted, and bigoted notions on all subjects. Great injustice has been done to the stable society of Washington, by the evil repute brought upon it by the floating population which is attracted thither by the assembling of Congress. The visitor must see Washington when Congress is not in session in order to appreciate its excellent, intelligent, and agreeable people. He will find there representatives of every section and every State whom connection with the public service had first brought to that city, and who have afterwards made it their permanent home. In the various avennes you meet men once famous in the councils of the nation, at the bench and bar, in the army and navy. The best and choicest elements of American society are harmoniously blended with the native citizens of the metropolis, a high-minded, refined community whom contact with all the world has liberalized and enlightened in its ideas and tastes, and whose chief political characteristic is the most catholic and intense spirit of nationality and patriotism."

Rev. A. M. Shipp, of the South Carolina Conference, and Professor in the University of North Carolina, has been elected President of Columbia Female College, S. C.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

LOUISIANA CONFERENCE.

Carroll Colored Mission—

Rev. H. W. Sehrist sends the following report: "I have added to the work, since my last report, two large plantations—making seven plantations where the Gospel is preached.—I find among them those sins that are so heinous in the sight of God, such as adultery, theft, lying, Sabbath-breaking, swearing and superstition; and yet the Church has cause to rejoice, in knowing that the Gospel of Truth is opening its way to the hearts of the poor creatures. I have received thirty on probation, and the congregations are large and anxious to hear the Word—which is truly gratifying. I can safely say the prospect is encouraging. I have a three weeks' circuit, in which I preach twice on a Sabbath.

"I have had the overflow to contend with for the last three or four months. I have gone to my appointments in a canoe made by my own hands, and paddled twelve miles to and fro, through rain and sunshine; and it is well for me that I am a Creole, or I could not have stood the snakes, alligators, spiders, mosquitos and sand. The country has suffered a great deal from the high water; and it may be the means of humbling the proud and haughty spirit of man, and make him quake and tremble at that Power which hath neither bounds nor limits. I ask the prayers of the Church for the Carroll Colored Mission."

Dugdemona Circuit—

Rev. John F. Bellamy, writes: "On Friday night, the 23d of July last, I began a protracted meeting at Bethel Church, which continued until the following Sabbath week. The interest increased at every service. I was absent three or four days during the revival. There were twenty-two added to the Church—seventeen on probation, five by letter—twenty-five or thirty conversions. This revival has done much to establish Methodism in this country. I was assisted by brothers Wuldripp and Cousins, local brethren, to whom I tender my thanks—especially the latter, for his very pertinent remarks on the subject and mode of Baptism, on Sabbath morning, the last day of the meeting.

"Rest assured of one thing, and that is, we have a corps of Local Ministers on this work, who will defend our Church."

TEXAS CONFERENCE.

Rev. H. W. South, writes, August 21st, 1858: "We have had many fine meetings. A few weeks ago we closed a meeting in Marlin, where we had thirty-five conversions and 31 accessions to our Church. I have just returned from the Bosque camp-meeting, near Waco, where we had about sixty conversions and fifty-four accessions.—Our entire Brazos country, up here, is pervaded with a revival spirit."

ALABAMA CONFERENCE.

Bladen Circuit—

Rev. J. F. R. Brandon writes: "Since I last wrote, I have held, at three Churches, protracted meetings. The Lord was with us in all of them. At New Hope, we held seven days: twenty-one professions, ten joined the Church. At Bethel, we held four days: nineteen professions, twenty-five joined the Church. At Mount Carmel we held six days: fourteen professions, seventeen whites and six six blacks joined the Church. All the Churches were as perfectly revived as I have ever seen Churches. The Ministers that helped me were brothers Williams, Jones, Tuberville, Spurlin, Grace and McCrary."

MISSISSIPPI CONFERENCE.

Buffalo Circuit—

Rev. J. W. McNeill writes: "We have just closed a most propitious meeting of nine days at Mount Carmel Church—there were some twenty-six accessions, eighteen conversions, and a number of back-sliders reclaimed. One circumstance worthy of notice concerning the new converts is that every one who is the head of a family has come out boldly on the side of the Lord, and taken up his cross—gone to work, both at home and publicly."

Crystal Springs Circuit—

Rev. A. J. Harris writes: "With gratitude to the great Head of the Church, I can report a decided improvement at several places in the Crystal Springs Circuit. We have recently held meetings of several days, at Utica, Cynyan, Spencer Chapel, and at Mount Pisgah (Bear Creek.)

"At Utica, we had three conversions, and three joined the Church. At Spencer Chapel, ten joined the Church, and several conversions. Cayuga, twenty-nine accessions and twenty conversions. Bear Creek, sixteen joined, and some eight or ten conversions."

Meadville Circuit—

Rev. H. M. Youngblood writes: "I have still more good news for the friends of our Zion. We closed a meeting at a place called 'Beach Grove' on yesterday, at which we had twenty-four accessions, and a number of conversions. This is a new place, where we had no members—the people have heretofore been under the Campbellite influence. But, glory be to God, several who had only been baptized unto 'Alexander's' baptism, received the gift of the Holy Ghost,' and we left them rejoicing in God their Saviour.

"We begin at a new place to-morrow. We have taken in one hundred and one members in Meadville Circuit. 'The Lord of Hosts is with us, the God of Jacob is our refuge.'"

Marriages.

"It is not good for man to be alone."

On the 26th ult., in Washington county, Mississippi, by the Rev. E. F. Mullins, Mr. David Frisby of Miss Catharine J. Hatcher.

On the 12th inst., by M. J. McDonald, Robert L. Majors to Miss Mary Dozier.

On the 9th inst., in the Methodist Episcopal Church, in Franklin, Parish of St. Mary, Louisiana, by Rev. J. T. Fontaine, Mr. Titos. W. Cook to Miss Samantha T. Brown, both of said Parish.

Literature, Education and Art.

The American Cotton Planter for September, Montgomery, Ala., Cloud and Peabody editors. Price $1 a year. An excellent and cheap monthly.

Blackwood for August, has been sent us by Leonard Scott, & Co., New York, who also republish the Edinburgh, North British, London, and Westminster Reviews, the whole for $10, or singly for $3 a year. "White's Eighteen Centuries," in the present number, is alone worth the price of Blackwood.

Rev. Dr. W. J. Sasnett's Address before the Carrollton Masonic Institute, Carrollton, Ga., is interesting to us not only on account of its intrinsic worth, but because it reveals the progress of a region of country, which, in our boyhood, was a wild, occupied principally by Creek Indians.

The Nashville Monthly Record of Medical and Physical Science, edited by Daniel F. Wright M. D., Prof. Physiology and Pathology, and Richard O. Curry, M. D., Prof. Medical Chemistry and Medical Jurisprudence, both of Shelby Medical College, Nashville, Tenn. The number for September is beautifully printed, and is highly spoken of by the Nashville Advocate, whose editor has had time to examine it.

The Very Latest Intelligence.

The British successes in India have been confirmed.... The treaty with China is confirmed. The Empire is thrown open to Christianity. The United States and Russia have nearly the same advantages as France and England.... The Queen and Prince Albert have returned home.... The Duke of Malakoff, (Marshal Pellisier) is to be married to the daughter of the Marquis of Paniega.... The Empress of Austria has been delivered of a son.... The Turkish Ministry have resigned.... It is said the Jesuits will obtain exclusive authority to establish their order in China.... The Emperor and Empress of France have returned home.... Walter Savage Landor has been fined £1000 for libel upon a lady.... Lord and Lady Palmerston were about to visit France as guests of M. Persigay.... Castilla has been elected President of Peru.... Col. Cauly had attempted to seize Punta Arenes in the name of Costa Rica, but was opposed by the British force. It is said the British will annex Punta Arenes to Mosquito.... News from Frazer river is encouraging.

BOOKS OF THE SOUTHERN PUBLISHING-HOUSE.

We have just received from our Publishing-house, a large supply of the NEW DISCIPLINE: price, 30 cents—with the usual discount to Agents.

ALSO,

Abyssinian Boy; Advice to Young Converts; Alexander; Alfred; Alleines' Alarm, and Baxter's Call; Ancient British Church; Apostolic Succession; Appeal of the Commissioners; Australia; Summers' Strictures on Infant Baptism; Baptismal Demonstrations; Better Land; Bible in many Tongues; Bible Gleanings; Our English Bible; Bible Expositor; Bible Readings; Bible Christian; Modern Judaism; Characters and Scenes in the Reformation; Charity Superior to Knowledge; Earnest Christian; Clark's Theology; Claremont Tales; Commandment with Promise; Cookman's Speeches; Crusades; Sberlock on Divine Providence; Family Government; Beautiful Ballads; Fine Poems; Heart and Church Divisions; H. A. Rodgers' Unity of the Human Race; Life of Huss; Hymns, in all kinds of bindings; Incidents of Western Travel; Lives of the Popes; Opie on Lying; Treffry on Prayer; Revival Tracts; Songs of Zion; Work of the Holy Spirit; Catechisms; Capers' and Wesley's Sunday-School Hymns and Primers.—In fact, we have now for sale all the WORKS PUBLISHED BY OUR CHURCH: among which, we call special attention to the following

New Publications.

BIOGRAPHICAL SKETCHES OF ITINERANT MINISTERS, distinguished, for the most part, as Pioneers of Methodism within the bounds of the Methodist Episcopal Church, South: Edited by Thos. O. Summers, D. D

Retail price, in muslin, ... $2 50
Roan, gilt edges, ... 3 00
Half Turkey, (library style) 3 25

These Sketches are full of interest. While they portray briefly the character, life and labors of some of the most distinguished Ministers of the New World, the historical reminiscences are very valuable. The volume is an octavo, containing nearly 400 pages. The type is large, the paper superior, and the binding substantial. It is ornamented by several engravings, and, we judge, is a work that will find an extensive circulation. We advise our friends to procure this valuable publication.

ANNALS OF SOUTHERN METHODISM.—A beautiful volume, of over 400 pages; very valuable and highly interesting—Price, $1: usual discount to wholesale purchasers. Single copies sent by mail (postage prepaid) for $1 00—when cash accompanies the order.

LIFE OF BISHOP CAPERS.—This highly interesting volume is now ready for distribution. Competent judges who have read the work, pronounce it excellent; every way worthy the distinguished author, Rev. W. M. Wightman, D. D., and the great and good Bishop, whose life and character are so beautifully and truthfully portrayed. Price, $1—usual discount to wholesale purchasers. Single copies sent by mail (postage prepaid) when orders are accompanied by the cash.

THEOPHILUS WALTON; or, The Majesty of Truth. A Reply to Theodosia Ernest. By a member of the Alabama Conference. This new book, though but recently announced, has reached an issue of 5000, and the demand for it is still active. For $1, sent by letter, we will send the book by mail and prepay the postage.

POST-OAK CIRCUIT.—This work has already reached a sale of 12,000 copies, and is wonderfully popular, as evinced by the notices of the press, both religious and secular, North and South. A full supply on hand.

"We went right through it. It is a gem of its kind. We hope a thousand hearts will grow warm at its fires." [Rich. C. Advocate.

"May the day come, when every Methodist will salute every other, saying—'Have you read Post-Oak Circuit yet?' and be answered—'Yes, *twice*.'" [South. C. Adv.

"It is full of sharp sayings, and each chapter is a battery of hot shot. We don't know the author, but guess some of *our* old stewards have got down into Red River Conference." [North. W. Chr. Advocate.

"A book of telling power and effect in many passages, and of living interest throughout." [Chur. Courier.

"A charming little volume. We cannot but recommend it with all our heart." [Dalnbridge Argus.

Special Notices.

There will be a CAMP MEETING at Shiloh Camp Ground, Johns' Valley Circuit, Alabama Conference, commencing Friday preceding second Sabbath in October.
Francis Walker, P. E.

A CAMP MEETING will be held three miles southwest of Greensburg, on the road to Baton Rouge, commencing on Friday before the first Sunday in October.
C. B. Godbey, P. in C.

JUST RECEIVED

From Rev. J. B. McFerrin, Agent of the Nashville Publishing House, a Biographical Sketches of Itinerant Ministers," "Life of Bishop Capers," and "Annals of Methodism."

In addition, we have now for sale all the works published by the House in Nashville.

Brethren, by sending their orders early, will find same will be attended to so as to give general satisfaction.
Keener & McTyeire, Agents.

COMMERCIAL.

Wednesday, September 15, 1858.

COTTON—Some inquiry the supply moderate, and only a few small lots sold.

NEW ORLEANS CLASSIFICATION.

Inferior.....	5 @ 7½	Middling.....	11½ @ 12
Ordinary.....	8¾ @ 9½	Good Middling	12½ @ 12¾
Good Ordinary	10 @ 10½	Middling Fair	—@ 12¾
Low Middling	11 @ 11½	Fair.....	—@ —

SUGAR—About 40 hhds. sold at previous rates. Fair to Prime 8@9c ₱ lb.

MOLASSES—Dull and nothing reported.

FLOUR AND GRAIN—No transactions of importance.

PORK—Mess retailing at $18 25@18 50 ₱ bbl.

BACON AND LARD—Nothing doing.

FREIGHTS—Cotton to Liverpool 9-16d., and to Havre 1½c.

TOBACCO—Nothing doing.

COFFEE—Sales 1500 bags at 10½c, and 100 at 11c.

NEW ADVERTISEMENTS.

CARLTON & PORTER,
AGENT OF
THE METHODIST BOOK CONCERN,
200 Mulberry Street, New York.

Beg leave to ask the attention of all METHODISTS, of whatever sect or party, in particular, and of the religious public in general, to their large stock of splendid

QUARTO BIBLES,

ranging in price from $3 to $50 per copy. The best family and pulpit Bibles made in the country.

COMMENTARIES, BIOGRAPHIES, TRACTS, HISTORIES, TRACT BOOKS, SINGING BOOKS, BOOKS OF DEVOTION, —AND— SABBATH SCHOOL BOOKS,

embracing about twelve hundred volumes of the most thrilling and useful books in print, thus exceeding in number, any other Sunday-school library published in this country. They are emphatically and earnestly Christian, but generally less sectarian than those of the American Sunday-school Union or Tract Society. They are Arminian in doctrine, while most others, quoting these as the Union, are not so.

Mark this. They are cheaper, too. We know what we say. And we are adding continually to our list original works and works of the highest merit from the English press. We are just now bringing out

NELLIE RUSSELL; OR, THE TIMID GIRL.

A charming book, designed to help timid children to overcome their fears.

WHISPERS FOR BOYS. By a Lady.

An anti-tobacco book, chaste, interesting, judicious.

ARNOLD LESLIE.

Just the thing to guard boys against the bad influence of skeptics.

FRANK HERON.

Frank was a model boy; the book is a delightful one.

AN HOUR AND A HALF IN A COUNTRY SUNDAY SCHOOL.

This volume is just the thing for country Sunday schools. The boys will read it, and no teacher or superintendent in country churches should fail to procure it.

THE TEMPERANCE BOYS.

A capital temperance story.

Permit us also to ask attention to some of our recent issues, to wit:

HUMBOLDT ON THE PSALMS ..... Price $2 00

Just the book for every preacher and family.

SIX STEPS TO HONOR $0 65

No father should fail to buy it for his son.

MINISTERING CHILDREN $0 00

A reprint from the twenty-eighth London edition. "Let it alone if you don't want to cry.

ORDET OF LIFE $0 75

Another reprint, and a glorious book.

BIRD-BOOK $0 70

A charming work for children, with colored engravings.

THE TRUE ROMAN. By Dr. J. T. Peck $1 00

A fit present for every wife.

SMITH'S SACRED ANNALS. 4 vols $7 50

A learned work for preachers.

STEVENS'S HISTORY OF METHODISM.

Vol. I $1 00

Full of marvelous facts, that will have a ready sale, wide popularity, and show God and man in Methodism.

To these we might add, "The Living Way," "Gilbert Harland," "Historical Tales for Young Protestants," "Sunday Pictures," "Lady Huntingdon Portrayed," etc., etc., all of which are useful and taking books.

Clergymen of all denominations will receive liberal discount. Complete descriptive Catalogues sent gratis to them and to the trade on the receipt of the postage (three cents) in stamps. Special terms given to the trade.

Besides, we have in press a new work, the "THE PIONEER BISHOP; OR, THE LIFE AND TIMES OF FRANCIS ASBURY," by Dr. Strickland; also an illustrated quarto BIBLE, with new and splendid steel engravings.

Our Periodicals are the

CHRISTIAN ADVOCATE AND JOURNAL,

Having the largest circulation of any religious weekly on the Continent. Price only $1 50. Four columns are devoted to advertising *useful things*, at twenty cents per line. A first family paper in all respects. Price to clergymen, $1 25.

QUARTERLY REVIEW.

Filled with sterling articles, for which we pay the highest price. Its "Synopsis of the Quarterlies," showing at a glance what is doing in this department the world over, is worth the price of the work. Circulation increasing. Two dollars per year.

SUNDAY SCHOOL ADVOCATE.

Circulation about 150,000 semi-monthly. Price, twenty-five cents single; twenty cents when ten copies are sent to the same address. A charming little sheet, highly illustrated with cuts of the best design and finest workmanship.

Orders for any of these works, accompanied by the cash, will receive prompt attention.

NOW, READER, HIGH!

We have said thus much for your information. If you desire to know more of us, write, and order a Catalogue. Our business is to supply the Methodist world and the rest of mankind, as far as possible, with the right kind of religious reading. Will you help to circulate it? No increase of business will enrich us to the amount of one dollar, though it will tax us with labor. We work for God and for you, each for the *whole people*. Shall we not have your sympathy and co-operation? We don't say that you must order of us. Supply yourself nearer home, at your own depository, if you please, but have the books and scatter them. Calvinists, and other errorists of all parties, are combining to diffuse their peculiar sentiments, and they are doing it with astonishing efficiency. In the providence of God the Methodists are called upon to resist them, and they alone can do it. Shall we be found equal to our trust?

We have recently opened up a promising trade with the West Indies, are doing something with Australia, more with England and the Canadas, and more with the general trade. And since Methodists have opened their eyes to the misconception they have been under in relation to the character and tone of the books of the American Sunday School Union, our sales have greatly increased. Let Methodists stand together in this work. If we print what you don't like, let it alone, and buy what you do like, and let us fill the world with our literature and religion.

Books sent by mail, postage paid, on the receipt of the retail price.—Short Catalogues sent gratis.

Please preserve this and speak of it.

Respectfully,
CARLTON & PORTER.

Abel Stevens' History of Methodism.

IN PRESS, by Carlton & Porter, 200 Mulberry Street, New York (the first volume of Rev. ABEL STEVENS' HISTORY OF METHODISM. 12mo. Price, One Dollar. It is an original, able, comprehensive and thrilling work. Methodists of all classes will hang over it with delight. It will be issued on the 29th of September, and will be on sale at all Methodist Depositories North and South. sep 6-21

YOUNG MEN'S CHRISTIAN ASSOCIATION.

APPLICATIONS for relief in cases of Yellow Fever, may be left at the Rooms in the Bible House, 107 Camp street, or at the following bring Stores:

Dr. MORSE, corner Tchoupitoulas and Calliz streets, Jefferson City.
Dr. JOHN ROBERT, corner Washington and Magazine streets.
Dr. JOHN H. POPE, corner Jackson and Prytania streets.
Dr. R. TURNEY, Tchoupitoulas st., between Philip and Saraperu.
Dr. S. HASTINGS, corner Magazine and Felicity streets.
Dr. ENGELMAN, 100 Dryades street.
Dr. A. HUBERMAN, corner Race and Tchoupitoulas streets.
Dr. SOMERS, corner Triton Walk and Tivoli Circle.
Dr. HIRE, corner Magazine and Poydras streets.
Dr. THOMAS CLARK, corner Magazine and Thalia streets.
Dr. THOS. K. FINLEY, corner Camp and Julia streets.
Dr. J. CROSSICK, corner Morals and Onaquet streets.
Dr. SYME & PROVAN, 134 Canal street.
Dr. A. A. PEYCHAUD, 108 Royal street.
Dr. O. ROBIN, corner St. Ann and Villere streets.
Dr. P. CUSACKS, corner Chartres and Philip streets.
Dr. A. GOLDMAN, corner Elysian and Goodchildren streets.
Dr. A. MON, corner Casaffalvo and Englinn streets.
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CIRCULAR SAWS, SAW MILLS, SAW ARBORS, SAW GUMMERS, LEATHER BELTING, RUBBER BELTING, ROUND BELTING, LACE LEATHER, BELT CLAMPS, &c.

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A price list will be sent by mail to any one desiring it. 8-tf

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Sold by Druggists everywhere, and by Hostetter & Smith, Sole Proprietors, 58 Water and 55, Front streets, Pittsburg. sep8-1m

SAVE THE CHILDREN!—Of the multitudes of children that die before they reach their twelfth year, three fourths are believed to be the victims of internal worms, or all diseases arising from that cause. A medicine like Wiuer's Vermifuge, which will infallibly and rapidly cure the disease, is therefore of immense importance to every family. It is extolled in the highest terms by the faculty, and at this time when the mortality among children is greater than was ever before known, it is not safe or prudent for any household to be without it. Believing that the frightful increase of deaths among children is mainly attributable to worms and the disorders they produce, we recommend this specific to all who have charge of young families.

☞ Be particular and remember the name "Wiuer's Canadian Vermifuge." This is the only article that can be depended on. Remember this. For sale by
J. WRIGHT & CO., 21 and 151 Chartres st.

EDUCATIONAL.

GREENSBOROUGH HIGH SCHOOL.
REV. J. W. N. MEARS, A. M. M. D.,
PRINCIPAL AND PROPRIETOR.

In this School a thorough course is laid out for Pupils in the Classics, Mathematics, French and English, and young men desiring to enter the Freshmen, Sophomore, or Junior Class in "The Centenary University," or any other College, will have every necessary facility afforded them for that object.

A commodious building is now in the process of erection, with ample play-grounds attached, and a most delicious shade. New School-room Furniture, of the most approved kind, consisting of Desks, Settees, Tables, Large Black-board Slates, Maps, Charts, Paintings, and a Chemical and Philosophical Apparatus, has just been purchased by the Principal in New York; and indeed every thing reasonable has been done to render the school-room comfortable and attractive.

The object of the Principal is to make this School what its name implports, A High School, where young men can prepare for College, or for entrance upon business life. Instruction, if desired, can be given in German and Hebrew. Those having charge of the education of young men, would do well to investigate the claims of this School.

Provision has been made for a limited number of Misses, who will be placed in a separate department, under a competent and experienced Instructress. They will be taught all the branches necessary to a finished education.

The Principal desires to urge upon the consideration of those who intend to educate their sons in the Southern University, the propriety of placing them at once where they can commence a course of study which will be carried on during their collegiate career.

The second annual session will commence (Providence permitting) on the 1st of September, and will continue nine consecutive months, including the usual vacation. It will be divided into three terms of three months each.

The tuition must be paid at the middle of each term, or interest will be charged. The justice of this claim will be at once acknowledged, when it is recollected that the Principal has incurred great expense for the benefit of the community, and needs the prompt payment of tuition bills to enable him to meet it.

No pupil will be admitted for less than a session. Any injury done to the house, or furniture, or premises, by, or in the legitimate use of it, will be charged to the pupil in whose care the deed, &c., is.

No deduction will be made for the absence of any pupil; if, however, any pupil is absent on account of sickness for a month in a week, the place of the absentee may be supplied by another.

In case of the expulsion of any pupil, the relinquishment of the claim for tuition is to be optional with the Principal. The full payment of the tuition in such case will be most positively required where the Principal is not satisfied that he has had the entire co-operation of parents to the full extent of parental authority, in bringing the disobedient to the wisdom of submitting to the powers that be. The Principal will decide this matter. It is his determination to throw the responsibility for the deportment of his pupils upon their parents, where it belongs. Children trained properly at home will, as a general rule, behave properly at school. For the good of society, idleness, obstinacy and malice should never find even a temporary home in the school room. They are a Pandora's box, out of which spring a multitude of evils.

It is desirable that pupils commence promptly with the commencement of the session.

For further particulars apply to the Principal.
Greensboro', Ala., Aug. 3, 1858. sep 8-tf.

Circular of Feliciana Female Institute.

THE Undersigned has purchased the premises formerly owned by Rev. B. Jones, in Jackson, La., where he intends opening a Female Academy.

His design is, to establish a Seminary of Learning, in which the best facilities will be afforded Young Ladies for a thorough education in all the branches usually taught, both useful and ornamental.

None but competent and thorough teachers will be employed.

The buildings are commodious and well adapted to the purpose.—The grounds are extensive and pleasantly situated. The location for health unsurpassed by any in the state.

Neither pains nor means will be spared to secure the comfort of the pupils.

Discipline will be maintained with kindness and firmness, and a strict reference to the rules of the school required.

Close attention will be given to the morals, habits and morals of the pupils, and a due regard had for whatever tends to form the character of the true christian lady.

Such rules and regulations will be adopted as the good of the school will require.

Jackson, La., is situated in the edge of the pine lands east of the Mississippi, 12 miles from Bayou Sara and 24 from Baton Rouge. It is the site of a Seminary College, and for health, comfort and educational facilities is not surpassed in the South.

The academic year will consist of but one session, embracing ten months, from the first Monday in October to the Saturday before the last Thursday in July; the first session beginning on the first Monday in next October.

It is earnestly expected that pupils be present at the opening of the session.

TERMS—PAYABLE SEMI-ANNUALLY IN ADVANCE.

Board, Washing and Lodging per session	$150 00
Tuition in Collegiate Department	50 00
Tuition in Primary Department	40 00
Rent on Piano, Guitar, or Melodeon (extra)	75 00
Instruction in the Latin, Greek, or French	20 00
Instruction in Drawing and Painting	20 00
Stationery	2 00

An additional charge of two dollars will be made for Vocal Music to each pupil who does not take lessons on some instrument.

Except bedsteads and matrasses, pupils will furnish their own bedding and towels, and have their apparel marked with their full name.

Hoping to be worthy the confidence of parents and guardians, and of the public, we remain respectfully
THOS W. BROWN.
Jackson, La., Aug. 25, 8t

FEMALE COLLEGE,
Columbia, Tenn.

WE return our grateful acknowledgments to our friends and patrons for the kindness and confidence they have ever manifested towards this Institution, by entrusting their dear daughters to us for instructions; and we are resolved that this trust shall never be betrayed. We will return them committed to our care with their minds accurately and thoroughly cultivated.

Please to consider—

1st. The IMPARTIALITY and THOROUGHNESS of our Examinations, and the superior scholarship of our pupils—their refined manners and lady-like deportment.

2d. That some of our Classes were examined an hour each by literary gentlemen, in several of the most difficult branches of Mathematics, and came off triumphant.

3d. That Hon. G. J. Pillow, Gen. Lucius J. Polk, Gen. R. H. Allen, Hon. M. R. Hill, Hon. J. Grier, Rev. Bishop Soule, D. D., Rev. Bishop Pane, D. D., Rev. J. B. McFerrin, D. D., and many other distinguished gentlemen in this and adjoining States, have permitted us to refer to them in testimony of the position which the College holds among the literary institutions of the South.

4th. Our patronage, during the year, has been 207

HOME CIRCLE.

...how great things the Lord hath done for thee."

INTO THE SUNSHINE.

...had a troubled tone, and the ...would come home."

...will be very angry," said an aunt, who ...with a book in her hand. The boy ...sofa, where he had been lying in ...and with a touch of indignation in ...

"...not angry. Father never gets angry." ...the aunt looked at the boy half curi... ...her eyes fell again upon the book that was ...the boy laid himself down upon the sofa ...his face from sight.

...now!" He started up, after the lapse of ..., as the sound of a bell reached his ears, ...door flew. He stood there for a little ...then came slowly back, saying with a disap...

"...I wonder what keeps him so late. Oh, ...would come!"

"...seems to get deeper into trouble," remark... ...who had only been in the house for a week, ...was neither very amiable nor very sympathizing ...children. The boy's fault had provoked her, and ...considered him a fit subject for punishment.

"I believe, aunt Phœbe, that you'd like to see me whip... ...a little warmly; 'but you won't."

...replied aunt Phœbe, "that I think a ...discipline of the kind you speak of would ...if you were my child, I am sure ...child? I don't want to be. Father's ...good and loves you so well, you ...or a very inconsiderate boy.—...have helped you much."

...Ejaculated the boy, excited to anger ...

...the boy's mother who spoke now, ...in an under tone, she added: "You are ...naughty enough, and you are ...more than good."

...and again the boy left the sofa, ...room.

"...And he went gliding down stairs.

"...was the kindly greeting, as Mr. Gor... ...of his boy. "But what's the matter, ...don't look happy."

"...come in here!" And Richard drew his ...library. Mr. Gordon sat down, still hold...

"...You are in trouble, my son. What has happened?"

...Richard filled with tears as he looked into ...He tried to answer, but his lips quiver... ...away, and opening the door of the ...let the fragrance of a broken statuette, ...sent home only the day before, and set ...before his father, over whose countenance ...a shade of regret.

"...my son?" was asked in an even voice.

...in these, once—only once, in forget... ...tones were husky and tremulous.

...while Mr. Gordon sat controlling himself, and ...disturbed thought. Then he said cheer...

"...is done, Richard, can't be helped. Put the ...pieces aside. You have had trouble enough about ...and cannot add a word to increase your pain."

...And the boy threw his arms about his ...

"...You are so kind—so good!"

...and Richard entered the sitting-room ...aunt Phœbe looked up for two shadow... ...did not see them. She was puzzled.

"...unfortunate," she said, a little while ...; "it was such an exquisite ...positively ruined."

...wiped away the boy's tears, when his aunt ...gently smiled, and drew his arms ...Mrs. Gordon threw upon her sis... ...but it was unheeded.

"...a very naughty boy."

...this, Phœbe," was the mild but ...Gordon, "and it is one of our rules to ...as quickly as possible."

...Richard looked grateful, ...while Richard looked grateful, ...a little triumphant; for his aunt had ...time either too hard for a boy's patience ...

...as quickly as possible! Oh, is not ...philosophy for our homes? Is it not true ...that grows angry ...been committed. Let us ...ourselves as quickly as possible, ...and right feelings may grow vigor... ...anger, not that anger may ...because we are unwill... ...always right with our ...right with our children.

...D CHILDREN.

...thing, but why not take ...catechism is equal to the ...other to catechising, but to the way ...We may teach our children to re... ...and yet cut in a kind of ...and what avail. Strike at the heart. ...God's truth, the sword of the Spirit. The ...thing is to make children feel that they ...sinners and that Christ died for sinners on Calvary. Aim directly ...more and more, till the soul is aroused. Much ...the instruction given to children in families, on the ...Sabbath day and at other times, is powerless, parrot-like, a ...repetition. There is no special, direct, prayerful ...for salvation. Wonderfully, passingly ...religious parents, and even ministers of the ...gospel, realize this. Children, catechised ...in a careless, parrot-like manner, without these ...or any direct, forcible, personal application, ...ignorant as heathens of repentance ...God, or salvation through Jesus Christ. ...of parental instruction, instead ...children to Christ, to bow meekly and submis... ...of love, tends to Gospel-harden—to ...careless, thoughtless impenitency, ...them, or the other milestone. All parental ...instruction should be to convict, con... ...Strike at the heart. "My son, ...first the kingdom of God."

SOLECISM IN MANNERS.

...offenses more detestable than to be kept ...dressing or toilet, when you have come ...visit to the lady of the house. To be kept wait... ...the time of your call is intrusive, the lady is ...by the rules of good breeding, that you ...her of the fact, assuring that any liberty can be ...excuses. An elaborate array is absolutely ...for being at all presentable. This evil ...to a certain extent, and its prevalence manifests ...in domestic dress, which is ...It is presumed that a lady is ...at all times neat and desires no adventitious succor from the ...toilet. She is, therefore, on the ...occasion of the presence of visitors in the drawing ...room to receive them in the same attire in which ...in her family circle, and by the readiness of ...to be considered as cordiality and welcome. A delay ...can be taken as a tacit hint ...will be considered a bore, ...should be counted into a decided ...

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S EDITORIAL.

READ THE WHOLE PAPER.—The editor wants the children to read the rest of the paper, as well as the Children's Column. You should read your own column first, and then read the balance. Reading fills our minds with knowledge, and if our practice is as good as our knowledge, reading fills us with wisdom as well as knowledge.

READ THE SCRIPTURES.—You should read the Bible, as well as the *Advocate*. The Bible is worth more to us than all the books and newspapers in the world. We should know nothing about our Heavenly Father, or about the heavenly world, or about our souls, or about the Savior and religion, if we had no Bible. Read some in the Bible every day.

BEAUTIFUL PLACES TO READ.—Did you ever read the *history of Joseph and his brethren?* How his brethren sold him, and how he afterwards rose to be governor of Egypt? Get your mother, or father, or some friend to show it to you, if you cannot find it.

Did you ever carefully read the history of the *Crucifixion of Christ?* It is described by four writers, Matthew, Mark, Luke and John. Both these are beautiful places to read in the Bible.

And the *Psalms of David* are beautiful. You should read them. Turn to the twenty-third Psalm; see what beautiful and pious language. And the first Psalm, how beautiful that is. And there are many other places in the Psalms that are beautiful.

When you write to the editor, tell him what places in the Bible you like best, and give your reasons for it.

THE SOLDIERS.

"O papa! papa!" cried little Charley Reed, "just see the soldiers! How beautifuly they look in those pretty clothes, and hear what nice music! I wish I was old enough to be a soldier. I intend to be one when I am grown. Fred Holmes says it is a glorious thing to fight for your country, and I think so too. O! I will be a brave soldier; I should like to be a great conqueror, like Alexander, or Cæsar, or Bonaparte."

"We think very differently on this subject, my son," said Mr. Reed; "and I am grieved to find that you have such a desire. I should be sorry to be the father of an Alexander, a Cæsar or a Bonaparte; and I hope you may never even be called upon to defend your country, for I look upon war as a great evil. There is always a great deal of wickedness in an army, and the soldier is exposed to great temptations; and surely you would not wish to be where you would be constantly tempted to sin. Then think of the many happy families around us, that would be made miserable if their husbands, fathers, and brothers were in continual danger of being killed. And I think too, that it is wicked to desire to be in a situation in which you would be likely to take the lives of your fellow-men. But I suppose you never thought of these things before; and if it was the fine dress that pleased you, remember, my dear boy, that you may put on 'the robes of righteousness,' which indeed is the only dress that will never grow old. It is pure and spotless, and you may not only wear it on earth, but it will gain you an entrance into heaven. There is one warfare which I am anxious to see you engaged in; and a boy like you can fight in that, as well as a man. I am speaking of the Christian warfare; and you will come off 'more than conqueror' in it, if you have Jesus for the Captain of your Salvation.' You will have some hard battles to fight, for you have to wrestle with temptation without, and corruption within; but Jesus promises to be with you, and to deliver you out of all your troubles; and when the great enemy would distress you, 'the Spirit of the Lord will lift up a standard against him.' To fight these battles, you may put on the 'whole armour of God.' You may have your 'feet shod with the preparation of the gospel of peace;' you may put on 'the girdle of truth,' 'the breastplate of righteousness,' 'the shield of faith,' 'the helmet of salvation,' 'the sword of the Spirit, which is the word God.' If you are armed with these 'mighty weapons,' you can 'war a good warfare.'

"When you come to die, my son, it would give you no pleasure to know that you would leave a name like Alexander's, like Cæsar's, or like Bonaparte's, if your soul was lost. But if you pass through the world fighting against temptations and sins, looking to Jesus for strength and courage, then you will be happy; and when you die you will enter the kingdom of heaven, there to dwell for ever and ever. It would do you no good to know that you had conquered the world; but it would be joy to know that you had 'fought the good fight of faith.' The pleasures and honors of this world quickly pass away, and it would profit you nothing to 'gain the whole world, and lose your own soul.'"

And now, dear young reader, ask yourself seriously, If you are fighting the "good fight of faith." But if you are still "fighting against God," go at once to Jesus, who alone can save you. He has conquered your great enemies, and if you choose him to rule over you while you live on earth, "his banner over you will be love," and in heaven "your rest shall be glorious."

NOW IS THE TIME.

"Not yet," said a little boy, as he was busy with his ball; "when I grow older I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into a trade; when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business; "my children must have my care; when they are settled in life, I will be better able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope.

J. WRIGHT & COMPANY'S
CATALOGUE OF GENUINE AND POPULAR
FAMILY MEDICINES,
Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.
Genuine Depot and Special Agency, 21 and 161 Chartres st. N. Orleans.

Vermifuges.—Wiser's Canadian, Swaim's, Perry'n Dead Shot, McLane's, Jayne's Tonic, Karl's, B. A. Fahnestock's, Swayne's.

Balsams and Cough Remedies.—Wister's Balsam of Wild Cherry, Stanley' Nantua, Sherman's Balsam, Buchan's Hungarian, Davis' Wild Cherry and Tar, Schenck's Pulmonic Syrup, New England Cough Syrup, Bartholomew's Expectorant, Hall's Balsam, Swayne's Balsam of Wild Cherry, Ayer's Cherry Pectoral, Taylor's Balsam of Liverwort, Jayne's Expectorant, Wiser's Elecampaine, Roger's Liverwort and Tar, Mrs. Gardiner's Liverwort, Stabler's Cherry Expectorant, London's Indian ditto, Dr. Rose's ditto, Whitcomb's Asthma Remedy, J. B. Stafford's Olive Tar.

Sarsaparillas—Dr. John Bull's, S. P. Townsend's, Sand's, Old Jacob Townsend's, Carpenter's, Wynkoop's, Shakar's, Graffenberg's Brisch's, Guystott's Yellow Dock.

Plasters—Wells' Strengthening, Ewen's ditto, Jew David or Hebrew, Badeau's, Knapp's Indian, Alcock'n Porous, Griffith's Adhesive, Holloway's Arnica.

Liniments—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Hunt's, Hay's, Tobias' Venetian, Howe's Nerve and Bone, Kellogger's, Gardener's, Harlino's Horse, Merchant's Gargling, Charcoe, Jayne's, McLean's Volcanic Oil, Bragg's Arctic.

Ague Remedies, &c.—Osgood's India Cholagogua, Rowand's Tonic Mixture, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges—Sherman's Cough and Worm, Bryan's Pulmonic Wafer, Locock's Cure.

Hair Preparations—Lovet's Walpeno or Hair Gloss, Barry's Tricopherous, Lyon's Kathairod, Boyle's Hyperion Fluid, Van Deusen's Walpeno, Jayne's Hair Tonic, Phalon's Hair Invigorator, Loudon's Oriental Hair Tonic, Hazel's Eau Lustrale, Oldridge's Balm of Columbia, Barnett's Cocoaine, Radway's Circassian Balm.

Tooth Pastes—Swaim's, Houck's, Cullen's Indian Vegetable, Longley's Orris Root.

Ointments and Salves—Dally's Magical Pain Extractor, McAllister's All-Healing, Professor Holloway's Ointment, Brook's Magic Salve, Pryor's Pile, Gray's, Harrison's Pacific, Trask's Magnetic, Judkins' Louden's All Healing, Russia, J. B. Stafford's Olive Tar Ointment.

Pills—Renhoe's Cod Liver, McNair's Acoustic, Scarpa's ditto, Brinton's Hartman.

Bitters—Moffat's Phœnix, Blake's Aromatic, Hibbard's Wild Cherry, Richardson's Sherry Wine, Oxygenated, Hoofland's German, Gourley's Vegetable, Hutchings' Vegetable Dyspepsia, Coleman's Swayne's Compound Syrup of Wild Cherry.

Cosmetics—Cologne, Bay, and Florida Waters; Moen Fun, Jones' Lily White, Burnett's Kalliston.

Soaps and Creams—Low's Brown Windsor, Radway's Medicated, Jones' Chemical, Castile Almond, Toilet and Family, Shaving Creams and Compounds of all descriptions.

Pills—Wright's Indian Vegetable, Moffatt's Life, Brandreth's Morrison's, Lee's New London, Parr's, Sappington's, Champion's Grafenberg's, Jayne's Exative and Ague, Hibbard's Anti-Bilious, Wiser's Cinnamic, Spencer's Vegetable, Peters' Cook's Cooper's, Anderson's, Cowel's Rheumatic, Wistar's Gentle Purgative, McLane's Liver, Allen's Health and Ague, Clickner's Sugar Coated, Herrick's ditto, Gilbert's Anti-Bilious, Hooper's, Beckwith's, Lady's Hood, Ingoldsby's Life, Scott's Vegetable, Eagon's, Radway's Regulators, Rose's Railroad, Lady's Female, Louden's Indian Sanative and Ague, Holloway's Maldand's Anti Dyspeptic, Gordon's, Swayne's Sugar Coated Sarsaparilla and Tonic.

Also, McLane's Strengthening Cordial, and every description of Miscellaneous Medicine known to the trade.

mar 6-1y

OBITUARIES.

"Let me die the death of the Righteous."

HULDAH, daughter of Henry and Delilah McDonald, was born in Washington county, Ala., Dec. 24, 1832, and died in Sumterville, Ala., (where she has lived since 1855) on the 19th of Aug., 1858.

It is sad to see one so amiable and lovely thus stricken down in the bloom of young womanhood. Her kindness and gentleness of disposition made her the idol of her family and a general favorite of the community. For several years she had been deeply interested upon the subject of religion; yet she never made an open profession until a few hours before her death. She told her friends she had been earnestly praying from the time she was taken, and that God had revealed himself to her as one who was able and willing to save. For hours before her departure she was inexpressibly happy, telling her friends not to weep for her; that she was not afraid to die.—While in the agonies of death she asked them to sing that familiar song, "What wondrous love is this?" joining in and singing as sweetly as she ever did. Thus she passed away to fairer worlds on high. Let the bereaved take comfort in her death and prepare to meet her in that world where parting is not known. A FRIEND.

Sept. 2, 1858.

AMANDA T. FOSCUE died near Coffeeville, Ala., on the 17th Aug. She was a member of the M. E. Church and a professor of religion for a good many years previous to her death. She was confined to her bed for some months, during which time she suffered greatly, but bore it with perfect patience and fortitude: not a murmur was heard to escape her lips. When convinced she must die, she talked triumphantly about death and expressed the full assurance that she had a home in the skies.

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus go." W.

MRS. LYDIA H. ANTHONY, consort of G. B. Anthony, died near Milliken's Bend, La., aged 24 years.—She was a lady highly respected and loved by all who knew her. She was a kind mother and wife; and notwithstanding she was not a member of the Church, she always took great interest in its welfare, and at times manifested much solicitude on the subject of religion. I know not her state of mind at death on that subject, as I did not get an opportunity of talking with her. We hope she obtained the Redeemer's salvation. J. A. M.

MRS. MARY THOMPSON, wife of James M. Porter, died near Opelousas, 21st August.

Mrs. Porter is dead! The saddest words that have saluted our ears for these many months. Society has lost one of its brightest gems. Our Church has lost one of its most ardent devotees. Our beloved brother has lost an ever faithful wife. Her five helpless little girls have been deprived of an affectionate mother. But the suffering loved one is now released from pain.

"No sighs can mingle with the songs
That warble from immortal tongues."

Sister Porter has been a member of the M. E. Church for about fifteen years, and a more consistent, faithful Christian I have never known. Her disease was protracted and attended with the most excruciating pains; but she bore it all with Christian cheerfulness and fortitude. She told us repeatedly that she was not afraid to die. She felt fully assured that she was going to "the better land."

J. J. LYONS.

AMANDA [illegible]LAND, wife of W. S. Wilkinson, died in Natchitoches Parish, La., August, 25. She was born in Amite county, [illegible] April, 1830, but had been a resident of this [illegible]cality many years. Joined the Methodist Church some [illegible] years ago and professed religion. Was twice married. In every relation of life she sustained the character of a modest woman. In to minister to the sick and afflicted, to care for the orphan, to comfort the sorrowing, to have charity for the weakness and errors of mankind, to be a dutiful and kind child, a fond sister, a devoted wife, a kind neighbor, and a firm friend, are the fruits of a Christian spirit, then our departed sister must reap the reward of the "faithful." She died a firm believer in the religion of which her life was a bright example. She lived beloved by all who knew her, and her death has created a void which her associates can but feel. We have hope in her death, and if faithful to the end expect to greet our friend and sister in a brighter and better clime than this. B. H. B.

McLEAN'S
Strengthening Cordial
AND BLOOD PURIFIER.
THE GREATEST REMEDY IN THE WORLD!!

THIS Cordial is distilled from a berry known only to myself, and chemically combined with some of the most valuable medicinal Roots, Herbs and Barks known to the mind of man, viz: Blood Root, Black Root, Wild Cherry Bark, Yellow Dock, Dandelion, Sarsaparilla, Elder Flowers, with others, producing the most infallible remedy for the restoration of health ever known.

IT IS NATURE'S OWN REMEDY,
curing disease by natural laws. When taken, its healing influence is felt acquring through every vein of the body, purifying and accelerating the circulation of the blood. It neutralizes any bilious matter in the stomach, and strengthens the whole organization.

McLEAN'S STRENGTHENING CORDIAL
will effectually cure Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the kidneys, and all Diseases arising from Disordered Liver or Stomach, such as Dyspepsia, Indigestion, Rush of Blood to the Head, Sources or Sickness at the Stomach, Heartburn, Disgust of Food, Fluttering of the Heart, Swimming or Pain in the Head, Choking or Suffocating Sensations on lying down, Dimness of Vision, Night Sweats, Fevers, Dryness of the Skin, Yellowness of the Skin or in the Eyes, Pimples or Blotches on the Face or Skin, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhœa, Dysentery, Bloody Flux, Constipation of the Bowels, Inward Piles, Diseases arising from the use of Mercury, Pain in the Bones, Coughing, Debility, Nervousness, Gravel, Impure Blood, Loss of Memory, Bilious Cholic, Gout, Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure diseases of the Bladder and Womb, such as Seminal Weakness, Incontinence of Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, &c.

THERE IS NO MISTAKE ABOUT IT.
This Cordial will never fail to cure any of the above diseases, if taken as per directions on each bottle, in English, German and French.

OVER HALF A MILLION OF BOTTLES
have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who, then, will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?

TO THE LADIES.
Do you wish to be healthy and strong? Then go at once and get McLean's Cordial. It will strengthen and invigorate your whole system, causing a healthy and pure circulation of blood to flow through every vein, and the rich, rosy bloom of health to mount to your cheek again.
EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION.

FOR CHILDREN.
We say to parents, if your children are sickly, puny, or afflicted with complaints prevalent among children, give them a small quantity of McLean's Cordial, and it will make them healthy, fat and robust.—Delay not a moment. Try it and you will be convinced.
IT IS DELICIOUS TO TASTE.

EVERY COUNTRY MERCHANT
should not leave the city until he had procured a supply of McLean's Strengthening Cordial. It sells rapidly, because it always cures. A liberal discount will be made to those who buy to sell again.
CAUTION—Beware of druggists or dealers who may try to palm upon you some bitter or Sarsaparilla trash, which they can buy cheap, by saying it is just as good. Avoid such men. Ask for McLean's Strengthening Cordial, and take nothing else. It is the only remedy that will purify the blood thoroughly, and at the same time strengthen the system.

One table spoonful taken every morning fasting is a certain preventive for Cholera, Chills and Fever, Yellow Fever, or any other prevalent disease.

Price only $1 per bottle, or six bottles for $5.

J. H. McLEAN, Sole Proprietor,
Also, of McLean's Volcanic Oil Liniment.

☞ Principal depot corner Third and Pine streets, St. Louis, Mo.

McLEAN'S VOLCANIC OIL LINIMENT.
THE BEST LINIMENT IN THE WORLD FOR MAN OR BEAST.
ANOTHER REMARKABLE CURE

Performed by McLean's Volcanic Oil Liniment. Read for yourselves: Thomas Ford, a blacksmith, living near Cass avenue, on Tenth street, had a horrible running sore on his foot. He tried various Liniments, Salves, etc., but could do it no good. He despaired of ever being able to work at his trade again, because he could not bear any weight on his foot; and by one small bottle of McLean's Volcanic Oil Liniment, he is now perfectly cured.

Rheumatism, paralysis, neuralgia, bruises, sprains, stiffness in the joints or muscles, swellings, sore throat, earache or toothache, wounds, fresh cuts, sores, burns, scalds, pains, etc., yield to the "magic" influence of this wonderful Liniment.

For Horses and Cattle it is an infallible remedy for cholics, galls, scratches, cracked heels, lameness, spavin, sweeny, spohl, fistula, bruises, swellings, wounds, rattlesnake bites, and various other diseases which animals are liable to from injuries or accidents.

Every country merchant should obtain a supply of McLean's Volcanic Oil Liniment. It sells rapidly, because it always cures.

A liberal discount will be made to merchants who buy to sell again.

For sale by J. H. MCLEAN, Proprietor, corner Third and Pine streets, St. Louis, Mo.

feb. 27 J. WRIGHT & Co., 21 and 161 Chartres st., Wholesale Agents for New Orleans.

NEW SEWING MACHINES.

E. L. NUMMO, No. 7 Canal st., near Camp, Agent for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and other fixtings for sale. Sewing Machines repaired. je20

158 CAMP STREET. 158
Mrs. Boyd's Ladies' Emporium.

ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
All kinds of Toilet Soaps and Perfumeries. Feb1 3

W. VAN BENTHUYSEN, } A. MONHEIMER.
C. F. LEWIS, of Rapides. } GEO. C. KENDALL.

BENTHUYSEN, LEWIS & Co.,
Wholesale and Retail Dealers
IN ALL DESCRIPTIONS OF FOREIGN AND DOMESTIC
DRY GOODS.
s19-1y 116 Canal st., New Orleans.

BUSINESS CARDS.

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In lots to suit purchasers. Orders promptly attended to. Box 838 Mechanics' Exchange, 19 St. Charles st. Shop, 356 and 358 Rampart st., First District, New Orleans. mar20-1y

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GROCERIES AND DEALERS IN PRODUCE, No. 14 Tchoupitoulas street, and 14 New Levee, between Common and Gravier streets, New Orleans. ap30

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T. H. JACKSON & CO.,
No 82, Common street.
KEEPS SUPPLIED yb frequant arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—ALSO—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.,
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MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
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IMPORTERS and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

Cuddy Brown & Co.,
HAVING closed the office of MILES GWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 88 Camp street.
jy11 MILES GWEN.

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WEST TROY BELL FOUNDERY.
[ESTABLISHED IN 1826.]
THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.
For full particulars as to many recent improvements, warrantee, diameter of Bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.
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STOVES! STOVES!! STOVES!!!
THE UNDERSIGNED HAVE ON HAND, AND ARE DAILY receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprise the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is inferior to none, and superior to many.
We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPANNED WARE.
We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.
☞ Remember No. 1 Front Levee corner of Custom House at the sign of the NEW STOVE POT.
AUSTIN & GOODWYN. ap20-6m

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HOME INSURANCE COMPANY
OF NEW YORK.
CASH CAPITAL $500,000.....SURPLUS OVER $250,000.
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(INCORPORATED IN 1810.)
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The "S. W. S. S. Union" is in the hands of Southern men, to do this important work in our great and growing field. We solicit contributions, and assure our friends that all we receive shall be applied to benefit Sunday Schools in the South. All orders promptly attended to.
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General Agent "S. W. S. S. Union,"
feb.27-1y at Bible House, 197 Camp street, New Orleans, La

P. H. WILLARD,
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where is constantly kept on hand Pittsburgh, English, and Cannel, Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

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PRINTING & BOOKBINDING
ESTABLISMENT,
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dec 26 1y WM. BLOOMFIELD, Jr.

Bulletin
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No. 135 Gravier street,
CONFERENCE MINUTES, Sermons and Addresses, Catalogues for Schools and Colleges, Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Drug Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and dispatch. Orders respectfully solicited. a26-1y

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The Southwestern Bible Society
Keeps constantly on hand as above a stock of plain and elegantly bound
BIBLES AND TESTAMENTS,
Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.
Citizens and persons from the country are respectfully solicited to call and examine the Books and prices.
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SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,
Prepared from FRESH ROOT, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a PANACEA or CATHOLICON than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Colnet, Baron, Gardiner, Manson, Rhoard, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Goat, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions, Dice, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally); Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Gonorrhœa, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms, Sir Wm. Fordyce says of Sarsaparilla, when exhibited in conjunctions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, healthy color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

FEMALE COMPLAINTS.—Amenorrhœa, Dysmenorrhœa, Irregularities, Suppression, Diseases of the Womb, Leucorrhœa, Tumors, Enlargement of the Uterus, Breasts; Chorea, etc.; Impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

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Agents.—J. Wright & Co., and Sickles & Co., New Orleans; J. Hannay, Galveston, Texas; S. W. Hoff, Warrington, Florida.
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WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years, at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. mh12-1y

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FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court, at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and gondaunty refers to the Bench and Bar of that State.
In[illegible]rmation as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.
DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oreg

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 21.
WHOLE NUMBER 386.

NEW ORLEANS, WEDNESDAY, SEPTEMBER 22, 1858.

$4 00 A YEAR, IN ADVANCE.
OFFICE—128 CAMP ST.

POETRY.

LABOR ON.

Go, labor on! spend and be spent,	2 Cor. xii. 15.
Thy joy to do thy Father's will;	Ps. xl. 8.
It is the way the Master went,	Acts, x. 38.
Should not the servant tread it still?	John, xii. 26.
Go, labor on! 'tis not for nought,	1 Cor. xv. 58.
All earthly loss is heavenly gain.	Lu. xviii. 29, 30.
Men heed thee not, men praise thee not;	1 John, iv. 13.
The Master praises! what are men?	1 Cor. iv. 3.
Go, labor on! enough, enough,	Matt. x. 32.
If Jesus praise thee, it be deign	1 Cor. iv. 5.
To notice, e'en thy willing hand,	2 Cor. viii. 12.
No toil for Him shall be in vain.	Matt. x. 42.
Go, labor on! thy hands are weak,	Job, iv. 3.
Thy knees are faint, thy soul cast down;	Is. xxv. 4
Yet labor on! the price is great,	Gal. vi. 9.
The throne, the kingdom and the crown,	Rom. iii. 21.
Go, labor on! while it is day,	Eccl. ix. 10.
The long dark night is hastening on;	John, ix. 4.
Speed, speed thy work up from thy sight;	Heb. vi. 12
It is not thine that soul's are won,	Rom. x. 14.
See thousands dying at your side,	Ps. xlix. 10-12.
Your brethren, kindred, friends at home;	Rom. ix. 14
See millions perishing afar:	Prov. xxiv. 11.
Haste, brethren, to the rescue come;	Jude, 23.
Toil on, toil on! thou soon shalt find,	Heb. x. 37.
For labor, rest; for exile, home;	Rev. xiv. 13.
Soon shall thou hear the Bridegroom's voice,	Matt. xxv. 6.
The midnight peal: Behold, I come!	Rev. xxii. 12.

[concluded]

For the N. O. Christian Advocate.

THAT GREAT ENTERPRISE.

If you read my former article, you must admit that I have not exaggerated the importance of the educational movement in Tuskegee—began and prosecuted under such favorable auspices. But, gratifying as have been the results in the history of our Female College, its success has been hindered by causes which it is in your power to assist in removing. Now, I rejoice to believe that you recognize the binding force of Christian obligations. I am glad that nothing is wanting to spur your diligence, and to fan the flame of your zeal, but a proper showing of the manner in which you can lend your aid in pushing forward so worthy an undertaking. Follow me then for a moment, while I detail

HOW THE ENTERPRISE HAS BEEN HINDERED.

In the first place, although our College building is spacious, commodious and well-arranged, yet its size was inadequate to the demands of the large patronage which crowded upon us during Spring of 1857. We were compelled to refuse many applicants, because we were unable to furnish them with board in the Institution. This procedure, while it was unavoidable, tended to injure our prospects. It diverted public attention, cooled the ardor of our friends, and abated popular interest. Those who were refused admittance were lost to the College, and with them were also lost their family and social influence, their personal sympathy, and that peculiar solicitude for our welfare, which arises naturally in the minds of the delighted patrons of a successful Institution.

Again, the prevalence of the measles throughout the entire country during the early summer of 1857, and the fatal termination of a few cases in connection with our College, compelled us to suspend our exercises very unseasonably, and to dismiss our pupils to their homes. The popular apprehension was aroused, that our boarders were too numerous for the capacity of the house; and although the young ladies were not as much crowded as is frequently the case in similar institutions, yet the results engendered distrust of the health of Tuskegee, implanted prejudices which years will not remove, and effected our patronage in so very serious a manner, that the success of the enterprize has been greatly retarded.

Having thus shown you certain hindrances in the way of our success, let me now invite your attention to

THE WANTS OF THE INSTITUTION.

We need additional rooms at this moment for the accommodation of our Art Department. This is a most interesting feature of our plans. It is a regular school of design, in which young ladies are systematically educated in the arts of designing, of drawing patterns for useful domestic articles, for wall-paper, dress goods, carpetings, embroideries, and such purposes, together with studies in portrait-drawing, landscape gardening, and painting in water-colors and in oils; together with etching and engraving on wood and stone, if desired. About forty young ladies are now engaged in this department with the most flattering success. Owing to the necessary occupancy of the house for dormitories, we have been compelled to take our library-room and our College-parlor for the Art-classes—an arrangement rendered tolerable only by our necessities. We need a room to be specially devoted to instruction in embroidery and fancy needle-work, and to those beautiful arts of ornamentation in crape, lenther, etc., which are useful and elegant accomplishments. We need, furthermore, a gymnasium or play-room for our pupils. The physical education of young ladies we regard as very important. In the construction of the College edifice, long, open passages were left to afford the young ladies pleasant and convenient walks in inclement weather; but we need a room, large, airy and well-ventilated, fitted up in such a manner that the pupils may engage without rudeness in sports that tend to impart additional vigor to the physical constitution. Such a room there is already in the house, but we have been compelled to give it over to the uses of the boarding department.

We greatly need a library. Your daughter must be educated; then she must read. If so, it were better that experienced heads should select her books, until her own judgment has been reliably cultivated, and proper habits of reading confirmed. It has been a cherished design of the President and Trustees of our College to collect a library of choice standard reading, into which our Church literature should enter as a sanctifying element. A reading-room also is desired, where the young ladies of our higher classes may be permitted to read select current literature, and to keep themselves advised of the leading movements of the great outside world.

Again, we need a room to be specially fitted up for studies in Natural History, in which, by collections, exchange and purchases, we may place leading representations of the great Kingdom of nature; and, through the contemplation of which, we may lead our pupils to form proper conceptions of the character and glorious attributes of God.

These are our wants, or a part of them; and how can they be met? The answer is easy, obvious and satisfactory. We should have the whole of our spacious College edifice appropriated to educational uses. As it is, a large part of it is given up to the boarding department. We ought to have a separate structure, near at hand, capable of accommodating a large number of boarders. Such a building would relieve our straightness, increase our facilities, perfect our organization, and indeed, for the institution a capacity of far greater usefulness.

Shall it not be promptly erected by your assistance? Now, you know that great enterprises require great means, to impart to them the highest success.

The Trustees of the Institution, in carrying on this noble work, have contracted a debt of Eleven Thousand Dollars, over and above the amount of their available assets. Surely, no one can feel surprised at this announcement. The chief wonder is, how they have managed to secure, to render available, and to employ the large sum, Forty or Fifty Thousand Dollars, within the space of four or five years—especially, after an amount equally large had been pledged to the support of the flourishing Baptist College located in Tuskegee. It evinces in a striking degree, the liberality of our people; it furnishes a striking commentary upon their Christian appreciation of education, and it encourages me to cipher with renewed confidence upon the work of freeing this great enterprise from the last shackles of debt, and of placing it upon the broad basis of a certain and glorious prosperity.

Now, my brother, the cause is before you: see what has been done, and what assistance is needed of you before this great work can be perfected. Here we have erected a magnificent building, upon an eligible site, at a cost of nearly Sixty Thousand Dollars. We have called together a patronage of over two hundred lovely young ladies, from the bosoms of loyal Methodist families. We have already sent forth two classes of educated Christian women, to clear the fireside and to adorn the hearthstone, and to smile upon the labors of this weary world. A score of refined, intelligent young ladies stand upon the threshold, ready to go out, blessing and to bless. We have approached the lofty idea of true womanly culture. We pant to realize our hopes. A little assistance from you will give us increased power. Five Thousand Dollars, to build a boarding-house. Five Thousand Dollars to perfect our internal arrangements. Ten Thousand Dollars to free us from debt. This is the least that will suffice. Come to our help. God has blessed you, has given you increase of goods, and an enlarged soul. The Institution, if now assisted, is for ever after launched upon a strong tide of popular favor. It will be self-sustaining—amply so. Get ready your loans against my coming—for I purpose, *De Deum*, to see you in the flesh, as touching this matter. Let your liberality devise large things, that posterity may bless your name.

S. ARMSTRONG,
Agent Tuskegee Female College.

For the N. O. Christian Advocate.

PRESTON COOPER.

Mr. Editor: There is an important chapter in the life of Rev. Preston Cooper, late of the Mississippi Conference, which no one can write as correctly as I can; and as a good deal of interest is felt just now about the life and labors of this departed servant of the Church, perhaps I ought to write it while I may. Of his parentage, and the place of his nativity, I recollect nothing; but with the time and circumstances of his accession to the household of Faith, I am familiar.

In 1827 I was Preacher in charge of Marengo circuit, in Alabama. In the western portion of the county there was a portion called the Flat, in which the Baptist was the predominant Christian denomination though we had several Methodist families among them, and I secured several preaching places at private houses. About the opening of Summer, some one east of Linden, handed me a letter directed to Preston Cooper, and directed me to call at the Baptist Church in the Flat, where he was teaching a rudimental school, and deliver it to him. Having no acquaintance with him, and surmising that he probably entertained the prejudices of the neighborhood against Methodist Preachers, I intended only to call at the door, hand him the letter, and pass on; but he met me with a smile, received the letter with a polite bow, and thanked me kindly for my attention to the matter. I immediately concluded that there was something lovely in the young man, and I would endeavor to cultivate his acquaintance, in view of becoming useful to him. I reined up my horse, and for a few moments engaged him in conversation—telling him my name and profession, and expressing a wish to have the pleasure of meeting him at my appointments. He seemed pleased with the interview, and promised to attend my preaching. The Calvinistic "points" had been so repeatedly brought before him, from the Baptist pulpit, and in private circles, that his uninstructed mind was bewildered with the doctrines of unconditional election and reprobation—which had a paralyzing effect on all his efforts to obtain a personal interest in Christ. He soon came to hear me speak, and could always recollect more about the sermon than I could. After he entered the Ministry he repeatedly told me, that I preached that day a pressing, free and full salvation for all who would accept of it on Gospel terms; and that I sustained my positions by legitimate quotations from the Bible and by Scriptural arguments. This was the means of removing the embarrassments of Calvinism from his mind, and encouraging him to seek, with the assurance of obtaining, "a knowledge of salvation in the remission of his sins." I soon had the pleasure of admitting him to the privileges of the Church, as a sincere seeker of religion.

Shortly afterwards, by his request, I baptised him by *pouring*, as he believed this to be the *Scriptural* mode. I felt an increasing interest for the conversion of my much-loved disciple, and in view of shedding him all the help in my power, invited him to attend our camp-meeting at Glover's, near Hillsborough. He availed himself of the invitation, and was early on the ground. The first time penitents were invited to the altar, he came with an earnest heart and without hesitation, and was the first one converted of fifty or sixty that were "born of the Spirit" during the meeting. He obtained the "great salvation, on the 27th or 28th of September, 1827. I well recollect his appearance, as he knelt bolt upright in the altar, and gave utterance to the extacy of his new-born soul, in a flood of grateful tears, accompanied with glowing words and sentences of praise to a sin-pardoning God. Then and there he was admitted into the spiritual family of God! O, how many he has been instrumental in bringing to it since that time! Now, he rests from his labors, and his works follow him!

Yours, affectionately,
B. [illegible] Sept. 1, 1858. J. JONES.

ARIZONA.

Sylvester Mowry, Esq., answers as follows the questions: "What are the agricultural advantages of the country? and what are the principal valleys, their extent and fertility?"

The principal valleys on the East and the Rio Grande, from lat. 35 deg. South to El Paso—about two degrees of latitude—including the well known Messilla. A population of ten thousand souls, mostly Mexican, occupy portions of this section, congregated in the Messilla, Dona Ana, Las Cruces, La Mesa and Santa Barbara. There is ample room here for thousands more. The soil is productive. Land lies well for irrigation and water is abundant. The climate although warm during the summer months, is healthy throughout the year. All the cereals grow well here, together with some of the semi-tropical fruits. The Grape grows luxuriantly. The Messilla and Rio Grande valleys are gradually acquiring population, and offer every inducement to emigrants in search of good soil, fine climate and pleasant homesteads. The market for produce is mostly confined to the supply of the army and to home consumption at present, but the development of the rich and untried mineral wealth in silver of the Organ mountains—across the Rio Grande and in the vicinity of the valley—will at no distant day, give a much more extensive and lucrative trade to the agriculturist. The country west of the Rio Grande, for two hundred and fifty miles to the San Pedro river, is the finest grazing country in the world.

The Mimbres river lies between the Rio Grande and the San Pedro. It is very variable in size at different periods of the year. Sometimes being so deep, wide and rapid, as to detain travelling parties days before they can ford it. There is a limited tract of good arable land on the Mimbres, and towards its upper waters there is considerable timber.

The famous copper mines known as the Santa Rita del Cobre, lie to the north of the Mimbres, and there is a village of six hundred souls, with its Mission-Church and priest, flourished for many years, until destroyed by the Apaches.

The Mimbres sinks before reaching the Mexican line. Lying partly in Arizona and partly in Mexico is the famous Bernardino Ranch, which formerly boasted its herds of cattle and horses—numbering one hundred thousand. The devasting hand of the Apache has scattered this wealth of stock, driven off the proprietors, and laid in ruins the extensive buildings which once sheltered a respectable population. At the foot of the numerous hills scattered over the mesas table lands of the country between the Rio Grande and San Pedro, springs are found, affording water for the cattle which once grazed all over the region.

The Valle de Sanz, between the Mimbres and the San Pedro, again affords a small agricultural region. The San Pedro, which is at present wholly in the power of the Indians, will sustain a population of several thousands. Most of the land on this river is unaffected by Mexican claims, and good inducements are here offered to emigrant parties for settlement. They should go in sufficient numbers, and settle in such proximity as to afford mutual protection. The silver mining region in the immediate vicinity, in the Santa Rita Mountains and the Santa Cruz valley, afford a market for the produce of the farmer at remunerative rates. In addition the influx of population for a new country, for several years after the earlier settlers, gives a constant market for the products of the soil. The Santa Cruz valley is perhaps the most desirable portion of the new territory west of the Rio Grande. The beautiful valleys and ranchos of Sopori Calabazas, Arivaca, Nogales, Tumacacori, San Xavier, and others, can not be exceeded, in every item, which makes a new country desirable.

Here grows luxuriantly every variety of grain. Every fruit, pleasing to the eye or delicious to the taste. The climate is healthy and agreeable. Cotton-wood grows upon the bank of the streams. Mesquit wood, the great fuel of the country, is abundant, and in the mountains there is a fine growth of oak. The silver mines in the vicinity of Tubac, at Arivaca, Sopori, San Xavier and other localities, although just being developed, give promise of a yield that will make Arizona as widely known as the Silver State, as California is as the Golden.

West of the Santa Cruz, except on the Gila river, until you reach the Colorado, the country is not inviting to the farmer, although rich in minerals. Throughout the whole length of the Gila—five hundred miles—there are many extensive and rich tracts of arable land; lying well for irrigation, with plenty of water.—Wheat, corn, cotton, melons, punkins, beans and millet, grow abundantly with little labor, and the soil seems inexhaustible. The Pimas Indians have raised all these crops for a long series of years on the same soil, without manure, and with no apparent diminution in the yield.

North of the Gila—completely in the possession of the Indians, are several large valleys, watered by bold streams—alive with fish, and magnificently timbered with oak, pine and cotton-wood.

There are some good mill-privileges on the Gila, and its northern branches, and it is believed by good authorities that all this region is rich in gold.

The Colorado River, navigable at all seasons of the year throughout the entire length of our Western boundary, is in many places well wooded. The soil enriched by the annual overflow yields abundant crops. Cotton, sugar, and rice can be cultivated to great advantage here—with a direct outlet to the sea and a market.

Silver and copper mines of great value have been opened on the Colorado, above Fort Yuma, giving additional testimony to the immense mineral wealth of this much abused territory. My letters inform me that the new town lately laid out opposite Fort Yuma, is progressing steadily, already having a population of [illegible] a large hotel, and those indispensable adjuncts of American civilization, a billiard-room and bowling-alley. The Pacific Railroad, when built, must cross the Colorado here. It is already a principal station of the San Diego and San Antonio, and the Memphis and San Francisco Stage Companies. Property is held here at high rates, and with reason. Two steamers ply regularly in the river, between the Gulf of California and Arizona City, doing a lucrative and constantly increasing business. This section of the country is perfectly protected by a large garrison, at Fort Yuma. I should say here, that in the summer months the heat is very oppressive on the Colorado, but not more so than on the Sacramento and the San Joaquin rivers of California.

The labor employed in the territory is almost exclusively Mexican. Thousands of laborers can be obtained across the line in Sonora, Chihuahua, at a cost not to exceed from $12 to $20 per month. Their capability is principally confined to mining and herding stock, but under intelligent American superintendence they can be made useful in any pursuit requiring manual labor. In a new country possessing undoubted resources which must make it a thriving State there is always a field for the mechanic, the farmer and the trader. Carpenters, blacksmiths and other artizans find constant employment at high wages, and they have beyond this the same opportunities for rapid money-making which the speculative character of a new country always affords.

The large amount of capital and labor employed in the mines will give an abundant market for the farmer. A little capital finds itself doubling, with ordinary caution in investing it; and the professional man, in addition to his well-warded labor in his profession, finds in a new country that every species of labor is honorable should he prefer some other.

THE YEAR ONE THOUSAND.

Just as this century drew to a close, various circumstances conspired to produce a change in men's minds. It was a universally diffused belief, that the world would come to an end when a thousand years from the Savior's birth were expired. The year 999 was therefore looked upon as the last which any one would see.—And if ever signs of approaching dissolution were shown in heaven and earth, the people of this century might be pardoned for believing that they were made visible to them. Even the breaking up of morals and law, and the wide deluge of sin which overspread all lands, might be taken as a token that mankind were deemed unfit to occupy the earth any more. In addition to these appalling symptoms, famines were observed from year to year in still increasing intensity, and brought plague and pestilence in their train. The land was left untilled, the house unrepaired, the right unvindicated; for who could take the useless trouble of ploughing or building, or quarrelling about a property, when so few months were to put an end to all terrestrial interests? Yet even for the few remaining days the multitude must be fed. Robbers frequented every road, entered even into walled towns, and there was [illegible] authority left to protect the weak, or bring the wrong-doer to punishment. Corn and cattle were at length exhausted; and in a great part of the Continent the most frightful extremities were endured; and, when endurance could go no further, the last desperate expedient was resorted to, and human flesh was commonly consumed. One man went so far as to expose it for sale in a populous market town. The horror of this open confession of their needs was so great that the man was burned, but more for the publicity of his conduct than for his inherent guilt. Despair gave a loose to all the passions. Nothing was sacred—nothing safe. Even when food might have been had, the vitiated taste made bravado of its deprivation, and women and children were killed and roasted in the madness of the universal fear.

Meantime, the gentler natures were driven to the wildest excesses of fanaticism to find a retreat from the impending judgment. Kings and Emperors begged at monastery doors to be admitted brethren of the Order. Henry of Germany and Robert of France were saints according to the notions of the time, and even now deserve the respect of mankind for the simplicity and benevolence of their characters. Henry, the Emperor, succeeded in being admitted as a monk, and swore obedience on the bangle of the gentle abbot, who had failed in turning him from his purpose. "Sir," he said at last, "since you are under my orders, and have sworn to obey me, I command you to go forth and fulfill the duties of the state to which God has called you." "Go forth, a monk of the Abbey of St. Vanne, but Emperor of the West." Robert of France, the son of Hugh Capet, placed himself, robed and crowned, among the choristers of St. Denis, and led the musicians in singing hymns and psalms of his own composition. Lower men were satisfied with sacrificing the marks of their knightly and seigniorial rank, and placed bridbnks and swords on the altars, and before the images of saints. Some manumitted their serfs, and bestowed large sums upon charitable trusts, combining their disposition with words implying the approaching end of all. Crowds of the common people would sleep nowhere but in the porches, or at any rate within the shadow of the churches and other holy buildings; and as the day of doom drew nearer and nearer, greater efforts were made to appease the wrath of Heaven. Peace was proclaimed between all classes of men. From Wednesday night till Monday evening of each week there was to be no violence, or enmity, or war in all the land. It was to be a Truce of God.

And now came the dreaded or hoped for year. The awful Thousand had at last commenced, and men held their breath to watch what would be the result of its arrival. "And he laid hold of the dragon, that old serpent, which is the devil, and Satan, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seale upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." (Rev. xx. 2, 3.) With this text all the pulpits in Christendom had been ringing for a whole generation. And not the pulpits only, but the refection-halls of convents, and the cottages of the starving peasantry. Into the castle also of the noble we have seen it had penetrated; and the most abject terror pervaded the superstitious, while despair, as in shipwrecked vessels, displayed itself amid the masses of the population in rioting and insubordination. The spirit of evil for a little season was to be let loose upon a sinful world; and when the observer looked round at the real condition of the people in all parts of Europe—at the ignorance and degradation of the multitude, the cruelty of the Lords, and unchristian ambition and unrestrained passions of the clergy—it must have puzzled him how to imagine a worse state of things, even when the chain was loosened from "that old serpent," and the world placed unrestrictedly in his folds. Yet, as if men's minds had now reached their lowest point, there was a perpetual rise from the beginning of this date. When the first day of the thousand and first year shone upon the world, it seemed that in all nations the terror of the past was to be thrown off. There were strivings every where after a new order of things.

The first joy of their deliverance from the expected destruction impelled all classes of society in a more honorable and useful path than they had ever hitherto trod.

White's Eighteen Christian Centuries.

THE HOLY GRAIL.

The Sangreal, or San Grail, or Holy Grail, was, according to the old legend, the cup from which Jesus Christ drank at the Last Supper with his disciples; the verse which "An Old Reader" so justly admires, is from the very beautiful poem, "Sir Galahad," by Tennyson. The "Blood of God," spoken of, is doubtless the wine, which the doctrine of transubstantiation makes to have been turned into blood at Christ's blessing.

"The Vision of Sir Launfal," by James Russell Lowell, is another poem containing something about the Holy Grail. The "Quest of the Sangreal" needs some little explanation. The tradition is as follows:

Joseph of Arimathea, after the death of his Divine Master, resolved to quit the sacreligious land of Judea. Selling all his effects, he sailed with all his household for the shores of Gaul, but was driven out to sea by a violent storm, and came at last to Britain in safety. Here he deposited the Holy Grail; (which he had brought with him, a memorial of his departed Master, and which he thought unsafe in his own charge,) in the ward of certain holy men of his company, whom he left in a wonderously built and inaccessible castle, guardians of the treasure. These warders were to be pure and chaste, in thought, word, look and act. If any should fail, the cup would vanish from their sight, and only by a perfectly pure and holy knight could the inestimable precious relic be recovered—nor then, without great toils, patience, and dangers from every side. Should the knight, even for an instant, in thought only, turn from the strictest chastity, should he even in the most fleeting, instantaneous wish, violate the stainless honor of knighthood, his quest of the Sangreal was ended—he could never hope to find it.

The holy men, with jealous care, preserved the goblet for many years, when the evil day came, and, tempted overmuch, one of them fell from his purity of desire, and the cup was gone. Then they came to Arthur's Court; they besought him to send his gallant knights, that this relic might not be lost for ever.

Over mountain and moor, through valley and pestilential fen, rode the brave warriors, each on a different route. Many and strange were the adventures of the searchers for the Holy Grail. Once Sir Launcelot arrived at a chapel, and there tying his horse, he entered and fell upon his knees, to pray for the happy termination of his quest. He fell into a trance, and while he lay kneeling in the trance, behold a train entered the chapel and approached the altar, where stood a grave man, with a long white beard, whom Launcelot knew to be Joseph of Arimathea. The old man gave the ghostly company the sacrament, and the cup with which he gave them the wine was the Holy Grail. One asked Joseph of Arimathea what was that knight lying there upon the chapel floor (for Launcelot could move neither hand nor foot, but lay as if bound,) while the holy sacrament was administered. Joseph told them that it was Sir Launcelot, and he should have had the Holy Grail, for that he was the bravest and greatest of the knights, only that he lived in adultery with his master, King Arthur's wife, Guenever. At which Launcelot groaned audibly, and the train passed with slow procession down the aisle, and through the door, and so departed. Launcelot got up, groaning and weeping, and mounted his horse and returned from his profitless search, with many tears. [*New York Observer.*

THE ABAR AND HIS STEED.

A Bedouin, named Jabal, possessed a mare of great celebrity. Hassan Pasha, then Governor of Damascus, wished to buy the animal, and repeatedly made the owner the most liberal offers, which Jabel steadily refused. The Pasha then had recourse to threats, but with no better success. At length, one Gafar, a Bedouin of another tribe, presented himself to the Pasha, and asked him what he would give the man who should make him master of Jabal's mare? "I will fill his horse's nose-bag with gold," replied Hassan. The result of this interview having gone abroad, Jabal became more watchful than ever, and always secured his mare at night with an iron chain, one end of which was fastened to his tent-pole, whilst the other, after passing through the tent-cloth, was attached to a picket driven in the ground under the felt that served himself and his wife for a bed.—But one night Gafar crept silently into the tent, and succeeded in loosening the chain.—Just before starting off with his prize, he caught up Jabal's lance, and poking him with the butt end, cried out, "I am Gafar!—I have stolen your noble mare, and will give you notice in time." This warning was in accordance with the customs of the desert, for to rob a hostile tribe is considered an honorable exploit, and the man who accomplishes it is desirous of all the glory that may flow from the deed. Poor Jabal, when he heard the words, rushed out of the tent and gave the alarm; then, mounting his brother's mare, accompanied by some of his tribe, he pursued the robber for four hours.—The brother's mare was of the same stock as Jabal's, but was not equal to her; nevertheless he outstripped those of all the other pursuers, and was even on the point of overtaking the robber, when Jabal shouted to him, "Pinch her right ear, and give her a touch of the heel." Gafar did so, and away went the mare like lightning, speedily rendering further pursuit hopeless.

The pinch in the ear and the touch with the heel were the secret signs by which Jabal had been used to urge his mare to her utmost speed. Jabal's companions were amazed and indignant at his strange conduct. "O thou father of a jackass!" they cried, "thou hast enabled the thief to rob thee of thy jewel." But he silenced their upbraidings by saying, "I would rather lose her than sully her reputation.—Would you have me suffer it to be said among the tribes that another mare had proved fleeter than mine? I have at least this comfort left me, that I can say she never met with her match." *Rarey's Art of Taming Horses.*

THE BENEDICTION.

For the origin of this we must go to the Old Testament. There we have the formula of a benediction to be pronounced on the Jewish people, Divinely prescribed, and the persons specified, who alone were authorized to pronounce it. The prescribed formula of benediction was: (Numbers, vi. 24-26,) "The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." The persons authorized to pronounce this benediction were Aaron and his sons. (1 Chron. xxiii. 13,) "Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and *to bless his name* for ever.

This priestly benediction was significant. The import of it was, The Lord confer richly upon you the bounties of his providence and his grace, and enable you to enjoy them; the Lord cheer and enliven you by kindly smiling upon you; the Lord give "that Heavenly calm within the breast" which he only can bestow. And undoubtedly this benediction thus prescribed by the Fountain of all good, and uttered by those who were appointed mediums between himself and his people, brought down mercies both temporal and spiritual upon those on whom it was pronounced.

The language of the benediction under the Gospel—the Christian benediction, is somewhat different. It is, (2 Cor. xiii. 14,) "The grace of our Lord Jesus Christ, and the love of the Father, and the communion of the Holy Ghost, be with you all." This formula was uttered by the Apostles, and has been used since, and is used now by the Church in conformity to their example. We have no just reason for believing that the ordinances of Jehovah under the Gospel have not as much virtue as his ordinances had in former days, and if they have this virtue, then this inspired formula is now made the vehicle of precious blessings. It should be so regarded, and instead of being lightly uttered, or considered, as it too often is, but a mere signal for the breaking up of the congregation—should be reverently and gratefully received. [*Religious Herald.*

GUIZOT UPON LAFAYETTE.

I cannot think of M. de Lafayette without a feeling of melancholy affection. I never knew a character more generous, more kind to all, a greater friend to justice, one readier to risk all for his faith and his cause. His kindness, although *banale* toward individuals, was none the less true and profound for humanity in general. His courage and devotion were ready and serious, under appearances of a contrary character, and of as good alloy as of good grace. He had, in his life, a constancy of sentiments and of ideas, and days of vigorous resolution, which would do honor to the firmest friends of honor and of resistance. But he lacked political judgment, discernment in the appreciation of circumstances and of men, and he had a *laisser-aller* on his own declivity, a carelessness on the probable results of his actions, a permanent and indistinct need of popular favor, which made him float much beyond his intentions, and threw him often into influences of an inferior order, often even into influences as contrary to his moral nature as to his situation. Republican in his soul, without daring either to bravo or proclaim the Republic, he rejected as obstinately as vainly the return of royalty; and before the Chamber of 1815, irritated without being alarmed, he engaged himself, there to remain as long as the Restoration lasted, in the ranks of his enemies. From 1820 to 1823, he was not the real chief, but the instrument and the *ornament* of all the secret societies, of all the projects of revolution, even of those of which, had they succeeded, he would have disavowed and combatted the results.

LONG SERMONS.

I have a friend who vents his opinions in a terse and epigrammatic style, and by consequence, he is sometimes dogmatical. Discoursing about the length of sermons, the other day, he furnished me with the following scale, which I beg to transfer to you, for the benefit of your clerical readers.

Short sermons	25 minutes
Orthodox do.	35 do.
Long do.	50 do.
Preposterous do.	60. do.

I was very much struck with the small interval between the long and the preposterous; and upon expressing my surprise at this sudden shortening of the scale, my friend discoursed as follows:

"When a sermon reaches 55 minutes, it has passed the Rubicon; each additional minute is equal to two, until the hour is exhausted; thereafter the increase is in geometrical progression; and the English language does not furnish adjectives sufficiently expressive to describe sermons beyond the 60 minutes. Orthodox sermons may be either long or short, but never preposterous."—*Presbyterian.*

Dr. Merle D'Aubigne.—This venerable historian of the Reformation is now in Dublin, and a short time since addressed a large assembly of Roman Catholics. The Doctor spoke in English, with great clearness and force, urging upon all the Roman Catholics present the fulness of Christ to meet all their need, and showing how those who have the Savior already, possess all the Church can bestow. The venerable Genevan delivered a sermon in French, on the 1st inst., in the Presbyterian chapel in Adelaide-road, which was attended by foreigners residing in Dublin, as well as by some of the Dublin Episcopalian clergy and laity.

New Orleans Christian Advocate.

[illegible] $2 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, SEPTEMBER 24, 1856.

HEART-SEED.

The [illegible] *British Review*, in a notice of "Ser[illegible] Rev. John Caird," who became [illegible] world by the favor with which the [illegible] heard [illegible] sermon on "The Religion of [illegible] Life," has the following sentence:

"[illegible] another element of strength, which will ever be [illegible] characteristic of the great and successful preach[illegible] the multitude—we mean, much use of the very [illegible] of the Bible. Mr. Caird seldom quotes Scripture. [illegible] should never be forgotten, that however attractive [illegible] of God's words may be, these words are the [illegible] take hold of the heart."

The writer of this sentence understands the philosophy of "preaching the Word." And he has the rare faculty of uttering a great truth without circumlocution. He covers the whole ground in the fewest, fittest and most comprehensive words. A volume would probably fail to impress the truth taught more powerfully upon the mind, than the sentence quoted. It is well worthy of study, especially by all Ministers of the Gospel.

It is to be noted that our Saviour, when consoling his disciples in view of his approaching departure, with the promise of "the Comforter, which is the Holy Ghost," said: "He shall teach you all things, and bring all things to your remembrance, whatsoever *I have said* unto you." "He will guide you into all truth, for he shall *not speak of himself;* but whatsoever he shall *hear*, that shall he speak." "He shall receive of *mine*, and shall shew it unto you." The Holy Ghost, Himself, has set us the example of speaking Christ's chosen words, instead of our own, whenever it is possible.

"The words that I speak unto you," said the Savior, in another place, "they are spirit and they are life." And he makes the believing, spiritual reception of his words into the heart, the eating of the flesh and the drinking of the blood of the Son of man, without which, "ye have no life in us." "The word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "The Gospel is the power of God unto salvation, to every one that believeth." "The sword of the spirit, is the word of God." "The sower soweth the word," "the good seed of the Kingdom, the seed of Spiritual and eternal life. "The great and successful preachers to the multitude," in Apostolic times, were "mighty in the Scriptures."

The question is worth considering, whether or not absence of Bible language in a sermon is not indicative of the absence of Bible study, and of the thought and feeling of a mind thoroughly imbued with the ideas and spirit of the word of God. That taste is false, and, for a preacher, lamentable, which prefers words of [illegible] choosing before the living words in which the Holy Ghost has uttered the mind of God. And it is not only lamentable for the preacher, but it is more so for the hearer. He is defrauded of "the sincere milk of the word," and fed with dilutions of human fancy, sentiment, and, it may be, thought. "The engrafted word which is able to save the soul," is substituted by words which may have vitality enough for beautiful foliage and flowers, but not for living, satisfying fruit.

There is danger that, in straying from the use of Bible language in preaching, and in seeking for words more in accordance with perverted human fancy, we also stray from the truths of the Bible, and get to preaching something else. Can the mind, thought and spirit, of the Holy Ghost, in the utterance of the precious doctrines and promises of the Christian [illegible], as found in the terse and vital words of the Holy Scriptures, be expressed and conveyed to the heart and conscience of the hearer, in the ambitious verbiage so common among pulpit orators?

LETTER FROM GREECE.

ATHENS, May 5, 1856.

THE AREOPAGUS.—Our drive to that interesting place was exclusively chosen by our party for the interest felt in the narrative of St. Paul, in carrying the Gospel to the most refined and polished people upon earth. We had an acquisition to our party in the society of Dr. M. and lady, from Jerusalem. He was a physician, but belonged to the English Mission to the Jews, who had been interested in their situation for many years. He and his excellent and accomplished lady were devout and zealous Christians, wholly devoted to the cause of Christ. We ascended Mars' Hill, with deep emotion, and on the same steps, cut in the rock, which St. Paul went up perhaps 1800 years ago. Beneath the hill, was carved in a rock the form of the cross, to point out the place where he stood to declare to that wise people the knowledge of the true God.

We took our seats upon a rock near the summit of the hill, not far from where he must have stood; while our friend, the Missionary, read to us the chapter of Acts, 17, with much feeling, enforcing the sublime truths in the same place, with their own simple eloquence, in sight of the ruins of the same temples upon which St. Paul cast his eye, when he said his spirit was stirred within him when he saw the whole city given to idolatry.

There was the Acropolis in all its glory just above, with the statue of Minerva, the presiding deity whom they worshipped. On the one side the caves of Pan and Apollo; around him, upon the hill, statues of heroes and statesmen; the temple of Thesis on the left in full view standing before our own sight—and it required but little effort of the imagination to fill out the picture so impressive to our minds, in that position and place—St. Paul before us, surrounded by the most accomplished sophists of the age, who came to hear "what that babbler had to say."..... O! how sublime did those words sound, in his appeal to the understanding of those philosophers—"For, as I passed by and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom ye ignorantly worship, Him declare I unto you—God that made the world and all things therein. Seeing that the Lord of Heaven and earth dwelleth not in temples made with hands, neither is worshipped with men's hands, for in Him we live, and move, and have our being, as some of your own poets have said, And we are his offspring."

Here, amidst this august assembly of the most refined and accomplished scholars of the age, was delivered the most eloquent sermon that ever fell from human lips; which must have caused those mighty minds to quail beneath the power of such mighty truths, sent home with spirit upon their hearts and consciences. The poets and philosophers must have trembled before such irresistable eloquence from the tongue of St. Paul, upon Mars' Hill.

How his sublime sentiments, delivered with such power, cast into a shade their Pantheistic philosophy, with all its sophistry of intellectual wisdom.

What an audience was listening to that speech, which was to strike a sure blow to their idolatry and unfurl the banner of the cross, to wave in all quarters of the world, and for all nations to flock unto it like doves to their windows.

Never did the words of St. Paul sound more eloquent in our ears, than when read to us by our valued Missionary friend upon Mars' Hill, where they were first spoken; in sight of the very temples upon which he cast his eye and referred to. We were carried to the period when he stood before that powerful assembly which drew them forth, in the first establishment of Christianity in Greece—the preaching of Jesus, and the resurrection from the dead. The faces of these temples have fallen—the courts no longer filled with orators, sages or poets—but the rocks and ruins are there, breathing a solemn eloquence in their silent loneliness, more powerful than words. There was an echo for thought in that clear atmosphere, among ruins once radiant with beauty, and which now fill the world with admiration—and, as our friend observed after reading the chapter, so full of meaning; the place and circumstances all combined to render the truths more impressive, as we looked around and saw the judgment of God written upon the ruins of those idolatrous temples, where refined intelligence and intellectual wisdom worshipped images made with hands, and the unknown god.

Some of these great people, who listened to St. Paul's reasoning, said "we will hear thee again of this matter;" others mocked, and departed from him; but some believed, and among them Dyonisus, the Areopagite, and honorable women not a few—one who must have been distinguished, named Damaris. O! how full of interest was that place! We walked over the rocks which crown the hill, in front of the Acropolis, and took the last view of the lofty temples which stand as beacons of the past, with rays of departing glory lingering around their walls and broken columns. The air was fragrant with sweet odors, and although the harp was still that once breathed forth notes of unrivalled melody in immortal song, yet strains come up from the past like a funeral, sad and pensive, as their accents died away in mournful numbers upon memory's ear.

Before we left Athens we visited the schools of the American Missionaries, the Rev. Mr. Hill and his lady, who have been successfully laboring to advance the education of the youth in Greece. Mrs. Hill had about 400 females under her charge, between 200 and 300 of the poorer classes, and others, of the most distinguished families in Greece, who patronize their institution; and many more who have entered into the most responsible stations of life have been entirely educated by them; the maids of honor to the Queen—and we met one young lady at their home, who was to supply the place of one lately married. She was a Greek girl of sixteen, of beautiful countenance and accomplished manners, dressed partly in the European and Grecian costume. She wore the scarlet fez, with a tassel falling gracefully on one side over her beautiful black hair, handsomely arranged, neater and more becoming than a bonnet on the back of the head. But the ladies of Greece, whom we have seen, adopt, most generally, the European costume, which destroys their classic grace. We saw but a few faces which bore much resemblance to the antique statues of beauty. The children in the schools were favored with remarkably fine eyes, expressive of intelligence; and Mrs. Hill said they were very precocious, and acquired knowledge with ease and rapidity, and loved learning. Their infant schools were very interesting; they sang for us some hymns in modern Greek, perfectly charming, their beautiful black eyes sparkling with delight. The poor children are taught in all the useful branches of education—learn to read the Bible, sew, and make garments with great neatness: They were dressed so clean and looked so neat, in school-rooms airy and suitable, that it was perfectly delightful to look at children so well cared for in every respect. The establishment is worthy of all praise.

If we were to judge of Greece by modern Athens we should think the country was in advance of all others we had seen in these parts, with an appearance of intelligence and sound happiness, that we should hardly think we were in a foreign land. But the country is said to be in a wretched condition, and government very bad.

We visited the palace of the King, situated on a beautiful elevation, with a fine view of the Acropolis and other ruins. We reached the palace-yard just as the King and Queen came out for their evening ride on horse-back, which they take every day. King Otho was a tall man, with a fine figure, dressed like the Albanians, with white kilt or shirt, with ample folds just above the knee, drawers and long embroidered gaiters, embroidered tunic, with shawl around the waist, and the Turkish fez. The costume is perfectly graceful and picturesque. The queen was dressed in a black cloth riding-dress and hat—European in style. She was a woman about forty, of a noble and commanding look, fine figure, with a countenance expressive of great decision of character, which she exhibited in all her movements, with an air much superior to the King. She is said to be his superior in intellect. She mounted her horse with spirit, and rode off with an air of perfect ease, on a fine horse. They passed within a few feet of us, which gave us a perfect view of their persons. They have no children, much to their regret—no heir to the throne.

After their departure, we entered the palace and saw all the apartments, which were large and airy, but plainly furnished. The King's Throne-room was draped in crimson velvet; her's with drab color, very neat—very little gilding about them. Their gardens were very beautiful, laid out in picturesque style, with gravel walks among flowering shrubs and trees of luxuriant growth. There are many fine buildings and beautiful gardens in modern Athens, which shows a state of improvement truly pleasing.

We left this beautiful city of classic shade, where the

"Illisus rolls
"His whispering streams within its walls."

The school of ancient sages, full of reminiscences of the past, which every one feels like the sweet strains of music to the soul. The Hymettus is there, with its flowering hills,

"And sound of bees, industrious."

Their honeyed sweets were placed upon our table, and we partook of the banquet, fresh as in the days when their bards sang of its praise Helicon and Parnassus too, with all their charms of ancient inspiration, for which no modern lyre is tuned.

We were treated with great politeness by our American Consul and Missionary friends. We were invited to take tea at the Rev. Mr. Hill's, and also at Dr. King's; but had not time to accept of their hospitality. Dr. King, married a native Greek lady, and has an interesting family of children. He showed us his little Church, much like a Wesleyan chapel, built with great neatness and simplicity, attached to his house—where he preaches every Sabbath to a small congregations. There are but a few converts who have joined the American Churches; the Greek prevails.

We bade adieu to scenes immortalized by undying genius; and went on board a steamer bound for Constantinople, at Pirasus. We had, in our company, Bayard Taylor and his most amiable wife, who left Athens at the same time we did. We were highly favored in our sea-voyage, with fine weather and good company. We passed by the beautiful island of Mytilene or Cestos, spoken of by St. Paul; the birth-place of Sappho; Terpander, the musician and poet; Hellanicus and Theophanus, historians; and the philosophers, Thsophrastus and Phanias. What an inspiration in names; and what a charm they give to places which otherwise would have but little interest. Mountains, rivers and lakes in the old world, with the sunny islands, are identified with them—which lends enchantment to every view. The river Illissus is but a tiny stream, like a little brook, but invested with poetical and imperishable beauty, which the mighty rivers which encompass the globe never possessed. We passed the island of Tenedos, near the Hellespont, but were disappointed in entering the Strait of the Dardanelles at night, and were deprived of the sight of the two vast continents, which appeared within a mile of each other. The once ancient Sestos and Abydos—where Xerxes threw across his bridge of boats, and wreaked his vengeance on its waters by casting in his iron fetters.

S. B. THOMAS.

THE RELATION OF CHILDREN TO GOD AND THE CHURCH.

THIS is a question eliciting interest and discussion; and it is important that the relation of children to God and the Church should be clearly defined.

The recent discussion reaches to this point, viz: that children, being in a sinless state before years of accountability, by proper religious instruction and training, continue in a salvable state, or, in other words, grow up to be Christians without conversion or the necessity of a new birth, and entitled to Church membership. From this opinion we dissent, and assume:

1st, That all men are conceived in sin, and brought forth in iniquity.

2d, That all such as die before years of accountability, are saved; not by any faith of theirs, or works of obedience, but purely by the free grace and atonement of Christ, through the mercy of God.

3rd, That when a child arrives at years of accountability it becomes a sinner by actual transgression, unless it becomes a Christian by some act required of and done by it, as a co-worker with God, and receives adoption by the witness of the Spirit. Sin was entailed on our race by the transgression of Adam. Mr. Wesley, in his sermon, No. 45, first volume of sermons, on the new birth, page 401; part of first division, No. 4, uses this language: "Every man born into the world now, bears the image of the Devil, in pride and self-will; the image of the beast in sensual appetites and desires;" hence it is, that being born in sin, we must be "born again;" hence, every one that is born of a woman, must be born of the Spirit of God.

We must all admit this to be the true Scripture doctrine.

The innocency of the child before accountability is not because of any inherent good, but the absence of all actual sin; for in its youthful immaturity it is incapable of sin, until old enough to know good from evil or arrives at years of accountability. Therefore, in the subject's mind and heart there is no good, no Christian foundation, upon which at discretionary years to pass into the love and service of God, without some change being first wrought by God upon the heart. Mr. Wesley in the same sermon quoted, on page 402; under fourth head, second division, in speaking of a child born into the world, says: "hence he has no knowledge of God, no intercourse with him, he is not at all acquainted with him;" with other remarks equally strong, and to the same point. We all admit that the proclivities of a child are of a sinful nature; and many things done by them in immature years, would be sin, if committed in mature years; children many times take the name of God in vain, they will tell falsehoods, will steal, evince anger, evil passions, and such like; but these are not sins in them, because they do not know that they are such; and if they die when young, they are saved; and that salvation is alone through the merits of Christ's death, and the merciful provisions of God, and not from any compliance on their part with the Gospel requirements.

The child, in his minority and without the knowledge of sin and the law of God, is truly represented in Romans, 7th chapter, and latter clause of the 8th verse: "For without the law sin was dead." When he arrives at years of accountability, he is truly represented, in the 9th verse of this same chapter—"For I was alive without the law once, but when the commandment came, sin revived, and I died." In minority he was dead to the law, not knowing it or its obligations; and, dying in that condition, is saved through the merits of Christ, for he said "Of such is the Kingdom of Heaven;" when, however, he becomes old enough to obtain a knowledge of the law of God and the nature of sin, then the commandment exists and he at once becomes a sinner.

We think the question susceptible of the plainest and most satisfactory solution, by bestowing upon it some reflection.

1st, The child dying in infancy, is saved not from its compliance with the terms of the Gospel, but through the merits of Christ's blood, and the mercy of God.

2d, That when a child arrives at accountability, being a sinner by nature and prone to evil, if it does not then, and just then, before actual sin is committed by him, exercise faith in God, and enter upon a Christian life, it, from necessity, becomes a sinner by actual trangression, and must repent and believe the Gospel, or it cannot see the Kingdom of God in peace.

We will favor you with No. 2, upon this subject, soon.

SPECTATOR.

ALABAMA, Sept. 4th, 1856.

CLAPTRAP NAILED TO THE COUNTER.

IT IS THE custom of Baptist Ministers in walking down into the water to perform the ordinance of Baptism to repeat the 38th verse of 8th chapter of Acts; "And they went down both into the water, both Philip and the Eunuch, and he baptized him!"

The speciality of the mention here made, of *both* going down into the water, is deemed an argument conclusive in favor of immersion; and perhaps the *ad captandum* manner in which this has been used, has influenced some minds. Now it is evident, that if this special mention of both administrator and subject going down into the water proves by implication, anything, it is *against* exclusive immersion. How? Well, let's see: Luke affixes no other idea to the act performed than that of immersion, say the Baptists. If this position be true, why mention so specially that both went down? If Baptism was by immersion alone, simply to state that the chariot was stopped near the water and that Philip baptized the Eunuch, would have covered the whole idea or fact of their having both gone down into the water.—But we see it specially stated, that both went down into the water, and the particularity with which the fact is thus mentioned, of *both* going down into the water, implies that those for whose immediate benefit St. Luke wrote, would not know that both did go down, by a simple declaration that the baptism was performed.—That is, it might have been performed without both going down into (*or to*) the water, Philip might have gone down to the water with a cup or bucket, and procured water to baptise him in the chariot; or up above the water, at some place agreeable to the Eunuch; but the humility and anxiety of the Eunuch is indicated by his getting out of the chariot and going to the water with Philip; and hence, particular mention that *both went down*. If the question arises, "Does this disprove baptism by immersion?" We answer, no! It simply disproves the use (misuse) which is made of the text. The whole force of the passage, as the Baptists use it, lies in the special mention of both going down into the water. And we contend, that if there be any special force in favor of immersion, in the mention that both did go down into the water; just in proportion to the intensity of that force, does the argument that baptize means Immerse, *and nothing but immerse*, become weakened. Here, there, is a dilemma. If the fact stated, that Philip baptized the Eunuch, was as strongly expressive of the two going down into the water *as it could be*, how does this special mention that both went down, strengthen it? If this special mention does strengthen the argument, then the word baptize is surrendered as not being perfectly expressive of immersion.

J. B. COTTRELL.

LIVINGSTON ALABAMA.

PLEASANT HILL ACADEMY.—We call attention to the advertisement, in another column, of "Teachers wanted." This is a fine opening for a gentleman and lady. The Male Academy, though entirely separate, is to be preparatory to "Pierce and Paine College."

WELL DONE KENTUCKY!—The Kentucky Conference, at its recent session, the first after the General Conference, by a vote of thirty-six to twenty-four, concurred in the recommendation of the latter body to expunge the General Rule on Slavery, from the Discipline.

PROF. KOHLMEYER.—We call attention to the advertisement of Prof. Kohlmeyer's School for Boys. We know him, personally, and can recommend him heartily. And some of our friends in this city, who have availed themselves of his services in the study of the Greek and Hebrew languages, speak of him as a most excellent Teacher.

THE AMERICAN TRACT SOCIETY.

A CORRESPONDENT says the Southern Christian Advocate, requests the republication of the facts respecting the correspondence that took place shortly after the division of the Church, between a committee of the Georgia Conference and the Executive Committee of the American Tract Society, in reference to the possibility of our Church being represented in the Publishing Committe. We are not aware says the editor, that the correspondence was published, but we can give from the best authority the substantial facts of the case.

In 1850, the Revs. W. J. Parks and J. E. Evans, were appointed by the Georgia Conference to open a correspondence upon this subject. They called the attention of the Tract Secretary to the fact that there was no representative of Arminian theology in the Publishing Committee; and that, independent of this fact, it was proper that so large a Church as the Methodist should be represented in a *catholic* society. They stated that the Southern division of that Church was now without a Publishing House, and that if a favorable answer were given, it might result in the bestowing of its patronage on that Society.—They suggested, therefore that the next vacancy in the Committee be filled by a Methodist.—To this measure, several objections were urged; among others, that it had been a custom in filling a vacancy, to offer it to the denomination to which the former incumbent belonged. It was then suggested that, in a matter involving so weighty interests, it might be well to add another member to the Committee; and if they could not find one, perhaps the General Conference would be able to direct their choice. But there were sundry objections made to this proposal; and, when finally our committee inquired of the Secretary if he could suggest any plan by which the Methodist Church could be brought into a closer relation, by representation, with the American Tract Society, he answered that there was no way open to reach that object. And here the correspondence was dropped.

Our correspondent informs us, the editor adds, that he desires these facts to meet misrepresentations that are made in his section.—Any representation, that *in any way connects* the Methodist Episcopal Church, South with the Society, is a misrepresentation; one to which we hope even Mammon cannot tempt a Christian agent.

LETTER FROM REV. H. H. MONTGOMERY.

To the Preachers of the Mississippi Conference:

BRETHREN: Will you awake, to see and act? "What now?"

Why, a great deal: We want to engage every one of you as colporteurs in our bounds.

We have at our Depository at Vicksburg a large stock of very valuable books, etc.—just such as you ought to have been selling to the people of your charges all this year.

I would urge every one to engage in this work, because I know the destitution is very great. Very few congregations have one half as many Hyma-books as they ought to have. Very few families, comparatively, have a supply of books such as their circumstances, wants, and the times require. The youth are not supplied with books suitable for them—interesting to them—that would enlist them in reading. By sending to us you can get books suitable for small children, youth, grown persons, middle-aged and aged. We have every variety, from the pictorial primer to the quarto volume. Books suitable to awake sinners, for the awakened; young convert; the advancing Christian; those coming up to the ripeness of men in Christ Jesus; suitable for the afflicted; bereaved; of travels, etc, etc. But they will not do good unless active men put them into circulation—then people read them. I appeal to you, then as men who profess to be striving to do good, to send in your orders, and try to supply your people. Some of you may not be able to sell very many, yet you might dispose of $20 to $50 worth very readily. Will you try it, my brother? Good will be accomplished by it—great good, too. I see reports of many conversions in some of your charges; those lambs of the flock need books to read on doctrines, on Christian duty, etc. Don't neglect them and thus lose your labor. Unless you put the right sort of books into their hands the wily *proselyter* will decoy them into sterile grounds; and they may be for ever lost.

Only act, and our whole stock may be sold out by conference. This would encourage the Board of Managers in their efforts to keep a good stock on hand. Brethren, will you act? The Depository was established that you might be able readily to supply the people with such literature as will do them good.

Our clerk, brother W. H. Nelson, will fill orders with dispatch. Send on.

Yours in the Work.

H. H. MONTGOMERY, Agent.

"VARIOUS READINGS" OF SCRIPTURE.

Dr. Kennicott's testimony respecting the Hebrew Scriptures has often been quoted. When he had an audience of his sovereign to present his great work, His Majesty asked him, "What, upon the whole, had been the result of his learned and laborious investigation?" To which he replied, that he had found some grammatical errors, and many variations, in different texts, but not one which in the smallest degree affected any article of faith or practice. Similar is the following testimony, recently borne by a distinguished Biblical student, James Smith, Esq., of Jordan Hill, F. R. S.: "It may be satisfactory to those who look with suspicion upon the numerous various readings appended to critical editions, to know that, in that very considerable portion of the Gospels which I have copied, I have not been able to detect a shade of difference in the meaning, either doctrinal or historical. But the difference between the earlier and the later MSS., although unimportant as to the matter, are of great importance in an inquiry like the present," (Origin and Connection of the Gospel,) "where so much depends upon verbal expression."

KENTUCKY CONFERENCE.—APPOINTMENTS.

Lexington District.—W. C Dandy, Presiding Elder; Lexington, E. P. Buckner; Frankfort, Jos. Rand; Versailles and Georgetown, [illegible] Noland; Nicholasville, Jeo. C. Harrison; Jessamine and Woodford, D. W. Axline and E. Kavanaugh; Winchester and Mt. Zion, [illegible] G. Hicks; Vienna, J. L. Gragg; Paris and North Middletown, T. F. Vanmetre; Mt. Sterling, Clerk Policy; Oxford, H. N. Messick; Lecsburg, J. P. Grinsted; Franklin Mission, [illegible] T. Benton.

Harrodsburg District.—J. G. Bruce P. E.; Harrodsburg, S. S. Deering; Danville, Geo. [illegible] Marritt; Perryville and White's Chapel, H. Northcutt; Lancaster and Stanford, C. W. Miller; Richmond and Providence, J. Foster; Madison, Thos. J. Goodby; Crab Orchard, John S. Cox; Somerset, M. J. W. Ambrose; Salvisa, W. G. Johns; Mnxville, Anselm Miner; Versailles Circuit, M. Pilcs; Lawrenceburg, Samuel J. Dailey; Lancaster Circuit, Milton Mann.

Shelbyville District.—W. McD. Abbett P. E.; Shelbyville, John H. Linn; Shelby Circuit, [illegible] D. Parker; Simpsonville, J. C. C. Thompson; Taylorsville, Geo. L. Gould; Bloomfield, J. C. Minor; LaGrange, John F. Vanpelt; [illegible] Port, Jeremiah Strother; New Castle, to be supplied; Benford, Geo. W. Crumbaugh; Louisport, to be supplied; Carrollton, John W. Cunningham.

Covington District.—T. C. P. Shellman P. E.; Covington, R. Hiner; Latonia Mission, Geo. W. Maley; Newport, W. F. T. Spruille; Alexandrin, David Walk; Millersburg, Daniel Stevenson; Flat Rock Mission, to be supplied; Richmouth, W. B. Kavanaugh; Cynthiana and Ruddell's Mills, W. H. Winter; Carlisle, J. Brooking; Warsaw, W. W. Chamberlain; Owentou and Eagle Creek Mission, Thos. Bania; Crittenden, Leroy C. Danley; Burlington, E. M. Cole; Millersburg Collegiate Institute, Geo. S. Savage; Agent; Conference Educational Fund, D. Welburn.

Maysville District.—S. L. Robertson P. E.; Maysville, John S. Bayless; Washington and Germantown, E. Johnson; Shannon and Sardis, John C. Hardy; Mt. Olivet, John M. Jobsou; Minerva, John L. Scott; Orangeburg, Hiram T. Walker; Lewis, F. T. Johnson; Flemingsburg, H. J. Perry; Poplar Plains, J. Shivcley and Geo. W. Smith; Sharpsburg, to be supplied; Owingsville, Sceaca X. Hall; Tilton, W. C. Atmore.

West Liberty District.—E. Botner, P. E.; Paintsville, James Randall; Prestonsburg, John Taylor; Jackson Mission, W. L. Fowler; Boonoville and Proctor Mission, to be supplied; West Liberty Mission, Jacob Walk; Irvine, Jesse B. Lock; Letcher and Perry Mission, to be supplied; Highland Mission, Peter Conway.

Barboursville District.—W. B. Landrum, P. E.; Barboursville and Manchester, W. E. Littleton; London Mission, to be supplied; Yellow Creek Mission, to be supplied; Mt. Pleasant, S. Pope; Williamsburg Mission, to be supplied; Mount Vernon Mission, W. E. Wilmot; Watt's Creek Mission, to be supplied.

"ANNUAL CONFERENCE JOURNALS."

"The Book Agent has inserted an appeal for patronage in behalf of the Nashville Christian Advocate, in a late number of that paper, to which we take exceptions.

"He says all the other papers are mere 'Annual Conference Journals.' So they are; but they are also definitely, indisputably church papers, published for the Methodist Episcopal Church South."

The above is from the *North Carolina Christian Advocate.* Our brother Heflin, it seems to us, gets up a contest without an issue. Our Church papers are all General Conference Journals; not one of them is an Annual Conference Journal. The *North Carolina Advocate* was once an Annual Conference Journal, but since the last General Conference, being adapted by that body, it is no longer such. In the language of the Discipline, the Church papers are all "organs of the Methodist Episcopal Church, South." Can any but a General Conference Journal be thus designated?

THEOPHILUS WALTON.

WHILE watching at night with a sick child down with the prevailing epidemic in this city, we have found the only time to be spared for the reading of this book. We have fully high an opinion as that expressed some time since by Dr. Mitchell. It is a book of power and that power well directed. It needs only be read, to destroy Theodosia "and all her works."

Our old friend, Rev. Wesley Smith, of the Texas Conference, writes to the *Texas Advocate* as follows: "I have given this work two careful readings, and to say that I am pleased expresses not half of my feelings, in regard to its worth. I am truly delighted. Since the introduction of the unfortunate and uncalled for controversy, which has been forced upon the Christian Church by exclusiveists, no work in my estimation, has more fully met the wants of the times than Theophilus Walton. The author, Rev. William P. Harrison, has sifted this whole question to the bottom, and has exposed in a masterly manner the deformities and absurdities of anti-pedoism, and baptism, by immersion, close communionism, and Bible revisionism. Let every lover of truth at once procure a copy and read it—read and circulate—pass it around."

There is very little of the novel about it, says the Southern Presbyterian, but a great deal of strong, unanswerable argument, in favor of infant Baptism and against the exclusive claims of immersionism. As an offset to Theodosia Earnest, it is complete and satisfactory, and we advise our friends who have seen the latter to get the book. They will find it as effective extinguisher of the boastful, arrogant pretensions of the much vaunted Theodosia.

THE YELLOW FEVER is not abating. Deaths for the week ending last Sunday morning, about 400. Deaths for thirty hours, ending yesterday noon, 107.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

VALENTINE COOK.

The following letter, to JAMES SMITH, Preacher in the Lakes' Circuit, will show what Methodist preachers endured in early times:

VERY DEAR BROTHER:—These hints may enable you to form some idea of my circumstances. I have now walked near sixty or seventy miles, and am within ten miles of the head of the Lakes, at Mr. Wethern's, who I somewhat expect will lend me a beast as I am obliged to leave my horse, with but small hopes of his recovery. Yesterday I walked upwards of thirty miles in mud and water, being wet all day without, yet heaven was within. Glory to God! I had three tempters to encounter, the devil, the *mosquitoes*, and my horse; and the rain and my wet clothes were my lament; and God my comfortor; and victory my white horse. Hitherto, O Lord, has thou been my helper, and I trust thou wilt save to the end.

Brother Fleming is to take my appointments through Tioga. I mean to overtake him if possible, and get him to attend the Quarterly Meetings downwards in my stead, and so return to the Lakes' circuit in a few weeks, all which I shall have to do afoot if I can't get a horse. You can fix your circuit as you think best, but only appoint for yourself till I come myself or send one. If Brother Fleming's horse should not be recovered, I shall have to go on. My trials are furious, but I am not discouraged. I hope you'll pray for me. It would be necessary when you meet the classes to examine closely and urge union, and give a close exhortation at the end of the meeting, enforcing and pressing the several duties of the members. That class-leader at Appleton (not brother Baily) has been intoxicated. I would not admit him, even on trial, without verbal obligations that he will not drink another drop, excepting in cases of medicine, and that himself shall not be physician in the case. If you can get a class, it would be well to make brother Baily leader. I thought the Discipline would stir them. Satan is not willing they should be Methodists, for he knows their sins will get no rest amongst us. I am as ever, sincerely and affectionately in Christ.

VALENTINE COOK.

UNION SCHOOLS.

"A Welshman," in the New Orleans Christian Advocate, says: "Of the hundreds of Methodist Churches with whose origin and history I have been familiar, I have yet to find the first one that originated in a Union Sabbath School." We suppose the reason to be, that the Bible, when its doctrines are taught without sectarian note or comment, does not lead to Methodism. *Religious Herald.*

No; it is because, 1. There are those make their living by seeking "the Lion's share" in all co-partnerships of this kind, while Methodists never do. 2. The so-called "Union Schools" are generally gotten up by those who are not Methodists, and, getting a few Methodists into them, call them "Union," for the sake of getting Methodist strength. The "Union" men are generally the most deeply-dyed sectarians and prosolyters in the land, and seek entrance into other folds, for their own special purposes, under an assumed character.

Methodists doctrines, as will be seen by the XXV Articles of the Discipline, have no sectarianism in them. They teach the saving fundamental truths of the Gospel, and leave the sectarian and controverted tenets to others. A Methodist "comment" cannot be a "sectarian" one, while of few others can this be said.

PROF. DARBY'S PROPHYLACTIC FLUID, advertised in another column, and for sale at Drug Stores in this city, is highly recommended by several papers in Alabama and Georgia, and by many of our personal friends, as being very valuable.

The *Southern Christian Advocate* speaks very highly of it. We understand that the Howard Association of this city is using it. We know nothing of the medicine, but we know that Prof. Darby is a scientific man.

QUARTERLY REVIEW FOR OCTOBER.

After our paper for this week was about full, we received the Quarterly. This promptitude, as to the time of issuing it, we venture the opinion, is doing immense service in the, at present, very important work of sustaining it. We have neither time nor space, this week, for a notice of its contents, further than to say they are excellent, and will be eagerly read by all capable of being interested in such things.

COMMUNICATIONS must be accompanied by the real name of the writers. They can exercise their own choice as to whether the real, or a fictitious name shall appear in the paper. But the editor must know the name of the writer, whether it is to appear or not; otherwise the communication will not be published.

SCHOOL EXAMINATIONS.—John Dory, of the Western Christian Advocate, says that he has never yet heard of a school examination in which the pupils did not "acquit themselves creditably," and "met the most sanguine expectations of those present."

CORRECTION.—"You will please correct the mistake you made in the publication of my last communication. You say Warren Colored Mission. It should have been, "*Warren Circuit, Mississippi Conference.*" The meetings were held in two very important neighborhoods."

P. E. G.

DR. HIRAM COX, a Chemist, of Ohio, states that during two years he has made Five Hundred and Seventy-Nine inspections of various kinds of liquors, and has found nine-tenths of them poisonous concoctions.

It is the intention of the Galway Company to place six steamers on their line, four of which—the Prince Albert, the Indian Empire, the American Empire and the British Empire—have already commenced running.

THE NEWS OF THE WEEK is mostly comprised in the report that the Atlantic Cable is about to prove a failure; we decline publishing the dispatch.

ORDER OF MALTA.—It is not generally known that the once famous Order of Malta is still in existence; but such is the fact, and a gentleman named Calloredo is at the head of it, with the title of lieutenant. The Pope has lately authorized it to establish at Jerusalem, or its environs, an institution in which a certain number of members can reside and follow the rules of the order, and has sanctioned certain regulations for the internal government of this institution. These regulations impose on the members of the order the necessity of receiving and assisting pilgrims, and authorize them to receive young men as candidates for admission to the order.

BULLIONS EX CATHEDRA.

In order to write any language with grammatical purity, three things are required.

First, That the words be all of that language. The violation of this rule is called a *barbarism*.

Second, That they be construed and arranged according to the rules of Syntax, in that language. A violation of this rule is called a *solecism*.

Third, That they be employed in that sense which usage has annexed to them. A violation of this rule is called *impropriety*. BULLION.

REV. DR. F. MONOD.—We are gratified to perceive that notwithstanding Dr. Monod's anti-slavery sentiments, which led him, before his visit to this country, to give his signature to the celebrated Swiss letter on slavery, he has taken strong ground in his own country in favor of the conservative course of the American Tract Society, for which he is severely called to account by the New York *Independent*.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

LOUISIANA CONFERENCE.

Monroe and Trenton Circuit—

REV. T. B. WHITE, writes: "At a meeting of five days duration which took place in the Colony near Monroe, a number of souls professed faith in Christ—twenty-four united with the Church and the Church was much revived. Among the number who joined us, was a grocery-keeper who says the grocery shall stop. Twelve children were dedicated to God in baptism. Bros. Manly and H. H. Williams assisted, their labors were blessed. "Glory to God in the highest, on earth peace and good will to man."

"P. S.—Southern Christian Advocate, please copy."

MISSISSIPPI CONFERENCE.

Brookhaven Circuit—

REV. A. B. NICHOLSON, writes: "Believing you would be glad to hear the result of our meeting in this place, I will give you a few lines in regard to it. We closed on Sunday night after you left us on Monday; twenty-seven whites and some blacks joined; a goodly number were converted, could not tell how many. We would have continued through the next week if we could have procured preachers. Bro. S. L. L. Scott, stayed with us during the meeting, preached with great acceptability, taking all into consideration it was a good meeting. Yours and brother Marshall's visit to us was one of the greatest treats we ever had, and left good impressions. You know this piny woods country is just coming into notice, and our best preachers never visit this part of the country. I hope you will not forget to come again some time. Our Quarterly Meeting, the last one for this year came, off yesterday and day before, our P. E., was with us in his usual health, he is with us to-day, one man joined which makes fifty-three whites received on probation in Brookhaven this year, and about that number at all the rest of my appointments. There is quite a religious interest through this country. Bro. Jones, our P. E., speaks very favorably of his whole district, the Methodist Church is doing a great work in this part of Mississippi. We hope to see you at Otopaso camp-meeting, eight miles from Summit Station, on the New Orleans and Jackson railroad. There will be a hack running from there to the camp-ground every day."

Meadville Circuit—

REV. H. M. YOUNGBLOOD, writes: "We closed a five day's meeting at Mount Vernon, last Wednesday night.—We had fourteen accessions and fourteen conversions, and the Church was greatly revived; eight of the fourteen who joined, were heads of families, an unusually large proportion.

"God is still with us in power and great glory, blessed be his holy name, forever and ever, Amen.

"I have just returned from a meeting, on brother Charles McNiel's work, Buffalo Circuit at Mount Carmel; up to Wednesday night there had been about twenty-five or thirty conversions and reclamations, and fifteen accessions and brother McNiel designed to continue the meeting, perhaps, till Sunday.

"We have more good news, we held a meeting of three and a half days, at Little Spring, which closed on yesterday, we had ten accessions and several conversions. The Lord is still with us, Glory and honor to his holy name."

Scotland Circuit—

REV. J. B. ROWEN, writes: "We held a meeting of six days at old Mount Nebo, which resulted in the accession of eleven whites, and several clear conversions. Nearly the entire membership have been powerfully revived, many backsliders were renewed again unto good works. Such is the spirit of the work that they ask for another protracted meeting; which we give them, embracing the fifth Sabbath in October.

"We have held a meeting of two days at Brandywine Spring; two joined the Church, all made happy in God. We have lately gained a membership of thirty; they intend building a large Church.

"A meeting of great interest has just been closed at Sweet Water, Copiah county, of nine days continuation. I have never seen a deeper work in the membership, a meeting of such power to this large and entire membership; twelve joined; five whites—six or seven clear conversions. As a brother remarked: they did not have the preacher to tell them that they had religion. Five made a profession of "perfect love." One of them, a young preacher of promise, who is recommended to the Annual Conference. Our congregations were large and serious; we hope this meeting will yet result in the salvation of many who were present.

"To Bros. Ercanbrack, Gloss, Johnson, Mortimer, Harty and our much loved P. E., John G. Jones, we are deeply indebted for their help."

Wilkinson Circuit—

REV. E. A. FLOWERS, writes: "That at one of his appointments he held a meeting of three days, resulting in twelve accessions to the Church; and at another, continuing from the 5th to the 9th inst., twenty were added to the Church and about as many converted. At both, the membership were greatly revived. Bros. Sellers, Jones and Wheat assisted.

The Third Quarterly Meeting for Concord Circuit, Miss Conference, commenced August 28th, and was protracted until September 12, resulting in the conversion of thirty-four whites and three blacks, and an accession to the Church of forty whites and eight blacks. Of the whites, some six or seven were from the Baptist Church.

Warren Circuit—

REV. P. G. GREEN, writes: "We have just closed another very interesting meeting. This meeting we began on the 4th at Mount Albon, and closed it on the 13th inst. We had dinner on the ground every day but the last. And here let me say I never saw my people support a meeting better. Methodists, Baptists, and those that did not belong to any branch of Christ's Church, all brought up their good things and offered them willingly to the Lord. And thank God, the result was, the Church was revived, backsliders reclaimed, sinners convicted, many mourners happily converted to God, and eighteen white persons—some heads of families, some young men and ladies of great promise—joined the Methodist Episcopal Church, South. Others will join the Church in Vicksburg. Thanks to our brethren in the ministry for their faithful services."

Bayou Pierre Circuit—

REV. V. H. JOHNSON, writes: "You can say to the friends of Zion, that we have just closed a very pleasant and profitable meeting at Pleasant Valley, eleven joined, about the same number professed religion; baptised four adults and one infant. The Church generally revived, left about fifty mourners at the altar. Missionary collection, one hundred and ninety dollars."

ALABAMA CONFERENCE.

Black's Bend Circuit—

REV. A. WEST, writes: "The Lord has graciously revived his work on my Circuit, I held a meeting some time since at the Academy, at which a number professed conversion—eleven white and seventeen colored persons joined our Church. What astonished me was, that when we called for mourners, members of the Baptist Church came forward and asked us to pray for them. At Gravel Creek Church we had a meeting that lasted one week, at which fourteen were converted, sixteen white and two colored persons united with us. It was a time of refreshing, from the presence of the Lord." Brother Ramsey and brother Moody assisted me. We have just closed a meeting of seven days at Palmetto Church, at which eight were converted—ten white and fourteen colored persons joined the Church. It was a time long to be remembered. The P. E., was with us on Saturday and Sunday, it being his Third Quarterly Meeting; brother Perry was with us, and did us faithful service. Brother Moore and Dr. Farish gave us a sermon each."

Black Oak Circuit—

REV. E. R. MCCLELEN, writes: "Showers of blessings from "clouds of mercy" have been watering the vineyard of the Lord in the bounds of Black Oak. Since the first of August, about sixty souls have escaped from the city of destruction to the Mount of God, and found a refuge from the coming storm. Of the converts and penitents, forty-two joined our Church. Among the men converts there were a number of heads of families; and some of them were far advanced in life. The Church, too, was gloriously revived. "The Lord has done great things for us whereof we are glad." Thanks to the local brethren. May God bless the local preachers everywhere."

Talladega District—

W. D. MATTHEWS, P. E., writes: "I write a few lines to inform you and the friends of Zion, generally that the great hand of the Church has not forgotten us in these ends of the earth; we have had prosperity, more or less generally, through the year thus far. Protracted personal affliction has kept me from the upper portion of my field of labor, for some time, and I desire to speak now more particularly of the Southern portion of the District.

SOCAPATOY CIRCUIT, is in a better state than it has been for years past, and a general revival spirit pervades the entire charge, and many have been added to the Church recently.

TALLAPOOSA CIRCUIT, is in a healthy state, with some accessions, and good prospects ahead.

ROANOKE CIRCUIT, is all alive with hallowed love, and upwards of one hundred gathered into the Church during the last quarter, and prospects cheering.

ARBACOOCHEE MISSION, while mourning the loss of her excellent young pastor, Rev. J. W. Mabry, who left the scenes of labor upon earth for the rest of Heaven but a few weeks ago, is nevertheless enjoying almost unparalleled prosperity. Brother Mabry had made a fine beginning, and his new charge gave him up with much regret, but we were very fortunate in securing a "supply," brother Lasiter, and can say, "while the workmen fall, the work goes on gloriously." Nearly one hundred reported for last quarter, and prospects brighter than ever before. And now let me tell you of an old fashioned, camp-meeting which we have just closed here."

WHITE PLAINS CIRCUIT. It has been a long time since I witnessed the like, a plain simple old fashioned camp meeting; it was plain that the people came to get and do good, no parade nor ostentation; simplicity characterized every thing, and forty ladies could get into the altar at one time and not be crowded, nor were they in danger when they kneelt. And the preachers preached, and the Church prayed and sang the songs of Zion, and got happy and shouted, as in days of old. "O it was good to be there," and if the fodder, had not been wasting, and we could have spent a day or two more, I think we should have made a clean sweep. On the last day and night there were very few sinners on the ground, that were not in the altar.—Conversions were clear and powerful, thirty-five were added to the Church. We have had recently some very extraordinary cases of conversion, one man at the age of seventy-five years, and others not far from that age.

☞ PERSONS WRITING TO THE OFFICE will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ THOSE WAITING TO DEPOSITORY will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or, better still, write it on separate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names always give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from, as well as the one changed to.

RECEIPTS

Through the post-office during the month of August.

T. Abernathy	$2 00
C. Bates	2 00
L. S. Beverly	1 00
E. K. Bell	2 00
T. P. Crymes	17 00
J. D. Cameron	10 00
W. W. Connerly	2 00
J. Glower	2 00
T. F. Collius	2 00
T. Clarke	2 00
D. W. K. Collias	16 00
G. W. Davis	2 00
F. Dreans	2 00
L. Ercanbrack	5 00
Mrs. Fliua	2 00
W. S. Foote	2 00
J. Foster	2 00
T. J. Fishburn	2 00
J. P. Gee	2 00
G. E. Greene	3 00
J. Graham	2 00
H. J. Harris	5 00
G. H. Hugan	2 00
E. A. Hearn	10 00
L. Inlow	2 00
J. Jolly	2 00
J. R. John	10 00
R. J. Jones	2 00
A. Johnson Jr.	2 00
J. A. B. Jones	5 00
M. Kimbrough	1 00
W. B. Ligon Jr.	2 00
Mrs. Minor	2 00
J. Y. Miles	2 00
J. A. Mudd	2 00
A. M. Nicholson	5 00
A. Pitts	2 00
S. F. Pilly	5 00
W. H. Perkins	2 50
J. G. Parham	2 00
A. J. Robinson	2 00
C. B. Register	2 00
G. Robinson	2 00
R. T. Ropor	2 00
W. C. L. Richardson	1 10
J. Russell	2 00
W. Stewart	2 00
J. Sprowl	2 00
G. W. Stewart	3 00
J. W. Stephenson	2 00
R. A. Silsby	3 00
W. P. Thompson	2 00
W. S. Townsend	10 00
M. Tabor	2 00
T. J. Upton	2 00
J. L. Wright	10 00
D. Walker	2 00
T. H. White	5 00
J. B. Ward	2 00
Yarbrorough & McLaughlin	$2 00

Special Notices.

FOURTH ROUND QUARTERLY MEETINGS

Lake Providence District.

Carroll Circuit, at Antioch, October,	16-17
Lake Providence Circuit at Bunch's Bond,	23-24
Carroll Mission,	
Winsboro' Circuit at Union Chapel,	30-31
Sicily Island Mission,	
Trinity Circuit, at Concordia, November	6—7
Concordia Mission,	
St. Joseph, Mission at Elizabeth Chapel,	13-14
Richmond, Circuit and Madisons Mission at Richmond,	20-21
Ion, Circuit at Scott's School House,	27-28
Waterproof, Circuit at Texas Chapel December,	
Texas Mission,	4—5

LEWIS A. REED, P. E.

Waterproof, September 17, 1858.

Died

One of the most touching incidents of the prevailing epidemic is the death of MR. J. A. TRICE. Blessed with a most devoted wife, who on account of feeble health had left him for their former home in Clarksville, Tenn., with great reluctance and many fears, more than usual interest was felt by their friends for his preservation. He took the fever, got well, and telegraphed to his wife. But exposing himself before his strength was fully regained, he relapsed, and the next news to his poor wife was, that he was dying. His loss is regretted by many friends.

Marriages.

"It is not good for man to be alone."

On the 31st of August, at the residence of T. D. Walker, by Rev. R. H. Armistead, WILLIAM M. GILLIAM, and Miss ELIZABETH NELSON, all of Natchitouches parish, La.

Also groom a new subscriber as printer's fee.

On the 9th inst., at the residence of the bride's father, by Rev. E. A. Flowers, WILLIAM F. NORWORTHY, of Jackson Ln., to Miss ELIZABETH M. MUSE, of Wilkinson county, Miss.

On the 9th inst., by Rev. R. R. Ross, in Talladega Ala., MILTON J. BROWN, to Miss L. A. DONAHOO, all of this place.

COMMERCIAL.

WEDNESDAY, September 21, 1858.

COTTON—A fair inquiry, but the receipts are not generally sampled, and only a few hundred bales sold.

NEW ORLEANS CLASSIFICATION.

Inferior	6 @ 7¼	Middling	11¼ @ 12
Ordinary	8¼ @ 9¼	Good Middling	—@ 12¼
Good Ordinary	10 @ 10¾	Middling Fair	12@ 12¾
Low Middling	11¼@11¾	Fair	—@ —

TOBACCO—Nothing doing.

COFFEE—Sales 1500 bags at 10¾c, and 100 at 11c.

SUGAR—Dull. Sales 650 hhds. on plantation, on private terms. The 3 hhds. new crop were sold last evening at 8c. ℔ lb.

MOLASSES—Dull. No transactions.

FLOUR AND GRAIN—No transactions of importance.

PORK—Mess retailing at $18@18 25 ℔ bbl.

BACON AND LARD—Nothing of any moment.

COFFEE—Sales 283 bags at 10¾c., and 530 at 11c. ℔ lb.

FREIGHTS—Cotton shipping to Liverpool at 9-16d and to Havre at 1¼c.

NEW ADVERTISEMENTS.

JAMES THARP. WM. V. MCCRAY.

THARP, McCRAY & CO.,
GROCERS AND PRODUCE MERCHANTS,
No. 10 Tchoupitoulas and New Levee sts.,
NEW ORLEANS.

sep22

PROF. H. KOHLMEYER'S
SCHOOL FOR BOYS,
105 St. Joseph street,
Between Carondelet and Baronne sts., N. Orleans.

The English Branches, the French, German, Latin and Greek taught, by most experienced and faithful Teachers.

sep22

J. P. WILSON,
MAGIC-PRESS CHEAP PRINTING-OFFICE
59 Poydras street, New Orleans.

a22-1y

TEACHERS WANTED.

TO TAKE CHARGE OF PLEASANT HILL, DE SOTO PARISH, LA. A MALE and FEMALE Assistant. A Gentleman and Lady capable of giving instruction in the branches usually taught in the best Academical Schools of the Country, will receive liberal salaries.

Good recommendations will be required. Members of the Methodist Church would be preferred. Address:

JOHN JORDAN, Esq., Pleasant Hill, La.

s 22-3t

YELLOW FEVER! YELLOW FEVER!
TO THE AFFLICTED CITIZENS OF NEW ORLEANS!
Read Carefully and Thoughtfully.

DARBY'S PROPHYLACTIC FLUID.—The greatest known agent for Purifying the Air. It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.

This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is in obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately. It cures burns, bites, and stings of insects. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.

It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.

In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.

Orders from that City represent it, as in the most active demand: it has not been advertised there but one month, yet orders for hundreds of bottles, have been filled for that City.

In the City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.

TRY IT—It can be had at, J. WRIGHT, & CO'S, Drug Store, 21 and 181, Chartres Street. Price 50 cents. s 22

☞ REMOVAL. ☜

PLANTATION SHOES.

C. E. CATE & CO.,

Have removed the BOOT AND SHOE Department of their business from No. 12 to

No. 18 Camp st.—Three doors nearer Common.

IN MAKING this announcement, we would particularly call the attention of planters to our stock. From our familiarity with the wants of the country we have well supplied ourselves with the best SHOES, ADAPTED TO PLANTATION AND FAMILY USE. Our Russets, Bitching Boots, Black Brogans, etc. are Manufactured for our own sales, in the most thorough custom manner; and, our FAMILY SHOES are made under our personal attention—warranted equal in Style and Quality to any made to measure.

At our OLD HOUSE, No. 12,

We shall continue the sale of every variety of TRUNKS, TRAVELING BAGS, VALISES and NEGRO HATS. The advantage of filling your entire Outfit Family as well as Plantation Shoes and Hats, are obvious; and, in making up your orders for the Fall and Winter supplies, we solicit your preference; promising that our Goods shall please you—and our prices you will not object to. C. E. CATE & CO.,

D. THOMPSON, Sept. 4, 1858.—[sep22] Nos. 12 and 18 Camp st., under City Hotel, New Orleans.

A LADY,

OF many years experience in teaching, wishes an engagement—a school preferred. Is accustomed to instruct in the usual English course, in French, Music, and the Ornamental Branches. Satisfactory reference given. Direct "Teacher, Brandon, Miss.," specifying terms, location, &c. sep 1-6t.

CIRCULAR SAWS, SAW MILLS, SAW ARBORS, SAW GUMMERS, LEATHER BELTING, RUBBER BELTING, ROUND BELTING, LACE LEATHER, BELT CLASPS, &c.

For sale by D. C. LOWBER & Co., 73 Camp street.

A price list will be sent by mail to any one desiring it s8-1f

Parlor and Church Organs, Pianos, Melodeons.

THE Subscriber furnishes LOWER than they can be procured of any dealer in America the celebrated ALEXANDER CHURCH AND PARLOR ORGANS; prince's, Mannling's Mason's Hamblin's do., and all other American make of HARMONICONS and MELODEONS; Chickering's, Nunn & Clark's, Gilbert's, Boardman G. Gray's, Worcester's, Stoddart's, Gaies', and all other prominent manufacturer's make of PIANOS, HARPS, GUITARS, VIOLINS, Stool Covers, Instruction Books, and Music of every description at wholesale and retail. Church Ministers and Schools supplied at a large discount. Every Instrument guaranteed. Circulars and prices sent free. Address

JAMES M. ERNEY,
86 John street, New York

sp28

Dr. Hostetter's Bitters have received the warmest encomiums from the press and people throughout the Union. As a valuable tonic for the cure of Dyspepsia, Flatulence, Constipation, and general nervous debility it cannot be approached. Every day new cases of its great effect are chronicled through our principal public journals. There is nothing equal to the enjoyment which the afflicted experience when using this valuable specific. Its mild tone, its sure and vigorous action upon a disordered stomach, and the cleansing of the entire human body, should recommend it to all classes of our community. All that will be necessary to convince the skeptical of its healthy effects, is to purchase a bottle and be convinced.

Sold by Druggists everywhere, and by HOSTETTER & SMITH, Sole Proprietors, 58 Water and 55, Front streets, Pittsburg. aug5-1m

The Great Drawback to persons emigrating to the extreme Western country, is the great fear they have of the Fever and Ague—the most direful of all diseases. Every day we hear of persons attacked by this disease, and made helpless in a short time without any means of affording relief. In view of the great demand for a remedy, Dr. HOSTETTER has presented his celebrated "Bitters," whose curative powers for all diseases of the stomach have been universally acknowledged. The "Bitters," prepared after a long experience and deep study, have received the encomiums of the most eminent physicians, as well as all classes, fr m every part of our country. To those who doubt their many virtues, all we can say is, to try them, and judge for themselves respectively.

J. WRIGHT & CO., 21 and 181 Chartres st.

EDUCATIONAL.

GREENSBOROUGH HIGH SCHOOL,
REV. J. W. N. MEARS, A. M. M. D.,
PRINCIPAL AND PROPRIETOR.

IN this School a thorough course is laid out for Pupils in the Classics, Mathematics, French and English, and young men desiring to enter the Freshmen, Sophomore, or Junior Class in "The SOUTHERN UNIVERSITY," or any other College, will have every necessary facility afforded them for that object.

A commodious building is now in the process of erection, with ample play grounds attached, and a most delicious shade. New School-room Furniture, of the most approved kind, consisting of Desks, Settees, Chairs, Large Black board Slates, Maps, Charts, Painting, and a Chemical and Philosophical Apparatus, has just been purchased by the Principal in New York; and indeed every thing reasonable has been done to render the school-room comfortable and attractive.

The object of the Principal is to make this School what its name imports, A High School, where young men can prepare for College, or for entrance upon business life. Instruction, if desired, can be given in German and Hebrew. Those fearing charge of the education of young men, would do well to investigate the claims of this School.

Provision has been made for a limited number of Misses, who will be placed in a separate department, under a competent and experienced Instructress. They will be taught all the branches necessary to a finished education.

The Principal desires to urge upon the consideration of those who intend to educate their sons in the Southern University, the propriety of placing them at once where they can commence a course of study which will be carried on during their collegiate career.

The second annual session will commence (Providence permitting) on the 1st of September, and will continue nine consecutive months, including the usual vacation. It will be divided into three terms of three months each.

The tuition must be paid at the middle of each term, or interest will be charged. The justice of this claim will be at once acknowledged, when it is recollected that the Principal has incurred great expense for the benefit of the community, and needs the prompt payment of tuition bills to enable him to meet it.

No pupil will be admitted for less than a session. Any injury done to the house, or furniture, or premises, beyond the legitimate use of it, will be charged to the pupil in whose care the desk, &c. is.

No deduction will be made for the absence of any pupil; if, however, any pupil is absent on account of sickness for more than a week, the place of the absentee may be supplied by another.

In case of the expulsion of any pupil, the refunding ment of the claim for tuition to be optional with the Principal. The full payment of the tuition in such case will be most positively required where the Principal is not satisfied that he has had the entire co-operation of parents to the full extent of parental authority, "in bringing the disobedient to the wisdom of submitting to the powers that be." The Principal will decide this matter. It is his determination to throw the responsibility for the department of his pupils upon their parents, where it belongs. Children trained properly at home, will, as a general rule, behave properly at school. For the good of society, idleness, obstinacy and malice should never find even a temporary home in the school-room. They are a Pandora's box, out of which spring a multitude of evils.

It is desirable that pupils commence promptly with the commencement of the session.

For further particulars apply to the Principal,
Greensboro', Ala., Aug. 6, 1858. sep 8-ol.

MISCELLANEOUS.

BOOKS
—OF—
THE SOUTHERN PUBLISHING-HOUSE.

We have just received from our Publishing-house a large supply of the NEW DISCIPLINE; price, 30 cents—with the usual discount to Agents.

ALSO,

Abyssinian Bey; Advice to Young Converts; Alexander; Alfred; Albines' Alarm, and Baxter's Call; Ancient British Church; Apostolic Succession; Appeal of the Commissioners; Australia; Summers' Strictures on Infant Baptism; Baptismal Demonstrations; Better Land; Bible in many Tongues; Bible Gleanings; Our English Bible; Bible Expositor; Bible Readings; Bible Christian; Modern Judaism; Characters and Scenes in the Reformation; Charity Superior to Knowledge; Earnest Christian; Clark's Theology; Claremont Tales; Commandment with Promise; Cookman's Speeches; Crusades; Sherlock on Divine Providence; Family Government; Beautiful Ballads; Poe Poems; Heart and Church Divisions; H. A. Rodgers; Unity of the Human Race; Life of Huss; Hymns, in all kinds of bindings; Incidents of Western Travel; Lives of the Popes; Opie on Lying; Treffry on Prayer; Revival Tracts; Songs of Zion; Work of the Holy Spirit; Catechisms; Capers' and Wesley's Sunday-School Hymns and Primers. In fact, we have now for sale all the WORKS PUBLISHED BY OUR CHURCH: among which, we call special attention to the following

New Publications.

BIOGRAPHICAL SKETCHES OF ITINERANT MINISTERS, distinguished, for the most part, as Pioneers of Methodism within the bounds of the Methodist Episcopal Church, South: Edited by Thos. O. Summers, D. D.

Retail price, in muslin	$2 50
Muslin, gilt edges	3 00
Half Turkey, (library style)	3 25

These Sketches are full of interest. While they portray briefly the character, life and labors of some of the most distinguished Ministers of the New World, the historical reminiscences are very valuable. The volume is an octavo, containing nearly 400 pages. The type is large, the paper superior, and the binding substantial. It is ornamented by several engravings, and, we judge, is a work that will find an extensive circulation. We advise our friends to procure this valuable publication.

ANNALS OF SOUTHERN METHODISM.—A beautiful volume, of over 400 pages; very valuable and highly interesting—Price, $1: usual discount to wholesale purchasers. Single copies sent by mail (postage prepaid) for $1 00—when cash accompanies the order.

LIFE OF BISHOP CAPERS.—This highly interesting volume is now ready for distribution. Competent judges, who have read the work, pronounce it excellent; every way worthy the distinguished author, Rev. W. M. Wightman, D. D., and the great and good Bishop, whose life and character are so beautifully and truthfully portrayed. Price, $1—usual discount to wholesale purchasers. Single copies sent by mail (postage prepaid) when orders are accompanied by the cash.

THEOPHILUS WALTON; or, THE MAJESTY OF TRUTH. A Reply to Theodosia Ernest. By a member of the Alabama Conference. This new book, though but recently announced, has reached an issue of 5000, and the demand for it is still active. For $1, sent by letter, we will send the book by mail and prepay the postage.

POST-OAK CIRCUIT.—This work has already reached a sale of 12,000 copies, and is wonderfully popular, as evinced by the notices of the press, both religious and secular, North and South. A full supply on hand.

"We went right through it. It is a gem of its kind. We hope a thousand hearts will grow warm at its fire." [Rich. C. Advocate.

"May the day come, when every Methodist will salute every other, saying—'Have you read Post-Oak Circuit yet?' and be answered—'Yes, *twice.*'" [South. C. Adv.

"It is full of sharp sayings, and each chapter is a battery of hot shot. We don't know the author, but guess some of our old stewards have got down into Red River Conference." [North. W. Chr. Advocate.

"A book of telling power and effect in many passages, and of living interest throughout." [Char. Courier.

"A charming little volume. We cannot but recommend it with all our heart." [Balabridge Argus.

WANTED,

A HOUSE KEEPER to act as Matron and Stewardess in a Female Academy in Jackson, La.

Also—A LADY TEACHER to take charge of the Primary Department.

Good references required of both.

Address Thos. W. BROWN, Jackson, La.

School to commence the first Monday in October next.

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of blles.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One or two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corns and running ulcers.

One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst kind of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure the rhoum.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, home nor has about it suiting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.

For sale in New Orleans, wholesale and retail, by

J. WRIGHT & CO., 21 and 181 Chartres st.

dec8.1y

EDUCATIONAL.

Mrs. Reed's Seminary, [illegible] College.

THIS Institution will again be opened on the [illegible] of Pupils wishing to pursue a thorough and finished course [illegible], October 11th. A punctual return of former pupils and the attendance of those desiring to enter the Seminary is earnestly [illegible]. M. REED, Principal.

Circular of Feliciana Female Institute.

THE Undersigned has purchased the premises formerly owned by Rev. B. Jones, in Jackson, La., where he [illegible] opening a Female Academy.

His design is, to establish a Seminary of Learning in which the best facilities will be afforded Young Ladies for a thorough education in all the branches usually taught, both useful and ornamental.

None but competent and thorough teachers will be employed.

The buildings are commodious and well adapted to the purpose. The grounds are extensive and pleasantly situated. The location for health unsurpassed by any in the state.

Both religious and literary exercises will be opened to secure the comfort of the pupils.

Discipline will be maintained with kindness and firmness, and a strict adherence to the rules of the school required.

Close attention will be given to the wants, habits and morals of the pupils, and a due regard had for whatever tends to form the character of the true christian lady.

Such rules and regulations will be adopted as the good of the school will require.

Jackson, La., is situated in the edge of the pine lands east of the Mississippi, 12 miles from Bayou Sara and 30 from Baton [illegible]. It is the site of a Centenary College, and for health, comfort and educational facilities is not surpassed in the South.

The academic year will consist of but one session, embracing ten months, from the first Monday in October to the Saturday before the last Wednesday in July; the first session beginning on the first Monday in next October.

It is earnestly requested that pupils be present at the opening of the session.

TERMS—PAYABLE SEMI-ANNUALLY IN ADVANCE.

Board, Washing and Lodging per session	$150 00
Tuition in Collegiate Department	50 00
T

...ME CIRCLE.

...These are while ... exercised by the ... The feeling of the ... and his family, ap... ...peculiar ... ...special favors ... ...addressing an ... ...quiet Sabbath ... ...friends" may be seen ... ...cool shade of the grove; the ... ...in solemn and earnest manner, reading to the ... ...the "man of sorrows," who "was ... for our transgressions and bruised for our iniquities." Many a little child has there successfully wrestled of "the righteousness which is by faith," until the ... could thank God that he was made free in Christ Jesus; and rejoice that, in the mysterious providence of God, his forefathers had been brought to a land where in the humble lot of a contented slave he had been made an heir of Heaven.—*North Carolina Presbyterian.*

KEEPING BIRTH-DAYS.

One perhaps is bounding over the trackless ocean, with nought around him to mark that other human beings, save his shipmates, are connected with him. But he has been accustomed to keep his birth-day, and knows that his brothers and sisters, his father and mother do the same, and are at that moment thinking of him. He knows, he feels, he joins the family in wishes and prayers, for mutual blessings and protection. The family circle, the firesides of his house, and the festal board—the kind thoughts and recollections of his kindred, are all present to his mind's eye. His soul and theirs are joined, though their bodies are far asunder, in love and affectionate remembrance, and in communion with the Universal Parent. Another is far away, east or west, immersed in business, and might forget and be forgotten by those whom years of absence have divided from him, unless there were some fixed period for renewing the family tie—the bands of mutual interest, the memory of the games, the loves of childhood. What pe... would be lost if the birth-day was disregarded?—*Christian Churchman.*

LADIES SHOULD READ NEWSPAPERS.

It is one great mistake in female education to keep a young lady's time and attention devoted to only the fashionable literature of the day. If you would qualify her for conversation, you must give her something to talk about, give her an acquaintance with this actual world and its transpiring events. Urge her to read newspapers and become familiar with the present character and improvement of our race. History is of some importance; but the past world is dead, and we have nothing to do with it. Our thoughts and our concerns should be for the present world, to know what it is, and how to improve the condition of it. Let woman have an intelligent opinion, and be able to sustain an intelligent conversation concerning the mental, moral, political and religious improvements of our times. Let the gilded Annuals and Poems on the centre-table be kept a part of the time covered with weekly and daily journals. Let the family—men, women and children—all read the newspapers.

REASONS FOR EDUCATING OUR DAUGHTERS.

1. A good thorough education is the richest patrimony we can give them.

2. The education of your daughters is the first step towards family education and elevation. How often has the education of an elder daughter educated all the younger children, sent a brother to college, and raised the whole household from obscurity to the highest position in society?

3. Such an education saves our daughters from the painful regrets of a whole life.

4. With such a fortune, let the wealth of your daughter take wings and fly away, as it often does, and she is still independent, and as an accomplished instructor, can do more than retrieve all her losses.

SOUTHEY'S OPINION OF WOMEN AND MARRIAGE.

Robert Southey, in a chapter on "Marriage," delivers himself as follows:

"A man may be cheerful and contented in celibacy, but I do not think he can ever be happy; it is an unnatural state, and the best feelings of his nature are never called into action. The risks of marriage are far greater on the woman's side; women have so little the power of choice, that it is not perhaps fair to say they are less likely to choose well than we are; but I am persuaded that they are more frequently deceived in the attachments which they form, and their opinions concerning men are much less accurate than men's opinion of their sex. Now, if a lady were to reproach me for having said this, I should reply that it was only another mode of saying that there are more good wives in the world than there are good husbands, which I really believe. I know nothing which a good and sensible man is so certain to find, if he looks for it, as a good wife.

A SERENE OLD AGE.

The venerable Rev. John Angell James, in a volume on "Christian Hope," just issued in England, says: "In the seventy-third year of my life, and the fifty-third of my ministry, I have no need of a special revelation to assure me that 'I must shortly put off this my tabernacle;' by the course of nature this cannot be far off. The shadows of evening are gathering fast and thick around me, and I find it most consoling on the border country of the world unseen, to go forward into what would be otherwise a dark unknown, guided and cheered by a hope full of immortality."

GET A HOME.

Get a home; rich or poor, get a home, and learn to love that home, and make it happy to wife and children by your presence; learn to love simple pleasures, flowers of God's own planting, and music of his own, the birds, wind and waterfall. So shall you help to stem the tide of desolation, poverty and despair, that comes upon so many through scorn of little things. O, the charm of a little home! Christians dwell there that shun the gilded halls of society. Live humbly in your little house, and look to God for a grander one.

OBEDIENCE TO THE MOTHER.

"Come away; come instantly, or I will call your father," I heard a mother say to her child, who was playing in the street before her window. I did not stop to learn the result; but I pitied the poor mother who had not power enough within herself to control her child, and who so unblushingly declared her inefficiency.

A mother should never thus appeal to the father's authority to strengthen her own, nor should she admit, by thought, word or deed, that her power is inferior to his. God never made it inferior; and he requires as prompt obedience to the one as to the other. The mother who allows herself thus to appeal to another is continually weakening the authority she should exercise over her children. She is herself teaching them to disobey the "command-ment with promise"—for what child can honor a mother too weak to govern him.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S EDITORIAL.

We have some beautiful reading for the children this week. The piece headed, "Collect a Library," may make some boy a wise man, or some girl a wise woman. The next one, headed, "The Poor Boy," will keep some boy from being too proud to wear a patched coat. The next should keep you all from using tobacco. The next one, about the "Sunday School Flag," should encourage every Sabbath School. The one about "Pictures" will help to direct and refine the taste of the boys and girls.

"BY-AND-BY."

There's a little mischief-making
Elfin, who is over nigh,
Thwarting every undertaking,
And his name is *By-and-By.*

What we ought to do this minute,
"Will be better done," he'll cry,
"If to-morrow we begin it;"
"Put it off!" says *By-and-By.*

Those who heed his treacherous wooing,
Will his faithless guidance rue;
What we always put off doing,
Clearly we shall never do:

We shall reach what we endeavor,
If on *Now* we more rely;
But unto the realms of *Never*,
Leads the pilot *By-and-By.*

BEAUTIFUL HANDS.

As a young friend was standing with us noticing the pedestrians on the sidewalk, a very stylish and elegant girl passed us. "What beautiful hands Miss ——— has!" exclaimed our friend.

"What makes them beautiful?"

"Why, they are small, white, soft, and exquisitely shaped. The fingers taper down most delicately, and there is a roseate blush on the finger nails that no artist could imitate."

"Is that all that constitutes the beauty of the hand? Is not something more to be included in your catalogue of beauty, which you have not enumerated, to make the hand desirable?"

"What more would you have?"

"Are they *charitable* hands? Have they ever fed the poor? Have they ever carried the necessities of life to the widow and the orphan? Has their soft touch ever smoothed the irritation of sickness, and the agonies of pain? Do the poor bless those rosy-tipped fingers as their wants are supplied by them?"

"Are they *useful* hands? Have they been taught that the world is not a play-ground, or a theater of display, or a mere lounging-place? Do those delicate hands ever labor? Are they ever employed about the domestic duties of life—the homely, ordinary employments of the household? Or does the owner leave all that to her mother, while she nourishes her delicate hands in idleness?

"Are they *modest* hands? Will they perform their charities or their duties without vanity? Or do they pander to the pride of their owner by their delicacy and beauty? Does she think more of their display than of the improvement of her intellect and character? Had she rather be called 'the girl with the beautiful hands,' than to receive any other praise for excellency of character?

"Are they *humble* hands? Will their owner extend them to grasp the hand of that old school-fellow, who sat at the same desk with her, and on the same recitation bench, but who now must earn her living by her labor? Or will they remain concealed, in their exclusiveness, in her aristocratic muff, as she sweeps by her former companions?

"Are they *religious* hands? Are they ever clasped in prayer, or elevated in praise? Does she remember the God who has made her to differ from so many of her sex, and devote her mind, her heart, her *hands* to his service? Does she try to imitate her Savior by going about doing good? Or are her hands too delicate, too beautiful to be employed in good works?

"These are the qualities that make the hand a beautiful one in my estimation. There is an amaranthine loveliness in such hands superior to the tapering slenderness of the fingers, or the roseate hue of the nails."

PICTURES.

A room with pictures in it and a room without pictures, differ by nearly as much as a room with windows and a room without windows. Nothing, we think, is more melancholy, particularly to a person who has to pass much time in his room, than blank walls with nothing on them; for pictures are loop-holes of escape to the soul, leading it to other scenes and other spheres. It is such an inexpressible relief to a person engaged in writing, or even reading, on looking up, not to have his line of vision chopped off by an odious white wall, but to find his soul escaping, as it were, through the frame of an exquisite picture, to other beautiful and perhaps heavenly scenes, where the fancy for a moment may revel, refreshed and delighted.—Thus pictures are consolers of loneliness; they are a sweet flattery to the soul; they are a relief to the jaded mind; they are windows to the imprisoned thought; they are books; they are histories and sermons—which we can read without the trouble of turning over the leaves.

A SERMON FROM AN UNEXPECTED QUARTER.

Recently the officials of one of our Sabbath-breaking Railroads were expecting the Postmaster General A. V. Brown, to pass over their line of road. And in order to make demonstrations becoming the reception of so important a personage, cedars, roses, ribbons, buckhorns and banners were brought into requisition to adorn the iron horse and the train of cars that were to be drawn after him. In the confusion and haste of getting a flag for the occasion, one was taken from a stack of Sabbath School banners that was standing near by, and when it was unfurled, lo and behold there was displayed in blazing capitals the following ominous motto, "Remember the Sabbath-day to keep it holy!"

Of course when this was discovered the banner was quietly folded up and laid away, and one procured with an inscription more suitable to the principles and practice of the company.

THE EFFECTS OF TOBACCO.

The Dublin Medical Press asserts that the pupils of the Polytechnic School in Paris have recently furnished some curious statistics bearing on tobacco. Dividing the young gentlemen of that college into two groups, the smokers and the non-smokers, it shows that the smokers have proved themselves in the various competitive examinations far inferior to others. Not only in the examinations on entering the school are the smokers in a lower rank, but in the various ordeals that they have to pass through in the year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind.

THE POOR BOY.

Don't be ashamed, my lad, if you have a patch on your elbow. It is not a mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your jacket, than hear one profane or vulgar word escape your lips. No good boy will shun you because you cannot dress as well as your companions. We know many rich and good men who were once poor and friendless boys; and if you are poor and upright, you will be respected a great deal more than if you were the son of a rich man, and addicted to bad habits.

COLLECT A LIBRARY.

Begin in early life to collect libraries of your own. Begin with a single book; and when you find or hear of any first-rate book, obtain it if you can. After a while get another, as you are able, and be sure to read it. Take the best care of your books; and in this way, when you are men, you will have good libraries in your heads as well as on your shelves.

OBITUARIES.

"Let me die the death of the Righteous."

MRS. SARAH R. NORTHCUT, daughter of John and Polly Robbins, formerly of Conecuh county, Ala., died at Indian Springs in Monroe county, 27th ult., in the 29th year of her age. She had been a member of the Baptist Church until a few days before she was taken sick, when, at a protracted meeting at Pineville, she with her husband, John Northcut, joined the Methodist Church. This meeting closed on Thursday night; on Saturday following, she was taken sick, and on the next Friday she breathed her last.

She met death with calmness, resignation, and a consciousness of her acceptance with God. She spoke of death as the end of all her troubles, and her entrance upon joys eternal. Made arrangements, and gave directions for the raising of her little daughter, her only child, charging her sister to whose care she committed her, to teach her to "love God, and that she had a mother in heaven." Exhorted her weeping husband to be steadfast in the cause of religion that he had so recently espoused, saying to him, "be faithful and meet me in heaven." Which he promised to do. Her sisters, relations, and neighbors, all received from her dying lips, a charge "to meet her in heaven." And while they in their distress were weeping around her she told them "not to weep for her, she was going to heaven; that she had wept over her sins, and felt they were all pardoned, and that now she did not feel like weeping, but rejoicing, that she felt peace with God."

In this happy frame of mind this good sister bid farewell to all below to join the blessed above. A. C. RAMSEY.

Allenton Ala., August, 31 1858.

SIDNEY ANNA, youngest child of Capt. D. R., and Mrs. Mary Wadsworth Matgah, died at Pattersonville Sept. 6, after four days illness of yellow fever, in the sixth year of her age. She has gone to join a younger sister, and the glorious band of infants, in that better land.

And shall our bleeding hearts arraign
That God whose ways are love,
Or vainly cherish anxious pain,
For those who rest above?
No—let us rather humbly pay
Obedience to his will,
And with our inmost spirit say
The Lord is righteous still. A FRIEND.

MRS EMILY A. ALFORD, wife of E. M. Alford and daughter of J. S. and E. H. Pritchard, died in Madison county, Miss., 7th August. She was born January, 26, 1858, married Nov. 1st, 1853, converted October 1856.—Much might be said with regard to her noble and amiable qualities of heart and mind, as manifested to the various relations she bore to society, as daughter, wife, mother and neighbor. In her death the Church has lost one of its most consistent members, her husband, a loving and devoted wife, and her two little sons, a most affectionate mother. But she died in peace with God and all the world, and rests in heaven. J. A. LIGUT.

McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER.

THE GREATEST REMEDY IN THE WORLD!!

THIS Cordial is distilled from a berry known only to myself, and chemically combined with some of the most valuable medicinal Roots, Herbs and Barks known to the mind of man, viz: Blood Root, Black Root, Wild Cherry Bark, Yellow Dock, Dandelion, Sarsaparilla, Elder Flowers, with others, producing the most infallible remedy for the restoration of health ever known.

IT IS NATURE'S OWN REMEDY,

curing disease by natural laws. When taken, its healing influence is felt coursing through every vein of the body, purifying and accelerating the circulation of the blood. It neutralizes any bilious matter in the stomach, and strengthens the whole organization.

McLEAN'S STRENGTHENING CORDIAL

will effectually cure Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from Disordered Liver or Stomach, such as Dyspepsia, Indigestion, Rush of Blood to the Head, Sourness or Sickness of the Stomach, Heartburn, Disgust of Food, Fluttering of the Heart, Swimming or Pain in the Head, Choking or Suffocating Sensations on lying down, Dimness of Vision, Night Sweats, Fevers, Dryness of the Skin, Yellowness of the Skin or in the Eyes, Pimples or Blotches on the Face or Skin, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhœa, Dysentery, Bloody Flux, Constipation of the Bowels, Inward Piles, Diseases arising from the use of Mercury, Pain in the Bones, Coughing, Debility, Nervousness, Gravel, Impure Blood, Loss of Memory, Bilious Colic, Gout, Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure diseases of the Bladder and Womb, such as Sexual Weakness, Incontinence of Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, &c.

THERE IS NO MISTAKE ABOUT IT.

This Cordial will never fail to cure any of the above diseases, if taken as per directions on each bottle, in English, German and French.

OVER HALF A MILLION OF BOTTLES

have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who, then, will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?

TO THE LADIES.

Do you wish to be healthy and strong? Then go at once and get McLean's Cordial. It will strengthen and invigorate your whole system, causing a healthy and pure circulation of blood to flow through every vein, and the rich, rosy bloom of health to mount to your cheek again.

EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION.

FOR CHILDREN.

We say to parents, if your children are sickly, puny, or afflicted with complaints prevalent among children, give them a small quantity of McLean's Cordial, and it will make them healthy, fat and robust.—Delay not a moment. Try it and you will be convinced.

IT IS BELIEVED TO TAKE

EVERY COUNTRY MERCHANT

should not leave the city until he had procured a supply of McLean's Strengthening Cordial. It sells rapidly, because it always cures. A liberal discount will be made to those who buy to sell again.

CAUTION—Beware of druggists or dealers who may try to palm upon you some Bitter or Sarsaparilla trash, which they can buy cheap, by saying it is just as good. Avoid such men. Ask for McLean's Strengthening Cordial, and take nothing else. It is the only remedy that will purify the blood thoroughly, and at the same time strengthen the system.

One table spoonful taken every morning fasting is a certain preventive for Cholera, Chills and Fever, Yellow Fever, or any other prevalent disease.

Price only $1 per bottle, or six bottles for $5

J. H. McLEAN, Sole Proprietor.
Also, of McLean's Volatile Oil Liniment.

☞ Principal depot corner Third and Pine streets, St. Louis, Mo.

McLEAN'S VOLCANIC OIL LINIMENT.

THE BEST LINIMENT IN THE WORLD FOR MAN OR BEAST.

ANOTHER REMARKABLE CURE

Performed by McLean's Vulcanic Oil Liniment. Read for yourselves:

Thomas Ford, a blacksmith, living near Cass avenue, on Tenth street, had a horrible running sore on his foot. He tried various Liniments, Salves, etc., but could do it no good. He despaired of ever being able to work at his trade again, because he could not bear any weight on his foot; and by one small bottle of McLean's Volcanic Oil Liniment, he is now perfectly cured.

Rheumatism, paralysis, neuralgia, bruises, sprains, stiffness in the joints or muscles, swellings, sore throat, earache or tooth ache, wounds, fresh cuts, sores, burns, scalds, pains, etc., yield to the magic influence of this Wonderful Liniment.

For Horses and Cattle it is an infallible remedy for chafes, galls, scratches, crooked heels, lameness, spavin, sweeny, splint, fistula, bruises, swellings, wounds, rattlesnake bites, and various other diseases which animals are liable to from injuries or accidents.

Every country merchant should obtain a supply of McLean's Volcanic Oil Liniment. It sells rapidly, because it always cures.

A liberal discount will be made to merchants who buy to sell again.

For sale by J. H. McLEAN, Proprietor, corner Third and Pine streets, St. Louis, Mo.

J. WRIGHT & Co., 21 and 151 Chartres st.,
feb.27 Wholesale Agents for New Orleans.

NEW SEWING MACHINES.

E. L. NIMMO, No. 7 Canal st., near Camp, Agent for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $150. Needles and other findings for sale. Sewing Machines repaired. je20

108 CAMP STREET. 158
Mrs. Boyd's Ladies' Emporium.

ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.

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MOTHERS who see with alarm their children wasting away, and becoming listless, feverish, and debilitated in consequence of the presence of worms in the stomach or bowels, can remove all the trouble immediately by administering *Winer's Canadian Vermifuge*, which discharges them without pain and leaves the digestive organs in a vigorous condition. There is no mineral ingredient in this preparation.

GREAT MORTALITY AMONG CHILDREN.—The papers teem with speculations upon the amazing mortality among children; but they fail to indicate the true cause, the presence of worms in the stomach and intestines. At least half the fatal diseases to which childhood is subject are attributable to worms. This was the opinion of Abernethy and Sir Astley Cooper. What mother, then, would risk the consequences of this terrible disorder, when a few doses of *Winer's Canadian Vermifuge* will always sweep away the vermin and the nuisances in which they are imbedded, leaving the system in a healthy condition and secure against a return of the complaint?

WORMS LAY THE FOUNDATION of epilepsy, apoplexy, dropsy in the head, sore eyes, strabismus, palpitation of the heart, cough consumption, rheumatism and hopeless debility. All these fearful consequences however, may be averted by a course of that safe and genial laxative and alterative, WINER'S CANADIAN VERMIFUGE. It reaches at once the seat of the disease and expels its disgusting cause. Its operation is thorough. No relapse need be apprehended.

NEGRO CHILDREN IN THE SOUTH.—The army worm is not more destructive to southern crops than intestinal worms are to southern negro children. Thousands are swept off annually by the complaint which is not only directly fatal in many cases, but even in its milder forms is the parent of a variety of deadly diseases. Every planter, therefore, if only from motives of self-interest, should keep on hand a supply of *Winer's Canadian Vermifuge*, which inevitably destroys these disgusting creatures and the mucus in which they are generated. In fact, no family, North or South, should be without this safe, certain and speedy remedy.

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PER LATE ARRIVALS.

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BOOTS, SHOES, AND HATS.
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Cuddy Brown & Co.,

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jy11 MILES OWEN.

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We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.

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NEW ORLEANS CHRISTIAN ADVOCATE

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Correspondence of the N. O. Christian Advocate.

LETTER FROM CONSTANTINOPLE.

THE morning we entered the harbor of this magnificent city—of Oriental grandeur—it burst upon us in all the gorgeousness of its western splendor—unlike any other place we had seen. Its mosques and minarets rising in their beauty and grandeur, like pearls and emeralds—with light and shade in matchless splendor. Constantinople has nothing to compare with it in Europe, Asia or Africa. It has the lustre of a diamond among other jewels—sparkling with its own radiance. The mosques, with their multitudes of domes and graceful minarets, are so situated, towering among gardens and evergreen trees, high and elevated, that they meet the eye at a glance, and make the impression of an Oriental Paradise. St. Sophia stands out in bold relief, surrounded by palaces and gardens of beauty. The Seraglio of the Sultan extends along the shore to the water's edge, and looks out upon the sea, surrounded by tropical trees of evergreen foliage, and the cypress with its dark shade, towering above the rest in its cone-shaped spires, gave variety as well as beauty to the scene. The waters were filled with little skiffs of delicate form, most neatly carved and cushioned, in Turkish style; they are as light as an Indian's bark canoe, and look as fragile and as easy to capsize; but they glide along the water, with oars used by these Turkish boatmen, in their Oriental costume, with the swiftness and lightness of a bird in the air.

We entered the far-famed Golden Horn, and took a boat to pass over to the opposite shore of Stamboul, to our hotel upon Pera, the summit of a hill—passing through the most narrow, badly paved, and dirty streets we ever entered; sad, tiresome beyond all, we had no experience, no conveyance, except by a palanquin carried upon men's shoulders.

We met some of the Sultan's wives riding out in their coaches, which moved as heavily as carriages without springs. They were gaily dressed, and closely veiled, but with such transparent materials as to show their features—some were pretty, and others were not. They wore a muffler over the chin, mouth and nose, and then a kerchief tied over their foreheads down to their eyes—quite different from the veils of Cairo and Syria.

The contrasts in Constantinople are great, as the two extremes—magnificence of Oriental grandeur, and meanness. It was dreadful to look at poor human beings occupying the place of mules or beasts of burthen—they wear pack-saddles, and carry enormous piles of goods and trunks upon them, which seems almost incredible; by constantly bearing them they become bent, so that they cannot walk erect any more; all our baggage was carried to the hotel this way—the first time we had seen this substitute for horse-porter.

Our hotel, in Pera, was most delightful, commanding a beautiful prospect of Stamboul, and the marble domes of St. Sophia, with the Seraglio—reflecting the rays of the sun from its gilded pinnacles, amidst its groves of perpetual verdure; but their charms vanish when we walk about the streets—as reality dissolves many a charm in this poor world.

We were fortunate to be in Constantinople before the Ramozan was ended. Before it closed, there was a great illumination, which we were privileged to see. This was called the night of power, in commemoration of the time when the Koran was delivered to Mohammed by an angel from Heaven; and the people said, that every year at this celebration, the Sultan was presented with a new bride—selected for her youth and beauty. By the courtesy of our American legation, we had access to the Pasha's residence upon the shores of the Bosphorus, where we enjoyed a prospect of the whole scene to the best advantage, from large windows opening upon the Bay, and, on the other side, the mosque into which he was to enter, as he came down upon the water from his palace. Ships and boats in the harbor were strung with lamps, and the little caiques with large Drummond lights—which were mirrored in the waters, reflecting rays of superior brightness. After waiting some hours, the firing of cannon announced the approach of the Sultan, and three illuminated barges were seen floating down the Bosphorus, with rowers dressed in white; in the central one the Sultan sat, beneath a pavilion; his person we could not see distinctly. The above were guarded by a military corps, with a band of music, which was very good. He landed directly in front of us, amidst a blaze of light. The barracks extended from the shore to the mosque, along which he was to pass, were wreathed with lamps of every form and color, perfectly dazzling. The minaret of the mosque was encircled with lights, and a constellation in the form of the barge he occupied was thrown out horizontally from the side of the minaret, as if fixed in the Heavens, with its pavillion of red, blue and green lights. He stayed some time in the mosque at prayer, and came out under the fire of cannon and additional flashes of light which burst from a thousand stars of artificial rays, which lighted up the ground. The harbor was full of boats, with thousands of people who came to witness the scene. The carriages of the ladies of the Harem were ranged along before our window, made visible by the glow of lamps, which threw their lustre around them; at times bursting forth in some new place, like the rising of the sun, then died away again. We passed by the carriages as we came into the court-yard, and had a glimpse of the fine ladies, most richly dressed.

After his departure, a most splendid display of fire-works filled the air, throwing up their meteoric light in the form of serpents and other images, very brilliant—making every object visible upon the ground and on the surface of the water. It was a fairy scene, like a tale of the Arabian Nights. The streets were crowded with people, and the military escort of the American legation was quite useful in working our way through them, as Mr. Williams was with us, it afforded protection at the late hour, from his official position. Messrs. Brown and Williams, both, treated our party with great kindness.

Constantinople is a great place, where all nations of the earth meet, of great external beauty, with many dark shades to detract from its charms. We visited the Seraglio, the splendid palace of the Sultan, extending so far along the shores of the Bosphorus, where it looks out upon the sea of beautiful blue waters. The ladies were absent and we were shown every room by the keepers. Its halls were capacious, but much plainer than we anticipated from what we had seen of oriental splendor. The floors were covered with matting, and the windows latticed and barred with iron. There was a perfect labyrinth of rooms, almost countless in number, with marble baths and other appendages of elegance and comfort. One room, with a large bow-window looking out upon the sea, was finely furnished—with splendid curtains, mirrors, divans, and mattrasses piled one above another in a corner of the room. A Winter-room, with a fire-place, was nicely carpeted, with cosy-looking furniture, implements of needle-work, and a stand with shelves and drawers, covered with mother-of-pearl. This room looked out upon a garden with high walls, full of fruits and flowers, beautiful hedges of evergreens, and creeping vines running over the walls many feet high. Reservoirs of water, marble fountains, and every thing to delight the eye and taste, where the inmates of the Harem could enjoy these luxuries with no eye to see them—shut out from the gaze of mortals. We walked all through this earthly paradise, very thankful we were not confined there, notwithstanding all its beauties of nature and art combined. Turkish despotism is horrible, and his religion repulsive in the highest degree, there is no redeeming merit in it nor out.

We visited the Sultan's audience-room, where he receives the Ambassadors—it was neither beautiful nor splendid, though costly; the chair of state, with its canopy of velvet and gold, looked dingy, and the coraice of an enormous bedstead was dim, the frame was piled up with mattrasses in one part of it, enough for a party to sleep upon.

The Mosque of St. Sophia, with its lofty domes and towering minarets, did not affect us as we expected, with its architectural grandeur, so imposing in appearance. It is so vast within, that its height does not appear so great as it really is, and its gilding looks so dingy, the walls so dark and cheerless, that it strikes one with gloomy sensations; its floors are covered with faded carpets—but no one may walk upon them without taking off their shoes and putting on slippers at the door, it is such a "holy place."

It was once a Church; we ascended the gallery by winding pavements, up which a carriage could be driven with comparative ease—there are no steps, like St. Peter's Church at Rome, but the passage is about the same width. In looking down from the gallery we had some conception of its height, for the people below looked so small. The pictures of saints, which once adorned the Church, are perfectly covered, with folded wings over the head and face and then down to the feet; we did not know what the figures meant, until told they were our saints. On the end of a dome in the gallery, the face of our Savior is discernible though the gilding, which has been washed over it.

The borders of Constantinople are places of interest, where the character of the Turk can be seen in perfection, and a multitude of Eastern nations represented in their peculiar costumes. It is a place to study character in all its developments of individuality, in a money-loving community—where to take advantage of strangers is a principle of merit. To look at the crowd of people in their different costumes, which crowd the Bosphorus is quite interesting: the Persian, with his cone-shaped cap, rising like a pyramid from his head, made of skins or felt; and the wild Bedouin, with his shawl tied about his head with a rope of camel's hair, and his coarse striped cloak loosely flowing from his shoulders; the Albanian, with his elegantly embroidered gaiters, tunic and vest, with a white kilt, full and flowing; with Armenian and Turk, in velvet and satin, and all variety of vests; with the poor porter, his back bent double, carrying loads like a mule, from one shop to another, in the bazars or down in the city—afford variety and contrast for a reflecting mind to study.

The bazars are the most comfortable and elegant we have seen in the East; and supplied with most splendid and costly goods—those of Damascus do not compare with them—they are kept in order by a military corps, who walk up and down with their arms. Every thing can be bought which is desirable, and their goods are most beautifully arranged. All the shopping is mostly done in these places, where every variety is found, useful or elegant. We saw more women in these bazars than we expected, who use their eyes and tongues, for they talk a great deal, although muffled with a veil, and seem to enjoy the scenes and sights to perfection. The most remarkable feature in these Oriental women, is their eyes, which are exceedingly beautiful, and almost universally black, with a soft sweet expression, but a look of that intelligence which secures an interest beyond the period of youth. We met in this city our old friends, Mr. J. K., wife and daughter, from Natchez.

The environs of Constantinople are magnificent, and Bayard thinks them unsurpassed by any in the world; but Athens, with its classic associations, has the pre-eminence in some of our minds.

On leaving the city, and passing up the Straits of the Bosphorus, the scenery is most splendid—with a view of Olympus in the distance—crowned with evergreens, and adorned with palaces, embowered among orange groves and Tropical trees, radient with beauty; where the landscape is varied with rocks, hills, and vales, with villages scattered along the coast, with ships in their harbors, fill out the picture—forming an assemblage of all that is lovely upon which to gaze. On both sides of the Strait, leading to the Black Sea, is crowned with the beauty of nature and art, sweetly blended. The Sultan's palaces, along the water's edge and rising from its surface, were most splendid; and the residences of private families, for a Summer's retreat, were like palaces among orange and myrtle groves, which appeared to surround them.

For the N. O. Christian Advocate.

EUFAULA DISTRICT.

MR. EDITOR: All your readers may not know that this District covers that portion of Alabama State, found in parts of Russell, Macon and Pike counties, the whole of Barbour and Henry, and the greater part of Dale; with Jackson, Calhoun, Washington and Holmes counties, in Florida. This District, in its greatest length, is about 200 miles, having an average breadth of 50 miles, covering an area of territory of nearly one-fifth of the size of the whole State of Alabama!

In the upper portions, the face of the country is somewhat hilly, embracing some of the best cotton lands in the State; lower down, are long stretches of level pine lands, rather poor, but with good cultivation and plenty of rain, the industrious generally make enough and to spare. Henry and Dale, are among the original counties of the State, and have been settled about forty years—but, except on the rivers, mostly by hunters and stock-raisers. Therefore, for many long years, but little improvement was made in the social and industrial condition of the people. But, through these years, the faithful itinerants of Methodism have "sowed in tears, and reaped in joy;" so that God has had a people in these regions who spake often one to the other, fearing God, and thinking on his name. This they did in their own humble dwellings or pine-log houses, sometimes called Churches; but, poor as they were, they gave the cause of God a local habitation and a name, until by the Gospel's elevating power—together with emigration, which has brought a better class of citizens—these deserts begin "to blossom as the rose."

Schools are more abundant, and better; books and reading matter, more in demand; in a word, the spirit of improvement is abroad. This I found upon my entrance upon the work, nearly two years ago; and, that it has not abated, the following facts will show.

In Lawrenceville, we have a new commodious house of worship, costing, when finished, about two thousand dollars. In Columbia and Woodville, each, a neat framed house—when finished, worth eight hundred dollars each. In the town of Newton, the county site of Dale, we have put up the first house for God ever in the place—worth, when done, about seven hundred dollars. Perote is a small village, in the eastern portion of Pike, rather of recent date, yet old enough to have out-grown its first Church-house, so our friends have, this year, done themselves the credit of building a very neat house, worth over two thousand dollars! Clayton, the county site of Barbour, has a new house nearly ready for dedication—worth three thousand dollars. Union Springs, a growing town—the anticipated terminus of the Girard and Mobile Railroad—has had a Baptist Church many years; and early this year the Presbyterians completed a house; now the Methodists are about to put one under contract, they say, to cost six thousand dollars.

Here, dear brother, is another instance and proof, that just in proportion to the performance of *regular Sabbath ministrations*, we increase our chances to live and do good; therefore, whenever one, two or more, congregations are willing to support a Preacher, let them have him, even if we do lose large circuits and week-day preaching. I speak that I do know. I have not space to give the facts and figures. But to return from this episode to the subject of Church-building, I have just to add, that I will not undertake to tell of all, of different sizes and qualities, up and down, in the various country places where the great God is worshipped in spirit and truth.

So much for this *item* of improvement, which gives an unmistakeable evidence that, in this regard, our Church is neither dead nor dying. Once more—last Spring, our people were visited by the Rev. Dr. Neely, Tract-agent, and the aggregate of his collections amounted to over twelve hundred dollars; nor have our College-agents called in vain—for, first and last, I suppose the subscriptions to Auburn College from this District, amounts to more than thirty thousand dollars!

But all the foregoing, is mere scaffolding to the main design, the building up of a temple to God, composed of "living stones." What there, and for the *inner* as well as the outer life? "By their fruits ye shall know them." The latest gathered, has been in the professed change of hundreds from nature to grace and additions to the Church, reported during the last quarter, rising largely over five hundred! The Holy Ghost is still calling some to preach the Gospel; and, in due time, we hope to see them equipped for the war. In a word, we are rich, and need nothing but more humility—deeper piety before God. With our *Church government*, our preachers and people, are more than content; they really feel that, when properly understood, it is so in accordance with the Scriptures, and brings all to such continual dependence upon God, that they are inclined to praise *Him* for the very best form of Church polity the world ever saw. Our *doctrines*, we claim to be pure and true as the Bible itself, for we teach nothing as being essential salvation, but what may be be found and proven from God's holy word. What I have said of Eufaula District, I presume, may be said, more or less, of every District of Methodism.

Where is the decay, the defection, the want of power, or, if you please, an excess of power? about which some complain; and others, simply hearing those complaints, are in a panic. In all charity, I must say, the rottenness, if any, is in the complaining brother's head or heart, or both. Methodism is a living power, a power for good and not evil—needs only that its friends be wise and faithful; and, with the continued smile of God, we say to *its foes*, be they who or what they may, "Let them mock on." These are my sentiments. Allow me then to have what contempt I please for any man, claiming to be a Methodist, who can write and publish in one of our Church papers—"I am tired of old Methodism." Yours, truly,

F. G. FERGUSON.

TUSKEGEE, Sept. 14, 1858.

For the N. O. Christian Advocate.

PRACTICE *VERSUS* PREACHING.

IN THE *New Orleans Christian Advocate*, of 15th September, instant, the leading editorial is filled with wisdom and piety. An extract: "Wesley and the early Methodists dwelt upon the things of God and of the soul; we dwell upon the things of the Church and of her economy. They studied, felt, and unfolded, the plan of salvation and the experience of the power of God; we study, and feel, and unfold the plan of our connection, and the philosophy and results of our various ecclesiastical institutions and enterprizes..... Appeals and exhortations in reference to our great public enterprizes..... should not be allowed to fill up our Church journals." This is the preaching!

Now for the practice. Look into the same paper, and see the first chapter on the first page. "A Great Enterprize" is to the writer, no doubt, a great thing. But to much the largest portion of the readers of the "Advocate," it is only a sounding brass and tinkling cymbal. "I am the Agent of the Tuskegee Female College." That fact is recorded on the minutes of the Alabama Annual Conference, and did not require more than a column in a large newspaper, to make it known to the world. But it is not Methodist after all, for it began "with appropriate and impressive Masonic rites." It seems that the Church cannot go alone. "And so the great enterprize *began*." But we must look over these things, as the writer goes on to tell "How it went on!" Men marvelled at the house, and well they might, when it was "five stories high, *one-half under ground!*" That house is worth seeing; but the chapter is contrary to the text.

The second chapter, from Dr. McFerrin, is upon a kindred subject; and is as uninteresting to the great mass of readers as Mr. Armstrong's production. Of what interest to us is the squabble with Dr. Drake? Just about as much, as to know the color of the hair on the head of the man in moon.

Mr. Larrabee's reply to "Watchman," has one good characteristic—it is short; but is condemned by the text, as a contraband article. All the other articles on first page are allowable, save "Ghost Stories."

On the second page, Mr. Editor has broken his own rules, in his chapters—"Texas Methodism," and "The New Discipline." Hope he will not transgress again.

The closing paragraphs of Mr. Ahbey's "Kentucky Conference," is also a transgression. He is a large offender against the rule, in the Nashville Advocate.

Also, the rule against "long obituaries," is broken by Mr. Jones, in his "Death of the Rev. James Griffing."

"Mr. Cleghorn," and the "Book Depository," will pass; but what can be said of Mr. Hamill and his two columns of dead language? Could Colonel Mitchell have obtained religion without the Thousand Dollars? Who should take charge of this question—casuists or metaphysicians? Does the recital of the $1000, $500, and $300, correspond with the teachings of Christ, in Luke, xxi. 1-4? Were there no widows mites in all that route? The grand result: Mr. Hamill is at home with $5000—and makes the following entry: "Conclusion—Methodism is a great Institution!" Well, did you ever! We thought every body knew that!

The third page will be passed by with the remark, that Dr. McFerrin broke the rule on short obituaries, by a chapter on the subject of the first item on this page.

EQUALITY.

BE GENEROUS TO YOUR FELLOW-MAN.

A man may possess untold riches, and yet he is no less a dependent being—dependent in health upon his fellow-man for aid in protecting his civil rights, his life and his property—in sickness dependent for care and skill in warding off the fearful assaults of disease—and, in death, dependent upon his fellow-man to be borne to his last resting-place. Be generous, then, to thy brother man, for sooner or later he will be called to render you service such as gold can not purchase.

CAREFULNESS OF SPEECH.—We should walk through life as through the Swiss mountains, where a hasty word may bring down an avalanche.

For the N. O. Christian Advocate.

THE RELATION OF CHILDREN TO GOD AND THE CHURCH.

In our first article upon this subject, we denied that children in infancy are in such a state of purity as to become Christians at years of accountability without a change of heart or new birth, as is claimed by some writers.

Mr. Wesley remarks, that the Church of England did not claim that infant sprinkling or baptism, regenerates the child; and, we suppose, no orthodox denomination will claim such to be the result of infant baptism.

Does baptism change the child's relations to the Church? We answer, not; since no change has been affected by this ordinance.

Children unbaptised are not considered fit subjects for Church membership whilst in years of infancy or unaccountability.

The falacy of introducing children, baptised or unbaptised, at such an age into Church membership, would result in the necessity of turning ninety-nine hundreths of them out of the Church when they arrive at mature years; for we suppose we are in the bounds of reason, when we alledge that less than one in every one hundred of that class, baptised or unbaptised, exhibit such a state of piety as to justify their being recognized as Christians, after attaining years of accountability, without being first converted.

This being true, it is evident that children, baptised or unbaptised, are not proper subjects for Church membership, until they arrive at accountable years and are converted.

Duty then seems to indicate to every father, mother, guardian and friend, that as children "are conceived in sin and shapen in iniquity" that they should be most sacredly, watchfully, and prayerfully, instructed—in this young, tender, and innocent state, that a foundation may be laid, upon which a structure at years of accountability and in after years may be built upon by each child; whereby the proclivities to sin may be overcome, and the peace, pardon, and favor of God early sought and found.

Then we should have the pleasure of seeing thousands of the children "Seeking first the kingdom of Heaven and its righteousness," and the world brought under the mild and peaceful influence of our blessed christianity.

Let a different system obtain, as maintained by some, that children have a nature sinless, and may be trained and educated into Christianity, without the necessity of a change of heart in maturer years. And you at once sap the foundation of the Christian religion; thousands will readily embrace such sentiments, for they are suited to the carnal mind, and will no longer seek to be "born again. A few centuries alone would suffice so to engulf us in the fogs and quagmires of the dark ages, as to require again the coming forth of such spirits as Calvin, Luther, and Wesley, to arouse the world from her sleep of death.

SPECTATOR.

September, 14th 1858.

SCANDINAVIANS IN THE UNITED STATES.

A recent writer estimates the entire Scandinavian population of the United States at 180,000. Of these, he supposes, 150,000 are Norwegians, 25,000 Swedes, and 5000 Danes. The Northmen are supposed to have been the first discoverers of this country, in A. D. 996. The Swedes were among the first European settlers on the Delaware and the Schuylkill, where a colony was first planted by the illustrious Gustavus Adolphus in 1624, though it was not settled in America till after his death in 1637. After the subjection of this colony by the Dutch in 1655, Swedish Emigration to America ceased for almost two centuries. In 1825 the Norwegian emigration began to set in toward the Continent first discovered by their countrymen nearly two thousand years before. The first Norwegians who came to the United States at this time acted as the pioneers of that host now so steadily extending its settlements from New York to Minesota, Kansas Utah, and California. It was only in 1841 that a few Swedes began to settle among the Norwegian emigrants in Wisconsin. They are said to be most numerous in Illinois, but large settlements of them are to be found in Wisconsin and Minnesota. The Norwegian population of Illinois is estimated 50,000—nearly six thousand of them residing in Chicago. These figures are probably too low; but they furnish a basis for the indiction of the duty of Christianizing this foreign population of the north west. For the most part the Norwegians, in their own country, are Lutherans; but here they have to a great extent, been brought under the influence of the Methodist Episcopal Church, through her missionary operations.

THE MARSEILLAISE HYMN.

The name popularly, though erroneously, given to the national anthem of France. The origin of this song, which has played so important a part in the revolutions of France, was long involved in obscurity. The following statement respecting it may be relied on as authentic. The Marseillaise was the production of Rouget De Lille, an offices of engineers in the French army quartered at Strasburg, in the year 1791. Marshal Luckner commanded the army, at that time composed of young conscripts. Late in the evening, previous to an important march, the Marshal inquired if there was any one in the army of a poetical genius, who could compose a soul-inspiring song to animate the young soldiers. Captain De Lille was named, and immediately ordered into the presence of the Marshall to receive his commands. He promised that a song should be ready the following morning; went to his quarters; and during the night he wrote the song and set it to music. Never was a success greater. The pen of De Lille won victories on the battle-field. The armies of France marched over Europe to the Marseillaise, carrying every thing before them, with an enthusiasm amounting to absolute frenzy.

The song is said to have received its current name from the circumstance that it was first made known at Paris by a body of troops from Marseilles, who marched into the capital to the stirring sounds of the martial hymn.

OLD HUNDRED.

In a rustic Church opposite, while we write, a company of worshipers are singing the old, old hymn, "Be thou, O God, exalted high." The air is old also, the immortal "Old Hundred."

The solemn strain carries us back to the times of the reformers—Luther and his devoted band. He, doubtless, was the first to strike the grand old chords in the public sanctuary of his own Germany.

From his stentorian lungs they rolled, rivratting, not through vaulted cathedral roof, but along a grander arch, the eternal heavens. He wrought into each note his own sublime faith, and stamped it with that faith's immortality.—Hence it cannot die! Neither men nor angels will let it pass into oblivion.

The blue-eyed girls of old "fader-land" sang those same strains with all the enthusiasm of a new and holier religion. They had been bound down to priest, prayerbook, and rosary. They had raised adoring eyes to the spangled image of the Virgin, and bent unbashingly before the carved semblance of the Savior of sinners. They had kneeled at the dark confessional, and placing their lips to its cunningly-wrought portals, told the choicest and most sinful emotions of their hearts into the ears of the father confessor, whom sometimes they feared more than they feared God. But Luther, in the face of the fathers, had thrown down his rosary and refused to acknowledge any intercessor save Christ. Luther had, as it were, nailed his anathema over the openings of the confessional. Luther had laughed to scorn the holy relics, pretended miracles, and saving power of the priesthood, and with daring, burning eloquence denounced their sensuality and their idolatry. First the mother heard and then the maids—they went to listen, and remained to pray; ay, and to sing with throbbing hearts and tearful eyes, "Praise God from whom all blessings flow."

Can you find a tomb in the land where sealed lips lay that have not sung that tune? If they were gray old men, they had heard or sung "Old Hundred." If they were babes, they smiled as their mothers rocked them to sleep, singing "Old Hundred." Sluher and saint have joined with the endless congregations, where it has, with and without the pealing organ, sounded on sacred air.

The dear little children, looking with wondering eyes on this strange world, have lisped it. The sweet young girl, whose tombstone told of sixteen summers, she whose pure and innocent face haunted you with its mild beauty, loved "Old Hundred," and as she sung it, closed her eyes and seemed communing with the angels who were so soon to claim her. He whose manhood was devoted to the service of his God, and who with faltering feet ascended the pulpit steps with white hand placed over his laboring breast, loved "Old Hundred." And though sometimes his lips only moved, away down in his heart, so soon to cease its throbs, the holy melody was sounding. The dear white-headed father, with his tremulous voice, how he loved "Old Hundred!"

Yes may fill your Church choirs with Sabbath prima donnas, whose daring notes emulate the steeple and cost near as much, but give us the spirit-stirring tones of the Luthern hymn, sung by young and old together. Martyrs have hallowed it; it has gone up from the dying beds of the saints. The old Churches, where generation after generation has worshiped, and where many scores of the dear dead have been carried, and laid before the altar, where they gave themselves to God, seem to breathe of "Old Hundred" from vestibule to tower-top—the very air is haunted with its spirit.

Think for a moment of the assembled company who have, at different times and in different places, joined in the familiar tune! Throng upon throng—the stern, the timid, the gentle, the brave, the beautiful, their rapt faces all beaming with the inspiration of the heavenly sounds!

"Old Hundred!" king of the sacred band of ancient airs! Never shall our ears grow weary of hearing, or our tongues of singing thee! And when we get to heaven, who knows but what the first triumphal strain that welcomes us, may be—

"Be thou, O God, exalted high!"

CASPAR HAUSER AGAIN.

The *London Critic* says that "the mystery which has been hanging over the fate of Caspar Hauser seems likely to be at last dispelled. It may be in the recollection of most of our readers that, about thirty years ago, a youth, contracted in mind and body through long imprisonment in, as it turned out afterward, a moist cellar, turned up at Nuremberg, in Germany, in a very mysterious manner. The circumstances created an immense sensation at the time, which extended over the whole world; and there is hardly a country in the world boasting a literature which has not had its say on the case. The boy was adopted by the Nuremberg municipality, and was placed under the best teachers. Kings, princes, noblemen, criminal jurists interested themselves for him. The most careful investigations were instituted about the origin of the child, but to no result. The most curious rumors became current, and most startling hypotheses were set afloat. For a long time it was devoutly believed that the youth was the heir-apparent to the south German ducal throne, and had been removed off the scenes for certain dynastic reasons. The youth grew to the estate of man, manifested considerable mental power, when all of a sudden the poignard of an assassin put an end to his existence, and the deed of darkness was thus crowned through the aggravated crime of murder. The unfortunate man and his fate have since fallen into complete oblivion, but the world is now to be startled again by the revelations of Professor Daumer, of Nuremberg, a gentleman to whom the education of Hauser had been intrusted for years. A singular circumstance connected with the history of Caspar Hauser is the poor victim's early relations to a British nobleman, the late Earl Stanhope. Lord Stanhope, some time after the appearance of the foundling, adopted him, and for years manifested the most lively interest in his fate, but dropped him afterward in a most unaccountable manner, apparently leading countenance to the rumors then afloat of Hauser being an idiot and impostor. But however that may be, Professor Daumer will undertake to prove that the sources of the horrible double crime are to be looked for not in Germany, but in England. There is no doubt if anybody is able somewhat to lift the veil hanging over the mystery, it is Professor Daumer, as he enjoyed most uncommon facilities through his long continued intercourse with Hauser, and the high personages who patronized him. The volume is shortly to be published at Frankfort under the title of 'Revelations on Caspar Hauser,' with the addition of new documents concerning the history, original home, and origin of the foundling, Count Feschricht and Stanhope."

[illegible] Christian Advocate.

[illegible] per annum, in advance.

NEW ORLEANS:

[illegible] Y. [illegible] 20, 1858.

[illegible] OF GOD.

Thus [illegible] idea which we may thus express, [illegible] with due reverence. David said: "[illegible] are thy thoughts unto me, O God! [illegible] of the Lord standeth forever, the thoughts of his heart unto all generations. How many, O Lord, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward." In Isaiah, God says: "My thoughts are not your thoughts." "My ways are higher than your thoughts." In Jeremiah He says: "For I know the thoughts that I think toward you—thoughts of peace, and not of evil." In Micah, He says, speaking of the enemies of Zion: "They know not the thoughts of the Lord, neither understand they His counsel." And although none can "know the mind of the Lord, that he may instruct Him," yet, through the teaching of the Scriptures, and the grace of the Holy Ghost, we may not only know, but also "have the mind of Christ."

In the teaching of every complete and distinct passage of Holy Scripture, there is a definite meaning—a living idea, a spiritual truth, a thought of God. In preaching upon a text, this meaning, which is clothed in its words, should be the germ of the sermon. Its exposition and development, so as to convey to the mind of the hearer the intention of the text—the mind of God contained in it, the thought of the Holy Ghost uttered in it—should be the aim of the discourse. Instead of using the text merely as a motto, nearly or remotely suggestive or corroborative of "points," "divisions," or "topics," which, however strained into conformity with the general tenor of the Christian religion, are more than half created by the ingenuity of human logic or fancy, it should be the preacher's first labor to discover, in all its reality, intensity, and comprehensiveness, the truth contained in the text.

Instead of splitting, halving and quartering the mere verbiage of the text, like the splitting of a log of timber preparatory to converting into fence-rails, its thought should be planted in the mind and heart of the preacher, as a living, earnest, solemn conviction; so that his views of the truth under consideration, may become, as nearly as may be, harmonious with that of the Holy Ghost, and his feeling in regard to it, as much as in him lieth, as mighty as that with which it was uttered by the inspired writer.—In the first case, the sermon is *manufactured* out of the *ruins* of the text; in the second case, the sermon *grows* out of the living *seed* of the text. The one is a broken cistern, which will hold no water; the other is a fountain of living waters. If it may be said with propriety and reverence, it should be the aim of the preacher not only to make the thought intention and desire of the divine author of the text his own, but also to view the subject from the same stand-point as that of the Holy Ghost in uttering it.

By the illumination of a prayerfully studied Bible, and the communion of the Holy Ghost, he should be one with Christ, as Christ is one with the Father; and this oneness should not merely be oneness of spirit, but also, as nearly as may be, oneness of view, in the interpretation and exposition of the Holy Scriptures.—The vital saving power of the preaching of the Gospel is essentially connected with this unfolding of the very idea and intention of the text. This thought of God in the word, is the good seed of the kingdom contained in the covering of its language. And in proportion as the preacher fails to understand, or to clearly and simply develope, this thought, in that proportion is the Gospel, as delivered by him, weakened or deprived of its native vital force.

This is true, in the first place, because no merely human thought, drawn from an erroneous interpretation of the text, however pious, or true in itself, can possess any thing like the pungent quickening power of God's own thought. And, in the second place, while the unction of the Holy Ghost may, and will attend all earnest preaching of the Gospel, and still more so if the ideas be unmixed with error; yet its full measure of accompanying power is only to be expected in connection with a just and clear exposition and enforcement of the real meaning of the Holy Ghost in the text. The meaning of the Holy Ghost is in the text, and the more vivid and forcible the exposition of that meaning, the more powerful will be the accompanying unction. Indeed, the unction of preaching is three-fold. It consists, first, in the power of the Holy Ghost conveyed in the illuminating, quickening truth of the text. It consists, second, in the grace of the Holy Ghost accompanying that truth. And it consists, third in the power of both truth and grace upon the soul of the preacher, sanctifying human intellect, passion and sympathy to the more natural and powerful conveyance of both to the minds and hearts of the hearers.

A preacher, in praying for the "unction of the Holy One" to give saving efficacy to the word as preached by him, should not merely have reference to the quickening and softening of his heart, but also to the illumination and vitalizing of his mind. Indeed, mental illumination is emphasized by the Apostle St. John, as the principal blessing bestowed by the heavenly unction.—"Ye have an unction of the Holy One, and ye *know* all things." "The anointing which ye have received of Him abideth in you, and ye need not that any man *teach* you." Of course the miraculous as well as the ordinary illumination of the Holy Ghost is included in the meaning of these passages; but its application to the present day, as to the ordinary illumination of the understanding, is clear and undoubted. The unction necessary for the heart is not to be considered as left out. A true preacher of the Gospel, in the present day, is regenerate and a child of God before he becomes a preacher.—Moreover, the same unction of the Holy One which enlightens his understanding as to the meaning of the sacred word, is also a "baptism of fire." While it gives him a "cloven tongue, like as of fire," that he may "preach the unsearchable riches of Christ," it also "endues him with power from on high." Furthermore, the discovery of the thought of God in the text, has upon his mind, the same intrinsic power, and is accompanied to his heart by the same grace of the Holy Ghost, which are connected with its exposition to the mind of the hearer.

DEGENERATE METHODISM.

Once upon a time, the writer of this spent a pleasant evening with the family of a brother in the ministry, who, himself, was absent from home. He had once, for several years, been an itinerant preacher in the regular work, and quite useful, but at the time in question, was local. What caused his location, we knew not. He had been engaged in business for many years, and had been very successful. He lived in a spacious mansion, handsomely furnished, and was surrounded with every comfort, and every luxury he chose. His wife was a most agreeable lady, and he had a pleasant family of children. One, a handsome girl, was just stepping upon the threshold of womanhood. As was natural, in a family of affluence and social position, especially where a promising young lady adorned the house, there was no lack of lively young company. At the time mentioned, a very gay young gentleman paid very assiduous attention to the daughter of our friend, to which she was far from being insensible.

At the tea-table, more than one minister being present, and in a minister's family, the conversation naturally turned upon ministerial life, and the relative advantages and disadvantages of the itinerant and local ministry. The young company, especially the preacher's own children, were decided in their preference for the local ministry, that is, if a man would be a minister at all, which calling they did not seem greatly to admire. The hardships and privations, so-called, of the itinerant life, were not to be thought of. Usefulness was urged as an argument for the superior charm and obligation of the itinerant ministry. But "when any one heareth the word and understandeth it not," what good is there in hearing? The salvation of souls was thrown into the scale in favor of the itinerancy. But "what is that to us?" "Am I, my brother's keeper?" Obligation to devote all the minister's life to the glory of Him "who counted him faithful, putting him into the ministry," was mentioned. But "the heart of this people is waxed gross, and their ears are dull of hearing."

Extreme cases of hardships were referred to on the other side, and the itinerancy was judged by them. Ludicrous pictures were drawn of the lives, families and circumstances, of "circuit-riders;" and vulgar jokes were uttered, in contempt of the very calling of the man of the house, in his own house, and by his own children. One of the ministers present, pleasantly mentioned, that for the first two years of his itinerant ministry, he had received but seventy-five dollars a year; his board, as he sojourned among his members round the circuit, costing him nothing. The preacher's daughter tossed her pretty head, crowned with golden hair, and casting a significant look upon her young suitor, said: "That amount would not be enough pocket-money for me for one week." The young fellow having supported her side of the question from the first, was obliged to stand up to this view also; nevertheless, a shade of sad thoughtfulness passed over his countenance.

"Ah!" thought we, "this good sister has suffered evil counsel to find access to her children." Turning a questioning look upon her face, we were disappointed to observe that she too was supporting "the counsel of the ungodly." Drawing her into the conversation, we soon penetrated, in part at least, into the philosophy of her husband's location. Said she, "I told my husband he might travel and preach as much as he pleased, but that I would not go with him. I would not agree ever to move. I would not leave my house, nor move my family, for any body." The children—the daughter leading, and the young company seconding the motion—all applauded the determination of the mother.

Tea being over, we bade our friends a courteous adieu, and walked away, perplexed and pensive, to the Church where we were to preach that evening, and took for our text, the exhortation, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

How widely such sentiments as those entertained by our friend's family may be prevalent among our people, we know not; but one thing we know, that when a Methodist preacher's wife and children become imbued with them, they are about half ruined. And in proportion as such sentiments prevail in Methodist families—whether preachers, or laymen's—family religion has degenerated in the same proportion. God is blasphemed, Christ is denied, the Holy Spirit is grieved, faith is dead, duty is forgotten, and Methodism is libeled and shamed by her own children.

Harper's Magazine for October, has been sent us by H. D. McGinnis, of this city. Harper is, emphatically, the American people's Magazine. Sound in religion, conservative in politics, elegant in taste, varied in matter, overrunning with sympathy and humor, and gilded all the time by a sturdy common sense, it has no rival. Nor will it have soon. We rejoice in its prosperity. And *Harper's Weekly* is as worthy as the monthly.

Wesleyan University, at Florence, Alabama.—We hear a fine report of the opening of the present session of this, one of the very best of our literary institutions. The largest and most promising class of young men—mostly from eighteen to twenty-one years of age—is now in the College, that it has yet had. Dr. Rivers, with his able Faculty, will do them justice.

THE TRIAL AND EXECUTION OF JOHN HUSS.

From a paper in the last number of *Harper's Magazine*, we condense the following account of the trial and execution of John Huss.

The traveler who visits to-day the old, half-decayed city of Constance, will meet, not far from the place where he lands on the shores of the lake, a huge, warehouse-looking building, a careful inspection of which will reward his curiosity. More than four hundred years ago it presented scenes toward which the eyes of all Christendom were directed with varied but intense interest. Mounting the stairs leading to the second story of this immense structure—the old *Kauf-house*, or Market—the visiter enters a vast chamber, where the Council of Constance was once assembled, and which has been rendered ever memorable by the trial of John Huss and the thrilling eloquence of Jerome of Prague.

There are the wax figures of Huss and Jerome, the first hearing the following record: "John Huss, of Hussinetz, in Bohemia, born July 6, 1373, Rector of the University, and lecturer at Prague; burned alive at Constance, in consequence of the order of the Council, in the forty-second year of his age. His last words were, "I resign my soul into the hands of my God and my Redeemer." Even there, in the hall which was the scene of his trial, the martyr's memory is honored.

Near four centuries and a half ago (1414) kings, princes, nobles, prelates, priests, soldiers, and merchants were congregated there. The buildings of the city could not accommodate the guests. Booths and wooden structures of all kinds were erected outside the walls, and thousands were encamped in the adjoining country. The whole neighborhood presented a curious and novel scene. It was a miniature Christendom.

He had exposed pretended miracles; but the Archbishop of Prague had sustained him in it. He had rebuked the sale of indulgences; but so had Gerson. He had laid bare the rottenness of pontifical and ecclesiastical corruption; but Cardinal d'Ailly had done the same. He had denounced pontifical canonizations and Church festivals characterized by bacchanalian orgies; but, with more caustic sarcasm, Clemengis had set him an example. He had poured forth torrents of eloquent and indignant rebuke upon the papal crusade against Ladislaus; but Palatz, his former room-mate, now his accuser, had been his abettor. His crime—save that, philosophically, he was a Realist—was narrowed down to this: He would not bow down and acknowledge as infallible the image of its own authority, which the Council had set up in the place of the vacant pontificate.

His whole career, from the hour when his widowed mother, with her cake and goose as a simple present for the rector, set out with him on the journey from Hussinetz to Prague, enlists our sympathy. Huss, like many of his less distinguished compeers, was a charity student. But the poor boy was rich in the noblest gifts of mind and heart. To his dying day the malice of his enemies could not charge him with a mean or wicked act. Calumny left his private character wholly untouched.

He was not long in rising to distinction. Among the thirty thousand students of the University he soon took the foremost rank. At twenty-six years of age he became the Queen's confessor, and preached before the court. He was little more than thirty when he was chosen rector of the University. The liberality of two citizens of Prague built for him the Bethlehem Chapel. It was crowded to overflowing with an eager auditory. The preacher spoke with an authority and eloquence that carried all before it. At this juncture the widowed Queen of England brought back with her the writings of Wicliffe. Huss was slow to approve them; but the more he read, the more he liked them. The spirit of the two men was sympathetic. He commended the writings of the English reformer. Copies were multiplied. Scores, elegantly bound, were soon in circulation. But the University took the alarm. The archbishop demanded that the books should be brought him, and he made a bonfire of them. The people were exasperated. The King remonstrated with the archbishop; but the large secession of students, dissatisfied with the patriotic zeal of Huss, who demanded that the University should be subject to Bohemian instead of German control, made him many enemies. He was accused of heresy. The Pope sustained the charge on a prejudiced trial, and forbade Huss to preach. He was forced, at length, to leave the city. But he would not be silent. He was still busy with tongue and pen. In different parts of the kingdom his voice was heard. At last he was permitted to return. The popular demand for his presence bore down all opposition. Again Bethlehem Chapel resounded with his bold denunciation and eloquent invective. A weaker man filled the Episcopal Chair. As inquisitor of the faith he certified to Huss's orthodoxy. The University commended him. Secure in the confidence of his integrity, Huss welcomed the approach of the Council. The Emperor sent him a safe-conduct, and he set out on his journey to Constance.

Almost at the same time with the Pope he reached the city. The first conference passed amicably. John XXIII. assured him that he should not be molested. "You are safe," said he. "Even if you had killed my own brother no injustice should be done you."

But his enemies were not idle. They first spread the report that Huss could read their secret thoughts. Some were terrified; but others were drawn toward him. And now the arts of his enemies were directed to his arrest. The reckless and unprincipled Pontiff was persuaded that it would be a good stroke of policy, and give him credit for zeal against heresy, if he should arrest Huss. In violation of the Emperor's safe-conduct and the Pope's assurance, it was done by his order. Huss was thrown into prison.

Worn down by sickness and anxiety, Huss felt impelled to claim the criminal's right, and apply for a legal defender. But this was refused him, on the plea that the canons make it a crime to defend a man suspected of heresy. "I besought the commissioners," said he, "to grant me an advocate. They at first granted my request, but afterward refused it. I therefore placed my confidence in our Savior Jesus Christ. May He be at once my Advocate and my Judge."

A congregation, embracing the prelates, doctors, and most of the members of the Council, met to hear the articles against Huss. They were read, and the assembly was about coming to a decisive vote, when the notary, Maldonicwitz, a friend of Huss, hurried out to inform his countryman, De Clum. The latter hastened to the Emperor. Sigismond was indignant, and gave immediate orders to suspend proceedings in Huss's absence, and to send him the objectionable treatises, which he would put into the hands of learned doctors to examine. The last direction, the Council refused to observe; to the former they yielded, and ordered Huss to be brought before them.

He was first presented with his books, and asked if he acknowledged their authorship. He replied that he did; and added, "If any man among you can point out any mistaken proposition in them, I will rectify it with the most hearty good-will."

The first of the series of articles containing his objectionable views was then read, with the names of the witnesses who supported the charge. Huss commenced to reply, but the clamors of the assembly drowned his utterance. According to the account of an eye-witness, the members behaved more like wild beasts than sage doctors. As the tumult subsided Huss appealed to the Holy Scriptures in his defense. "That is not the question," was shouted from all sides. Some accused him; others laughed him to scorn. Calmly glancing over the excited assembly, Huss exclaimed, "I anticipated a different reception, and had imagined that I should obtain a hearing. I am unable to make myself heard in such a noise, and I am silent because I am forced to it. I would willingly speak were I listened to."

"I did not come here, excellent Priace," said Huss, recovering himself, and speaking in a tone more than usually mild, "with the intention of defending any thing with stubbornness. God is witness to the truth of what I assert. Let any thing better or more holy than what I have taught be shown me, and I am perfectly ready to retract."

This was the utmost concession which Huss could make. He could not submit to any human authority. First of all, he demanded to be convicted of error from the Word of God.

Scarcely had Huss spoken when at a signal from the cardinals, the soldiers dragged him away by his chains; not, however, till his faithful friend, De Clum had exhorted him, "Noble Professor, sacrifice thy life sooner than abandon the truth." With a tearful eye Huss smiled his hearty assent.

On the following day, June 8, Huss had his third and final audience. Thirty-nine articles, ostensibly extracted from his writings, were laid before him. Some of these he acknowledged. Others he rejected, as incorrectly stated or as absolutely false.

A series of charges was based on Huss's vindication of Christ to the sole headship of the Church. In explanation of these Huss had a manifest advantage. "What is there," he asked, "to prevent Christ from governing the Church now, as at first, by his true disciples; without these monstrous chiefs, this triple head? Yet how do I ask? The Church has now no visible head. Yet Christ reigns."

The reading of the articles was closed, and Huss was asked if he would recant. He replied that he could not do it. To abjure was to renounce errors that had been entertained. But many of the articles charged against him he had never held. How could he abjure them!"

Persuasion and argument were employed in vain. One inflexible doctor of the Council, maintaining its infallibility urged unqualified submission. "If the Council," said he, "should affirm that you have but one eye while you have two, you would be obliged to assent to it." "As long as God shall preserve my reason," replied Huss, "I shall take good care not to say any such thing—no, not if the whole universe should endeavor to force me to it."

Bribes even were held out to him. The enemies of Huss urged him to recant and save his life. His friends encouraged him to be faithful to his conscience even unto death.

On July 6th he was summoned before the Council to hear his sentence.

The Bishop of Lodi preached the sermon. As a literary production it had some smartness. Its sentences were short and pithy. It was evident that the Bishop was more familiar with Seneca than with the New Testament. His text was, "That the body of sin might be destroyed." As he concluded, he addressed the Emperor: "Destroy errors and heresies, and especially," pointing to Huss, "this obstinate heretic." Such a work he pronounced "holy," and besought the Emperor to do it, and make his glory immortal.

The sentence against the writings of Huss was then read. It consisted of ninety articles. Huss wished to reply to each separately, but was not allowed. He was told that he might answer all at once. "So great an effort of memory as that would require," said the prisoner, "is absolutely impossible." He was proceeding to say more, when the ushers were ordered to seize him and force him to be silent. Huss was indignant. In a loud voice, and with hands uplifted to heaven, he exclaimed, "In the name of Almighty God, I conjure you to allow me an equitable hearing, that I may clear myself before all whom I see around me from the reproach of these errors. Grant me this favor, and then do with me what you will." But again his request was denied. Kneeling down, therefore, and raising his eyes and hands toward heaven, he solemnly commended his cause to the Sovereign Judge of the universe.

His disregard of the Papal excommunication was mentioned. Huss defended himself. He exposed the injustice that had been done him, and then declared that he had on this very account voluntarily and freely come to the Council, "relying upon the public faith of the Emperor here present, who assured me that I might attest my innocence and give a reason of my faith."

As Huss said this, he fixed his eyes steadily on the Emperor. A deep blush suffused the Imperial brow. Sigismond felt the shame and meanness of which he had been guilty, and on his own previous confession of the granting of the safe-conduct, stood condemned. The fact was not soon forgotten. A century later Charles V. called it to mind at the Diet of Worms. His Spanish honor revolted at the proposal to violate his pledge. "No!" said he. "I should not like to blush like Sigismond!"

The so-called "definitive sentence" was then read. Huss again wished to be heard; but the violence of his guards and the shouts of the assembly drowned his utterance. Again, therefore he knelt down, exclaiming aloud, "Lord, of thy unspeakable mercy forgive my enemies. Thou knowest they have falsely accused me, and have condemned me on the testimony of false witnesses; yet, O thou All-merciful God, I beseech Thee, lay not this sin to their charge!"

At last the scene of execution was reached. It was to the west of the city, outside the Gotlehen Gate, surrounded by green fields and gardens. As the procession reached the place, Huss kneeled and repeated in prayer the language of the penitential Psalm. "Lord Jesus, have mercy on me!" "O God, into thy hands I commit my spirit!" were supplications repeatedly uttered by him. "What this man may have done before," said some among the crowd, "we know not; but now certainly we hear him speak and pray in a godly and devout manner."

The stake was now driven into the earth, and Huss was bound to it by wet cords and the sooty chain borrowed from a cottager who had used it to hang kettles over the fire. Huss looked at it, and said, "Christ, for my sake, was bound with a harsher and more cruel one. Why should I blush or shrink, for His sake, to be bound with this?"

The fagots were then piled around the victim. Once more Huss was asked to recant. Again he refused.

The executioners kindled the flames. Amidst the smoke and blaze Huss could still be observed engaged in prayer. Repeatedly was he heard to say, "O Christ, thou Son of the living God, have mercy on me!" He bowed his head, or from exhaustion it fell toward his bosom. But his lips still moved. At last all was still. The charred carcass was motionless and the spirit had fled.

Thus perished, at the early age of forty-two, in the full vigor of his faculties, and in the strength and promise of opening manhood, one of those men whom after centuries have been constrained to acknowledge well worthy of the martyr's crown. His real crime, in the eyes of the Council, was his refusal to submit his conscience to their authority.

THE GREAT WEST.

Under the head, "A New Balance of Power," the *Picayune* has an interesting editorial, on the rapid growth and prospective power of "The Great West." Speaking of Texas, it says, that no "State in any section of the Union, exhibits a more rapid growth or greater evidences of singular prosperity. In eight years it has more than doubled the number of its inhabitants, while its productive capacity has been developed in still higher ratio. The same impulse, which sends a ceaseless tide of emigration into the north-western States and Territories, is giving an extraordinary vitality to this vast south-western region, outlying on the borders of Mexico.

"The moral influence of this prosperity upon the adjoining Mexican States is already apparent. Tamaulipas, Nueva Leon and Coahuila, begin to feel the contrast between their condition and that of Texas; and dimly, perhaps, to perceive the happy result of its union with the great North American Confederacy. Their allegiance to the central government is growing weaker and weaker. The civil commotions which continue to paralyze their enterprise are but warning signals of their desire to adopt the policy which has produced upon their borders so rich a harvest. And, as the wave of population rolls nearer, gathering strength and volume, even the antagonism of race and the pride of nationality will give way before it.

"The extension of American territory and Southern institutions is therefore inevitable, in this direction. Gravity does not with greater certainty decree the attractions of the lighter body towards the heavier, than the example of the prosperity of the State of Texas is sure to prepare for the annexation of the frontier Mexican States to our Federal Union. Men are now living who will see the American flag floating from every city and stronghold of these already semi-independent Provinces.

"The course that emigration begins to take, and the works of improvement in progress to link the extreme North-west with the extreme South-west, suggest the speedy appearance of a new balance of political power in the Republic. The commercial and industrial interests of the States bordering upon, and west of the Mississippi river, are almost identical. They have a common, natural outlet to the ocean. They feel a common interest in the policy which controls the public domain. Their people have little sympathy for the follies and the prejudices that prevail in the older States. A freshness and originality of character, a strength and vigor of purpose, and a restlessness of enterprise, mark the inhabitants of all these States. They are progressive and aggressive."

"Practice versus Preaching"—on our first page—is a tolerably clever exaggeration, and quite pleasant. We hope to hear from the writer again. Devotional articles should not be crowded out, but they should not monopolize the paper. A Christian's life is made up of worship, business, social and domestic intercourse, friendship, love, hard every-day work, misfortune, good fortune, and a wonderful mixture generally. A Christian newspaper should represent true Christian life.

THE FEAR OF GOD CONSERVATIVE.

"I fear not God, nor regard man.—Luke, xviii. 4.

The result here stated by the unjust judge, as his experience, is a necessary and inevitable consequence of the premise—"he, who fears not God, will not regard man." Love to our neighbor is the legitimate result of supreme love to God. Multitudes who do not fear God, manifest some regard for their neighbor; but it is, because they are neither above nor below public opinion, as that opinion may be embodied in legal sanctions or social anathemas. The prudential motives of conventional life—pride, interest or fear—move them to regard their neighbor.

But, put such, by official position, by vast wealth or superior knowledge, above public opinion or its modes of expression, and they are dangerous citizens—regardless of the rights and feelings of others. Or put them, by their hopeless obscurity and degradation, below public opinion, where neither law nor public sentiment can reach them nor harm them, and they will certainly exhibit a reckless disregard of the claims of other men.

Such men are always the victims of an all-dominant selfishness; neither patriotism, public spirit, nor benevolence, can find a lodgment in their hearts, or make a practical exhibition in their lives. All the good citizenship and neighborhood-comity of the men who "fear not God," we owe to their pride, their interest or their fears—as these emotions may be excited or appealed to, by civil or conventional laws.

The men who "fear not God," are devoid of the enlightening, and refreshing power of *conscience*. They have no rule of action but their interest. They cannot be expected to regard the rights of others; but will treat them with injustice, cruelty or indifference, as may best suit their taste, convenience or interest.

Such men can have no elevated estimate of their fellows; they cannot "honor all men," because they see no real dignity in man. Man, in their account of him, is but a superior animal—and, under the best auspices, but a civilized animal. Why, then, should they honor man as a brother—the child of a common Father; as a subject of the Divine government, and an heir of the splendid or awful possibilities of eternity? Why should they regard their fellow-men as immortal beings, with whom they must stand side by side and confront the tremendous judgment-seat of God—and answer for their behavior towards them, while they consorted and tabernacled in time? No such reasons for a just and benevolent consideration of their fellow-men in their relations towards them exist in their minds; as, then, they do not "fear God," they will not "regard man."

If we admit the legitimateness and truthfulness of the above reflections and conclusions, we shall, at least in some approximate measure, appreciate the vast importance to civil and social life, of the cardinal ideas of revealed religion. For, though the mass of a population may not become experimentally religious, yet if the great dogmas of the Gospel are received into the conventional religious creed of the people, they cannot fail to exercise an elevating and powerfully controling influence upon the daily life of that people.

Every patriot, then, and every friend of good order and good morals, should rally to the support of the institutions of Christianity, especially to the Sabbath—as the public and institutional recognition of the great duty of worship—to the preaching of the Gospel, as the great and divinely-authorized means of promulgating and propagating revealed truths; and to the Sabbath-school, as the great instrument of enlightening the children—the future citizens—and educating their consciences to a practical and reverential recognition of God; and the great duties we owe to Him, to ourselves, and to our fellow-men; teaching them to "fear God," that they may justly and kindly "regard men."

WESTERN VIRGINIA CONFERENCE.

Mr. Editor: The Western Virginia Conference has just now closed the second day of its session, in this town. Bishop Kavanaugh is presiding. The preachers are generally present, the weather is fine, and every thing is progressing in harmony and good condition.

Yesterday a committee was appointed on the Conference Depository, as recommended by the General Conference. They are now ready to report. The committee take hold of this enterprise in good earnest. Where this matter is well understood, I have not as yet met a person who is not in favor of an independent Conference Depository. The Western Virginia Conference preachers are decidedly in favor of a Depository of their own, without any partnership with any other Conference.

The expurgation of slavery from the Discipline will pass, perhaps unanimously, in this Conference. Yours, etc.,

Greensburg, Ky., Sept. 16, 1858. R. ABBEY.

God's True Church.—A sermon preached by the Rev. William P. Miller, on the Monroeville Circuit, Alabama Conference, at the request of the Quarterly Conference—being a reply to the exclusive views of the Rev. W. C. Morrow, held forth in a sermon preached before the last Bethlehem Baptist Association. We deprecate all warfare between the Christian Churches; but when it is forced upon our people, we are rejoiced to find the much-abused "Circuit-rider" able to contend successfully for the faith. Mr. Miller we know well; and have often labored side by side with him in many a glorious revival.

Bishop Janes Shot.—The Central Christian *Advocate*, gives us this unpleasant intelligence: "We learn that Bishop Janes had a narrow escape from death in Indianapolis, on Thursday, the 2d inst. He was passing along the street from the residence of Bishop Ames, when he was struck in the face by a shot from a gun, carelessly fired by some boy, and painfully wounded. The shot entered the left cheek, and penetrated the side of the nose. A surgeon soon extracted the shot, and we suppose the Bishop is now doing well."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

TURE GREATNESS OF NEW ORLEANS

IN CONFIRMATION of views presented in this r some time since, we copy the following acts from the *Boston Herald*.

"Give, therefore, to New Orleans the cool healthy climate of London, and it would surpass London in the vastness of its commerce. Such one day it will be, when the ns of securing health shall be obtained. w how, with the undrained swamps that round it, and the death-bearing miasmas cloud it, making it richer in grave-yards it is even in natural advantages, it rapidly eases in population. In 1840 it numbered ,000 souls, and now it has 225,000.

Its commerce shows a still more prosperous dition—so growing that the late revulsions cely checked it. The statement of its trade, ich is annually made up to September 1st, use that is the point separating between old and new cotton crops, has just been lished in the papers of that city. It appears that more than half the entire cotton p of the country comes to this depot.

After enumerating the present receipts of uce from the West, it concludes with the owing picture of the future that opens before us:

'Every year the trade is increasing, and as country above becomes settled it will continue to increase, till the annual crop that floats the Mississippi shall cover the tide with ts, from the falls of St. Anthony to the Baltill the ships that congregate to bear off fruits of the harvest shall find no levees to tain them; and still this grand depot and epot at the mouth of the river, shall contain illions of people, who will be kept busy by labor it creates, and made rich from the fits of its commerce.

THE ATLANTIC MONTHLY.

THE OCTOBER number has been sent us by the blishers, Phillips, Sampson & Co., Boston. It of the very highest grade of Magazine literature; but is sectional in its politics. A question in point: "Nay, it is best that even anness should ripen. The slave-holder of uth Carolina must avouch n false principle cover his false practice; must affirm that very is a Divine institution."

We judge that the "Atlantic" must be infidel well as abolition—for the Bible avouches the nciple which it puts into the mouth of "the ve-holder of South Carolina." Wonder if of the geniuses of the "Atlantic" would dertake an article on Smith's or Bledsoe's k on slavery? What is very rare in a magae, the "Atlantic" has some good poetry. The Cup," has the true body and flavor. "The tocrat of the Breakfast-table," presided r, we understand, by the Wit and Poet, Dr. ver Wendell Holmes, is "worth its weight gold." Gossiping about common-places, he r and anon says some of the grandest things the language; as if n beggar, poking with stick among the ashes of a burnt house, uld, every few moments, with that same k, punch a hole in the sky, and give you mpses of many square miles of glory. Upon whole, the "Atlantic" is full of genius, scendentalism, sound philosophy, elegant e, a little religion, and some scepticism.

LIKENESSES OF THE BISHOPS.

JAMES M. EDNEY, of New York, has sent us a dsome lithograph, containing the likenesses the Southern Methodist Bishops—including of Bishops Bascom and Capers. The eccesses are as good as any we have seen. will be sent, free of postage, to any who may re it, for one dollar—either from New York from this depository. We repeat, that the enesses are excellent. Most of them present Bishops as they appeared to our own eyes the last General Conference.

Since writing the above, we have seen "The uthern Christian Advocate," in which, Dr. yers expresses n very different opinion of the enesses from our own. He calls the picture "caricature;" "a libel upon our Episcopacy." Well! Well! Get it and judge for yourselves. ou will find it as we have said. Our good friend, Dr. Myers, is in such good humor at not being caught by the correspondence, which was intended, as he truly says, to advertise the picture, that his judgment may be a little warped.

ENCOURAGEMENT.

NEW SUBSCRIBERS come in regularly, and our list is constantly enlarging. They come from all quarters. Letters of encouraging approval are abundant. The epidemic, requiring all the ministerial labor we can muster in the city—with our own sufficiently pressing engagements—have caused us to neglect our correspondence sadly. But, though their letters are not answered, let our friends not conclude they are unappreciated. Encouraging letters with substantial support, are balm to the wearied and troubled soul of an editor. We hereby return our thanks for every kind word sent us. God bless you, friends, wherever and whoever you are. Continue the good work. Let now paying subscribers pour in—ten thousand is the figure. A lift from every preacher would fetch it up almost at once. At all your meetings, Camp, Protracted and others, get the people to subscribe, especially the converts and new members.

THE NEW DISCIPLINE.

The Book Editor desires the editors of our Church papers to say that a small edition of the Discipline for the present necessity has been issued. So soon as returns from the Conferences shall authorize the expunction of the rule, provisionally cancelled by the General Conference, the Agent will issue a large edition of the Discipline, in which the rule in question will be cancelled, as well as the name of Bishop Capers, which by an oversight, has been retained in the Discipline since his death.

A GOOD PAPER.—One of the best *newspapers* in the State of Texas is, the *Crockett Argus*. For a interior paper, it is excellent.

ROMANISM IN FRANCE.

The old and long-tried French correspondent of the New York Observer gives his impression in regard to the condition and prospects of Romanism in France at present in the following words: "There are in the Roman Catholic clergy of France many men sincere in their faith, exemplary in their life, zealous in the fulfilment of their ministry. To judge from appearances, the Romish Church is more flourishing in our country now than it has been for sixty years. The seminaries are filled with pupils; religious services are almost everywhere attended by a large number of persons. There is especially in aristocratic families an increase of zeal and devotion. The descendants of those nobles who in the eighteenth century applauded the impious sarcasms of Voltaire, are now careful docilely to obey the ordinances of Popery. Perhaps this bigotry of the French nobility is prompted by worldly interests rather than by conscience; but the fact is plain; there is a return to the Romish Church in the high aristocracy."

STATISTICS OF BOOKSELLING.

In Ireland there are seventy-four towns, each with a minimum of 2500 inhabitants, (census 1841,) not one of which contains a bookseller. Scotland, with a third of the population, has three times the number of booksellers, being in the proportion of nine to one. The seventy-four towns without one of the "trade" include the following: Dungarvan, 12,302; Carrick-on-suir, 11,049; Youghal, 9939; Carrickfergus, 9379; Cashel, 8027; Newtownards, 7621; Lisburn, 7524; Kiasale, 6918. More remarkable still, there are six counties which cannot boast of even one bookseller, or a single circulating library, and we shall name them: 1. Donegal; 2. Kildare; 3. Leitrim; 4. Queen's; 5. Westmeath; 6. Wicklow. These may be considered strange, and most assuredly they are very startling facts, says the Literary Gazette; but is not the explanation to be found in the circumstance that Popery is essentially the enemy of education and of human progress?

DR. RALSTON.

The Episcopal Recorder says: "Dr. Ralston, the eminent divine, late of the Methodist denomination, was admitted to the sacred order of Deacons, by Bishop Smith, in Ascension Church, Frankfort, August 8th, and preached in the evening to a gratified audience. The Rev. Dr. has received and accepted a unanimous call to the depressed but important and promising parish of Trinity Church, Covington. It cannot be doubted but God's blessing will accompany the pious, earnest efforts of so good, so faithful, so learned, so urbane a clergyman as Dr. Ralston." It seems that the Methodist Itinerancy is a capital theological seminary for the supply of first-rate clergymen to "the Church." In the present case, however, the honor must be shared with the Cumberland Presbyterian "society," in which the Doctor was a minister before he joined "the Methodist denomination."

AN ANCIENT CHURCH.

The "First Church in Hartford," Connecticut, (Congregational,) must be a model of its kind. It has been in existence two hundred and twenty-five years, and has never dismissed a pastor. It has had ten in all, nine of whom have lived and died among their people; and the tenth, the venerable Dr. Hawes, has now been in charge of it for forty years, and seems likely to remain, as his predecessors did, till death.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

LOUISIANA CONFERENCE.

Farmersville Circuit—

REV. D. P. CULLEN, writes: "Our second quarterly meeting commenced Saturday before the third Sabbath in July, and was protracted until the following Friday night, some twenty-five professed religion, eleven joined the Church. On the following Saturday we commenced another meeting that closed the following Monday, eight accessions to the Church, some thirty penitents were at the altar on Sunday night. I never have seen God's people manifest greater desires for the prosperity of his cause, and sinners for their salvation."

This letter should have been published long ago, but was mislaid. We crave Bro. C's. pardon"—Editor.

ALABAMA CONFERENCE.

Clayton Circuit—

REV. L. P. GOLSON, writes: "Since my last communication, the Lord has visited us in great power. At Faulk's Church, a meeting of nine days, embracing the fifth sabbath in August. It was truly a time to be remembered; first a great revival in the Church, next among outsiders, sinners were made to mourn and were converted. Twenty-four were added to the Church at that point, closed on Saturday. Sabbath morning commenced a meeting in Louisville, continued eight days, congregations unusually large day and night; the Lord was with us in convicting and converting power. Twenty-four accessions to the Church, closed on Saturday night. Next morning commenced a meeting in Clayton, six days continuance, a good meeting. Eleven added to the Church with a prospect of many more—we commence the meeting again to-night. Brothers Crowell, and Tyson were with us in Clayton, and Father McLendon at the two former places. I cannot close without letting the world know that all the drinking shops, in Louisville and Clayton, closed their doors during the services at Church, day and night, and their keepers attended Church.

Our Missionary and Conference collections, will I think, come up right."

Black's Bend Circuit—

REV. ANSON WEST, writes: "I have just closed a meeting of eight days, at Union Church, at which God abundantly blessed us; there was a good number of conversions, and thirty-seven whites and twenty eight colored persons united with the Methodist Church. Father Hearn, Brothers Peavy, Gillis, and Locke, did us faithful service. I have now closed my round of protracted meetings. The Lord has blessed us at every Church in the work, blessed be the name of God. Black's Bead Circuit is a small work of five appointments, all within a mornings ride of any part of the work. There is some wealth and intelligence in the bounds of the work. I esteem it a good Circuit."

Prairie Hill Circuit—

REV. S. H. COX, writes: That at one of his appointments, recently forty-three professed religion, and forty-six joined the Church, most of them adults, and heads of families. That was a productive revival. They should all have the *Advocate*.

Lebanon Circuit—

REVS. J. J. PIGMENT, AND B. L. SELMAN, writes: "We have quite a revival influence on our work, over one hundred persons have been added to the Church in the bounds of our work during the last quarter, probationers generally of course."

DeKalb Circuit—

REV. WM. J. POWERS, writes: "The revival has come to us. Several protracted meetings have been held, all of which were successful. Our camp-meeting, was a time of refreshing from the presence of the Lord. This year, one hundred and ninety-eight white persons and thirty-seven blacks have joined the Church, on this Circuit, and fully as many converted; such times I have hardly ever witnessed. In this number many young men and women have joined the Church, and several old persons. The Church has improved in other respects, her borders are enlarged. In a new place where I have preached several times, I succeeded in getting our third quarterly meeting. I promised that a shelter would be prepared. The time came ample, provision was made, at the close of the meeting we organised a Church with thirthy members—made a speech, handed round a paper, and got five hundred dollars subscribed to build a Church. Others have subscribed, and next Wednesday they are to let out the house to be built. In another place a gentleman who is a Universalist, requested me to preach in his neighborhood, represented it as destitute. I sent an appointment and on Thursday, had a good attentive congregation. At a convenient season held a meeting for them, and now have a Church at that place with some twenty-five members. There is another Church with twenty members, that we have organized, and in all these places there is a great opening for large Churches to be raised up. 'A great and an effectual door is open.'

The cause of Missions has not been forgotten, eight hundred and thirty-two dollars have been subscribed, and fully that amount will be collected. The superannuated preachers and the widows will be remembered, this collection we have commenced, and from what has been done I can say that our assessment will be raised, and much more I trust. This Circuit was divided last Conference, and while we retain the name, six of our appointments were left off, leaving us eight. We have a good parsonage, and if all our Circuits would build good parsonages and furnish them well, our Bishops and Presiding Elders would have no trouble in sending men any where.

And now Mr. Editor, I will give you proof that our *Advocate* has some attention. I send you eighteen new subscribers, and by Conference I think that the old claims, that are collectable, you will have."

MISSISSIPPI CONFERENCE.

Sea Shore Circuit—

REV. J. NICHOLSON, writes: "My fourth quarterly meeting came on last Saturday at this place, Handsboro,' but we were disappointed by the failure of our Presiding Elder. God is with us in great power and glory; we are in the midst of a glorious work all around this Sea Shore Circuit, except at Pass Christian."

Livingston Circuit—

REV. E. H. STRICKLAND, writes: "Within a few weeks past, twenty-four acres of beautiful beach and magnolia land has been given to the Methodist Church, in this Circuit for building Churches, at different places, all good stands for Churches. Two Churches will soon be finished, and three more begun; a goodly number have joined the Church; religion is advancing here."

Personal.

PROF. RAUSCHENBUSH, of Prussia, has been elected to the charge of the German department of the Rochester Baptist Theological Seminary, and is preparing to enter upon the duties of his office.

MADAMES LE VERT AND MOWATT RITCHIE are to be given a dinner in New York—tickets $10 each, the proceeds to be given to the Mount Vernon Fund.

DR. LIVINGSTONE, as we learn by the Asia, had arrived safely at the Zambesi river, and was ascending it in his steam launch.

RODOLPH FRANCIS CHARLES JOSEPH is the name of the recently born Austrian prince.

The Very Latest Intelligence.

HALIFAX, *Sept.* 27.—The shore-end of the Atlantic telegraph cable was being shipped for Valentia....The quotation of the price of shares in the Atlantic Telegraph Company was unchanged—£500.

It was reported that a conspiracy in Turkey against the Sultan had been discovered.

Accounts had been received of a threatened rupture between Turkey and Persia.

Rumors were afloat of the discovery of a new Republican conspiracy in Spain.

The French Government, it is said, intends increasing the squadron in the China Seas.

NEW YORK, *Sept.* 27.—The steamship City of Washington, which left Liverpool on Wednesday, 15th inst., reached her dock at 3 o'clock this afternoon. Report the cotton market active and prices in favor of the seller....They report the sales for the three days at 43,000 bales, of which speculators and exporters took 14,000....Middling Orleans, quoted at 7 5-16d.; Middling Mobile, 7¼d.

Six persons were crushed to death in the Music Hall, in Sheffield, as they were attempting to escape, on the supposition that the building was on fire.

A malignant fever was raging at Basle, in Switzerland. Many persons had died of it.

NEW YORK, *Sept.* 27.—The bark Lotus brought the twelve passengers saved from the burning steamship Austrin to Halifax. They were taken from the French bark Maurice, which saw the Austria on the 14th, and at 5 o'clock in the afternoon, rescued forty persons from her bowsprit. The passengers at Halifax report that the fire commenced on the afternoon of the 14th in the steerage, and the ship was immediately put at half speed, but soon after the magazine exploded, and the engineers were instantly suffocated. The fire then spread fearfully, and the ship was quickly enveloped in flame. A large number of passengers were instantly suffocated in the cabins and smoking room. Nearly all the first class passengers jumped from the poop into the sea and perished. Several ladies remained aboard until their garments were in flames and then leaped overboard. One boat was launched and crowded, and quickly swamped, and thus many souls perished. The life boat of the Austria, containing twenty-three persons, including the first and third officers of the ship, was picked up. Four men in a broken boat were also picked up. The second officer of the ship was picked up after he had been swimming six hours. He was severely burned. Only six females were saved. Three of them were considerably burned. The total number of persons known to be saved is sixty-seven (? 68.) The remainder, nearly six hundred, it is feared, all perished. The sacrifice of life by this dreadful calamity is greater than has occurred by the loss of any previous Atlantic steamship. J. Bogel and wife, of New Orleans; Anna Paypers and three children, and Maria Perkins, of St. Louis; Wilhel Stachel, of Cincinnati, were among the passengers.

LONDON, *Sept.* 11.—The Directors of the Atlantic Telegraph Company are to have a meeting soon, to determine what further steps shall be taken under the circumstances. .....They have ordered the suspension of the shipment of the large cable for shore-ends to Valentia.....De Santy, the chief electrician of the Atlantic cable, reports from Trinity Bay that nothing intelligible has been derived from the cable since 1st instant, except that a few signals were felt on the 23d.

ST. LOUIS, *Sept.* 25.—The Kansas papers state that the Pike Peak gold excitement is very intense.

CINCINNATI, *Sept.* 22.—Gen. Wm. Walker arrived here *incognito* last night, and left for Louisville to-day at noon.

Marriages.

"It is not good for man to be alone."

MANNEN—In Wetumpka, September 7th, by Rev. J. D. Fisher, B. F. ASHLEY Esq., of Montgomery county, to Miss LIZZIE BYERS, of the former place.

In Wetumpka, September 19th by the same, MR. JOHN WEISS, to MISS COHNTHIA FAIN.

Special Notices.

FOURTH ROUND QUARTERLY MEETINGS

Lake Providence District.

Carroll Circuit, at Antioch, October,	16-17
Lake Providence Circuit at Bunch'a Bend,	23-24
Carroll Mission,	
Winsboro' Circuit at Ualon Chapel,	30-31
Sicily Island Mission,	
Trinity Circuit, at Concordia, November	6—7
Concordia Mission,	
St. Joseph, Mission at Elizabeth Chapel,	13-14
Richmond, Circuit and Madisons Mission at Richmond,	20-21
Ion, Circuit at Scott's School House,	27-28
Waterproof, Circuit at Tensas Chapel December,	
Tensas Mission,	4—5

LEWIS A. REED, P. E.

Waterproof, September 17, 1858.

New Orleans District.

Plaquemine and Gros Tete, at Gros Tete, October, 9-10; Moreau Street, October, 17; Gorman Missions, October, 24-Quarterly Conference October, 22; Laurel Street and Jefferson City, October 31, at Jefferson City; Baton Rouge, November 6-7; Atchafayla November, 13-14; at Wesley Chapel, Carondelet Street, November, 21-Quarterly Conference, 19; New Orleans Circuit, November, 21-Quarterly Conference, at Carondelet, 20; Lafourche and B. B. Circuit, and Missions, November, 27-28; Thibodeaux, December 5-6; Felicity Street, December, 12; Wesley, Winans, and Soule Quarterly Conference, December, 19.

Members of the Quarterly Conference, will please be in attendance and the Pastors will please have their reports ready.

J. B. WALKER, P. E.

A CAMP MEETING will commence near, Mrs. Bradlards, on Tiefaw River, Livingston Circuit, on the 27th of October, about eight miles west of Tiefaw Depot, and near the road from Springfield, to Greensburg. All Ministers who can are respectfully invited to attend. It is desired that all persons living near, who are able and willing, make ample provision for themselves, with cloth tents, and provisions to last at least one week.

E. R. STRICKLAND, P. E.

There will be a CAMP MEETING on the Calcasieu Circuit, commencing the 15th day of October, nine miles from Lake Charles, Louisiana. An invitation is extended to all.

R. P.

COMMERCIAL.

WEDNESDAY, September 29, 1858.

COTTON—The demand was quite active yesterday—fully 9000 bales were sold—prices very full, especially after the steamer's news was made public.

NEW ORLEANS CLASSIFICATION.

Inferior	5 @ 7¼	Middling	12 @ 12¾
Ordinary	8¾ @ 9¾	Good Middling	— @ 12¾
Good Ordinary	10¼ @ 10¾	Middling Fair	— @ 12¾
Low Middling	11¼ @ 11¾	Fair	— @ —

STATEMENT.

Stock on hand, Sept. 1, 1858	bales,	30,471
Received yesterday	13,136	
Received since	79,517—	92,653
Total		123,124
Exported yesterday	2,795	
Exported previously	32,827—	35,622
Stock on hand, not cleared		87,502

TOBACCO—No transactions heard of.

STATEMENT.

Stock on hand, September 1, 1858	hhds.	27,841
Received since		2,431
Total		30,272
Exported		2,319
Stock on hand, not cleared		27,953

SUGAR—Sales 60 hhds. including some retail lots, at unchanged prices—fair to fully fair, 7¼@7¾c. ₱ lb.

MOLASSES—No transactions. The receipts include 20 bbls. new crop.

FLOUR—We notice sales of 2300 bbls. of which 450 superfine (in lots) at $5 25; 305 St. Louis (in two lots) at the same; 500 Plants's extra (to arrive) at $7 50; 250 (in lots) at the same; and 500 Union, also at $7 50 ₱ bbl.

CORN—No material change. Sales, 3000 sacks, including 1100 white-mixed and white at 60@62½c.; 1201 white at 63; 166 at 65; 288 damaged yellow at 67; and 250 weevily Creole at 50c. per bushel.

PORK—Mess, retailing at $18 ₱ bbl.

BACON—Sales about 100 casks—particulars not made public, and 25 casks clear sides at 10c. ₱ lb.

LARD—110 tierces prime sold at 11c. ₱ lb.

COFFEE—Sales 436 bags at 10c., and 100 at 10¾ @11c. ₱ lb.

FREIGHTS—Two ships were taken up for Liverpool yesterday at 9-16d. for cotton, and one for Havre, on Saturday, at 1¼c. Vessels filling up at the same rates.

NEW ADVERTISEMENTS.

A Card.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION RETURN THEIR grateful acknowledgments to W. F. MARSHALL, Esq. and Rev. C. K. MARSHALL, of Vicksburg, and, through them, to the generous donors of the funds raised by them at the Barbecue at Mount Albans, Mississippi; and remitted to us through Messrs. Smedes, Dabney & Co.

s29 R. G. LATTING, Chairman Relief Committee.

TEACHER'S CARD.—WANTED, BY A LADY QUALIFIED TO TEACH Music, Singing, the French Language, Drawing and English, a situation in a Country School, or, Private Family, as a Teacher, on moderate terms. References given. Address,

s29 MRS. DELIA SHAW, Mobile, Alabama.

HILLSBOROUGH MILITARY ACADEMY.

HILLSBOROUH, N. C.

ON JANUARY 12th, 1859, THIS INSTITUTION WILL GO INTO OPEration, under the conduct of Capt. C. C. Tew, now Superintendent of the State Military Academy at Columbia, S. C. The drill, discipline and course of instruction, will assimilate as nearly as practicable to those of the South Carolina and Virginia State Military Institutions.—The studies of the first two years, or preparatory course, will be—

1st. YEAR—Arithmetic, Algebra, English Grammar, History U. S., Geography and French.

2nd. YEAR—Algebra, Geometry, History of England, Ancient History, Mythology, French and Latin.

There will be but one vacation of eight weeks, beginning in November. The annual charge will be $300, payable as follows: $100 at the beginning of the Academic year, $100 on May 1st., and $100 on August 1st. for which the Academy will provide instruction, text-books, drawing materials, stationery, quarters, board, fuel, lights, washing, medical attendance, and clothing, except shirts, drawers and socks.

No pupil will be admitted under thirteen or over eighteen years of age, and every one entering will be required to sign a matriculation promise.

For more particular information, address the undersigned, at Columbia, S. C., until January 1st, after that date at Hillsborough, N. C.

s29.12 t C. C. TEW.

JAMES THARP. WM. V. MCCRAY.

THARP, McCRAY & CO.,

GROCERS AND PRODUCE MERCHANTS,

No. 10 Tchoupitoulas and New Levee sts.,

se22 NEW ORLEANS.

PROF. H. KOHLMEYER'S SCHOOL FOR BOYS,

103 St. Joseph street,

Between Carondelet and Baronne sts., N. Orleans.

The English Branches, the French, German, Latin and Greek taught, by most experienced and faithful Teachers.

J. P. WILSON,

MAGIC-PRESS CHEAP PRINTING-OFFICE

s22-1y] 59 Poydras street, New Orleans.

TEACHERS WANTED.

TO TAKE CHARGE OF PLEASANT HILL, DE SOTO PARISH, LA. Male and Female Academies. A Gentleman and Lady, capable of giving instruction in the branches usually taught in the best Academical Schools of the Country, will receive liberal salaries.

Good recommendations will be required. Members of the Methodist Church would be preferred. Address:

s.22.4t JOHN JOHOAN, Esq., Pleasant Hill, La.

YELLOW FEVER! YELLOW FEVER!

TO THE AFFLICTED CITIZENS OF NEW ORLEANS!

Read Carefully and Thoughtfully.

DARBY'S PROPHYLACTIC FLUID.—The greatest known agent for Purifying the Air. It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.

This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is in obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately. It cures burns, bites, and stings of insects. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.

It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.

In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.

Orders from that City represent it, as in the most active demand. It has not been advertised there but one month, yet orders for hundreds of bottles have been filled for that City.

In this City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.

TRY IT—It can be had at, J. WRIGHT & CO'S, Drug Store, 21 and 151, Chartres Street. Price 50 cents. s.22

REMOVAL.

PLANTATION SHOES!

C. E. GATE & CO.,

Have removed the BOOT AND SHOE Department of their business from No. 12 to

No. 18 Camp st.—Three doors nearer Common.

IN MAKING this announcement, we would particularly call the attention of planters to our Stock. From our familiarity with the wants of the country, we have well supplied ourselves with the best SHOES, ADAPTED TO PLANTATION AND FAMILY USE. Our Russets, Ditching Boots, Black Brogans, etc. are Manufactured for our own sales, in the most thorough custom manner; and, our FAMILY SHOES are made under our personal attention—warranted equal in Style and Quality to any made to measure.

At our OLD HOUSE, No. 12,

We shall continue the sale of every variety of TRUNKS, TRAVELING BAGS, VALISES and NEGRO HATS. The advantage of filling your entire bill of Family as well as Plantation Shoes and Hats, are obvious; and, in making up your orders for the Fall and Winter supplies, we solicit your preference; promising that our Goods shall please you—and our prices you will not object to.

C. E. GATE & CO.,

Nos. 12 and 18 Camp st., under City Hotel,

D. TILLOTSON, Sept. 4, 1858.—[se22] New Orleans.

CIRCULAR SAWS,

SAW MILLS, SAW ARBORS,

SAW GUMMERS,

LEATHER BELTING, RUBBER BELTING,

ROUND BELTING,

LACE LEATHER,

BELT CLASPS, &c.

For sale by D. C. LOWSER & Co., 78 Camp street.

A price list will be sent by mail to any one desiring it s8-tf

Parlor and Church Organs, Pianos, Melodeons.

THE Subscriber furnishes LOWER than they can be procured of any dealer in America the celebrated ALEXANDER CHURCH AND PARLOR ORGANS; Prince's, Mansing's Mason's Hamblin's &c. and all other American make of HARMONICONS and MELODEONS; Chickering's, Nuns & Clark's, Gilbert's, Boardman & Gray's, Worcester's, Stoddart's, Gales', and all other prominent manufacturer's make of PIANOS, HARPS, GUITARS, VIOLINS, Stool Covers, Instructive Books, and Music of every description at *wholesale* and *retail*. Church Ministers and Schools supplied at a large discount. Every instrument guaranteed. Circulars and prices sent free. Address

JAMES M. EDNEY,

s26 66 John street, New York

EDUCATIONAL.

GREENSBOROUGH HIGH SCHOOL.

REV. J. W. N. MEARS, A. M. M. D.,

PRINCIPAL AND PROPRIETOR.

IN this School a thorough course is laid out for Pupils in the Classics, Mathematics, French and English, and young men desiring to enter the Freshmen, Sophomore, or Junior Class in "THE SOUTHERN UNIVERSITY," or any other College, will have every necessary facility afforded them for that object.

A commodious building is now in the process of erection, with ample play grounds attached, and a most delicious spring. New School room Furniture, of the most approved kind, consisting of Desks, Settees, Chairs, Large Black board-slates, Maps, Charts, Paintings, and a Chemical and Philosophical Apparatus, has just been purchased by the Principal in New York; and indeed every thing reasonable has been done to render the school room comfortable and attractive.

The object of the Principal is to make this School what its name imports, A High School, where young men can prepare for College, or for entrance upon business life. Instruction, if desired, can be given in German and Hebrew. Those having charge of the education of young men, would do well to investigate the claims of this School.

Provision has been made for a limited number of Misses, who will be placed in a separate department, under a competent and experienced Instructress. They will be taught all the branches necessary to a finished education.

The Principal desires to urge upon the consideration of those who intend to educate their sons in the Southern University, the propriety of placing them at once where they can commence a course of study which will be carried on during their collegiate career.

The second annual session will commence (Providence permitting) on the 1st of September, and will continue nine consecutive months, including the usual vacation. It will be divided into three terms of three months each.

The tuition must be paid at the middle of each term, or interest will be charged. The justice of this claim will be at once acknowledged, when it is recollected that the Principal has incurred great expense for the benefit of the community, and needs the prompt payment of tuition bills to enable him to meet it.

No pupil will be admitted for less than a session. Any injury done to the house, or furniture, or premises, beyond the legitimate use of it, will be charged to the pupil in whose care the desk, &c. is.

No deduction will be made for the absence of any pupil; if, however, any pupil is absent on account of sickness for more than a week, the place of the absentee may be supplied by another.

In case of the expulsion of any pupil, the relinquishment of the claim for tuition to be optional with the Principal. The full payment of the tuition in such case will be most positively required where the Principal is not satisfied that he has had the entire co-operation of parents in the full extent of parental authority, "in bringing the disobedient to the wisdom of submitting to the powers that be." The Principal will decide this matter. It is his determination to throw the responsibility for the deportment of his pupils upon their parents, where it belongs. Children trained properly at home, will, as a general rule, behave properly at school. For the good of society, idleness, obstinacy and malice should never find even a temporary home in the school-room. They are a Pandora's box, out of which spring a multitude of evils.

It is desirable that pupils commence promptly with the commencement of the session.

For further particulars apply to the Principal.

Greensboro', Ala., Aug. 6, 1858. sep 8-6t.

MISCELLANEOUS.

A GENTLEMAN

WISHES employment as Manager on a sugar plantation. Has had several years experience in that capacity and can furnish satisfactory references. Apply "Manager," at this office. sep 1-tf

A LADY,

OF many years experience in teaching, wishes an engagement—a school preferred. Is accustomed to instruct in the usual English course, in French, Music, and the Ornamental Branches. Satisfactory reference given. Direct 'Teacher, Brandon, Miss.,' specifying terms, location, &c. sep 1-6t.

BOOKS

—OF—

THE SOUTHERN PUBLISHING-HOUSE.

WE HAVE JUST RECEIVED from our Publishing-house, a large supply of the NEW DISCIPLINE: price, 30 cents—with the usual discount to Agents.

ALSO,

Abyssinian Boy; Advice to Young Converts; Alexander; Alfred; Alleines' Alarm, and Baxter's Call; Ancient British Church; Apostolic Succession; Appeal of the Commissioners; Australia; Summers' Strictures on Infant Baptism; Baptismal Demonstrations; Bettur Land; Bible in many Tongues; Bible Gleanings; Our English Bible; Bible Expositor; Bible Readings; Bible Christian; Modern Judaism; Characters and Scenes in the Reformation; Charity Superior to Knowledge; Earnest Christian; Clark's Theology; Claremont Tales; Commandment with Promise; Cookman's Speeches; Crusades; Sherlock on Divine Providence; Family Government; Beautiful Ballads; Flac Poems; Heart and Church Divisions; H. A. Rodgers' Unity of the Human Race; Life of Huss; Hymns, in all kinds of bindings; Incidents of Western Travel; Lives of the Popes; Ople on Lying; Treffry on Prayer; Revival Tracts; Songs of Zion; Work of the Holy Spirit; Catechisms; Capers' and Wesley's Sunday-School Hymns and Primers. In fact, we have now for sale all the WORKS PUBLISHED BY OUR CHURCH; among which, we call special attention to the following

New Publications.

BIOGRAPHICAL SKETCHES OF ITINERANT MINISTERS, distinguished, for the most part, as Pioneers of Methodism within the bounds of the Methodist Episcopal Church, South: Edited by Thos. O. Summers, D. D.

Retail price, in muslin	$2 50
Muslin, gilt edges	3 00
Half Turkey, (library style)	3 25

These Sketches are full of interest. While they portray briefly the character, life and labors of some of the most distinguished Ministers of the New World, the historical reminiscences are very valuable. The volume is an octavo, containing nearly 400 pages. The type is large, the paper superior, and the binding substantial. It is ornamented by several engravings, and, we judge, is a work that will find an extensive circulation. We advise our friends to procure this valuable publication.

ANNALS OF SOUTHERN METHODISM.—A beautiful volume, of over 400 pages; very valuable and highly interesting—Price, $1: usual discount to wholesale purchasers. Single copies sent by mail (postage prepaid) for $1 00—when cash accompanies the order.

LIFE OF BISHOP CAPERS.—This highly interesting volume is now ready for distribution. Competent judges, who have read the work, pronounce it excellent; every way worthy the distinguished author, Rev. W. M. Wightman, D. D., and the great and good Bishop, whose life and character are so beautifully and truthfully portrayed. Price, $1—usual discount to wholesale purchasers. Single copies sent by mail (postage prepaid) when orders are accompanied by the cash.

THEOPHILUS WALTON; or, THE MAJESTY OF TRUTH. A Reply to Theodosia Ernest. By a member of the Alabama Conference. This new book, though but recently announced, has reached an issue of 5000, and the demand for it is still active. For $1, sent by letter, we will send the book by mail and prepay the postage.

POST-OAK CIRCUIT.—This work has already reached a sale of 12,000 copies, and is wonderfully popular, as evinced by the notices of the press, both religious and secular, North and South. A full supply on hand.

"We went right through it. It is a gem of its kind. We hope a thousand hearts will grow warm at its fires." [Ilich. C. Advocate.

"May the day come, when every Methodist will salute every other, saying—'Have you read Post-Oak Circuit yet?' and be answered—'Yes, *twice*.'" [South. O. Adv.

"It is full of sharp sayings, and each chapter is a battery of hot shot. We don't know the author, but guess some of *our* old stewards have got down into Red River Conference." [North. W. Chr. Advocate.

"A book of telling power and effect in many passages, and of living interest throughout." [Char. Courier.

"A charming little volume. We cannot but recommend it with all our heart." [Bainbridge Argus.

THE GREATEST

Medical Discovery

OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered to one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of blles.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One or two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corns and running ulcers.

One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst kind of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure the rheum.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, humbug has nothing to do with suiting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and deafness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.

For sale in New Orleans, wholesale and retail, by

dec8.1y J. WRIGHT & CO., 21 and 151 Chartres st.

EDUCATIONAL.

Mrs. Reed's Seminary, Baton Rouge.

THIS Institution will again be opened for the admission of Pupils wishing to pursue a thorough and finished course of study, October 18th. A punctual return of former pupils and an early attendance of those desiring to enter the Seminary is earnestly desired.

s18. M. W. REED, Principal.

Circular of Felicians Female Institute.

THE Undersigned has purchased the premises formerly owned by Rev. B. Jones, in Jackson, La., where he intends opening a Female Academy.

His design is, to establish a Seminary of Learning, in which the best facilities will be afforded Young Ladies for a thorough education in all the branches usually taught, both useful and ornamental.

None but competent and thorough teachers will be employed.

The buildings are commodious and well adapted to the purp

THE NEW ORLEANS CHRISTIAN ADVOCATE.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

THE DYING CHILD.

"Sweet mother, I seem gentle music to hear."
"'Tis but fancy, my child; turn to slumber again."
"Nay, surely 'tis music; hark, mother! 'tis near;
It floats round my couch with its gladdening strain."

"'Tis but fancy, my child; let me moisten thy lips:
Thine dreams will temper thy feverish brow;
Some hot tisane by its nectar it sips;
'Tis nothing, my child; thou wilt rest better now."

"Then, 'tis nothing, dear mother, and yet sure 'tis sweet;
It comforts my soul, for it whispers of bliss;
Were I dying, and angels my spirit would greet,
They could not bring welcomer music than this.

"And do you not hear it? and do you not see
You seraph that beckons me hence to the sky?
Perhaps, dearest mother, 'tis sent but to me;
May I go if it calls? may I yield it reply?"

Gentle babe, I come for thee;
I did come to hear thee home,
Far from mortal agony;
Come, then, gentle infant, come.

Cool shall be that fevrid cheek,
Every tear be wiped away;
Ere the orient morning break
Thou shalt be [illegible]

Yes, meek babe, 'twas I that sang;
Heavenly anthems thou didst hear,
Strains to sooth thy dying pang,
Hymns thy parting soul to cheer.

Tell her on whose tender breast
Soft reclines thy fainting head,
Thou shalt shortly be at rest—
Say not, numbered with the dead.

No; while o'er thy mouldering dust
Falls the tear of earthly love,
Thou shalt live amidst the just,
Brighter life in heaven above.

Bid her, then, sweet babe, rejoice
That to her the boon is given,
To resign, at Jesus' voice,
One more cherub saint to heaven.

London Christian Advocate.

MAKE YOUR MARK.

The beautiful sentiment embodied in the following stanza forcibly presents itself to the understanding of every young man or woman. We insert it for their benefit:

Life is fleeting as a shade—
Make your mark;
Mark of some kind must be made—
Make your mark;
Make it while the arm is strong,
In the golden hours of youth;
Make it with the stamp of truth—
Make your mark.

THE FIRST-BORN.

The baby that first peeps in the household is a great institution. As soon as it begins breathing it starts new feelings in the mother's heart, and the father's too. Let Alaric Watts speak:

"My sweetest, my sweet one, the tears were in my eyes
When first I clasped thee to my heart, and heard thy feeble cries;
For I thought of all that I had borne, as I bent me down to kiss
Thy cherry lips and sunny brow, my first-born bud of bliss!"

How many times and how fervently your lips were pressed against that babe's lips when first it lay unconscious in your arms; and what strange beauty rejoiced on the cheeks and in the eyes, and how your frame thrilled when its first cry broke on your ear! People there are, not fathers and mothers, who will talk loud and largely about the training of children, about this thing being right and that being wrong, and so on, but who know nothing in regard to real parental emotion. The moment that little immortal was first pressed to the mother's breast, was a moment, as we have said, unfolding a new world of feeling to the mother, not a world such as discoverers tell of, and not feelings such as they detail; but a world that lips can not paint nor pen portray.

By and by the first-born will know the sound of mother and father's voice, and will distinguish between them. By and by the first-born will run to meet father at the gate, as he comes in the evening from his day's toil, and clambering on his knee will give him his little heart in a tiny warm kiss. By and by he will go to school, and the big world will begin to open to his view, and the fact will press on him that this world, big and strange as it is, is only the door-step to a life where his being will be immortal. Happy mother! while you kiss and admire, remember that you have a duty to perform. As that bud of promise unfolds, it is yours to see that all its unfoldings shall be those of virtue, and goodness, and heaven. The impression you make on that young mind and heart will last, not through time only, but through eternity. Can you be too anxious or too prayerful in executing the great work which God has committed to your hands?

TEDIUM *VERSUS* TE DEUM.

The Christian Register, an ably conducted Unitarian paper, published in Boston, has this passage: "We must insist that the great want in our Protestant Churches is a want of hopefulness. We sing few Te Deums. If we attempt it, the usual dragging heavy spirit of Protestant music prevails, and changes the second e into an i. The heart of childhood is the quickest test of joy. Apply that to our public worship. Do children love it? Far enough from it. But we have seen it otherwise elsewhere. We need not be ashamed to confess that we might learn something from the Catholics. Their churches are full in summer as well as in winter. We never hear of their vacations. The most jubilant holiday is found in going to Church. We need not imitate any doctrine or practice inconsistent with our principles, and yet we might learn from them how to make public worship attractive to the multitude. Especially is this desirable for the young. Every association of joyfulness with religion does their souls a wrong which all life may not wear out."

A PROTESTANT QUEEN.

A correspondent of the Presbyterian, writing from Paris, says: "The Queen of Holland, who is now here on a visit to the imperial family, attended the American chapel on the Sabbath. Immediately on her entrance, she kneeled with great apparent devotion on the velvet cushion which had been provided in front of her chair. Her responses in the service were hearty and distinct, clearly audible above the voices of those around her. The entrance and presence of the queen created no sensation, though all felt gratified with the preference she had exhibited in attending Divine service with us Americans."

A LOVE OF A BONNET.

The Fall fashions for bonnets, if the Philadelphia North American is properly informed, provide artificial fruits as a substitute for flowers. The latter will pass entirely out of use. Instead of roses, Jonny-jump-ups, and daffy-down-dillies, the bonnets of our belles will be graced with clusters of artificial currants or grapes, cherries, and other fruits, done in glass, of the least possible thickness. The new bonnet is a unique affair, and resembles a cabbage-leaf trimmed with tomatoes. The price is cheap, only thirty dollars.

AN OLD FASHIONED MOTHER.

Ah, how much meaning is comprised in that simple expression, *the old-fashioned mother!* It carries our thoughts back to those whose home influence was pure and elevating; who taught their daughters to render themselves blessings to society by their goodness, their diligence and their useful knowledge. We think of the lofty heroism, the brave endurance, the thousand virtues they inculcated, and sigh at the contrast between the past and the present.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

MOTHERLESS.—BY C. HENRY ST. JOHN.

We miss'd her when the morning sun
Its floods of beauty poured;
We missed her in the matin hymn,
And round the humble board.
And wand'ring 'mong the dewy flowers,
Sweet voices filled the air,
But something seemed to murmur still
Of one that was not there.

And when our little playmates came
They came not as of old—
Their clouded brows and whispered words
The same sad story told!
And e'en the idle village group
Respected our distress—
And mirth grew silent on the lips
That sighed—"The motherless!"

When at the evening's peaceful close,
We breathed the evening prayer,
Oh, how each aching bosom felt
One voice was wanting there!
One gentle voice, that ever fell
Like sweet angelic strains,
Or mingling with our merriment,
Or soothing in our pains.

We missed her when the autumn leaves
Went rustling o'er the ground,
We missed her when the ice-king raved
In storm and darkness round.
Nor have the rolling years effaced
The wound thus early made—
Full oft we feel the aching void,
In sunshine and in shade.

CHILDREN'S EDITORIAL.

THE AUTUMN SEASON has commenced—the nights are beginning to be cool. Soon we shall have cold weather and fine rousing fires, and long nights. Now is the time to prepare for the Winter's reading. Every Winter that Providence gives to a boy or girl, should be improved. Begin now to get good books to read during the long nights. The Summer nights were too short to allow of much reading before bed-time. The Autumn nights will allow of some reading; and the Winter nights will allow of much reading. An industrious person, who loves books, can read a great deal during one Winter. We trust all our young readers will take the hint, go to work, and be much wiser upon the opening of next Summer than they are now. We have plenty of books at this office, and there is plenty of them elsewhere. Get your father, or mother, or friends, to provide you with books. They are worth more than money or fine clothes. And while you are young is the time to read. If you neglect it now, you can never be as wise as you should be. Plant the seed of truth in your mind in the Spring-time of youth.

MEXICANS IN TEXAS.

In my last communication I gave my young friends an account of a novel camp-meeting in Texas. In this I will give them some account of a numerous class of people in our midst, I mean in the city of San Antonio and its environs. They are the Mexicans. I will confine myself, however, pretty much to the youthful portion of this people. They are mostly of a copper color; varying, however, in this respect, from the very dark to the white man, and in appearance, the larger portion resemble the American Indians. They have resided here for many years, and have been, I may say, partially civilized and christianized by the Romish Church. Those who reside in these parts are nearly all, I believe, taught to read in their own native language (the Spanish,) and I am disposed to believe their priests do not encourage them to learn the English language, for it is rarely you meet with one who can converse in what they call in Americano, although all the business, nearly, is done in this language. On account of the Mexicans speaking the Spanish the Protestants, who are Americans, can have but little opportunity to instruct these people in the true faith of the Christian religion. Their priests prejudice the old and young so much against the Bible, that although we have Testaments translated into Spanish, and offered gratuitously for circulation, I do not believe they are but rarely, if ever, read by these priest-ridden and ignorant people.

During the week-days you may see scores of the boys engaged in various sports and amusements, such as swimming, fishing, playing ball, raising kites, &c. &c., a few you may see returning to town in the evening with their donkeys (a very small Jack) loaded with hay that they have cut and gathered upon the prairies. This they very ingeniously tie up in two large bunches, then connecting them together with a rope, they swing them across the backs of their donkeys, a little fellow mounts his long-eared animal, and seating himself securely between the two, equally balanced; being nearly hid, and without a bridle or anything to guide these docile creatures except a stick in the hand, which is unsparingly applied to first one side of the head, and then to the other, of these little Mexican beasts. In this way they manage to keep them in the track; and for miles these boys will go in a jog of a pace with their day's labor, until they reach the city where they soon dispose of it for about four bits; with this they can purchase an ample supply of provision for a day, for they are usually very small eaters. Again, you may see another of these little yellow Mexicans on his donkey with a load of wood, cut up in short sticks of about three feet in length, tied up pretty much in the same manner they do their hay; this they cut from the muskeet bushes growing likewise on the prairies. And having about as much as can be fastened on the back of one of these patient little beasts of burden, away they jog to town. In this case, however, the boy either sits behind the wood or walks and drives his little living cart before him. This is also sold for about four bits, or they drive it to their father's or mother's jackal (called hackal) for the purpose of cooking, for these Mexicans, even in cold weather, rarely ever attempt to warm themselves by the fire, but sit on the sunny side of their houses or huts; indeed they appear quite comfortable there wrapped up in their blankets, and seated during a Norther. The American boys call the Sun the Mexican's fire.—*Exchange.*

INFLUENCE OF SUNDAY-SCHOOLS.

About a year since, a gentleman in Rochester purchased a building that had been used as a tavern, and converted it into a Sabbath School house. Children were gathered there from week to week in crowds. This part of the city (Bull's Head) had been much neglected, there being no Protestant house of worship there. On the first day of January the Bethel was opened for preaching.

A little boy, ten or twelve years old, came home from a neighbor's house one day, and said: "Ma, I wish you would ask Pa to do one thing for me; will you?" "What is it my son?" "Say, Ma, *will* you ask him?" "What is it?" inquired the mother again, who was not a Christian. "I want you to ask him to take the Bible, and read and pray, as Mr. M. does." "O," said the mother, "you must ask him." When the father came, the boy went to him with his request: "Pa, I want you to do one thing for me; will you? say, Pa, *will* you?" "What is it, my son?"—"Say, will you do it?" "I don't know till you tell me what it is." "I want you to read and pray, as Mr. M. does"

Soon the father began to visit the house of God, and in a short time the request of the son was granted. "Out of the mouths of babes," etc.

A German family, consisting of parents and six children, were living in the most degraded state of intemperance. Some tracts were left there, and a few days afterward the family were visited again when, to our surprise, the father told us that he had stopped drinking, and was going to be beastly no more. He asked for a German Bible, with which he was supplied, and he became a careful reader of the word of God, attended meetings, and prayed in his family. His children are regular at the Sabbath School, the house is furnished with chair and beds, etc., and has now the appearance of a dwelling of intelligent beings.—*Zion's Herald.*

OBITUARIES.

"Let me die the death of the Righteous."

MARY CASSELS, wife of Reuben Cassals deceased, whose former name was Sojourner, was born in South Carolina on the Cumberland river, February 2, 1792; and died in Wilkinson county, Miss., August 2, 1858, being sixty-six years and six months old.

For the want of proper data, I cannot give all that would be interesting concerning the life of our departed sister, but enough to be encouraging to all who are trying to serve God. Mother Cassels, as the most of her acquaintances were accustomed to call her, united with the Methodist Episcopal Church in her eighteenth year. She lived, amid trials, temptations, and difficulties, a faithful and consistant member of that Church, forty-eight years; and died in the full assurance of faith and eternal happiness. At what time our sister was converted I have been unable to learn; but often have I heard her praise God in Class-meeting, and express her hope of being one day in the full enjoyment of that better world, "from whose bourne no traveler returns." Many were the days and months of affliction, she had to suffer, but all appeared to work for her, "a far more exceeding and eternal weight of glory." When well, she was a regular attendant and assistant of the sick and needy, ever ready and willing with a generous heart, and a liberal hand to give, as far as she was able to the advancement of the Redeemer's Kingdom. She has left many friends and relatives to mourn her departure; but with one consoling thought, that many of them have been converted and are now following her footsteps. A greater legacy she could not have left to her friends and relatives, than she has, that of a religious life and good example. Her home was ever a home ready for the reception of the Christian minister—to which Bro. Drake and many of our ministers can testify. One of her greatest pleasures seemed to be to have them around her, sharing her comforts and, no doubt; many of them will be caused to weep when they learn of her death. Thus she lived; now, alas she is gone and while we are left to mourn, we have one consoling thought, that she is numbered among the blood-washed throng of Christ's redeemed. "Blessed are the dead who die in the Lord; yea saith the Spirit, for they rest from their labors and their works do follow them." J. W. MCNEIL.

AMELIA ROBERTA, aged two years ten months and twenty-four days, daughter of T. F. and Alathia A. Haynes, after a long and severe illness, in Wilkieson county Miss., August 26, 1858. The Lord has seen proper to transplant this lovely and interesting child from this world of trouble and sorrow, to one where there is no barren soil or wintry blast—but to one of joy and happiness. Her parents are left to mourn her departure, but may her loss to them prove their spiritual gain. Sleep on sweet child, in the arms of him who hath said, "Suffer little children to come unto me."

"Christ died, my child, to set you free
From sin and hell and misery;
And none of all thy lovely train,
Has ever sought his face in vain."

J. W. MCNEIL.

BIBLE HOUSE, 197 CAMP St., NEW ORLEANS.
The Southwestern Bible Society
Keeps constantly on hand as shown a stock of plain and elegantly bound
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McLEAN'S
Strengthening Cordial
AND BLOOD PURIFIER.
THE GREATEST REMEDY IN THE WORLD!!
THIS Cordial is distilled from a berry known only to myself, and chemically combined with some of the most valuable medicinal Roots, Herbs and Barks known to the mind of man, viz: Blood Root, Black Root, Wild Cherry Bark, Yellow Dock, Dandelion, Sarsaparilla, Elder Flowers, with others, producing the most infallible remedy for the restoration of health ever known.
IT IS NATURE'S OWN REMEDY,
nursing disease by natural laws. When taken, its healing influence is felt coursing through every vein of the body, purifying and accelerating the circulation of the blood. It neutralizes any bilious matter in the stomach, and strengthens the whole organization.
MCLEAN'S STRENGTHENING CORDIAL
will effectually cure Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from Disordered Liver or Stomach, such as Dyspepsia, Indigestion, Rush of Blood to the Head, Sourness or Sickness of the Stomach, Heartburn, Disgust of Food, Fluttering of the Heart, Swimming or Pain in the Head, Choking or Suffocating Sensations on lying down, Dimness of Vision, Night Sweats, Fevers, Dryness of the Skin, Yellowness of the Skin or in the Eyes, Pimples or Blotches on the Face or Skin, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhœa, Dysentery, Bloody Flux, Costipation of the Bowels, Inward Piles, Diseases arising from the use of Mercury, Pain in the Bones, Coughing, Debility, Nervousness, Gravel, Impure Blood, Loss of Memory, Bilious Cholic, Gout, Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure diseases of the Bladder and Womb, such as Seminal Weakness, Incontinence of Urine, Stranguary, Inflammation or Weakness of the Womb or Bladder &c.
THERE IS NO MISTAKE ABOUT IT.
This Cordial will never fail to cure any of the above diseases, if taken as per directions on each bottle, in English, German and French.
OVER HALF A MILLION OF BOTTLES
have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who, then, will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?
TO THE LADIES.
Do you wish to be healthy and strong? Then go at once and get McLean's Cordial. It will strengthen and invigorate your whole system, causing a healthy and pure circulation of blood to flow through every vein, and the rich, rosy bloom of health to mount to your cheek again.
EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION.
FOR CHILDREN.
We say to parents, if your children are sickly, puny, or afflicted with complaints prevalent among children, give them a small quantity of McLean's Cordial, and it will make them healthy, fat and robust.—Delay not a moment. Try it and you will be convinced.
IT IS DELICIOUS TO TAKE.
EVERY COUNTRY MERCHANT
should not leave the city until he had procured a supply of McLean's Strengthening Cordial. It sells rapidly, because it always cures. A liberal discount will be made to those who buy to sell again.
CAUTION—Beware of druggists or dealers who may try to palm upon you some Bitter or Sarsaparilla trash, which they can buy cheap, by saying it is just as good. Avoid such men. Ask for McLean's Strengthening Cordial, and take nothing else. It is the only remedy that will purify the blood thoroughly, and at the same time strengthen the system.
One table spoonful taken every morning fasting is a certain preventive for Cholera, Chills and Fever, Yellow Fevor, or any other prevalent disease.
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ANOTHER REMARKABLE CURE
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Thomas Ford, a blacksmith, living near Cass avenue, on Tenth street, had a horrible running sore on his foot. He tried various Liniments, Salves, etc., but could do it no good. He despaired of ever being able to work at his trade again, because he could not bear any weight on his foot; and by one small bottle of McLean's Volcanic Oil Liniment, he is now perfectly cured.
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A liberal discount will be made to merchants who buy to sell again.
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feh.27

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Mrs. Boyd's Ladies' Emporium.
ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.
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MOTHERS who see with alarm their children wasting away, and becoming listless, feverish, and debilitated in consequence of the presence of worms in the stomach or bowels, can remove all the trouble immediately by administering *Winer's Canadian Vermifuge*, which discharges them without pain and leaves the digestive organs in a vigorous condition. There is no mineral ingredient in this preparation.

WINER'S CANADIAN VERMIFUGE has established its superiority over every other preparation for worms, by the rapidity, number and thoroughness of its cures; although literally a vegetable compound, its remedial action is much more summary than that of the Vermifuges containing Mercury. It has the merit of unerring efficiency and of perfect harmlessness, so far as the human system is concerned.

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We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.
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Pills—Wright's Indian Vegetable, Moffat's Life, Brandreth's Morrison's, Lee's New London, Parr's, Sappington's, Champion's Graffenberg's, Jayne's Sanative and Agne, Hibbard's Anti-bilious, Wiser's Chamomile, Spencer's Vegetable, Peters' Cook's Cooper's, Anderson's, Coral's Rheumatic, Wistar's Gentle Purgative, McLane's Liver, Allsbach's Health and Agne, Dickner's Sugar Coated, Herrick's ditto, Gilbert's Anti-Bilious, Hooper's, Beckwith's, Leidy's Blood, Ingoldsby's, Pile, Scott's Vegetable, Eagon's, Radway's Regulators, Rose's Railroad, Leidy's Female, Louden's Indian Sanative and Agne, Holloway's, Halsted's Anti Dyspeptic, Gordon's, Swayne's Sugar Coated Sarsaparilla and Tar.
Also, McLean's Strengthening Cordial, and every description of Miscellaneous Medicine known to the trade. mar 6-1y.

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W. P. HILL,
ATTORNEY AT LAW,
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Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents: dec12

DR. AUSTIN,
RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts.
A Servant at the Office day and night. oct.3-6m

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He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9-1y

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Correspondence of the N. O. Christian Advocate.

LETTER FROM AUSTRIA.

KLOSTERNEUBURG, the romantic retreat of Lady Montague—the authoress of those celebrated letters from the East—was pointed out to us; and she could not have chosen a more picturesque spot, where a mind like hers dwelt, and revelled in outward and ideal beauty—and who could not wear, in her declining years, to look in a mirror to see her faded charms.

An old plane tree was shown us, growing upon the banks, under which Geoffry Boullion wrangled the Crusaders.

The passage through the Black Sea caused but little interest—out of sight of land until we entered the Danube, the scenery along its shores was exceedingly dull and flat. This river is as circuitous as the Mississippi; and its waters are of the same color. Some little villages, mean in appearance—low huts, with thatched roofs, and without windows, a chimney in the middle, and a door—make up their dwellings. As we ascended the river it became more interesting. Along its shores were hills resembling Wisconsin, Iowa and Minnesota, on the Upper Mississippi; and some cities with a more flourishing aspect. We entered a pass called the Iron Gate, in Hungary, of a most romantic character; natural walls of rock rising perpendicularly from the bed of the river, which is very narrow, between 300 and 400 feet high, crowned with a few trees growing out of the crevices. A road has been cut upon the base of one side, with military posts along the way. A castle was built upon one ledge of rocks rising perpendicularly from the bed of the river: an isolated cliff, well suited for such an edifice as a place of defence. On one side of the mountain we saw the cave of refuge, where many Hungarians hid themselves in the revolution, and made their escape.

We passed some fine cities, with some interest, with houses and lofty spires running up amid green trees. The strong fortress of Peterwardin where the Hungarian revolution was commenced, situated upon a hill-side, looked almost impregnable—it was united to the town by a bridge of boats. It was a beautiful green spot.

PESTH, CAPITOL OF HUNGARY.—The approach to this city is very fine, relieved of all monotonous dullness by its elevated banks and beautiful hills crowned with verdure—a fortress upon one and the palace of the Governor upon another, opposite the city, united by a splendid suspension bridge of elegant workmanship. The city was large and well built, extending along the shores; with commercial houses, similar to those of our American cities, with much the same appearance; but the spires of their Churches were different and of singular effect, some, covered with metal, reflecting the rays of the sun in the distance. We had a drive around the environs, and through the most beautiful avenues, lined with shade trees of horse-chesnut, in full bloom; and parks, with streams of water, bridges, and fanciful gardens—with all kinds of summer-houses; *cafes* for refreshment; tables in the open air, with groups sitting around them. The drives were full of carriages—of beautiful equipages; and beauty and fashion were seen crowding the avenues, promenades and gardens, everywhere within the city and its environs; for people in Europe appear to love the pure air, and avail themselves of these retreats for healthful exercise—which contributes, no doubt, greatly to its preservation.

The city was so clean, and free from a throng of beggars, that it looked like a place of prosperity and comfort compared to many we had seen.

We drove over the suspension bridge, guarded by four collossal lions of granite, placed upon pedestals at the entrance on both sides. Opposite, a tunnel, with a magnificent arch and columns, in the form of a Grecian temple, at the entrance of the passage, which extended under the hill upon which the palace stands. We drove up the heights and walked around the gardens, which were beautifully terraced up its sides, with a magnificent view of the Danube, which rolled beneath; the city, opposite; Buda, between the two hills; the palace and castle. Every thing about this place bore the marks of beauty and prosperity; and the people had an American look, quite unlike other places.

VIENNA.—We left in the morning for this place, on the railway, a distance of 170 miles. The country through which we passed was exceedingly fertile and highly cultivated. Not a spot was barren; industry marked the soil, which was waving with fields of grain all the way. The lands were perfectly level along the valley through which we passed, and very wide, relieved by mountains in the distance. Below Peath they resembled the Mississippi, with land-slides, sand-bars and islands, with the alluvial soil and growth of trees, and the color of its water—but not its interminable forests. All the villages we passed through at the railway stations were remarkably neat; every cottage had flowers planted around their dwellings, and placed in their windows—giving an evidence of a love of the beautiful in the humbler walks of life—so desirable to witness. The people who labored in the fields looked neat and well-clothed, characteristic of the German; however oppressed, he will make an interest out of perseverence and industry, which other nations neglect, and live in idleness and poverty, like the poor Italians, and beg rather than work. The country is thickly settled, and large villages were seen in the distance all the way.

The River Danube is full of mills; wherever there is a settlement or city, they grind their meal by the force of the current, and so thick, that they look like a village rising out of the water.

We passed through Wagram, in sight of the battle-ground of Bonaparte. A beautiful plain covered with vegetation.

We entered Vienna by a bridge, deriving a splendid view of the city, with its houses, churches and palaces. Its streets are broad, with a fine display of stores, and as splendid goods as are found in Europe. There is great wealth among the aristocracy. That of Prince Esterhazy is immense; and his palaces wonderful, like those of a King.

The Belvidere-palace of the Emperor was thrown open on Friday, for the people to see the picture-galleries, filled with the chief works of art of all the schools—with many fine specimens of each—an extensive collection. The statuary, though limited, was very exquisite—Jason, with the golden fleece, and Medea, was a lovely group; Jacob and Rachel, a work of exquisite beauty.

The halls of the palace were beautiful, and its site commanding. Upon its terraces, above the gardens, we had a view of the whole city. The gardens, with which it is surrounded, were laid out in straight walks, with shade trees and hedges, open squares, with statuary and fountains; and little borders, with hedges of lilacs in full bloom, fragrant with sweet odors; statuary along its walks, emblematical of the four Seasons; classic groups, in various positions—the whole laid out with elegance, taste and beauty. In the lower part of the garden, was another palace, called the Lower Belvidere, containing paintings, a collection of sculpture, ancient armor; an Egyptian museum, with an endless variety of mummies and idols of worship, little and big, of every form.

The Cathedral of St. Stephens, is a noble and imposing building, in the purest style of Gothic architecture—with a spire 222 feet high, diminishing in size gradually, from its base to the top, in regular retreating arches and buttresses. The way is covered with colored tiles, forming a collossal mosaic of the Austrian eagle. The columns, inside which are fluted, have small niches for statues, so designed as not to destroy its harmony. The chapels, along its sides, are very rich—the paintings and statuary around the altars, very fine. The Church of Vienna has a modern aspect, with few antiquities.

S. B. THOMAS.

N. B. I hope my package of letters, mailed at Athens, Greece; with our travels through Syria, from Jerusalem to Damascus, have reached you. Also, I mailed one from Egypt. I must confess I feel doubtful as to the interest they give my friends. So much goes out from every quarter of the globe, for the whole world of readers. I have not heard from my friends in America since last November. I am anxious to get to Paris, so as to hear once more. S. B. T.

We are publishing all we receive, in the order of reception. Our readers will be pleased to learn that the talented writer has returned to the United States. The letters will appear for some time to come. EDITOR.

For the N. O. Christian Advocate.

AN EXPOSITION.

I SAMUEL XXX. 24. "But as his part is, that goeth down down to the battle; so shall his part be, who tarrieth by the stuff."

THE JUSTICE of this decision of the son of Jesse will, we apprehend, be approved by every well regulated mind; but it is not the equity of the decision that we now propose to urge or discuss, but to apply it to some cases to which we think it is applicable; the consideration of which, we hope, will prove instructive and encouraging.

We are too much inclined, in according praise and bestowing rewards, to have in view only those who take the more prominent and conspicuous part; and to forget or overlook those who may not have led on the enterprize, and yet, without whose efficient co-operation, the enterprize could not have been led on at all.

We admire and honor Washington and his brave compatriots in arms (and justly so), whose valor won our independence; but the mass of the people are apt to overlook Robert Morris, without whose successful financiering Washington could not have kept the field. We are in danger of forgetting the mothers and wives, fathers and brothers, who took care of the homes—raised the crops and tended the flocks, which subsisted the army of independence; and, without which, it could not have kept the field a single campaign.

We are not only prone to overlook the uses of unobtrusive instrumentalities, but those instrumentalities are in danger of putting too low an estimate upon their agency in promoting the common stock of truth and virtue. Just here a little incident occurs to us, which will aid in the illustration of the matter in hand. Some years ago, Dr. G——, as Presiding Elder, was attending a camp-meeting in Tennessee. One night, towards the close of the meeting, the air being a little cool, he approached a camp-fire to warm. At this fire was an old colored woman, attending to some culinary operation. Dr. G——, as he approached, said, in his bland way—"Good evening, Aunty." Rather gruffly, she replied, "Good evening, Master." Said the Dr., "How are you enjoying the camp-meeting!" "I aint enjoying it at all." "Why, not?" "Cause I'se got no chance to go to meetin. Da's all out dar listenin to de preachin—serving, prayin and gettin happy; and I'se here, workin and sweatin, round dese pots and ovens. I aint happy, none; I wish I was home; I aint doin no good here. Dars no use in me bein here at all."

The old woman seemed so sad and discouraged, that it moved the benevolent heart of the Dr., and he set himself to the pleasant task of enlightening and cheering her a little.

"Why, Aunty," said the Dr., "you are altogether mistaken about being of no use, and doing no good at the camp-meeting. We could not get on without you a single day; without the cooks, the meeting would have to break up. Why the cooks and the preachers are the mainstays of the meeting. The meeting could not get on without us at all; you are doing a great deal; and be sure the Lord will not forget you; in all your cooking and toiling, he will bless you for it all.

The old lady listened with pleased attention; a new light dawned upon her—and she broke out in reply—"Why, sure enough, I never tink of dat before. Bless de Lord, it makes me happy to tink about it."

In the requisites and furnishing of the gilded coach, that sustains on its silken cushions the persons of Imperial Majesty, the humble linch-pin meets the claim of an imperative necessity; and, without which, all the utilities and ornaments of the splendid equipage, would be useless.

When we are descanting upon the sacrifices and devotion of the Missionary to the distant heathen, we are in danger of overlooking the claims of many of the humble, but generous and self-sacrificing poor, whose gifts are sustaining the Missionary in his far off and glorious toils. Let those who give, for their encouragement remember, that those who "tarry with the stuff," shall share alike with those who go forth to war.

In our admiration of the devoted and eloquent Minister, we are in danger of losing sight of his faithful and modest wife, whose extra attention and devotion to the domestic interest of his home, enables him, with a mind comparatively free from care, to give himself "continually to prayer, and to the ministry of the word." The wife of such an one is in danger of failing to recognize the importance and blessedness of her position, and her agency in the great work of recovering the world to God. She is tempted in a painful and disparaging way to contrast her position with her husband's, in the glorious toil. He, it may be, is gifted, acceptable and successful—his "praise is in all the Churches;" a hundred hospitable doors welcome him to enter in; a hundred generous bounds are spread for his refreshment. But she is in an humble house; she moves in a narrow circle; her lot is one of privation and self-denial. She may forget that Job, the sufferer, was as great in his way as Paul, the worker. Double domestic and parental care devolves upon her, and she may be easily tempted to think her lot a hard one; that her humble but wasting toils are unseen and unappreciated, and will go unrewarded.

No, no! the eye that never sleeps, that is in every place, looks down benignantly upon you. God sees your patience under trial—your resignation under privations. And though your husband may be far away, urging the glorious strife and snatching brands from the burning, you shall share his "vast reward;" for "they who tarry with the stuff," keeping faithful watch, and they who win the fight, shall alike share the spoil and share the fame.

Let not such "be weary in well-doing, for, in due season they shall reap if they faint not;" for with such sacrifices God is well pleased. And let not the Church, in rendering "honor to whom honor is due," forget these women, who are such efficient, yet self-denying helpers in the Gospel of Christ. J. B. WALKER.

For the N. O. Christian Advocate.

BENSON A PLAGIARIST.

MR. EDITOR: If you will give me room in your columns I will state what I regard as the most remarkable instance of plagiarism to be found, so far as I know, in the whole circle either of secular or religious literature. It is this: Benson's commentaries to the 58th of Isaiah is taken almost entirely from Pool's Annotations. I discovered this fact sometime since by consulting the two works on different passages in the several books of the Old Testament. Recently, however, I have made an examination sufficiently through, I think, upon which to base the charge of plagiarism. I have compared the two commentaries on the following chapters of the following books, carefully examining every verse, viz; Lev. 28; Num. 5,26 and 35; Deu. 3, 13, 17 and 34; Josh 5, 14 and 24; Judges 3, 9, 17 and 21; 1 Sam, 5, and 19; 2 Sam, 7; 1 Kings 9; 2 Kings 10; Job. 14 and 30; Ps. 2, 77; Prov. 1 and 22; Ecc. 1 and 12; Isa. 1 and 58. I had not time to make the comparison on every chapter of the Old Testament, and therefore I selected at random the portions cited above. Pool's notes on all these have been appropriated by Benson, with scarcely any change in the language whatever. Sometimes Benson adds a line or two of his own; sometimes condenses a long note, and sometimes curtails; and now and then makes a quotation from another author. He makes no acknowledgement to Pool that I have seen, either in his preface or in the body of the work. For the benefit of those who have not access to the two books, I submit a few specimens of the plagiarism.

Ps. 2. 7. *Thou art my son; this day have I begotten thee.*

POOL.—This is also applied by some to David, and so *this day* is the day of his inauguration, when he might be said to be begotten by God, inasmuch as he was then raised and delivered from all his troubles and calamities, which were a kind of death, and brought forth and advanced to a new kind of life, of royal state and dignity; and so this was the birthday, though not of his person, yet of his kingdom, as the Roman emperors celebrated a double birthday; first the emperor's when he was born, and then the empire's, when he was advanced to the empire. But this is but a lean, and farfetched, and doubtful sense; and therefore not to be allowed by the laws of interpretation, when the words may be properly understood concerning Christ: and so this may be understood either, 1. Of his eternal Generation. *This day;* from all eternity which is well described by *this day*, because in eternity there is no succession, no yesterday, no tomorrow, but it is all as one continued day or moment without change or flux. Or rather, 2. Of the manifestation of Christ's eternal Sonship in time; which was done partly in his birth and life when his being the Son of God was demonstrated by the testimony of the angel, and of God the Father, and by his own words and works; but principally in his resurrection, which seems to be here mainly intended, of which day this very place is expounded, when Christ was in a most solemn manner declared to be the son of God with power, etc, etc.

BENSON.—This is also applied by some to David, understanding, by *this day*, the day of his inauguration, when he might be said to be begotten by God, inasmuch as he was then raised and delivered from all his calamities and troubles, which were a kind of death, and brought forth and advanced to a new kind of life, of royal state and dignity; and so this was the birthday, though not of his person yet of his kingdom; as the Roman emperors celebrated a double birthday, first the day on which they were born, and then the day when they were advanced to the empire. But this it must be acknowledged, is a farfetched and doubtful sense; and therefore not to be allowed by the rules of legitimate interpretation, since the words may, much more properly, be applied to Christ: and, so applied, may be understood, either, 1. Of what has been termed his eternal Generation or Sonship, *this day* signifying from *all eternity*, which may be considered as well described by *this day*, there being no succession, no *yesterday*, no *to-morrow* in eternity; but all being one continued day or moment without change or flux. Or, 2nd. Of the manifestation of Christ's eternal Sonship in time, which was done both in his birth and life, when his being the Son of God was demonstrated—by the testimony of the angel, by that of God the Father, and by his own words and works; and in his resurrection, which seems to be here chiefly intended, of which this very place is expounded, when Christ was in a most solemn manner declared to be the son of God, with power, etc., etc.

Ps. 1, 2. *But his delight is in the law of the Lord; and in his law doth he meditate day and night.*

POOL.—In the study and practice of it, as appears from the context. The law of God may be here understood of the whole doctrine delivered by God to the Church: consisting of doctrines, precepts, promises, and threatenings; or, more particularly, the preceptive part of it, which is commonly so called; and so this is noted as the peculiar character of the good man, that he delighted himself not only in the promises, which a bad man may do, but even in the commands of God—which are unwelcome and burdensome to a wicked man.

BENSON.—In the study and practice of it, as appears from the context; having described the character of the truly blessed man *negatively* in the preceding verse, he in this, speaks *positively*. The law of God may be here understood, of the whole doctrine delivered by God to his Church: consisting of doctrines, precepts and threatenings, etc.; or, more particularly of the preceptive part of it, which is commonly called his; and so this is recorded as the particular character of the good man, that he takes delight not only in God's *promises*, which a bad man may delight in, but even in his commands, which are unwelcome and disagreeable to the wicked.

JOB 28, 8. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?*

POOL.—There is no reason why I should envy or desire the portion of wicked men; for though they oftimes prosper in the world, as I have said, and seem to be great gainers, yet death, which hasteth to all men, and to me especially, will show that they are far greater losers, and die in a most wretched and desperate condition, having no hope either of continuing in this life, which they chiefly desire, or of enjoying a better life, which they never regarded. But I have a firm and well-grounded hope, not of that temporal restitution, which you promise me, but of a blessed immortality after death; and, therefore, am none of those hopeless hypocrites, as you account me.

BENSON.—There is no reason why I should envy or desire the portion of wicked men; although they oftimes prosper in the world, and seem to be great gainers; yet death, which hasteth to all men, and to me especially, will show that they are far greater losers, and die in a most wretched and desperate condition, having no hope either of continuing in this life, which they chiefly desire, or, of enjoying a better life, which they never regarded. But I have a firm and well-grounded hope, not of that temporal restitution which you promise, but of a blessed immortality after death; and, therefore, I am not a hopeless hypocrite, as you think me.

ESTHER 4, 16. *And, if I perish, I perish.*

POOL.—Although my danger be great and evident, considering the expressness of that law, and the uncertainty of the King's mind, and that severity he showed to my predecessor, Vashti; yet rather than neglect my duty to God and to His people, I will go to the King and cast myself cheerfully and resolutely upon God's Providence, for my safety and success.

BENSON.—Although my danger be great and evident, considering the expressness of that law, the uncertainty of the King's mind, and that severity which he showed to my predecessor, Vashti; yet rather than neglect my duty to God and to His people, I will go to the King and cast myself cheerfully and resolutely upon God's providences, for my safety and success. If I should be condemned to lose my life, I cannot lose it in a better cause.

ISAIAH 12, 3. *Therefore with joy shall ye draw water out of the wells of salvation.*

POOL.—Your thirsty and fainting souls shall be filled with divine graces and comforts, which you may plentifully draw from God, in the use of the Gospel ordinances, which was oft signified by water, both in the Old and New Testament. He seems to allude to the state of Israel in the wilderness, where, when they had been tormented with thirst, they were greatly refreshed and delighted with those waters which God so graciously and wonderfully afforded them in that dry and barren land.

BENSON.—Your thirsty and fainting souls shall be filled with divine graces and comforts, which you shall plentifully draw from God, in the use of the Gospel ordinances, and which are often signified by water, both in the Old and in the New Testament. He seems to allude to the state of Israel in the wilderness, where, when they had been tormented with thirst, they were greatly refreshed and delighted with those waters, which God so graciously and wonderfully afforded them in that dry and barren land.

I do not charge that Benson has copied Poole on the whole of the Old Testament, for I have not had time, as stated elsewhere, to make a comparison so extensive; but I charge that into whatever book or chapter I have looked, I have found the stolen goods of Poole. It is proper to remark that Genesis, so far as I can judge from the very slight examination I have made, has no traces of plagiarism. Pool lived to carry his annotations only to the 58th of Isaish. The remaining portion was finished by others. Much of this Benson has plagiarised.

Pool was born in 1624, died in 1679. He was a Presbyterian.

I have never seen but one copy of his annotations, the one which I have in my possession; but it is published by the Carters of New York. Benson's Comaentaries, according to the preface, were published in 1815. J. J. WHEAT.

WOODVILLE, MISS.

[For the N. O. Christian Advocate.]

TUSKEGEE ASSOCIATION.

A MEETING of this body was recently held at Cubahatchie Church, in Macon County, Alabama; which commenced on the 17th of this month, and adjourned on Monday the 20th instant. Among the Delegates there assembled, was the Rev. J. B. Thomas, formerly of Salem, Russel County, Alabama, but then on his way to Camden, Wilcox County. The reverend gentlemnn made several speeches before that body (for he appeared to love to speak, and spoke as though he felt confident that he could enlighten that intelligent body upon any subject that came up before it.) In one of his speeches, he was advocating a Resolution to have a Sabbath-school organized at or near every Church belonging to the Association. In that speech he informed the body, that he had been called to take charge of the Baptist Church at Camden, as its Pastor, and that he was then on his way there for that purpose; also, to take charge of the Female Institution at that place, as President of the same. He further said, that when he got there, if only two others would join him, he would have a Sabbath-school there. He farther said, that he would use the books published by the Baptists in that Sabbath-school, and no others, and that he intended to teach Baptist Doctrine too; "for," said he, "we are *the Church* and *the only Church*," as he verily believed; "and," said he, "while we believe it, we ought to preach it;" and indeed he said he would be dishonest if he did not preach it.

All of the above I heard with my own ears; and yet, this same Mr. Thomas no doubt expects to get into his school, children, whose parents belong to other Denomitations; and yet he intends to teach them Baptist Doctrines.

September, 1858. A. METHODIST.

NANA SAHIB.

AS WE have no doubt that many of our readers would be glad to be acquainted with the parentage and other antecedents of the man who bears this blood-stained name, we propose, in this present article, to give a brief sketch of him.

Nana Sahib, Rajah of Bithoor—whose correct name is Sree Munt Dhoondoo Punt—is the eldest son, by adoption, of the late Badjee Rao, ex-Peishwa of the Mahrattas.

For many years previous to his death, Badjee Rao had been a dethroned pensioner of the East India Company. When in the fullness of his power, he had, as a native prince, assisted the East India Company in their war against Tippoo Sahib, the tiger of Seringapatam; and, as a reward for his doing so, the Company, after years of strife with him—after negotiations, and exactions, and treaties, and violation of these treatics on their part—contrived, in 1817, to get hold of his dominions. After numerous and fierce conflicts, Badjee Rao, at the head of 8000 men, and with an advantageous post, was prepared to do battle for the sovereignty of the Deccan; when Brigadier-General Sir John Malcolm, who commanded the British army, sent a flag of truce to him, with proposals for a surrender.

The proposals made on the part of Sir John Malcolm were, that Badjee Rao, the Peishwa of the Mahrattas, should renounce his sovereignty altogether; that he should come, within twenty-four hours, with his family and a limited number of his adherents and attendants, into the British camp; that they should there be received with honor and respect; that he should be located in the holy city of Benares or in some other sacred place of Hindoostan; that he should have a liberal pension from the East India Company for himself *and his family;* that his old and attached adherents should be provided for; and that the pension to be settled upon himself *and his family* should not be less than eight lacs of rupees—that is, £80,000 per annum.

After long and anxious deliberation with his prime minister and other great officers of state, the Peishwa accepted these proposals—went with his family and adherents into the British camp—and Bithoor was afterward assigned as his residence. The East India Company, with their usual grasping and illiberal spirit of coveteousness, were displeased with Sir John Malcolm for his granting these terms. But they, and the governor-general, Lord Hardinge, could not recede from them; and they took care to limit the stipulated allowance to the smallest sum mentioned in the treaty—namely, eight lacs of rupees, or £80,000 per annum.

We have stated that the pension was to be conferred upon Badjee Rao and his family. Now, before we proceed further, we must mention, that by the Hindoo Shastera, or Scriptures, there is a fearful doom awarded against those who die childless; that doom is, the being consigned, after death, to "a place called *Put*, a place of horror, to which the manes of the childless are supposed to go, there to be tormented with hunger and thirst, for want of those oblations of food and libations of water, at prescribed periods, which it is the pious, and indeed indespensable duty of a living son to offer.

Such are the principles of the Hindoo religion with regard to the want of natural male issue. Now, the same principles, in order to remedy the defect, permit the system of adoption where natural issue fails. It was in accordance with this that Badjee Rao, in his old age, finding himself naturally childless as to male issue, by his will declared Nana Sahib to be his eldest son, heir, and representative.

In his day, Badjee Rao, as chief of the powerful Mahratta nation, had been a great sovereign. He survived his downfall—exercising civil and criminal jurisdiction, on a limited scale, at Bithoor—thirty-five years. On the 28th of January, 1851, he died.

No sooner was his death made officially known, than Lord Dalhousie tabled a minute at the council board of Calcutta, ruling that the pension, expressly guaranteed to the great Badjee Rao, *and his family*, should not be continued to the latter. Nana Sahib, Badjee Rao's widows and the other members of his family, were naturally stricken with grief and terror. They saw themselves reduced to poverty. They had no other pecuniary resource than some trifling sum which Badjee Rao had left behind him.

On the 24th of June, 1851, Nana Sahib forwarded a memorial to the lieutenant-governor of the nort-west provinces of India on the subject. In reply, he was told that the pension could not be continued, but that a certain tract of land would be his for life. The commissioner of Bithoor, a public officer of high rank and standing, and who knew the circumstances and claims of the ex-Peishwa's family, forwarded an urgent appeal on their behalf; but, in a letter from the Secretary of the Governor-General, of date September the 24th, 1851, he received a severe reprimand for so doing. His recommendation was stigmatized as "uncalled for and unwarrantable."

After some further efforts in India, Nana Sahib addressed the Court of Directors, at Lendenhallstreet, in England. His appeal to them was dated the 29th of December, 1852.

In the eyes of the East India Company, the appeals of native princes of India do not seem to have been matters of much consequence.—The Company appear to have considered that it added to their dignity to have the advocates of such priaces waiting in their ante-rooms. Somewhere about December, 1853, the Company sent back Nana Sahib's memorial to the government in India, and the result was, that nothing was done.

It would appear that Nana Sahib, with smooth and gentlemanly manners, unites superior abilities; and that to these abilities he adds passions of the strongest and most vindictive nature. His spirit is high, and his vehemence of the most determined character. At the period of the breaking out of the mutiny which has rendered his name infamous, he seems to have become a monomaniac on the subject of what he believed to be his wrongs.

In the preceding sketch, subject, of course, to correction, we have endeavored to state facts, not with a view to advocating any cause, but simply for the purpose of communicating to our readers information as to some of the numerous causes which have led to the dreadful events which have recently occurred in the East.

An Oriental, named Azimullah, was in London in 1855, for the purpose of making a last appeal in behalf of his employer, Nana Sahib. He lodged in a respectable private hotel in Georgestreet, Hanover Square, where he lived in gentlemanlike style, and appeared a well-bred, agreeable person, of good intelligence about English matters. A person, on lately visiting the house, learned from its proprietor that the polite Azimullah, before departing from England, showed symptoms of a moody and soured feeling, and let fall several hints to the effect that England would yet regret the manner in which it had used his master. This same Azimullah has since appeared in the dismal transactions connected with the destruction of the Cawnpore garrison. [*Chamber's Journal.*

POLLOCK'S COURSE OF TIME.

LONG AFTER this world is ended; after the judgment and the retributions of eternity, a youth from some planet of the Universe came flying toward the paradise of God. On his way he saw the place of the lost, and being much perplexed about the things he saw, he sped on his course seeking for information. He soon fell in with two sons of heaven. To them he proposed his questions. They could give him no answer, but spoke of an ancient bard of earth, to whom they offered to lead the "new arrived." They searched out the bard, and when he was asked concerning the subject, by their permission he struck his harp, and recited the life of man and the history of time. The hard viewed matters from the stand-point of eternity. From this position he was enabled to unravel many things which to us are mysterious. The fall; redemption through Christ; the workings of the Gospel on earth; the consummation of all things earthly; the "resurrection morn," and the judgment day; all got before the poet's eye, and are vividly presented to the reader's view. Pity that the poetry does not equal the scheme!

The first hint of the poem was suggested to the author by Byron's lines to Darkness, which he read at a time of great mental depression. While reading the lines, the thought came to him that something new might be written on the resurrection. Straightway the mind laid hold of the subject, and bright-winged images came up, till his scheme reached far beyond its first scope, and all at once, like the glow of a prophetic vision, the whole plan of the "Course of Time" burst upon his mind. One night, while sitting alone in the old room in Moorhouse, his mind wandered back and forth over the plan of God in creation, and at such a time the plan of the poem came up to view. A strange feeling came over him; he trembled from head to foot, overpowered with emotion. The scheme opened up to his view a great success or a great failure. From this time his soul was on fire. In his old Moorhouse room, on the path from Moorhouse to his place of worship, on the hights of Balagich, and when in the silent night-time he lay feverish upon his bed, his mind groaned under the mighty plan, and images all poetic and heaven-tinted flitted o'er his ardent mind. The outward frame sunk enfeebled, while the spirit grew strong in its flight. His Bible was ever beside him, and morning and evening he offered up prayer for God's help in the work. The inspiration of the book was not that of Parnassus, but of heaven, and that Christian invocation of his at the commencement of his poem is but a true prayer for help from on high.

THE DUST-COVERED BIBLE.

Some years ago a clergyman in Ireland took for his text, one Sabbath morning, "Search the Scriptures." In the course of his sermon he quoted a passage from John Wesley, to the effect that the Bible "sometimes had dust enough on its cover to let you write 'damnation' on it." One of his hearers was struck by the remark, and on her return home repeated it. She was overheard by her brother, who had causelessly absented himself from Church that day. The startling thought fixed itself in his heart like an arrow. He retired to his room, and took down his Bible. Looking at its dusty cover, and scarcely knowing what he did, he traced on it the appalling words of the preacher.

He looked at them, read them again, and bursting into tears flung himself on his knees, and confessing his past sins, sought grace that he might prize it more in the future. The Bible became his companion, to his dying hour.

OUR CHILDREN GROW UP IN OUR LIKENESS.—Our children that lie in the cradle are ours, and bear in them those lines which shall yet make them to appear the boy like the father, and the daughter like the mother; and we are God's, growing up, we trust, into the lineaments which shall make us like unto him. "It doth not yet appear what we shall be."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, OCTOBER 6, 1858.

"THE SUMMER IS ENDED."

In this semi-tropical South-western clime, the Summer does not end with August; October is really the first month of Autumn. The eventful Summer of 1858 is gone; but the memory of its momentous events is not gone. India has been virtually reconquered by British arms. China has been humbled, and has thrown open her long-closed gates to Christianity. Mexico is without a Government, and ready to fall into the hands of the United States, where she ought to be. The Atlantic cable has been laid; and, whatever difficulty may be temporarily experienced, it will doubtless prove an ultimate success. A great revival of religion has prevailed in the United States, and elsewhere.—The Southern Methodist Church has cut herself loose from the unfortunate and unscriptural entanglements with political questions which have cursed most of the modern Churches, thus developing an ecclesiastical whiggery, as bold, progressive, and important in principle, as the political whiggery of the American Revolution. The yellow fever, after an absence of five years, so far as a general epidemic is concerned, has visited, in great fatality, most of our Southern and Southwestern sea-port and river cities; especially has it been severe in New Orleans—as severe an epidemic as she has ever had, except 1853, and only falling below that year in lack of unacclimated population.

The return of autumn, always a season suited to reflection, is peculiarly so this year, in this latitude. It harmonizes with the temper and thoughts of the bereaved and desolate—and they are many. Besides the thousands of sorrowing hearts in this city, mourning is in many families throughout the land, of which our obituary department is an indication. The rich green robes with which the beauteous spirit of the Spring-time clothed all nature, are beginning to become dim, and to wear out; striking illustration of the fading and decay of thousands of beaming faces and buoyant hopes. Many who neglected their salvation for a more "convenient season," have been unexpectedly called to leave the opportunities of a gracious probation forever. Many have died in peace, and left cheering testimony of the power of the faith of Christ to save from sin and the fear of death. The summer of life will soon be ended, and the winter of age and death shall come. But there is an eternal spring-time coming. Its beauty and glory shall never be dimmed. And it shall call into everlasting life the precious hopes, aspirations, affections and joys which have found but an unfruitful soil, and an uncongenial climate, in this world.

SHALL WE HAVE A GENERAL REVIVAL?

During the early part of the present year, and indeed up to the present time, a glorious revival of religion has been spreading over the largest part of the United States. Hundreds of thousands have been brought to "the knowledge of the Son of God, and to faith in Him."—Ministers of the gospel have witnessed an amount of good, done in a few months, which exceeded what they had hoped for in a life-time. Through that revival, the cause of evangelical religion, of practical, soul-saving gospel preaching has made an advance which ten years in the ordinary course would not have compassed. And last, but not least, the faith and practice, in reference to revivals, of thousands of ministers, and hundreds of thousands of christians, have been made to approximate conformity to the scriptural standard—which, with many of them, might never have taken place in the ordinary course of things. Pentecost, the Baptism of the Holy Ghost, the saving power of the gospel, have a meaning, and a present application, which many of them never dreamed of before.

Now, the many embrace the views and adopt the practice, of the previously few. Caughey, and Methodist preachers generally, have succeeded, at length, in indoctrining the christian world, on this subject. Spurgeon, Guinness, and others, are fruits of their ministry.

This revival, however, has been much more prevalent in the North than in the South. Why this has been so, it were fruitless to inquire. But recently, there are indications that we are on the eve of a general revival in the South. All our Church papers are filled with revival intelligence. The question should dwell, and swell, in every christian heart, "Shall we have a General Revival in the South?"

Why not? Why not now? Would united prayer, in every Church, by every minister and christian, with the use of all the means, fail of this great blessing?

THE GREAT OFFICIAL.

The Nashville Christian Advocate is pleasant to look upon. Besides the usual racy and pithy editorials of Dr. McTyeire, it has very choice correspondence from New Orleans, St. Louis, Virginia, South Carolina, West Tennessee, Kentucky, the Indian Territory and China. It is beautifully printed. The Church may well congratulate herself upon the tone, style, and prospects of her central paper. It only needs to be let alone in the hands of its editor. He is capable of taking care of it. There is no need that the Book-agent should publish notices, and write correspondence for the different papers, to prove the difference in ecclesiastical relations, between the central and the other papers. We all understand it without such tuition. We are aware that the popular custodianship, so long exercised by him over the interests of that paper, is naturally hard to forget. But the General Conference, by a large vote, determined that he was the best man for another position. He should be content to fill that well—which he is eminently capable of doing. The central and the other papers will never "lock horns," if they are let alone in the hands of the editors. Mark that.

READ THIS TWICE.

Unconverted friends, you admit and feel the *necessity* of conversion. You know you *must* be converted or be lost. You know, you *feel*, that you are unfit to die, and to appear in the presence of the Judge of the whole earth. You may not be willing, seriously, to converse on the subject. You may laugh at those who admonish you. But, nevertheless, you feel the solemn conviction that "except a man be born again, he cannot see the kingdom of God."

And you feel that it is *hard* to be converted. It is so hard, that you think of it somewhat as you do of death. This is one reason why you put it off as an evil day. It is not hard to those who desire nothing but God, and who have given up every purpose but to live for Him. But it is hard for you, for you have not done this. You feel the need of salvation, but your heart is set on the world, and is therefore hard and unbelieving.

Feeling the *necessity* and the *difficulty* of conversion, you should do nothing to make it more difficult. You should adopt every means to lessen the difficulty; especially, you should encourage, cultivate, yield to, and follow, every good impression, every tender drawing of the Father. Be "not disobedient to the heavenly vision." It may never again be so clear and convincing. During the present autumn, throughout the bounds of the circulation of this paper, there are many revivals—many earnest sermons—many visitations of the Spirit. Let not this season pass away and leave you unconverted. Upon peril of your soul, do not.—Begin now to call upon the name of the Lord, through our Lord Jesus Christ. Begin as soon as you read this, or you may never begin. All the lost, from Christian lands, intended to begin, but did not.

"READING, MEDITATION AND PRAYER."

These three things will prevent any disciple of Christ from backsliding—will cause any Christian to "grow in grace, and in the knowledge of our Lord Jesus Christ." Read the Bible much, meditate upon it much, and pray over it much, and the fullness of Christian experience will be enjoyed in a manner not dreamed of now. A passage from the experience of Mr. Whitefield, that eminent saint and powerful preacher, will illustrate this subject. He says: "My mind now being more enlarged, I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word.—This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light, and power from above. I got more true knowledge from reading the book of God in one month, than I could *ever* have acquired from all the writings of men. In one word I found it profitable for reproof, for correction, for instruction; every way sufficient to make the man of God perfect, thoroughly furnished for every good work and word. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace, and the necessity of being *justified in His sight by faith only*. Burkitt's and Henry's Expositions were of admirable use, to lead me into *this* and all other Gospel truths."

To these habits of reading, Whitefield added much secret prayer. "Oh, what communion had I daily vouchsafed with God in prayer! How often have I been carried out beyond myself, when meditating in the fields! How assuredly I felt that Christ dwelt in me and I in him, and daily did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace!"

TO THE PREACHERS OF THE LA. CONFERENCE

Dear Brethren: In comparing the statistics of the last Conference with the one immediately preceding, we see that a decline in membship is clearly manifest. And to us, it is a matter of real importance to know the cause of this real or apparent decline. For my own part, I am inclined to believe it is in part to be attributed to the incorrect reports of the preachers of the various charges.

For instance, I find on the class-books of the Circuit on which I am traveling, the names of many persons who have not for eighteen months been regarded, by themselves or others, either as probationers or members in full connection. Now these persons were reported at the last Conference as members, but certainly will be expunged from the list of the next; consequently, an apparent decline will be quite visible. Now the probability on my mind is, that such might have been the case at the Conference, held February, 1857; and that the preachers of the Conference-year immediately succeeding, struck their names from the class-books; and, of course, did not report them.

But how will the case stand at the next Conference? Will our figures show a decline or an increase? Well, brethren, no matter what the consequence may be, begin immediately, if you have not already begun, and strike from your class-books all who are not legal members; then will our figures tell the truth with regard to our strength.

Another consideration is, there are many of the above-mentioned class, who are not creditable to the Church.

Brethren, these things ought not to be; for as long as it is the case, the Church is chargeable with their sins—Zion is retarded. Such members prove stumbling-blocks in the way of sinners; and, instead of benefitting the Church numerically, do, in a few years, seriously injure it. Begin the work, dear brethren; and begin it now. One of you.

[Be very careful about it.—Editor.]

Western Virginia Conference.—Brother Abbey returned last Saturday from the Western Virginia Conference. We expected to be able to insert the appointments this week, but a copy has not been received.

We learn that the vote to expunge the General Rule on slavery was unanimous, or nearly so. Perhaps there was one or two dissenting voices. [*Nashville Advocate.*

QUESTIONS OF DISCIPLINE.

Mr. Editor: I see that the General Conference adopted the following Rule in reference to class-leaders.

6.—"Let improper leaders be removed from office; *Provided*, That no leader shall be removed, except by the Preacher in charge."

Now, suppose that the majority in all the class should consider the leader to be a proper one, and the Preacher in charge, should think differently—shall he remove him? Or, suppose a majority in all the class, should consider the leader an improper one—and the class not attend class-meeting in consequence of which—and the Preacher in charge should consider him a proper one—should any steps be taken against the members thereof, for non-attendance? Has the Preacher in charge, the *power* to retain him in office under such circumstances?

Again—Was the following Resolution adopted?

13—"The editors, elected from time to time by the General Conference, shall exclude from their periodicals all anonymous matter reflecting, injuriously, upon the character of individuals; and all editorial and other articles, calculated to destroy or weaken the confidence of the public in the doctrines or institutions of our Church."

If so, what is meant by "*institutions* of our Church?"

I regret troubling you with those questions; but, I have no doubt your answers, which I hope you will willingly publish, will be satisfactory to others besides the writer.

HONEST ENQUIRER.

LAWYERS IN A REVIVAL.

A correspondent of the Savannah *Morning News*, writing from Athens, Ga., says: "It is worthy of note, that lawyers of this (western) circuit are now carrying on a most extraordinary revival at Jefferson, in the adjoining county of Jackson—Superior Court being in session there. The most prominent movers are Hon. James Jackson, the representative from this Congressional District; Thos. R. R. Cobb, Esq.; B. H. Overby, Esq., former candidate for Governor; Hon. James P. Simmons, former candidate for Congress in this district; and W. J. Peeples, Esq., of Lawrenceville. These gentlemen are all active and ardent Church members, and are exerting their utmost efforts in carrying on the great religious work which seems to be pervading this whole country. Just such a work was commenced by the same members of the bar, last week, in Walton county, which is now going on, I learn, in the hands of the regular ministry."

This is one of a class of the most hopeful signs of the present time. Two of the great triumphs to be achieved by modern Christianity, are, the consecration of money, and the consecration of the personal influence of public men, to the glory of God. Just think of what could have been accomplished for the cause of Christ, had such men as Gen. Jackson, Mr. Clay, Mr. Webster, and Mr. Calhoun, devoted their vast personal influence as energetically and as effectively to the good of the cause of religion, as they did to the advancement of their respective policies! Georgia is blessed greatly, in that her public men, in Church and State, are all trained in the same general religious sentiments, and are intimate with each other as fellow citizens. And many of her best statesmen are actively pious men.

THE PACIFIC METHODIST.

This paper is the organ of our Church in California. Its editor, Rev. O. P. Fitzgerald, is from Georgia, and makes one of the best papers in the Church. His wife, whom we will mention, as she is known to many of our readers, is from Alabama. The daughter of an old, wealthy, and devoted Methodist, who resides at Enon, at the eastern end of Chunnenuggee Ridge. She is a jewel of a woman, as we know. The corresponding editor, is the Rev. O. Fisher formerly of the East Texas Conference, whose "praise is in all the Churches."

The price of the paper is five dollars a year, in advance. It is of more importance to us than thousands upon thousands of dollars, invested in other things. It is true, that the last General Conference voted them $1000, annually, from the Missionary Society. But, in California, where prices are at figures unknown here, that is but small help. They are hard pressed. Such personal sacrifices as they have made to sustain their paper, entitle them to succeed.

The downfall of the paper would be well-nigh the downfall of Southern Methodism in California. And the Abolitionists there, in Church and State, are fighting against us with all their might. But Southern Methodism, in its relation to political questions, is in harmony with the sentiments of the great body of the people of California. We have nothing to do, but hold on, and a glorious day is ahead of us. Oregon, too, is opening her arms to receive us. Great revivals have visited our Church there, and recently. We have two or three educational institutions there, which are said to be promising.

Now, the question is, will not the *people* of the Southern Church sustain that paper? Will a half million of Methodists, in as rich and liberal a country as the South, suffer it to linger for lack of a little of their abundance? Bishop Pierce is going out there in the Spring; and enough money ought to be contributed, and put in his hands, to build a *fine Church* at San Francisco, and to place the paper above want. Let our liberal people, all over the South, take the *Pacific Methodist*, and then give what they can to build the Church in San Francisco; or, they can give to both, if they wish. Anything sent to this office, for these interests, will be carefully attended to. We should be glad to see Bishop Pierce take $20,000 for the San Francisco Church, and a thousand cash subscribers for the *Pacific Methodist*.

Of course, we advocate the sustaining of California, upon the principle that there is to be no setting off, either in connection with the Northern Church, or, alone, into an independent connection. When things take that shape, of which we have no apprehension, we shall have neither part nor lot in the change.

To show the necessity of the labors of our Church in California, we have only to mention that, out of a population of over 400,000, there are only about 7,861 members of all the Protestant Churches—distributed as follows: Methodist Episcopal Church, North, 3,112; Methodist Episcopal Church, South, about 2,000; Baptists 1000, probably; Unitarian, 100; Swedenborgians, 30. Besides the above, there is one German Lutheran Church organized in San Francisco; and the Universalists and Campbellites have organized societies, at different times and places, and have had stated preaching.

Recent numbers of the *Methodist* inform us that at the Bodega camp-meeting, *seventy-nine* joined our Church; at the Gilroy camp-meeting, *sixty-four* joined; at the Sacramento camp-meeting, twenty-three joined. These are only a few of the successes reported. A large increase will be reported, it is hoped, at the next Conference.

NEWSPAPER WRITERS.

When any one sits down to write for publication, it should be with the conviction that nothing ought to be published which is not valuable. Nothing valueless should be made a matter of record. The immense amount of reading necessary to the attainment of what is called general information, is largely owing to the neglect of this rule. And the difficulty becomes greater with every age. But, apart from this general and comprehensive view of the interests of the world, and of future times, we should, when writing for publication, remember that it is a sin against mankind, and therefore against God, to make them eat a bushel of the chaff of unnecessary words in order to obtain a quart of the good wheat of valuable facts or thoughts. It is a waste of their time, and an injury to their minds.

It is equally an injury and an injustice to the writer. Spreading the precious metal of his thought out into gold-leaf, it is valueless. Condensed into coin, it would pass current in the mental exchange. A wad of cotton has no force in its loose state; but we have seen boys chew them up so tightly that when shot out of a gun, they would pierce through an oak board half an inch thick. This is a good illustration of the difference in power between a prolix, wordy writer, and one who condenses, and is terse in his language. A writer who is brief, pointed, and pithy, is always read. A long winded writer, who strings out his words into ponderous columns, is always voted a bore.

In order to write well, we must do much hard thinking, and write with great pains-taking. This is the only way to attain to ease, elegance, and power. Some writer truly says, that Shakespeare, we may fancy, wrote with rapidity: but not till he had thought with intensity; long and sore had this man thought, as the seeing eye may discern, and had dealt and wrestled with dark pains and throes, though his great soul is silent about all that. It was for him to write rapidly at fit intervals, being ready to do it, and herein truly lies the secret of the matter. The hot furnace having long worked and simmered, let the pure gold flow out at one gush. It was Shakespeare's plan. No easy writer was he, or he had never been a Shakespeare. Dante sees himself growing gray over his "Divine Comedy," in stern solitary death-wrestle with it, to conquer it if he may. Hence it is done and prevailed over, and the fiery life of it endures forevermore among men.

THE QUARTERLY.

The October number is on our table. This is a fulfilment of the pledge to be prompt.

It closes the twelfth volume with an index. The articles present variety, and a sufficient number of them are on fresh and current topics. The table of contents, with the authors' names, will whet the appetite of the reader into whose hands this number is to come:

I. John the Apostle, and his Writings. By Prof. Reubelt.

II. Psychology. By W. S. Graysou.

III. Class-meetings. Editor.

IV. Probationary Church-membership. By Rev. J. Anderson.

V. Mary, the Mother of our Lord. By Mrs. Martin.

VI. The Unity of the Christian Church.

VII. Natural Goodness. By Rev. D. Stevenson.

VIII. Brief Reviews. Editor.

IX. Notes and Correspondence. Editor.

X. Biblical, Literary, and Religious Miscellanies. Editor.

These three last departments are full to opulence of thorough and entertaining criticisms, news, and views. The third article is mainly a reproduction of the entire action of the General Conference on the subject, with some preliminary and historical remarks. This is desirable the rather as the report on Class-meetings was allowed to remain on the table, and does not appear in the Journal.

The next number, beginning the thirteenth volume, will be a rich one. We have had some intimation of the materials on hand for it. One of the bishops (they heretofore have not contributed to the Quarterly) makes a valuable contribution to it. We can't give up the Quarterly. Never! Send on not only your names, but your subscriptions, at once—$2 per annum. We are glad to hear that subscribers are coming in. [*Nashville Advocate.*

BISHOP KAVANAUGH'S FIRST CIRCUIT.

Bishop Kavanaugh's First Circuit, was around Greenupsburg, Kentucky, where he recently presided at the Western Virginia Conference. Thirty-five years ago, he preached his first sermon there. There was then not a professing Christian in the place. On his occasional visits, he lodged with Mr. Koons, a prominent citizen of the place. At the recent Conference session, he was entertained by his old friend, the same person. He has been in Greenupsburg but little, if at all, from that time until this. These facts we learn from a letter of Rev. R. Abbey to the Nashville Advocate.

OBITUARIES.

We have, heretofore, been in the habit of condensing the obituaries, leaving out redundant words, and merely expressing all the important facts and characteristics. Some time since, we published an editorial in regard to this matter. Many of our good brethren have very earnestly differed with us; and some of them have expressed themselves in very earnest language. One good brother in the ministry, a warm personal friend, sends us a long obituary, and a long, censorious article, in favor of long obituaries. We publish the obituary without abridgment. We trust that will be satisfactory. We cannot well afford to publish both at once.

This week we have adopted the course insisted upon by our friends who favor long obituaries. We have published them without abridgment. The result is, that the "Children's Column" is crowded out, the "Home Circle" is crowded out, more than a column of advertisements have to be removed to the inside—thus depriving the paper of a column of news. One brother favors putting the obituaries in large type, and on the first page. Had we done so this week, there would have been nothing else on that page; the communications would have filled the second page, and there would have been no editorial matter in this paper. Indeed, were we to publish them all, without abridgment, and not write a word insisting on shorter ones, the paper would soon be entirely filled with them.

Little as our censorious friends believe it, the editor reads the obituary of a saint of God with as much pleasure and profit as they do. But the fact, above stated, that the paper would be filled with them, stares us in the face. What are we to do? All we can do, and all we have done, is, to pray our friends, in view of their satisfaction and ours, and for the interest of the paper, to forego the questionable pleasure of "*many words.*" Who will blame us for this? No sensible person.

There are some merdel obituaries in this week's paper. The one of Mrs. Pamela L. Massey, deserved, according to the philosophy of our censorious friends, to have been a column long; and yet, a most eventful and worthy Christian life is set forth in seventeen lines. Another, Mrs. Amanda F. Peterson's, also worthy to be as long as any, Bro. Shapard sends in eight lines. Mr. Wesley's obituaries of his preachers were the best ever published. In the Minutes of 1777, in answer to the question, what preachers have died this year? we read: "*John Slocumb*, at *Clones*—an old laborer, worn out in the service; *John Harrison*, near *Lisburn*—a promising youth, serious, modest and much devoted to God; *William Lumley*, at *Heram*—a blessed young man, a happy witness of the full liberty of the children of God; and *William Mingthorp*, near *Dunbar*—an Israelite, indeed, in whom was no guile."

DESPISING EACH OTHER'S GIFTS.

The *Nashville Advocate* has some well-timed and well-uttered remarks on this subject. Referring to the godly advice of the Discipline in reference to it, the editor remarks: "Preachers are sometimes very severe, if not censorious, critics on each other's gifts, and by their remarks bring them into contempt with many people who would otherwise be benefitted.—They lessen instead of increasing the entire availability of the ministry.

"Once tainted by this spirit, the next step is jealousy, and the next a system of horizontal detraction of all with whom he may be brought into rivalry, unless, perhaps, he may be bound by some selfish tie, such as that of party or clique.

"If we lame and damage the instruments, and diminish, by manner or word, their influence, how can the work be done? Verily, in despising each other's gifts, in speaking lightly of each, preachers do the devil service."

"From envy, hatred, and malice, good Lord, deliver us!"

DEATH OF REV. JOSEPH TRAVIS.

From the *Memphis Christian Advocate*, we learn, that this venerable man of God fell asleep in Jesus, full of the Holy Ghost and of faith, on the morning of the 16th day of September last. He resided at China Grove, Carroll county, Mississippi, and was a superannuated member of the Memphis Conference. He was one of the powerful pioneer-preachers of the West, and had been abundant in labors for more than half a century. His auto-biography has been published, and should be read by all. It can be obtained at all our Depositories. The writer in the *Memphis Advocate* says: "He was deeply afflicted for years before his death, but he triumphed over it all in the strength of grace, and on my last visit he told me that "all was peace," and that he would "soon be at home with God, and in the society of the redeemed and saved of earth, who had gone before him." He was exulting in hope. His conversations about meeting the fathers in the ministry with whom he had labored in his youth, were thrillingly interesting. Humility, and an unwavering trust in Christ's sufferings and death, marked every word he spoke. The grace of God was his theme, and as sweetest music in his ear. He was a few days past seventy-two years of age; entered the ministry in 1806.

BISHOP SOULE.

After preaching last Sunday in City-road chapel, we walked over to the house of our venerable senior superintendent. He was in bed, and had been for several days, and, as he expressed himself in answer to our salutation, his "constitution is much shaken." He conversed cheerfully of the Conferences, and of his desire to visit them, but thought it likely he "never should be able to do so again." He spoke precious words, to be treasured in memory. The bishop desires us to say to his correspondents that he has not been able to read, much less to answer, their letters for some time. [*Nashville Advocate.*

A REMEMBRANCER.

Will our brethren and friends, in the ministry and out of it, bear with us in asking this, as we think, very pertinent and righteous question? Why is it that the accounts of glorious revivals, and numerous conversions and accessions to the Church, which are sent us every week, are not accompanied with long lists of new subscribers to the *Advocate*? Be not offended, dear brethren, at this "remembrancer." We know what we are talking about. We know, by personal trial, that at all these revivals, new subscribers can be obtained in large numbers. If these opportunities are neglected, when shall we have as good? Ought not the people, the new members especially to have the paper? Is not this neglect the reason why Southern Church papers do not have as large circulation as Northern ones?

PERSONAL.

In answer to numerous letters of friends—too numerous to answer—anxiously inquiring after the health of the family of the editor of this paper, during the present fearful epidemic, we are thankful to be able to say, all is well, so far. A child and a servant have been attacked, but both have recovered. No anxiety has been endured. Trusting in God, we have feared not. "Hitherto the Lord hath helped us," and He is able to keep those who have been committed to Him.

Rev. Francis Walker—of the Jones' Valley Circuit, Alabama Conference—complains that our printers, in a camp-meeting notice, put P. E. (Presiding Elder), instead of P. C. (Preacher in Charge). Really, we beg pardon. But Brother Walker deserves to be a P. E., we suppose. At any rate, no harm is done. We are glad to hear from our old friend once more.

Things Lost Forever.—The following words from the pen of Mrs. Lydia H. Sigourney are full of instructive meaning: "Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by patience and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time? The foot-print on the sand is washed out by the ocean wave, and easier might we, when years are fled, find that foot-print than recall lost hours."

Not Going Back.—It is stated, that actual statistics show that during the last fifty years "the number of members of the Evangelical Churches in the United States has increased from four hundred thousand to three millions and a half, being an increase of eightfold; while our population has increased only four-fold." So much for the oft-reiterated statement that the growth of Evangelical Churches has not kept pace with the growth of population.

Bequests.—The Book Agent takes pleasure in acknowledging the receipt of $3000 from William Barnhill and Joshua Smizer, executors of Michael Smizer, deceased, of Kentucky; who bequeathed one half to the cause of missions, and the other half to the Sunday-school cause.

The funds will be faithfully appropriated according to the will of our departed brother.

Liberality.—The Southwestern Bible Society, of New Orleans, has received $1000 from a man who can neither read nor write. He is not a member of any Church, nor does he live within twenty-five miles of one.

THE TEXAS EDITOR.

Rev. J. E. Carnes, editor of the *Texas Christian Advocate*, Galveston, we are happy to learn, is now convalescent; having had the yellow fever. Since he is recovering, we are glad he has had it. That trouble is now over, once for all. A genuine attack of yellow fever is never repented. It either kills, or acclimates for life. Many testify to the contrary, but all the reliable testimony supports this view. If a preacher's work calls him into a yellow fever latitude, let him go, stay, "face the music," meet and conquer the enemy, and be done with it. We congratulate our brother Carnes.

The Home Circle for October is out. The promptitude is refreshing. Let it continue. The present number is unusually handsome and interesting. The paper and type cannot be excelled. Indeed, we know of no Magazine equal to it in these respects. And the literary attractions are in harmony with the mechanical. The editor, Dr. Huston, popular enough before, is winning a still higher degree. The editor who shall succeed in the establishment of a first class Magazine in the South, will accomplish a work of incalculable difficulty and worth.

Stevens' History of Methodism.—The first volume, of the issue of which our readers have already been advised, has been sent us by Carlton & Porter. We have not had time to read it; but we have full confidence in the value of the work. We shall notice more at length hereafter.

"The Concurrent Vote."—Kentucky, Western Virginia, and Missouri Conferences have already concurred in the recommendation of the General Conference for the expunction from the Discipline of the General Rule on Slavery.

Rev. S. J. Davies, of the Louisiana Conference, writes us that he has had an attack of the yellow fever, but has recovered. We rejoice with him. His friends will be gratified.

Rev. Dr. Reuben Post—the venerable Pastor of the Circular (Presbyterian) Church, Charleston, South Carolina—died, of yellow fever, recently, in his sixty seventh year.

Dr. Wightman recently preached in Washington City. His discourse is highly spoken of by the *National Intelligencer*.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

BAPTIST MISSIONARY UNION.

The donations and legacies to the Baptist Missionary Union, up to the close of the financial year, March 31, amounted to $85,850,74, which, added to the sums placed at the disposal of the Executive Committee, for specified purposes, by the United States Government and co-ordinate societies, swells the entire sum, in round numbers, to $87,000. This amount is equal to the sums actually paid out by the treasurer, and leaves the debt the same as the previous year, $37,000. The amount received into the treasury during the month of March was $34,000.

JEWISH OPINION OF THE REVIVAL IN AMERICA.

The Rev. D. W. Wright has recently taken a continental tour to visit the stations of the London Society for promoting Christianity amongst the Jews. In his journal, under date of Monday, June 7, he says: "We started from Strasburg for the Duchy of Baden. A Jew sat next to [illegible] (in the railway carriage;) I said, 'Are you an Englishman?' 'No,' he said, 'I am an American citizen.'—'What do you think of the great revival in America?' 'I think,' he said, 'that it is the work of God, and that many careless souls have been awakened by it.'"

THE TONGUE OF FIRE.

A pious lady—widow of a minister of the Protestant Episcopal Church in the South—has purchased a number of copies of this work for circulation among the clergy of communion. John Henderson, Esq., of Park, Scotland, has presented a copy to each of the ministers of the United Presbyterian Church of Scotland, in the mission field, and the colonies, including Canada. Our Agent would be glad to receive an order to supply all our Ministers with a copy.

THE POET OF METHODISM.

A writer in the London Watchman suggests the propriety of having a suitable monument erected to the memory of the Poet of Methodism—Charles Wesley. He states that the tomb-stone in the old churchyard of St. Marylebone is in a state of corrosion and decay, and rapidly sinking into ruin. Surely he whose language "encircles the entire earth with a belt of sacred melody" is entitled to some substantial monument.

THE PARIS UNIVERSITY ON ENGLAND.

In the course of an article on the "Confessional in Belgravia," the Univers says: "The world will never recover substantial peace until England shall have become Roman Catholic, or shall have ceased to be a first-rate power.—With England no alliance is possible. The nations of the earth ought therefore to come to an understanding, and heal against her the famous sentence of the Roman senators, *Delenda est Carthago.*"

A UNION OF TWO DENOMINATIONS.—The two branches of the Presbyterian Church, known as the Associate and Associate Reformed Synods, have united under the name of the "Synod of the United Presbyterian Church."

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

LOUISIANA CONFERENCE.

Opelousas Circuit—

Rev. B. F. White, writes: "Up to this date, we have built two Churches; bought a good parsonage; increased the number of appointments from five to ten, and had one hundred and twenty-four accessions to the Church. To God alone be all the glory."

Carroll Circuit—

Revs. L. B. Spencer and J. F. Wynne, write: We feel thankful to God, that we can make a favorable report of Carroll Circuit. Our first protracted meeting was held at Vista Ridge; which resulted in fourteen conversions and sixteen accessions to the Church. Our next protracted effort, which was our third quarterly meeting, embraced the fifth Sabbath in August. Our Presiding Elder, Brother Reid, was with us two days. The meeting continued till the following Sabbath. At this meeting we can truly say, the Lord was with us in great power. Numbers of sinners were made to fall down and cry for mercy. About thirty-five or forty professed a saving faith in Christ; and thirty-three were added to the Church. The next effort was made in Floyd. In consequence of Court being so near, the meeting lasted only three days. Two or three were converted to the Lord; nine whites and three or four blacks joined the Church. A more warm-hearted people than those of Floyd are hard to find in any country; though a goodly number of them are la lack of the "one thing needful." O, that they may all become religious. We are about to succeed in building a Church at this place; and, also, one near Vista Ridge. We have had la all, within the last six or eight weeks, about seventy conversions, and between eighty and ninety accessions. Thanks to our local brethren, Smith, Sage and Shyriagh, who have labored with us very successfully.

Vermillionville—

Rev. B. F. White, writes: "Doubtless it will be pleasing to the lovers of Methodism, to learn that we have at last a house of worship in the town of Lafayette, or Vermillionville, Lafayette parish. On last Sabbath I had the pleasure of dedicating it to God. During the meeting of three days' six whites and five colored, united with the Church—and I baptized some seven whites, six of whom were children, and about fifteen colored. Brother Kimball, the preacher in charge is doing a good work."

LaFourche Circuit, and Bayou Black Mission—

Rev. N. A. Chaffee, Rev. Dr. Keener, writes: "My report for the LaFourche Circuit, and Bayou Black Mission for the Third Quarter is as follows—baptized one hundred and thirty-two, received on probation sixty-one. Several have professed religion and two have died in peace. The congregations are large and attentive, and hope is entertained that good is being accomplished although no general revival has been realized. This is a section of the state, where stubborn difficulties have to be met and overcome, if ever spiritual religion shall take deep and firm hold upon the masses, pray for us.

Warren Circuit—

Rev. P. E. Green, writes: "We have had two or three good meetings on the Circuit, since our meeting at Mount Alson. On the 20th we closed a three days meeting at Bogue Sinn, with many mourners at the altar, some had been happily converted; and one white and several colored persons united with the Church. On the 27th we closed another meeting of four days at Asbury, would have continued the meeting longer; but for sickness, and absent friends and brethren. And I am happy to say that the Rev. C. K. Marshall, and brother Curtiss, gave them very fine sermons. Several have joined the Church this year, at this place, but no one at this meeting. Yet such liberality upon the part of the people and such soul-stirring sermons, s came from the pulpit, cannot be lost. God will bless the preachers and people. I was too unwell to be with them the first day of the meeting, and on Sabbath I had to go to Bethel and attend to other duties. Hence I gave the meeting up to brother Curtiss. God was with us at Bethel. Some mourners and many Christians came into the altar, to pray for full salvation. A glorious revival of religion in that community. At three o'clock, we had a very large congregation of colored people, some were happily converted, and five joined the Church. As the colored people left the Church, our white brethren and friends came into their afternoon prayer meeting, many were made happy in the love of God. At night I married a couple of colored persons, at a Quarter, where we have been preaching; baptized twenty or more persons young and old. After which we had a prayer meeting. I asked them to sing the "old Ship of Zion." And such singing you never heard, as came from these sons and daughters of Ham. Their owner and I both got so happy that we could scarcely tell whether we were in the body or out of it; and some of the colored people left the house praising God aloud. What would some of our friends on the other side of "the line" have thought had they been there?"

ALABAMA CONFERENCE.

Scooba Circuit—

Rev. J. B. Stone, writes: "Let me say through the columns of your paper, that the rivulets of divine grace, that have been flowing through Scooba Circuit, have swollen into rivers. We have held protracted meetings at every appointment on the Circuit. At four of them we have witnessed exhibitions of the convicting, and converting graces of Christ. At the other we had but two conversions though the Church was greatly blessed. We will give you a synopsis of the whole. In this Circuit some sixty whites and fifty colored, have been converted, some forty-five whites and thirty-five colored have joined the Church.—We feel grateful to the following brethren for their efficient labors, C. C. and M. Callawny, J. M. Hood, Shaver, Shieffer, Boyd, Chery, Gilbert Bracroft, and our beloved Presiding Elder, T. Y. Ennisey, who labored with his usual zeal and success."

Bladon Circuit—

Rev. J. F. R. Ramson, writes: "We have had another gracious revival, at Mount Zion, the meeting commenced by our local brethren Friday, before the second Sabbath and lasted one week. I joined them Monday, and the result fourteen professed conversion, twenty-nine or thirty joined the Church. Blessed be God."

Suggsville Circuit—

Rev. H. Uhlhart, writes: "That a gracious revival is going on at Suggsville. Last night there were about forty penitents at the altar."

Belmont Circuit—

Rev. J. W. Stones, writes: "We have just closed a meeting of eleven days continuance at Trinity, on this Circuit, which was truly a season of grace. The whole membership was greatly revived and strengthened, and some ten or twelve souls were converted. Nine persons joined the Methodist Church. My colleague, brother B. Melton was with us two days, but owing to a distressing cough was able to preach only one time. Brother D. Duncan was with us four days and preached efficiently and acceptably. The balance of the time the burden of preaching fell upon the writer, and with such laymen as Bros. Dallas, Shelton, Garrett and others, to hold up his hands, together with divine assistance, he was able to preach two times each day, for five days in regular succession. Praise be to the Lord for such a season of refreshing as we had at Trinity.

MISSISSIPPI CONFERENCE.

Paulding Circuit—

Rev. W. Paine, writes: "We have just closed an interesting meeting in Paulding; fourteen professed to experience forgiveness of their sins, eighteen joined the Church; three by letter, and fifteen on probation. The Church was greatly revived; We hope to be able to make a good report at Conference; Brothers F. W. Sharbrough, H. A. Jones and Jackson, labored faithfully and with great acceptability. O Lord, revive thy work more abundantly."

Sea Shore Circuit—

Rev. J. Nicholson, writes: "I have just closed my fourth Quarterly Meeting at Handsboro; protracted eleven days. Our Presiding Elder failed to reach us by reason of affliction. There were thirty-seven joined on probation and four by letter. The Church was gloriously revived. About twenty-five conversions and a number of reclamations—We have a good state of things at Biloxi, also at Coleville. To God be all the glory."

Gainesville Circuit—

Rev. H. D. Benny, writes: "We have just closed our Fourth Quarterly Meeting; our venerable and beloved Presiding Elder, brother Pipkin, was not able to be with us on account of ill health. Brother Noyes from the Columbia Circuit, came in time to render us faithful help. I also feel very grateful for the assistance of brother Laurence. The meeting lasted six days, during which time I baptized eighteen children and four adults, and took twenty on probation into the Church. The Church was greatly blessed, and great good was accomplished. About seventy-five have joined the Church during the year. May the good Lord carry on the work."

EAST TEXAS CONFERENCE.

San Augustine—

Rev. S. A. Williams, writes: "It affords me no little pleasure to add to the revival intelligence, good news from San Augustine. With one exception; I believe it is the oldest town in Eastern Texas. I have witnessed several seasons of refreshing from the presence of the Lord, since my first acquaintance with this people, but I think this present revival has resulted up to this writing, in a greater number of conversions than any previous one. The meeting began Friday night 10th instant, and has continued up to the 28th, results between seventy and eighty conversions. The precise number added to the Church I cannot tell, as the preacher in charge of this work has taken their names. Many have come from the country, for miles, to witness the wonder-working and soul-saving power of God. We are still holding prayer meetings at nine o'clock each morning, and the young men's prayer meeting at four o'clock P. M. The sisters have two prayer meetings, and we have preaching at night."

Personal.

Yeh, the Great Man of China.—The English are now surprised to find that Yeh knew every event that happened in Europe and had carefully read, or had translated to him every day, the debates in the British Parliament. His conversations, as reported for the English press, show not only a philosophical but an intellectual mind. It disposes of the charges against him by showing that they were grently magnified, and that the policy he pursued was not only the best, but perhaps the only one that could be pursued towards the people he governed. He demonstrated that he had made all preparations to defend Canton; that he had done all in his power; he had not been careless of the future; had not neglected any available means; his troops were quite willing to fight; but that the fire of the English guns was overwhelming. Therefore, he ceased to resist.

Col. Sam. M. Williams, an old and well known Texian, and President of the Galveston Commercial and Agricultural Bank, is dead.

Laurent G. Sigur, an eminent Louisianian, is dead.

Ex-Gov. Hagby, of Alabama, is dead.

Mr. Bore, a Louisiana planter, in 1796, discovered that the juice of the Louisiana sugar cane would crystallize. The plant had been introduced in 1751, and used only for making syrup.

Jose De Garay, a native of Mexico, descended from the best Spanish families—projector of the Tehuantepec route—died recently in New York.

Robert Burns.—On the 25th of January next, one hundred years will have elapsed since the birth of the national poet of Scotland, and it is likely that the day will be celebrated with more than usual enthusiasm.

Hon. E. Ellis, who has been forty years a member of the British Parliament, is on a tour through the United States. Mr. Ellis is seventy-eight years of age, hale and hearty; and worth upwards of a million of dollars. He traveled through the United States fifty-six years ago, this being his second visit here.

Baron Humboldt says that he shall die the next year, and has desired the postponement of the publication of an edition of his works until after that time.

Brigham Young is said to be worth $30,000,000 besides having control of all the Church property in Utah. The latter exceeds in value all the rest of the property in the territory, and is exempted from taxation by the territorial law.

The Duchess of Kent—Queen Victoria's mother—is seventy-two years old.

Lieut. John N. Maffit, commander of the United States brig Dolphin, the vessel which captured the sluver, is the son of the noted Methodist preacher of the same name.

J. G. Baldwin, Esq., author of "Flush Times of Alabama," has been nominated by the Lecomptonites of California, for judge of the Supreme Court of that State.

Thomas Carlyle has recently set out for Berlin, whence he proceeds to Saxony and Silesia, in order to survey the battle-fields of the seven year's war, in relation with his forthcoming "History of the Great Frederick."

Dred Scott, who recently died, was a very old negro, and enjoyed perfect freedom even after the famous decision. At the great Railroad Celebration in St. Louis, in June, 1857, he was upon the fair ground, and an object of greater curiosity to most people than any of the white lions in the city. He was quite proud of the "lime" he had created in the United States, and enjoyed his notoriety mightily.

Death of Wm. L. Calhoun.—The Abbeville (S. C.) Banner communicates the mournful intelligence of the death of Wm. Lowndes, the youngest son of the late John C. Calhoun. He died on the 19th ult., at his plantation in Abbeville District, S. C.

The Very Latest Intelligence.

Details of the news brought by steamship City of Washington, which left Liverpool on 15th ult., and arrived at New York on the 27th.

Great Britain.—The British Government has renewed the contract with the Pacific Steamship Navigation Company, of Liverpool, for the period of six years, for the conveyance of the semi-monthly mails along the west coast of South America, from Panama to Valparaiso.

Sir E. B. Lytton, the Colonial Secretary, had made arrangements for opening a bank at Vancouver's Island, and ultimately in British Columbia. He had also suggested a plan for uniting a fortnightly postal communication to New Zealand and South Australia, via Panama, with a pistol service by the same route to Vancouver.

Mr. Brew, of the Irish constabulary, who served with distinction in the Crimea, had been appointed to organize a constabulary police in British Columbia. Two chaplains are sent to the colony by the Society for the Propagation of the Gospel.

France.—The Lyons silk market continued to improve, and prices had further advanced.

Two large cotton mills near Rouen, had been destroyed by fire.

A battering ship, completely cased in iron, is in course of construction at Cherbourg.

It was reported in Paris that gold had been discovered in the French colony of New Caledonia.

Spain.—Private advices from Madrid say that there was talk of an armed outbreak, but by what party is not stated. The Spanish Government intends to adopt rifled muskets in the army.

It is stated that the Spanish expedition against Morocco, to embark at Ferrol, is to be commanded by Gen. Prim.

Captain-General Didee recommends, it is said, the raising of the state of siege in Catalonia, which, with short intervals, has lasted upwards of twenty years.

Italy.—The Neapolitan Government had received notice that a quantity of fulminating grenades, in the form of fruit, had been sent to Malta, whence they were to be introduced into the Neapolitan States.

Prussia.—Advices from Berlin reiterate the statement that the Prince of Prussia will soon be proclaimed Prince Regent.

Austria.—The Aulic Council of Austria had decided upon the erection of six fortified fortresses for the protection of Vienna. They are to be erected on the right bank of the Danube.

Turkey.—Constantinople letters state that a conspiracy existed there, to get rid of the present Sultan, and replace him by his brother, Abdul Aziz. It is further stated that the conspiracy had gone so far that the majority of the foreign ambassadors at Constantinople had thought proper to inform certain leading persons in the plot that if Abdul Aziz came to the throne by violent means, he would not be recognized by the European powers.

Turkey and Persia are said to have been on the brink of a complete rupture.

Vienna journals state that the Turkish Government has announced officially in Bosnia and Herzegovina, that the levying of the tithes shall be henceforth be left to the communes. By this concession one of the principal grievances of the Christinas is removed.

China.—The French Government proposes to maintain in China a stronger naval squadron than in times past. A division of gunboats will remain there permanently, and a body of marine infantry will also be kept there, until the conditions of the treaty have been carried out.

Failure.—Ascole, Hartwig & Co., of Manchester, in the Mediterranean trade, has failed.

Emeon Dean.—Wm. Wise, principal editor of the London Daily News, is dead.

Paris.—The Paris Bourse was in a buoyant condition. A French commercial establishment is to be made at Koers.

An attack upon the Emperor of Ava has been ordered by France.

Spain.—The old Chamber of Deputies has been dissolved, and a new one has been convoked for December next.

Portugal.—The vintage in Portugal has been the most abundant one for five years.

Turkey.—The excitement among the Musselmen is hourly increasing.

Russian Victory.—The Russian troops have obtained a victory over Schamyl, in Circassia.

Austria.—The wife of Charles, brother to the Emperor of Austria, is dead.

Havre Market.—*N. O. Tres Ordinaire* at Havre is quoted at 111 francs.

On Saturday, the 18th, the Liverpool cotton market closed steady and firm. The sales of the day were 10,000 bales—on speculation, 1000 bales; for export, 1000 bales.

The Coffee crop, will be an average one, although not so large as at first anticipated.

Bank of England.—The bullion in the Bank of England had increased £666,000.

The Bark Cherokee.—*Charleston, Sept.* 30.—The bark Cherokee, bound from New Orleans to Boston, has been brought into this port in a leaky condition, and with a sick and mutinous crew. In consequence of the sickness on board, she was ordered into quarantine.

One of the Austria's Victims.—*New York, Sept.* 30.—Carl Meyer, of New Orleans, is supposed to be one of the lost passengers of the Austria.

Panama.—Sr. Jose de Obaldn is elected Governor—majority 1411 over Heatado his opponent.

General Lamar, United States Minister, had reached Costa Rica.

We learn from Honduras that the railroad project is looked upon there as entirely abandoned, and the people are very much disgusted about it.

From Guatemala we learn that the cholera is disappearing. The United States Minister had returned from Honduras to that State.

Cotton planting is attracting considerable attention at San Salvador. Samples of some grown at Sonsonate, have been very favorably classed by the Manchester judges.—The Manchester Cotton Association are also distributing a considerable quantity of seed throughout Central America.

Special Notices.

To the Members of the Alabama Conference.

Those Preachers who intend bringing their wives with them to Conference, will please give me notice by letter, in time to provide for them. W. E. LINFIELD.

Macon Miss., Sept. 27.

FOURTH ROUND QUARTERLY MEETINGS
New Orleans District.

Plaquemine and Gros Tete, at Gros Tete, October, 9-10; Moreau Street, October, 17; German Missions, October, 24-Quarterly Conference October, 22; Laurel Street and Jefferson City, October 31, at Jefferson City; Baton Rouge, November 6-7; Atchafalaya November, 13-14; at Wesley Chapel, Carondelet Street, November, 21-Quarterly Conference, 19; New Orleans Circuit, November, 21-Quarterly Conference, at Carondelet, 20; Lafourche and B. B. Circuit, and Missions, November, 27-28; Thibodeaux, December 4-5; Felicity Street, December, 12; Wesley, Wilmans, and Soule Quarterly Conference, December, 10.

Members of the Quarterly Conference, will please be in attendance and the Pastors will please have their reports ready. J. B. WALKER, P. E.

COMMERCIAL.

Wednesday, October 6, 1858.

COTTON—Buyers hold off, and the sales yesterday barely reached 3,300 bales.

NEW ORLEANS CLASSIFICATION.

Interior	5 @ 7¾	Middling	12¼ @ 12¾
Ordinary	8¼ @ 10	Good Middling	12¾ @ 12¾
Good Ordinary	10¾ @ 11	Middling Fair	— @ 13
Low Middling	11¾ @ 12	Fair	— @ —

TOBACCO No transactions heard of, yesterday.

SUGAR—A sale of 30 hds. yesterday at previous rates. 56 hhds. new crop have arrived.

MOLASSES.—14 barrels, new crop, sold at 33c. per gallon.

FLOUR.—We notice sales of 2600 bbls., at prices ranging from $5 12½ to $5 75 per bbl.

CORN.—About 2000 sacks were sold yesterday, according to quality, etc., at from 55 to 62c.; creole, from 62½ to 65c. per bushel.

OATS.—Sales at 60 and 62c. per bushel., and in store at 64c.

HAY.—Western, $18 50 to $20 ₱ ton.

PORK.—Mess, 250 bbls. at $17 ₱ bbl.

BACON.—Shoulders, 7c; Clear Sides, 10c. ₱ lb.

LARD.—Market active. Sales at 10¼c. and Prime, 10¾c. ₱ lb.

COFFEE.—Sales at 10¼ to 11c. ₱ lb.

BAGGING.—India, Sold to arrive, at 11c.—four months.

CANDLES.—Stnr. at 17c. ₱ lb, boxes short weight.

NEW ADVERTISEMENTS.

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TO TAKE CHARGE OF PLEASANT HILL, DESOTO PARISH, LA. A Male and Female Academies. A Gentleman and Lady, capable of giving instruction in the branches usually taught in the best Academical Schools of the Country, will receive liberal salaries.

Good recommendations will be required. Members of the Methodist Church would be preferred. Address:

JOHN JORDAN, Esq., Pleasant Hill, La.

s22-4t

YELLOW FEVER! YELLOW FEVER!

TO THE AFFLICTED CITIZENS OF NEW ORLEANS!

Read Carefully and Thoughtfully.

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For further particulars apply to the Principal.

Greensboro', Ala., Aug. 6, 1858. sep 8 01.

MISCELLANEOUS.

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Prepared from sasaparilla root, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a Panacea or Catholicon than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Cohnet, Baron, Bardsley, Manson, Ricord, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Ulcers, Old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Rheumatism, Tonsilitis; Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Cancerous, Ulcer; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Fordyce says of Sarsaparilla, when exhibited in constitutions infected and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

Female Complaints.—Amenorrhea, Dysmenorrhea, Irregularities, Suppression

OBITUARIES.

"Let me die the death of the Righteous."

LOUISA ALABAMA BLANKS, departed this life on the 29th ult., near Scottsville, Louisiana; at the residence of her father Col. W. E. Blanks. The deceased was in the bloom of life, being only 17 years of age at the time of her death; and though, she had not attached herself to the Church, she died in the full triumph of a living faith. The death of her sister who died in October last, in the 21st, year of her age, and who had been since her 12th year a member of the Methodist Episcopal Church, It is thought had a salutary influence upon Louisa's mind, and was doubtless effective in bringing her to a knowledge of the truth as it is in Christ.

The circumstances surrounding the death of that sister, afford a happy illustration of how a Christian can die.—Her dying admonition, says our informant, was, "the vain things of this world may do to live by, but not to die by." Louisa died with a happy prospect before her view, her last moments being spent in shouting and praising God. As the lamp of her existence waned to a close, she exclaimed, "I am going home to Jesus!" And with the exclamation the soul, released from its tenement of clay, rose upon the pinions of the angelic throng which hovered over her death couch, ready to bear away to the sun-lit fields of eternal day her happy spirit.

Contemplate the death of the righteous, and who would not be a Christian? In the language of the departed; "how insignificant are the vain things of this world!" And even more than insignificant when compared with the fadeless joys of heaven! Wealth with its pageantry and hoards of gold, affords only a morbid thirst for further gain. And even fame when possessed is fleeting as the wind, or bursts like a bubble leaving a devoted victim to mourn its disappearance. But a crown of life will outlive the flight of years, yea, the wreck of time, and endure forever. H.

Farmersville, 15th Sept., 1858.

LEMUEL S. GANN, son of the Rev. James M. and Elizabeth Gann, died July 22d 1858, at the residence of his father, in Marion, county.

The deceased was born on the 20th of April 1841, and consequently had just entered his eighteenth year, when he received his Master's summons to depart, and be at rest with Him. A loving father, a kind and gentle mother, affectionate brothers and sisters, and a large circle of warm and sincere friends are left to mourn his early death, yet not as those who sorrow without hope, for they know that "their loss, is his eternal gain."

The deceased embraced religion in September 1855, and having connected himself with one of the Churches under the ministration of his father, he lived a consistent member of the Methodist Episcopal Church South, and better still, an humble and devoted Christian.

He was attacked with the prevailing epidemic, on Saturday 17th, and on Wednesday following, calling his father to him, he told him "that he never would recover. His father asked him "if he was prepared to die," his reply was, "Yes, I have a father and a mother who are too good to be lost." His reply made his father anxious to know what he meant and he said to him, "my son, your father cannot save you." He replied "no, Jesus is my Savior, and I thank God that I was early taught to serve Him."

He [illegible] began to exhort all that were present to meet him [illegible]. To his father he said, "Oh! Pa, never [illegible]—farewell, I will see you in heaven;" to his [illegible] "weep not for me, you will be lonely when Pa is [illegible] to pray." While [illegible] and sisters were [illegible] To Mr. Terrell, his [illegible] "I thank you, [illegible] all you can for me, promise now to meet [illegible] To [illegible] aunt and cousins, he proclaimed, "how sweet was the consciousness of sins forgiven," encouraging them to tread the straight and narrow way which leads to eternal life.

Thus passed this young soldier of the Cross to his reward—with the light of victory flashing from his eyes—the Gospel banner unfurled in his hand, and the glad shout of triumph on his lips—he stood before his great Captain, whilst the glorious words rung forth—"Well done thou good and faithful servant enter thou into the joy of thy Lord." A FRIEND.

REV. PRESTON COOPER. Hark! list ya to the voice of the [illegible] choir chanting their songs of welcome around the throne of the Most High—and the Throne-voice speaks: "Well done, thou good and faithful servant! Enter thou into the kingdom of heaven." Such was the faith and such the devotion of him whom now we mourn; and such his reception in that heaven for which he lived while on earth, and for which he died, that therein he might more fully live at the right hand of God above. Such was the life and such the death of the Rev. Preston Cooper, whose last prayer, voice, thought, and breath were given in praise of that God who on earth had been his friend, protector, and father, and now, in heaven, his eternal happiness.

The subject of this memoir was born in Warren county, Tennessee, on the 29th day of December, 1806, and are his feet had trod upon the blossoms of his 18th year, he became imbued with the true spirit of piety, and lent a listening ear to the warning voice of God's sorrowing angel, who, as a spectre of the silent past, rebuked his every deed of error, and bade him put on the "whole armor of God." And 'twas enough for him to know the gift was from his great Creator. Within his breast, amid love's blasted bliss, joy's faded wreaths, and hope's pale withered garlands, one bright flower was still unstained undimmed—the holy flower of Faith divine; and through that flower he yielded his heart to God who gave it, and thus became the chosen instrument in the hands of Omnipotence to spread abroad the glad tidings of salvation—whispering to suffering and dying, "The spirit and the bride say come;" consoling the bereaved and broken hearted, and bidding them "take of the waters of life freely."

Feelings of sadness fill every bosom at the thought of one more being gone; but particularly should those feelings of gloom be increased when we think of the one thus taken, as a blessing and ornament to society lost; one whose unspotted reputation, whose zealous and devoted christian character and teachings, have so fully entitled him to the respect of all—and to the love and reverence of those who knew him, as did the author of this humble tribute to his memory.

On the night of the 2d of August the archer inatiate came. 'Twas a night of calm and peaceful breeze. No arrowy beam of moonlight lay across that silent chamber, o'er which the craped wings of the destroying angel were fanning the breezes of death; beside his dying bed were those around whom his heart-strings clung, gazing with anguish upon the severing of the silver cords, and the shattering of the "golden bowl." But alas! one pure and gentle being was far away; the spirit of her sunny life alone was wanting there. In beautiful unconsciousness of the drape sorrow cloud that hovered o'er her horizon, she was dropping pleasures and strewing flowers culled from the garden of talent, by the tasteful hand of genius, in the pathway of those who were so fortunate as her, to be near. "But she was not thrown as a loosened bud to float upon the dark and stormy waves of time, a thing of lone and blighted life." No, no! other ties and other joys still, still are here. Remember ye bereaved ones, those that were bound by the dearest ties that unite our race in gentleness together, that your loss is his infinite gain.

Particularly do such feelings take possession of my bosom as I sit beneath the shade of the old oak, towering above me, with a gentle zephyr to fan my brow; and my ear enchanted by an occasional sweet, strain of melody wafted from the halls of dazzling mirth, stealing through the air and sinking into my soul as with an angel power. Whilst I watch the returners from the old Well, and behold faces so recently marked with the pallor of disease, now blending the rose hue and lily, (and here it is that many from far distant lands have met, and fates, oh! happy destinies decided forever.)

Thus musing I ask, and why am I here? Whence the source of so much joy and gladness? And echo answers, "it was not all a dream, nor dreamlike passed away;" for in the stillness of the midnight hour, when the pale sweet stars shone calm and beautiful in the "blue diadem of night, the gentle dew sleeping upon the flowers, whose silvery edged petals were upturned to receive the embrace of night's beauteous queen," a form as of some being of the spirit land stood near the sleeper, and whispering gave a message from realms above; the vision fled. Its voice was hushed, the sleeper awoke and yielded obedience to its commands, but without success. Again and again it came, until with one mighty effort the dream was realized, and forth from the deep fountains of the earth the glad waters came, those waters which were to prove so great a blessing to the suffering invalid, and a source of so much delight to the gay and happy.

What lasting tribute then do we not owe to the memory of this chosen one of God, for the great health restoring discovery? and greater still the tribute should we pay to him who died as the true sentinel in the cause of man's salvation. But alas! he is no longer with us. To that voiceless hall where budding raptures have perished all, he has been called. Another hearth stone is left husbandless and fatherless. No more when morning's rosy wings are spread o'er earth—no more when twilight blushes gambol abroad, or the flowers hold up their fairy cups to catch the sparkling dew drops, will his low and softly fervent voice be heard asking gilded blessings to descend on those about him—no more, will he tell in accents of voice divine of the glories of a better land, a home beyond the skies. That home is his and angel hands now chant a happier, sweeter day to welcome him there. "To him the grave hath lost its victory—death has no sting—when comes the summons he with joy obeys—and like the setting sun he leaves behind his golden virtues to adorn the earth—while his immortal spirit is removed from this cold world to the garden of his God," then

Weep not ye friends, but oh prepare
To meet him in the skies,
Where tears are never shed, and where
Bliss never, never dies.

Though in the solemn silent sod
His relics now repose,
To the blest garden of his God
His pious spirit rose.

Weep not, with angels bright above—
He knows no grief, no care,
But dwells in cloudless light and love;
Oh, may we meet him there.

WILL WILDWOOD.

MRS. RACHEL D., wife of Mr. Francis P. Marshall, and youngest child of the late Jonathan English, died in Atlanta Georgia, on the 26th of July last. She was born November 1833, in Monroe county, Alabama, whither her father had removed from Richland District, S. C., in 1823.

She was naturally of a beautiful and gentle character and was early chastened of the Lord into a yearning after heaven. In 1854 her second born, little Alfred, was taken and set among the angels. Thither his mother's heart turned ever afterward, and the graces of the Spirit were added to the foregone graces of nature. The same year she joined the Methodist Church, on Cedar Creek Circuit, Alabama Conference. For some time a dark cloud rested upon her soul as she stood by the grave of little Alfred, and the question of Job continually recurred. *"Why is light given to a man whose way is hid, whom God hath hedged in?"* To the sinner this questioning of the heart has no end, but to our sister it *had* an end. On returning from the funeral of her child she said to me. "For several months I have suffered the deepest gloom, ever revolving the question, why is it? Now I feel the love of God and rejoice that I am counted worthy to suffer in his hands." From that day her subdued soul unfolded into the heavenly life. After that she was called upon to mourn the loss of another infant, but she kept the beginning of her confidence firm unto the end, and was made a partaker of Christ. One could read her heart in her eyes, so meek were they, and it read thus. *"I have gone through fiery trials. The loves of earth have not satisfied me. Now I live for a higher life."*

In July last, through the advice of physicians, her husband started with her to the mountains of Tennessee, she being in deep decline with consumption. On arriving in Atlanta Georgia, she was too feeble to go further. A letter from Rev. C. W. Key, of the Georgia Conference, will tell the triumphant conclusion: "Friday, 24th of July, I was called to see her as one of the pastors of the Methodist Church in this place. I found her exceedingly feeble, but in the possession of all her mental faculties, and calmly reposing in her Redeemer. Saturday I visited her again and found her faith wavering; she spoke of the two children she had in heaven, and how little dread she had of death except the act of dying. Sunday morning very early I saw her again, she was still confident and asked me to pray that she might have an easy exit. In the afternoon I saw her again; her end was nigh. Not a cloud seemed to flit across her spiritual vision to obscure the blessed Savior. She was the most patient and tranquil creature I ever saw. About two o'clock Monday morning she breathed her last; she went out like the quiet setting of an evening sun. Just before her death she threw her arms around her husbands neck, and bade him farewell with these words, 'You will meet me in heaven, wont you?'" In a recent letter from her bereaved husband, there is an underscored sentence, which I trust will be hereafter talked of in the company of the redeemed above. It is this, *"There is a sacred promise recorded in heaven, I will meet you there, my blessed Rachel."* Amen. Even so, come quickly Lord Jesus, and celebrate thy nuptials with his bereaved heart! In the same letter there is narrated a touching incident of her death that deserves to be recorded, as illustrating the gratitude of the true Christian, that while nearing the crowns and harps above she forgets not the meanest favor below. "After parting affectionately with all in the room, and when the power of speech had almost failed, after many efforts to make us understand, I heard indistinctly the word—*'Rose'* This was her servant who from fatigue had fallen asleep. I aroused her as soon as possible, and Rachel took her by the hand and kissed her, saying something to her. The only words I could distinguish were *'been good,'* I inferred her meaning to be, she had been good to her, etc." O, ye proud mistresses, who spend your time petulently with those who toil day and night to minister to your ease, learn a lesson of humility from this receding angel who stops from heaven to kiss a slave!

WALTER C. HARRIS.

Southern Advocate, please copy. Home Circle, please copy the last incident for the benefit of the scolding sisters of Methodism.

ANOTHER PREACHER LOST.

REV. WM. E. HOLLIDEY died on the 20th September, 1858, in the forty-fifth year of his age.

The subject of this notice was born the 29th of April, 1813, in Abbeville District, South Carolina; he embraced religion in his eighteenth year, and one year afterwards was licensed to exhort; commenced preaching in his twentieth year; he was ten years a traveling preacher; the rest of the time he was a local minister. His early duties were with the South Carolina Conference, and his later, with the Alabama. Early last Spring he moved to Mississippi, and located in Yazoo county. At the first Quarterly meeting afterwards he produced his Church papers, and was received as a Local Elder. He commenced preaching immediately, mostly to the blacks. At the time he was arrested by disease, he was preaching every Sabbath; and it was his intention to re-enter the traveling connection. It was my happy lot to be present at the time of his death, and for several hours before; and I felt, truly, that it was better to be at the house of mourning than at the house of feasting. He was perfectly rational until near the close of life, and enjoyed the most perfect confidence, and the strongest evidence of any one I ever saw leave this world. When I first approached him, I asked him if he knew me? He responded in the affirmative. I then asked him, if he knew Jesus? O yes, I know him! I said to him, God is good. He responded, Yes, Brother; He is good. I said to him, you have preached the Gospel to others, now you come to prove it yourself. Yes, Brother, he responded; and I feel it is good. Some time afterwards, when we thought all would soon be over, I asked him, do you still feel that God is good? He responded, O, yes, Brother; I feel that He is, better and better. Do you feel, my dear Brother, that your evidence is strong. Yes, my brother; stronger and still stronger. Then he repeated, several times, sacred evidence, with emphasis. The last word he articulated was—Yes; to the question, Do you still feel that God is good? Brother H. was a good preacher, and a true Christian. God bless his poor wife, and children.

Pleasant Ridge, Mi., Sept. 28. D. W. WIGGINS.

☞ The *Southern Advocate* will please copy.

MRS. MARY SHAW BROWN, departed this life on the 8th day of April 1858, in Chicot county Arkansas, at her residence near Eudora, in the 71st year of her age.

She was born in September 1787, in the county of Down, near the city of Belfast, Ireland, and at a very early age came to the United States with her parents, John and Isabella Shaw, who settled near Lancaster, in Lancaster county, Pennsylvania, where soon after she had the misfortune to lose her mother; after her mother's death, she resided with her father until December 1805, when she was united in matrimony with John J. Brown, soon after which she left her father and other relatives, and went with her husband to what was then called Mississippi Territory, now the State of Mississippi, and settled near Washington, in Adams county, where they resided until 1825, when they moved into Warren county near Vicksburg, and thence in 1848 to Chicot county Arkansas, where on the 28th day of September 1851, she lost the partner of her life with whom she had lived nearly half a century. After the death of her husband she continuing to live in the same place until her death.

She raised seven of ten children to the years of maturity, three of whom preceeded her to the grave but a few years. She and her husband had been raised strict Presbyterians, of the old school, but neither professed religion until the Autumn of 1828, when they attended a camp-meeting at the old "Wren Camp-ground" in Warren county near Vicksburg, at which they were both converted and connected themselves with the Methodist Church, of which they continued faithful members until death. Her home was the seat of hospitality. She was proverbially kind and affectionate as a wife and mother, and while life lasts her memory will be revered by her devotedly attached children, grand-children and friends whose hearts cling to her, though they are separated by the grave. Mild and affectionate and industrious, she literally looked well to the ways of her household. Her children were blessed in such a mother, her husband was happy in such a wife, in her tongue was the law of kindness, and all were seasoned with the fear of the Lord. Long, long will the hearts of her children bleed for the loss of such a mother.

Her funeral sermon was preached to a very large and most respectful audience at Masonic Hall, near her late residence, on the 15th day of August 1858, in a most appropriate discourse, delivered by Rev. William R. Davis, pastor in charge of the Circuit, from the following words: "For we knew that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2d Corinthians, 5th chapter 1st verse.

Memphis Christian Advocate, please copy.

SARAH FORNEA, wife of Joel Pearson, of St. Helena parish Louisiana, died at home Sept., 19th 1858. Sister Pearson was born July 8th, 1808, joined the Methodist Episcopal Church, and professed religion when twelve or thirteen years old, and was married to Joel Pearson Aug. 26th 1830.

She was an affectionate and faithful wife, a tender mother and consistent member of the Church. She took up the cross both in public and private; in the absence of her husband, who has been a class-leader for many years, she has often been known to lead the class. Sin, wheresoever and in whomsoever it was seen always met with a proper reproof from her both by precept and example. She suffered not sin upon her brother. Her faithful warnings' bold, but gentle reproofs and rebukes administered in a spirit of meekness and love, were the means, in the hand of God, of doing much good, as her husband and most intimate friends can testify from experience. She lived the life of the righteous and her death was like his. Her sufferings though protracted above five months were borne without a murmur, and in the end she calmly met and gloriously triumphed over the monster death. As the time of her departure drew near she expressed herself fully prepared for the change. Just as she was quitting the shores of time she gently whispered, "Jesus! Jesus!" and called her husband and one of her daughters. They drew near to recieve her last message, but speech had failed; she gave them a last lingering look which spoke what the tongue could not utter, and then sweetly fell asleep in the arms of her Savior. She has passed the cold flood, and now stands on the "glory shore"; and calls us as she did with her last breath on earth, the loved ones behind. May that call cheer them in temptation's darkest hour to struggle on and meet her in heaven. C. P. S.

MRS. KATE HOLBROOK, consort of Geo. Holbrook of Pensacola Florida, died in this city on the 8th inst., of the prevailing epidemic, aged 22 years, leaving a husband, infant and relatives, to mourn her loss. The deceased was a native of Philadelphia, and a member of the Ebenezar charge, Methodist Episcopal Church, at the time of her death.

She reached here the 11th inst., enroute to join her husband in Pensacola, but the steamer not being allowed to land any person there from New Orleans, on account of a rigid quarantine; she was detained here, and in forty-eight hours afterwards she was attacked with the fever, and died after an illness of about four days. She bore her affliction with Christian fortitude; her spiritual prospects during the early progress of the disease were somewhat beclouded, this however was temporary, the shadows of doubt soon gave way to the tranquil smile of assurance. She requested those round several times to sing; and tried to raise her own voice in a hymn of praise, when it was almost entirely inarticulate with the paralysis of death.—Just before the mind began to wander amid the shadows of delirium, which I was anticipating, I said to her, "My sister do you feel that you now have peace with God, through our Lord Jesus Christ?" She replied promptly in the affirmative; again I asked: "Do you feel that all is well?" She replied yes; again I said: "Do you feel happy?" She replied slowly (from the difficulty of articulation) three times: "Happy! Happy! Happy!" Seeing that she articulated with such difficulty, I asked, if she felt that she was going to heaven, to place her hand in mine, which she immediately did. It was cold with the chill of death, in a few moments she was in that state of mental aberration, so common in this fever, which remained until death. Her loss has caused the clouds of sorrow to cast their shadows over a large circle of friends, and distil their damps upon many cheeks, but upon the falling spray of wounded affection is reflected the bow of hope.

"Unfading hope! when life's last embers burne,
When soul to soul, and dust to dust return,
Heaven to thy charge resigns the awful hour—
Oh! then thy kingdom comes, immortal power."

Yes, we point husband, parents and friends, to the soul-inspiring hope of a reunion with their beloved Kate, when the storms of life are quieted into the calm of their final repose, as the only consoling aspect in which to view such an event; such a hope will cheer the dark night of their bereavement and be an anchor in the tempests of affliction. May the Father of us all, kindly interpose to temper the severity of this dispensation to the bereaved; lighten the burden of their sorrow and soothe their lacerated spirits, is the prayer of the attending minister. R. J. HARP.

LARKIN C. EDMUNDSON, died of typhoid pneumonia Sept. 27, 1858, in the 29th year of his age. He was happily converted to God at the age of 18, and joined the Methodist Episcopal Church, in which he continued faithful until his death; he has left a wife, to whom he was married April 29 1858, and many kind friends and relatives to deplore his death. He was an honest unassuming man, loved and respected most by those who knew him best. Many things can be said in his praise, but as the just die as well as the unjust, it has pleased God to take him to himself. The clock had just struck twelve when the death warrant came, yea, "the voice at midnight came" and he calmly responded to the call, and as the body sank into the cold arms of death the spirit winged its way to the paradise of God, to rest until the morning of the resurrection.

"When what we now deplore
Shall rise in full immortal prime
And bloom to fade no more."

T. F. M.

MRS. AMANDA F. PETERSON, daughter of the late Capt. J. Shivers, and consort of Dr. F. W. Peterson, died in Greensboro' Alabama, Sept. 15 1858, aged 32 years. For about twelve years Mrs. Peterson had been an exemplary member of the Methodist Episcopal Church, and was universally esteemed as a consistent spiritual Christian. She was of good report, and her loss is deeply felt by the Church. W. SHAFARD.

Texas Advocate, please copy.

LARKIN M. TUCKER, died at the residence of his parent's Ire J. and Priscella A. Tucker, near Helicon Alabama, Sept. 5th, aged eighteen years, two months and fourteen days. Notwithstanding his last illness was protracted for weeks and exceedingly excruciating, he endured the same with almost unparalleled calmness and fortitude. And when he learned he must die, that his disease, aneurism of aorta, was beyond medicinal control, he expressed a calm and perfect resignation to his fate and like the great Apostle, "was ready to be offered up." How inscrutable the ways of Providence in calling from time and the fond embraces of parents and friends, to an unknown eternity, a youth of promise and much beloved, just as he was about to enter the great arena of life! Yet we can confidently though sorrowfully surrender him into the hands of that God, "who doeth all things well," while we indelibly stamp his name and virtues on the tablet of memory and breath the soul-stirring desire of

Bright be the place of thy soul
No lovelier spirit than thine
E'er burst from its mortal control,
In the orbs of the blessed to shine.

Light be the turf of thy tomb
May its verdure like Emeralds be,
There should not be the shadow of gloom
In aught that reminds us of thee.

Young flowers and an evergreen tree,
May spring from the spot of thy rest
But not cypress nor yew, let us see,
For why should we mourn for the blest.

Helicon Sept. 25, 1858. AMERICUS.

W. B. HARPER, Jr., aged 9 years, ten months and 20 days, died on the 20th August, 1858, in the Parish of Rapides, Louisiana.

At the early age of five years, he seemed to be religiously impressed; and would not retire to bed without saying his prayers. He joined the Church, September 2d, 1857; was baptized last June, answering the questions as an adult; voluntarily partook of the elements of the broken body and shed-blood of the blessed Savior, lived in the use of the means of grace—fasting prayer etc. Little Buck, as he was called, loved his Testament; and frequently conversed with different members of the family about its teachings, with astonishing correctness. Was sick but a few days; about half an hour before he died, he said, I am going to die; closed his eyes and commenced praying, continued about 15 minutes—closing with these words, O Lord, our Heavenly Father, forgive my sins, Amen. O Lord, my blessed Savior, receive my soul in heaven; where I can forever praise thee, Amen, Amen. O Lord, our Heavenly Father, save us all in heaven, where we can praise Thee more perfectly; for Christ our Redeemer's sake, Amen, Amen. He was told, he would not die. And asked, if he did not love his papa? Yes, I love my Pa. Oh, my Savior! My Savior! Thus, without a struggle or groan, he fell asleep in the arms of that Savior who was his only hope, and on whom he called. The last words he ever uttered: Amen, Praise the Lord. W. D. STAYTON, P. C.

MISS MYRIAM M. NORMAN, in her nineteenth year, died on the 3d of September, at her father's residence, of typhoid fever, after twenty-six days of intense suffering. She was a member of the Methodist Episcopal Church, South. She was talked with concerning religion, and her prospects in another world. She was always ready to answer—"I do not fear death; if it is the Lord's will it is mine. Nothing obstructs my path, between this and the heavenly land." She died in the full triumph of a glorious immortality. Thus beautiful and hallowed was her leave-taking of earth. Is it not far better. Cut off in the blossom of life—while her body moulders, her spirit still lives—lives, and becomes a flower, transplanted from earth's wilderness to heaven's garden of delight, there to bloom forever in unfading beauty—beside the pure river of the water of life—ever expanding in celestial loveliness, as it unfolds in God's presence and amid the sun-shine of His love. To her young friends, her early death speaks in tones of solemn admonition, bidding them "be also ready." To her bereaved parents, whose hearts have been so sorely smitten, none but a God, rich in mercies, can bring consolation. Many sympathizing hearts will sorrow with them, in this hour of bitter trial. Loving friends and numerous kindred, who knew her worth, will mourn—and miss this sweet young girl, so endeared to them by her gentleness, her affection, and her many virtues. Farewell, dear Myriam, though in a strange land, friends who loved thee bore thee to thy burial, and wept over thy grave. May we follow thee! and, may we, too, die the death of the righteous, and our last end be like thine. N.

MRS. PAMELA L. MASSEY, relict of Joshua Massey formerly of Queen Ann county, Maryland, mother of Mr. J. H. Massey of this city, and mother-in-law of the late Rev. A. F. Dobbs, formerly rector of the Trinity Church, New Orleans, was born March 22, 1795, of an ancient and highly respectable family in Kent county, Maryland, and died in La Grange, Tennessee, Sept. 10, 1858, in the faith and peace of the Gospel. Early widowed, she devoted herself, with remarkable energy, to the education of her children. Afterward, upon the death of her only daughter and son-in-law, of the epidemic of 1853, in New Orleans, leaving a large family of children, she commenced with the devotion of former years, the education of her orphaned grand-children. Death found her in the midst of these labors, but found her ready. Her life was devoted to others, and she rests with the Savior whose example she followed.

JOHN CORDILL Jr., son of Joseph and Mary J. Cordill, died in Tensas parish, Louisiana, August 21st 1858, aged 1 year 5 months and 16 days. This lovely child died

—"As acts the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

J. D. ADAMS.

ALMA, daughter of J. B. and P. J. Greaves, aged about three years, died at Clinton, Mississippi, on the 28th of September, 1858, of membranous croup.

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nov 14 R. W. RAYNE.

Cuddy Brown & Co.,

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FUQUA & KILBOURNE,

ATTORNEYS AT LAW,

CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mnr 20-1y

W. P. HILL,

ATTORNEY AT LAW,

No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. deol2

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

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Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, or Fullness or Blood the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or webs before the Sight, Fever and Dull pain in the Head, Deficiency of Perspiration, Yellowness of the Skin, and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and great Depression of Spirits.

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 33. WHOLE NUMBER 306.

NEW ORLEANS, WEDNESDAY, OCTOBER 13, 1858.

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Correspondence of the N. O. Christian Advocate.

LETTER FROM VIENNA.

Capuchin Church—Tombs of the Great—Gardens and Imperial Palace—The Young Archduke.

VIENNA, May 24th, 1858.

MR. EDITOR: Since my last letter from this place, we have visited the Church of the Capuchin monks; interesting, only, as containing the remains of Royalty.

We were led down into the Vault by one of the Brothers, by the light of a torch we passed through these subterraneous chambers of the royal dead. They were inclosed in metal coffins; some of which are elaborately ornamented. The oldest of them begin with the Emperor Mathias, 1619. The most splendid, is that of Margaret of Spain, first wife of Leopold I., which is of pure silver. Those of Maria Theresa, her husband, Francis I., and that of her son, Joseph, are the most magnificent. For fifteen years after the death of her husband, it is said that Maria Theresa descended into this vault every Friday, to weep and pray beside his remains. This monument, which now contains the remains of both, is very large, costly, and splendidly adorned with allegorical figures and angels, with the crowns of each placed over their heads in regal majesty. The coffins are all handsomely arranged over a marble pavement, with their distinctive names and honors. Among them all, graved by the purest efforts of art, none appeared so interesting as the simple, unadorned one of the Duke of Reichstadt, son of Napoleon, with a raised cross upon the top, with these words—"*Napoleonis Galliae Imperatoris Filius.*" Upon which no one can look without associating him with one of the greatest men of the age; whose destiny, though brilliant with mighty achievements, was nevertheless woven with dark shades of sadness, sorrow and disappointment, when the waves of the vast ocean sang his funeral dirge in mournful cadence, around Helena's Isle, as he passed away from the earth—to meet her, the lovely, accomplished Josephine, whom he had so cruelly divorced—and whose heart was martyred at his shrine of worship. He merited all the chastisement he suffered, for that open violation of the laws of God and man.

And this son, whose birth was hailed with triumph through France, to perpetuate his name and dynasty to succeeding generations, was cut off in the bloom of youth and promising manhood—without sight of that father from early childhood, or, the land which gave him birth—which he so much desired to see. He was represented as an amiable youth, and an object of the most devoted attachment of his grandfather, the Emperor of Austria.

This method of Kingly entombment, is vastly more secure from the ravages of time than any we have seen. The metallic coffins have scarcely changed, and do not crumble away like the marble of Westminster Abbey.

The Church of the St. Augustines is a small, but beautiful and chaste edifice, free from all gaudy tinselling; its chief ornament is the monument of the Archduchess Christiana of Saxe-Teschen, designed by Canova—one or the most exquisite works of art, of his composition, we have ever seen—in which his superior genius shines most transcendently. It consists of a pyramid of greyish marble, thirty feet high, placed against the wall of the Church; in the centre of which, is an opening into the tomb, approached by two broad steps. At its entrance stands three figures—two little girls of angelic beauty, with faces beaming with spiritual intelligence, are seen, bearing torches of light on each side of Virtue; whose form of dignity and grace, with a most heavenly expression of countenance, holds in her hands an urn with the ashes of the dead, to be deposited in the tomb. Behind these, stands Benevolence, supporting an old man, tottering with the infirmities of age, with a life-like expression of poverty in the decline of years—so perfect, that it speaks to the soul in a language of its own supplication, not to be mistaken. By his side is an orphan boy, with a downcast look, sad face, and clasped hands, which tells its own tale of woe.

On the opposite side is a recumbent lion, with a subdued expression; and leaning upon him, in a most graceful yet desponding attitude, stands Genius, moulded in beauty's form of symmetry and grace—transcendently lovely.

Above the tomb is the medallion figure of the Archduchess, sustained by another of Happiness. Opposite to that is Genius, on the wing, holding the palm of Victory.

This allegorical group of figures is so touching, so impressive, so full of meaning, that its lesson can be read at a glance, and treasured up in the storehouse of memory, to instruct and improve the heart—for the marble was made to breathe, with an eloquence more powerful than the language of the lips, and the pure white marble seemed to have "words that burned."

In another small, circular apartment, called the Chapel of Loretto, were seen extended around the walls upon a shelf, silver urns, containing the hearts of the royal dead; that of Maria Theresa, was in the centre, and mounted by a silver cross.

We were only permitted to look at these through a little circular glass, fixed in the wall. There were other rooms with distinguished monuments; but Canova's was the chief work. The nave of the Church was small; its organ, white, ornamented with gold, and no paintings or ornaments to detract from the group—which leaves upon the mind the impress of fadeless beauty never to be erased.

The palace of Schonbrunn, the Summer palace of the Emperor, is situated in the environs of Vienna, about two miles from the city—one of the most lovely spots of nature which the country affords. This elegant retreat is laid out in parks and gardens, in a style quite different from any hitherto seen. They compass many acres of ground, level and undulating, rising back from the palace; upon the august elevation, directly opposite the Imperial palace, is a temple with a colonade of pillars, called Gloriette, ornamented on each side by carved colossal statues of wood, with their coats of mail, or, the arms of the country. The prospect from this temple is magnificent, commanding a view of Vienna and the country around, with its romantic scenes of castles among the hills—ruins of the feudal ages; chateaus, villas, the rural dwellings of cottage life; ranges of mountains in the distance; relieving the back ground with the soft and delicate shades of a lovely landscape, of great variety.

The gardens are laid out in straight walks and long avenues from a central square, in grassy plots and flowers; with artificial ponds, goldfish, grottos, with groups of figures—statues adapted to this position—old Neptune figures conspicuously, trident in hand. Around the square, from which the avenues radiate—opening in arched vistas, with a beautiful perspective—the trees are clipped like a hedge, sixty feet high, surrounded by colossal statues of white granite—presenting a most peculiar aspect. We felt as though we were walking in nature's vast temple, walled in by its green foliage. The grass, beneath, was closely shaven, and the flowers, of rainbow hues, were exceedingly brilliant—planted in circle-plots, with distinct colors, like the different stars of the upper hemisphere. The long, arched avenues were interspersed with fountains and wood-nymphs; the cleanest gravel walks we ever trod. In another part of the grounds was a botanical garden and a menageric. On one side of the square was a dense green wood, with natural walks, lakes and cottages, with little boats to sail about the water, and fish to angle for..... On the side of a most lovely dell was a Roman ruin, so faithfully represented that we took it at first for reality—a most beautiful imitation, fitted to its romantic position in the wood, among its rocks and waterfalls, and so disposed as to make it appear in its natural position, detached from the straight lines and tall hedges which characterize these grounds. These walks are thronged with beauty and fashion, in their Summer drives to this cool and green retreat.

THE PALACE. This building is large and lofty, covering a large space of ground, with its paved court and gallery; but it has no picturesque beauty. It is a common country dwelling, lofty in height as it is, and in the most picturesque place that it is possible to imagine. We walked through its spacious halls; some of which are splendidly furnished—each with different shades of color. The Empress's boudoir was draped with blue damask and gold trimmings—the most beautiful of all. All the floors were inlaid with precious wood, in beautiful patterns, waxed, to shine like a mirror; no carpets upon any of the floors. Three or four rooms, called the Rose-rooms, from the magnificent landscapes of Salvator Rosa, which adorn their walls, glowing with rural life and romantic beauty. One room was ornamented with the embroidery of Maria Theresa, in small patterns covered with glass, set in the wall, with gilded frames from the floor to the ceiling, suited to the pattern of the paper, in different positions, as if made to fit the place—a most singular method of preservation. Although they are faded and divested of their rich coloring, yet the form and shade of the flowers are perfect, and tell of the Queen's industry in other days. This palace has historical associations, never to be lost, but to be handed down to posterity with increasing interest. For here, in one of the rooms of this mighty palace, was signed the treaty of Schonbrunn, in 1809; and Napoleon Bonaparte occupied a place in the same room and slept upon the same bed on which his son, the Duke of Reichstadt, died, at the interesting age of twenty-one; a wise Providence defeating the object so unrighteously designed, to accomplish the ambitious motives of the Emperor Napoleon.

While we were in the palace we saw the young Archduke, brother to the present Emperor of Austria, as he walked up the garden with an attendant—a small, common-looking boy, of blond complexion, about fifteen years old, with nothing striking in his appearance; but all the people bowed and paid him reverence as he passed, and he politely lifted his hat.

The present Empress is much admired for her beauty; the portraits of the Emperor and herself are hung up every where in public places. She is about twenty, with a sweet expression, what is called pretty, without any classical beauty of features. Her form is tall, and very graceful, which gives her an air of elegance. The Emperor has a severe expression—not prepossessing. The Empress appears to be a favorite with the people.

At Vienna we attended worship on the Sabbath, at the house of the English Ambassador; where Service is performed in the English language. The English government make this provision wherever they have interest in foreign countries. In Rome the Church is without the gates of the city. In Naples, in the house of the English Legation, where a regular price has to be given for a seat every Sabbath, to support the ministry.

What a contrast does our beautiful country, America, present, as it regards religious influences and privileges, to any other part of the world; with all its faults, it is a Pharos of light to other countries, and outshines them all in its rising position. It seems as though the angel of pure religion had taken its flight from the Old World, and passed over to the New. The star is in the West! And the banner of the Cross is unfurled by the breeze of heaven, and waves over its vast territory, from the Atlantic to the Pacific coast, gathering under its graceful folds the sons and daughters of our happy land, to be lights to the rest of the world.

America, land of the blest! Its political and religious rights have been written with the blood of our forefathers, and anointed with the prayers of the faithful of succeeding generations. The more we see of foreign lands, and the oppressions of Kingly power, the more beautiful and lovely does Columbia appear. She holds a prominent position among the mighty nations of the earth, and will, we trust, forever—while time lasts—and the thrones of Kings and Emperors feel her sway.

S. B. THOMAS.

LETTER FROM MOBILE.

Yellow Fever—Death of Rev. Mr. Tipton—Death of Rev. Dr. Mandeville—Rev. Mr. Weir, Sick.

OCTOBER 5th, 1858.

MR. EDITOR: We have yellow fever here, and I think it advisable to make some statements in the Advocate to relieve the anxieties of our friends at a distance. Little more than a month ago the disease first appeared in our midst—since which time, between seventy and eighty have fallen victims to its power. Fifty seven of these have died during the last two weeks. The sickness has been principally in the South-western part of the city. I have heard of but three deaths from fever, north of Dauphin St—except those who died in the hospitals. It is, however, spreading, and seems to be on the increase. The number of deaths, compared with the sick, is small—showing that the disease is more easily managed than usual. As a denomination, we have been remarkably exempt. I have heard of but few cases in our different charges. Brother Weir says, he has but one or two sick: which is remarkable, as his people live in the Southern part of the city. A great many of our people, however, are away. Of those, in my charge—(the Franklin St—) who were sick one Wm. B. Tipton, is dead. He died on Friday, the 1st inst., aged 35 years. He was a local preacher, and well and faithfully performed his duties. A few years ago he joined the Alabama Conference, and traveled two years, when he located. It was not his wish to leave the regular work of the ministry, but peculiar circumstances and influences, which he could not well control, caused him to do so. He was a man of excellent spirit, and sterling worth; modest, retiring and unobtrusive; yet ever ready to labor to the extent of his ability, for his Master's cause and kingdom. His end was not only peace but a perfect triumph. On the Sabbath preceding his death, at sunrise, he met the different classes of the State street Colored Church; at 11 o'clock he preached in Wesley chapel—it is said, with unusual unction and power; at three in the afternoon, he was again at State street Church, laboring with the negroes. He went home, with a burning fever. Prompt medical aid was immediately rendered, but it was of no avail. This work on earth was done, and God took him. Just before he died, a friend asked "are you ready?" "Ready," he exclaimed, "I have nothing to get ready. Christ has prepared all things for me." In the full possession of his mental powers, and without a cloud or doubt to disturb him, he left the earth for his far more glorious abode in heaven. As I looked upon him, while conducting his funeral services, calm and placid in death, and thought of the glory he was then realizing, I felt it was a privilege to point the disconsolate and bereaved to that Savior, who, not only comforts in the hour of distress but softens the dying bed, and sweetens the last hours of earthly existence with the prospect of a glorious and enduring life hereafter. Who does not consider it a privilege to die the death of the Christian?

A few hours after Brother Tipton's death, our Presbyterian brethren had to give up one of their ablest and most useful ministers. Dr. Henry Mandeville, Pastor of the Government street Church, died at 1 o'clock, Saturday morning, October 2d, of the prevailing epidemic, after a brief but very severe illness. While his death is a special bereavement to those to whom he ministered, it is a very great public loss, for there are but few ministers more zealous, devoted and able, than he was. He was very much beloved by his Church, and respected by all who knew him. In early life he had charge of a Congregation in New Jersey; afterwards, he served Churches in Geneva, Utica and Albany, in New York; every one of which felt and prospered under the influence of his piety, zeal and ability. For a number of years he was a professor in Hamilton College; during which time, he prepared and published a series of School books. Since 1854, he had been in this city, preaching with great power to a delighted congregation, and exerting a wide-spread influence for good. Not having passed through a yellow fever epidemic, he was unacclimated and of course exposed to the destroyer's power. The above facts, I gathered from some remarks made by the Rev. Mr. Michael, at the funeral of the deceased. He was 54 years of age. It is needless to say, he died with his harness on, and has gone to receive the righteous man's reward. Thus has passed away one of the most prominent citizens, and efficient ministers of Mobile. But long will the memory of his good deeds and active piety remain, to encourage the drooping and strengthen those who, like him, are endeavoring to call sinners to repentance. Who, of his brethren of the ministry, will be the first to follow him? God only knows. But, I trust that when our time shall come, we may feel, like the sainted Tipton, and the venerable and glorified Mandeville, that "Christ has prepared all things for us." The other pastors of the city, who are at home, are well, I believe.

After a protracted and very severe spell of bilious fever, which commenced on the 1st of August, I am again out; and able, to a limited extent, to perform my ministerial duties. Since my spell, my general health has greatly improved; and, I hope, my full strength will soon be restored. It is the opinion of many, that my bilious attack will in a measure exempt me from liability to yellow fever, or, if I should take it, will make it lighter.

Since the above was written, Rev. T. C. Weir has taken the fever. On Monday he went to Point Clear, to spend the night with a friend, and during the night was taken sick. This, Wednesday morning, he is doing well; and his friends indulge the hope that he will soon recover.

M. S. ANDREWS.

For the N. O. Christian Advocate.

LETTER FROM EAST TEXAS.

"Brier" after "Philo"—East Texas in a Fix—Galveston and New Orleans.

MR. EDITOR: In the *New Orleans Christian Advocate*, a writer from "Mount Airy, East Texas," calling himself, "Philo," writes "To the Preachers and Members of the East Texas Conference."

He takes for his text a general subject, I suppose, to give himself "room to air;" but, seems to have his eye upon what he calls "a focal point;" and says there is no suitable one in "East Texas;" and, in answer to the question, "What is the Conference to do, under these disadvantages?" concludes that New Orleans is the best chance.

Well, now, East Texas is in a fix! Can we go to New Orleans? All will not agree to that. Shall we go to Galveston? This don't suit every body. Shall we, literally, *make* a place in our interior? (for there is none made to hand). This will not receive universal consent.

Consult Geography, it only divides our thoughts. Ask the rivers, if they rise in the wrong place, and run the wrong way? or, do not run at all? The old ocean is all on the south of one little point of the East Texas Conference. Well, but railroads—some one will say. We shall all be dead before they can make any place convenient to all. And then, the "commercial business" of the world, is a perfect scatterment, only, that "Philo" says that "nine tenths of it goes to New Orleans;" and where does the other "tenth" go? Divided between "Jefferson, Shreveport, Magnolia, Sabine Pass and Galveston."

Then, where is the inducement to go to any other place than New Orleans, unless it be to New York? which gets a part of the "commercial business" of East Texas. Now, I suggest, that East Texas take that point into consideration. What do you say, "Philo?"

Now, Mr. Editor, I propose to think a little, for the benefit of those concerned. At the first session of the East Texas Conference, as there was great need of a Church-paper in Texas, and none had been established, the East Texas Conference took action; and *commenced the project*. One thing after another, towards its establishment, took place; and now, we have the magnificent "Texas Christian Advocate;" a credit alike to the State and the Church, and to all the Annual Conferences in the State. After a time the Texas Conference *originated* the "Soule University;" and the East joined in its patronage, etc. This was designed to be of universal benefit to all Texas.

Here is the second link, tying the Conferences together. After the General Conference of 1854, providing for a Depository of Books at Galveston, but leaving it discretionary with the Book-agents; they saw cause to decline. The matter was getting *airier;* and from "East Texas," there came a proposition or suggestion, and this small pebble rolled; and at the last session of the East Texas Conference, that body took the first Annual Conference action ever taken, in favor of a "Depository, at Galveston."

Since that action, some of the brethren have been writing against it, and some, writing for it. So here is the *state of fix we are in.*

But the Texas Advocate refused to publish a few articles in opposition; and to Nashville the brother goes, for redress. Others make it a source of great complaint. Well, some one wrote a reply to one of the Nashville articles, for the Nashville Advocate—but, from some cause, it was not published. Has he any right to complain?

All this was written over proper signatures; but now it comes from the New Orleans Advocate, over a fictitious name. Well, let it come; I am in for a share.

Now, I ask, why not let this third, or threefold, cord of interest unite all Texas in a matter that is so well calculated to do good, so long as time shall last?

Our position is not as favorable to Galveston, as is the Texas Conference; but a part, about one third, of the East Texas Conference, can go no where else so well as there; and now that East Texas Conference sustains the relation she does to the "Galveston Depository," with the assurance that she shall share in any and all the benefits of said Depository, in proportion to her sanction and contributions, what consideration will pay for the loss of these things, if she dissolves her connection with this matter, and attempts to set up for herself, or, go to New Orleans?

We never expect to do any thing against New Orleans; and, indeed, we would get books from that Depository, if most convenient. But New Orleans does not need our help; nor have we the prospect of ever being benefitted any further than the purchase of books from there.

I predict, that the day will come when East Texas Conference will see, and probably regret her error, if she declines further *joint co-operation* in the Galveston Depository. We have rights and prerogatives, if you will allow me to call them such, at Galveston, in Texas, which we cannot have in New Orleans.

What, if our position, geographically and as a Conference, deprive us of many advantages which other Conferences in Texas may enjoy? Our territory reaches within six miles of Galveston. Some of our most important work lies contiguous to that point. We have excellent laymen, capable to take charge of any part of the business that may be assigned them. The East Texas Conference can always have suitable men—ministers, in that region, attend promptly to any interest she may chose to have at that point.

We can only be *tacked on* to New Orleans, and if we take the *back track* in reference to Galveston, at our next session, we never will again be in any other situation than *tacked on* to Galveston, should we desire to be identified with it. But who would have any confidence in our stability, any where, after such vascillation? Think of that "Philo."

Well, perhaps this is enough from me at the present; and I will wait till "Philo" writes on "other subjects bearing upon the same point."

He is very liberal in admitting some important facts; and seems to write like a man who thinks for himself; with much candor and good temper. I presume he has been in your city not long since; and, may be, he is not writing for nothing. We would be glad, any how, to see all the arguments, within the range of reasonable possibility, on both sides of the question. As to myself, as I am not very often before the public in this way, should it happen that you publish this scribbling, I may be so encouraged as to follow "Philo" out again. You may put me down at Mount Cool, East Texas.

BRIER.

THE WASHINGTON CITY CHURCH—A NEW VOLUME OF SERMONS.

MR. EDITOR: In the last week's Richmond and Southern Christian Advocates I announced to the public that, in a short time, I would issue from the press a volume of sermons, by a number of our ministry; and that the proceeds arising from the sale of said volume, would be applied to the payment of a debt now due upon our Church, in this city. I write you, to request you to publish my card in your paper; and to request you, also, to direct the attention of the ministers to the work, and ask their co-operation in its sale. If I can get the aid and co-operation of our ministers, I shall succeed—we shall be able to sell copies enough to pay off the debt that is now due on our Church, and which is pressing and annoying us more than our brethren are aware of. I am sure, that if our brethren understood our true condition they would aid us, they would come readily to our assistance. Well, allow me to say, that we are really in need of help; indeed if the truth must be told, we cannot much longer sustain ourselves, without we get help from some quarter; we have signally failed in begging, and we now come to our brethern and offer them the worth of their money—we offer them a book, which in fact would be remarkably cheap at $2. per copy—we offer it to them at $1. 50 per copy. A book, that contains food, both for the mind and soul. It will also contain the portraits of all the ministers, whose sermons it contains, whose names are mentioned. I see from a notice just published, that 160,000 copies of Spurgeon's sermons have been sold in America. Now, why can we not sell as many copies of my book? The sermons in my book are superior to Spurgeon's, and a copy ought to be in the hands of every Methodist family in the South. Let all bear in mind that the publication of this work is no individual enterprise, for individual interest; but an enterprise of the Church, for the benefit of a weak branch of the Church. Now, my brother, will not you and your people, help your weaker brethren—brethren that are trying and struggling to help themselves? We are working, praying and striving to get out of debt; once out and then we can swim without further aid. Is there any way by which we may persuade the brethren within the bounds of the Louisiana Conference to subscribe for the thousand copies of my book? The book is costly, and we shall make but a very small profit on the sale of it. Indeed we shall have to sell a large number to make any thing. The first two thousand copies will cost $2. per volume. I have been under the necessity of soliciting subscribers and funds, in advance of the publication of the work. This, I was obliged to do, for the reason that it will take a considerable amount to bring the book out, and I have not the funds to spare to publish the book and send it out for sale in the ordinary way. I want to make sale of the work myself, and thereby avoid paying commissions. And in addition to this fact, we are pressed for funds to pay off the debt that is severely pressing us.

I earnestly beg you, to do all you can for us. We are anxious to support a Southern Methodist Church here and we are trying hard to do so: and we can do so, if we can only once get out of debt. I am sure our Southern brethren will assist us, as long as we are trying so hard to help ourselves.

Excuse my importunity, if you please: There is really a necessity for me to plead hard for our Church here.

WM. T. SMITHSON.

WASHINGTON, DISTRICT COLUMBIA.

ANOTHER BISHOP.—The recent Conference of the Methodist Episcopal Church of Canada has elected the Rev. James Richardson as Bishop, a position for which the Canada *Christian Advocate* says he is eminently qualified.

For the N. O. Christian Advocate.

PRESTON COOPER.

Sicily Island Camp-meeting—The Young Preacher—The Presiding Elder.

MR. EDITOR: I have just seen some items from the pen of Rev. J. G. Jones, in relation to the early history of Rev. Preston Cooper. My acquaintance commenced five years after Brother Jones's; but I shall never forget, while I remember any thing, my first interview with this noble Christian minister.

It was in the Autumn of 1832, on Sicily Island, Louisiana, at the first camp-meeting that I ever attended. I had been a member of the Church for about one year, but had not obtained religion. I had gone there, a stranger to God, to seek salvation; a stranger, also, to most of the people. Among the ministers present, was Preston Cooper, a young preacher.

Every thing was new and strange to me. I had been brought up wholly irreligious. The singing, praying and preaching, made a deep impression upon mind. I felt that I was a poor sinner, and was very sad. Whenever there was an invitation, I was among the first to go, and among the last to leave.

One morning, after the preaching, the prayer, and the dispersing of the congregation, I remained alone at the altar, weeping. O, the sorrows of my poor heart were great, while I pondered over my condition—a stranger among strangers—seeking, with a sad heart, something that I knew nothing of. In this miserable condition, the young minister, Preston Cooper, approached me, laid his hand upon my head, and began to exhort me to look to Jesus Christ as the great friend and savior of man. He talked and I prayed, and cried like a child; and, though I did not obtain religion, it was a great comfort to know that there was some one who cared for my soul. I should have remembered the young preacher, if I had seen him no more.

The camp-meeting closed, time rolled on. Finally, God, for Christ's sake, converted my soul. Soon, I found that there was a work for me to do. After a struggle of eighteen months I yielded to the conviction of my mind, and in the Autumn of 1834, I was received into the traveling connection, and appointed to Harrisonburg Circuit.

At the first Quarterly Meeting, I again met the young minister, who was now my Presiding Elder. How changed the condition of things! I now felt that I needed instruction in another department—and greatly bowed down under the obligation to preach the Gospel, and the responsibility it involves—Brother Cooper was ever ready to encourage my poor heart. He was then on a district that extended from the Mississippi River to the Texas line—embracing all north Louisiana.

It is with feelings of pleasure and gratitude, that I think of Brother Cooper.

D. M. WIGGINS.

For the N. O. Christian Advocate.

WESLEYAN UNIVERSITY, FLORENCE, ALABAMA

History—Facilities—Graduates—Revivals—Endowment.

MR. EDITOR: Less than four years ago we removed to this place, in compliance with the requisition of the Conferences patronizing Lagrange College. The local trustees refused to remove; and the Faculty had to sever their connection with the Board in order to preserve their allegiance to the Conference.

This subjected them to a painful trial, and to the severest animadversions. Hence, a storm arose, such as the present writer does not wish to witness again. Under these circumstances, the College was opened without buildings, apparatus, library, or other fixtures, essential to the success of an institution of learning.

Since then, we have seen completed, and are now occupying one of the handsomest and most convenient College-edifices in the South. We have an elegant chapel, fine lecture-rooms, magnificent society-halls, and good libraries.

We have sent out more than fifty graduates, who are already occupying positions of honor and usefulness. We have educated several young men for the ministry, who are already engaged in their noble calling; and discharging, with fidelity, the duties of itinerant ministers. We have been blessed with successive revivals, of great power; and whose influence is ever present, felt, and appreciated.

Almost without the assistance of an agent we have obtained in bonds, funds for the permanent endowment of the College, to the amount of twenty-five thousand dollars. The Tennessee Conference is seeking to endow the chair of sacred literature, with not less than twenty thousand dollars.

Our Session has just commenced, with more flattering prospects than any previous one. Our young men are, many of them, pious; and we have several preparing for the ministry.

The location is healthy, the society refined, the faculty efficient, the moral tone of the Institution good, hoarding cheap, and the fare excellent. In every respect, the Wesleyan University presents strong claims to public patronage.

R. H. RIVERS.

CANINE INSTINCT.

We were informed by a reliable individual of a singular incident that occurred a few days ago at Trenton, a station on the Detroit and Toledo Railroad. A little girl about two years of age, the child of a brakesman living near the road, got upon the track, and was in the act of crawling across the timbers that span a cattle guard, when an express train appeared in sight, coming at full speed. The engineer saw the child, and whistled down the brakes, but the train was under such headway and so near, its destruction would have been certain, had not a little dog, a playmate of the child's, ran out, caught the child by its dress, and dragged it from the track in to the ditch, where it held it until the train passed.

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, OCTOBER 13, 1858.

FREE COMMUNION.

As a fruit of the great revival of the present year, the evidently truthful doctrine of the unrestricted inter-communion of all Christian denominations, is beginning to acquire greater force than ever. "The unity of the Spirit," and "the unity of the Faith," the only desirable and practicable bonds of union between the different branches of "the Holy Catholic Church," are beginning to be better understood. The prospect is, that warfare between the various Christian Churches, on their non-essential points of difference, will cease; and that in their respective folds and fields, they will heartily and lovingly labor together to promote the spread and power of the fundamental principles of "the faith, once delivered to the saints," in which they all agree. And what a delightful prospect! Would that we might live to see it realized! It would be, without exaggeration, a second reformation, and its past would be looked back upon as partly belonging to the dark ages. We have always contended that the warfare between the Churches was a sin against God, and an incalculably fruitful cause of the infidelity, wickedness and impenitence, so prevalent in the land.

The *New York Observer* has a judicious editorial on this subject, setting forth the prominent signs of the "good time coming." It says: "The 'Episcopal Recorder,' of Philadelphia, a paper that uniformly breathes the spirit of the Gospel of peace and love, in a very elaborate article, discusses the question, 'Does the Episcopal Church hold to close communion?' And answers it decidedly in the negative. With great seriousness, that Evangelical paper affirms:

"'To refuse to participate with our fellow-Christians in this highest act of a Christian's faith, is no slight offence against the religion, the name and the authority of our common Master. Nothing but necessity can justify it.'

"The 'Watchman and Reflector,' of Boston, a Baptist paper of high standing, and at present a warm supporter of close communion, speaks of 'the hue and cry raised against close communion all over the land;' and, although it deprecates the evident tendency toward the unity of the Church, it does not fear to present such facts as these:

"'Pedobaptists have announced and defended open communion sentiments. John Bunyan and Robert Hall, [illegible] break down the barriers between Baptists and [illegible], advocated, with great ingenuity and eloquence, the opinion that baptism is not pre-requisite to communion, but that all true Christians have a right to the Lord.'

"The 'Boston Recorder,' a Congregational paper of great ability, has been publishing a series of letters to Baptists, by the Rev. Dr. Hooker, of Vermont, advocating the inter-communion among Christians."

And, while the tendency of opinion is in the right direction here, we learn that young Spurgeon, in England, is doing a great and good work there, by advocating the largest Christian Charity and the fullest freedom of communion consistent with Christ's house.

In a sermon, on 'the Holy Spirit and the one Church,' on the text, "These be they who separate themselves; sensual, not having the Spirit," Spurgeon says, I think this bears rather hard on our friends, the strict communion Baptists. I should not like to say any thing hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. The Spirit of the living God will not let them do this really—but they do it professedly. They separate themselves from the great Universal Church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. They "separate," certainly. I do not believe it is wilful schism that makes them thus act; but, at the same time, I think the old man within has some hand in it.

"Oh, how my heart loves the doctrine of the one Church. The nearer I get to my Master, in prayer and communion, the closer am I knit to all his disciples. The more I see of my own errors and failings, the more ready am I to deal gently with them that I believe to be erring. The pulse of Christ's body is communion; and woe to the Church that seeks to cure the ills of Christ's body by stopping the pulse. I think it sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ. I desire, this morning, to preach the unity of Christ's Church."

WASHINGTON CHURCH.—REV. A. R. WINFIELD.

Wm. T. Sampson, Esq., the indomitable friend of our new Church in Washington city—the originator of "the great picture" of the Bishops and General Conference—is getting up a volume of Sermons—advertised in another column—from our most distinguished preachers, the proceeds of which, are to be devoted to the same purpose. We copy the following from his letter to the *Southern Advocate*: We have much to discourage us here, of which our sympathising brethren know nothing. Some of our brethren in the ministry come to this city and give us the go-by altogether, forgetting that there is a Southern Methodist Church in Washington city, or, through choice, they seek out the Northern brethren and worship with them—fill their pulpits, while we are neglected and unnoticed for. Such was not the course, I am happy to say, that the noble, the pious and the eloquent, A. R. Winfield, of the Washita Conference, pursued, when he visited this city. He sought out our Church, made himself known to our pastor, and preached for us four or five times, to the great satisfaction of our people. All were delighted with Brother Winfield. Brethren who come to this city from the South, and overlook us—go and worship with other Churches—are, perhaps, not aware how much they damage our cause and our Church, in this latitude.

NEW ORLEANS CITY MISSION.

The Louisiana Conference at its last session appointed a Missionary to the city of New Orleans. The object of this enterprize was to bring under gospel influence the multitude of the inhabitants who, from indifference or remoteness of residence, were without the privilege of public worship, or other means of grace.

It was presumed that this Mission would find favor with the Church, and that hosts of friends would rise up to its support. Hence there was no Missionary appropriation made, but it was sent forth an unballasted bark to float upon the favor of Christian sympathy, wafted by fair and pleasant gales to a safe port, or tossed, (perhaps wrecked) by a storm of adversity.

The necessity of a more extended system of Missionary effort becomes more apparent as we draw nearer to it. Our stand point is a practical one, our arguments are facts. The religious destitution of a large portion of our city, during the prevailing epidemic, is a loud appeal to heaven for more laborers in the harvest. Will the Church consider her duty, and respond to the call?

We assume that the Methodist Church is emphatically Missionary. Organized to spread scriptural holiness throughout the land, she has labored for more than a century to effect this great object. Her policy and her practice are Missionary. Other Churches have labored nobly in the cause of foreign Missions. She, not neglecting these, has yet labored more than all others in the especial work of home Missions.

The voice of the Methodist Preacher is heard almost simultaneously with the first woodsman's axe, as he begins his clearing on our frontier. He is the first to preach the gospel to the hardy settlers of our western wilderness, organizing classes and laying the foundation of flourishing Churches of after-times. But for him hundreds would have lived and died without hearing a gospel sermon. The untold privations and sufferings of these gospel pioneers are not surpassed by any who go to foreign climes.

The regular "Circuit Preacher" is a Missionary. The preacher preaches wherever he can get a congregation, and organizes Churches wherever practicable. Thence new and Missionary appointments are continually being made, which, being afterward put on the "regular plan," in their turn become circuits, and make new Conferences necessary. There are very few places in all the great South and West, in which the gospel was not first preached by a Methodist Missionary.

It is not only expedient, but positively *essential to our existence*, that we retain this primitive feature of our organization, and bring it into operation every where.

New Orleans contains a most interesting field for home operation, and the time has now fully come for us to occupy it. In fact we have greatly neglected this work, and rendered ourselves culpable. The progress of our city is steadily going on. Already we have annexed Lafayette city, and now reach out to take in Jefferson city. The convents but a little while ago, far down below the city, is now in its lower edge—gradually the woods in the rear of our city recede at our approach, and handsome cottages, and a permanent population are found where five years ago the hunter found plenty of game.

In 1850, the population of New Orleans numbered 116,375. Lafayette, 14,190, making a total of 130,565.

In 1852, it was 145,449, an increase of 14,884. Calculating the increase of population for last five years by that of the three previous years, and we have in 1858, a population of 170,254. An article recently quoted in the Advocate makes it 225,000. This we suppose includes the Suburbs.

There is not a single Protestant Church, so far as we know, in the whole length of the four districts of the city, back of Dauphin or Barrone streets, except the German.—And yet it is a section of the city thickly populated.

Whatever progress has been made in the Churches already established, one thing is true, we have made no persistent effort in the cause of home evangelization for many years. A season like this, when sickening and death stalk openly among us, shows the great religious necessities of our people. Chas. J. Halbero.

A REVIVAL IN ENGLAND.

There are some signs of a revival of religion in Britain. The American Revival of 1858, is destined to exert an influence for good upon the British Churches. Mid-day meetings for prayer are springing up in various parts of the kingdom. In Liverpool, these meetings have been commenced in Hacken's Hall, close to the Exchange, every Tuesday and Friday, from half-past twelve till half-past one—a time thought most suitable for merchant's clerks and others to attend. The result has been greater thus far than its promoters expected. The attendance has never been less than eighty; the average being one hundred and twenty. A deep, earnest prayerful spirit has pervaded the meetings; great searching of heart, and humiliation on account of local transgressions have been felt and expressed. Those who attend have, at the close, been reluctant to depart, feeling it good to be there. In addition to these meetings, a third has been opened on Thursday evenings. The attendance has been encouraging; and next month the number of mid-day meetings will be increased.

GREENSBOROUGH HIGH SCHOOL.

We have heretofore forgotton to call attention, as we had intended, to this institution.—*Rev. Dr. Mears*, the Principal, is an Instructor of first-rate acquirements and long experience, in Georgia and in Alabama. We know whereof we affirm. Boys can be fitted for admission into the Southern University, at the same place, Greensboro, Alabama; or finish a first-rate academical education in the High School—embracing the Classics, Mathematics, French and English.

AN INCIDENT OF THE EPIDEMIC.

A Touching case was presented yesterday to the consideration and charity of one of the good Samaritans who now take care of the sick, relieve the destitute, and feed the starving.—A boy was discovered in the morning lying in the grass of Claiborne street, evidently bright and intelligent, but sick. A man who has the feelings of kindness strongly developed went to him, shook him by the shoulder, and asked him what he was doing there. "Waiting for God to come for me," said he. "What do you mean?" said the gentleman, touched by the pathetic tone of the answer, and the condition of the boy, in whose eye and flushed face he saw the evidences of the fever. "God sent for mother, and father, and little brother," said he, "and took them away to his home, up in the sky; and mother told me, when she was sick, that God would take care of me. I have no home, nobody to give me anything; and so I came out here, and have been looking so long up in the sky for God to come and take care of me, as mother said he would. He will come, won't he? Mother never told me a lie." "Yes, my lad," said the man, overcome with emotion; "he has sent me to take care of you." You should have seen his eyes flash, and the smile of triumph break over his face, as he said, "Mother never told me a lie, sir; but you've been so long on the way." What a lesson of trust, and how this incident shows the effect of never deceiving children with idle tales! As the poor mother expected, when she told her son "God would take care of him," he did, by touching the heart of this benevolent man with compassion and love to the little stranger.

[*New Orleans Delta.*

THE GREAT REVIVAL STILL GOING ON.

The *New York Observer* has an account of the Anniversary of the first prayer-meeting, in the old North Dutch Church, New York, September 23, 1857, which was the commencement of the wonderful daily-prayer-meeting-revival which has spread over the country, and which has not yet subsided. The meeting on 23d September last, was crowded. Many denominations were represented, and many sections of the Union. The meeting was held again next day, and is to be kept up, it seems, for another year. At the opening of this meeting, a large number of requests were offered, not less than thirty or forty in number; so many that they could not all be read entire. They were read in four or five different parcels, at different times and stages of the meeting.—They came from London, from Paris, from Geneva, from every quarter of the Old World, as well as from every state in this great Republic. They bear the most unmistakable marks of the anguish and agony of desire for unconverted friends, which only converted friends would feel. There all the relations of life are represented; asking prayer for brothers, sisters, husbands, wives, fathers, mothers, sons, daughters, acquaintance, friends, churches, parishes, prayer-meetings, ministers. Among the interesting incidents of the morning, was the reception of a note from the Mayor's office, enclosing two requests for prayer, which had been forwarded to him from abroad, from persons who evidently did not know any other channel through which to send to the prayer-meeting.

In many other places beside New York the good work is going. Let christians in all parts of the country, wherever practicable, take hold and have such meetings as the circumstances will allow; and this winter may be more blessed than the last one.

"GENEALOGICAL BIBLE."

Mr. Editor: The Financial Secretary is a most busy agent of the Church; a famous man for constitutions and financial expedients. Among other births of his prolific brain, we have the "Genealogical Bible." The Financial Secretary has, and ought to have, the merit of originating this expedient for advancing the publishing interest of Southern Methodism; but as all inventions are susceptible of improvement upon the original model, it may be the Secretary will allow an inquiry and a suggestion or two.

The Secretary says, that those who subscribe a hundred dollars towards Conference Depositories, are to have, among other privileges, a "Genealogical Bible;" and, that said Bible is to be the property of the descendants and heirs of the owner. Truly, this is a privilege for which the owners of the "Genealogical," cannot be too grateful.

But here, a grave difficulty arises. Which of the heirs? Does the law of primogeniture govern the case? Will the female descendants inherit equally with the males? Or, will the Salic law of France, which excludes females from the throne, be made to bear upon the inheritors of this Genealogical treasure? Do let us know, and relieve the public of its suspense. Remember, this is an age of woman's rights, and much may be involved in a prompt and satisfactory answer.

Now for our modest suggestions. Would it not enhance the value of the "Genealogical," and make it a much more interesting memorial to our people, if its paper were made out of the worn-out linen of the itinerant ministry? Who would not prize such a book? Is it not a suggestion worthy the pondering of the financial, not to say Methodistic mind of the Secretary?

Again, a word about the binding—"the best Turkey Morocco"—this, if not Heathenish, has at least a strong Mahommodan smack. Ought not the "Genealogical" to be bound with leather, made from the hides of horses long used in the itinerant service? Would it not enhance the interest of the book, and, as a species of historical reminiscence and memorial of the past, be invaluable?

By the way, I would suggest that no horse merely employed in local service, should be admissible. The hide should be from a horse that has seen at least ten years of itinerant service—and those from the frontier should be preferred.

* * *

THE BRITISH GOVERNMENT'S INDIAN POLICY.

The conflict between the philosophers, such as Lord Stanley, in conjunction with the "Old Indian School," on the one hand, and the upholders of a Christian policy on the other, as to the course to be pursued in Indian, is gradually approaching a crisis. The government, it appears, have decided, or are about to do so, to withdraw all educational grants in aid of Protestant mission schools—that is the express principle and intention of the regulation—from all schools in which the Bible is read. Even if such schools were supported by Christian lay gentlemen, the same rule would be enforced. The effect of this will be to deprive the Methodist mission schools, in the province of Mysore alone, of aid to the amount of £1000 per annum; which has been granted only in consideration of proportionate subscriptions raised, or money allowed in connection with the Society, and of work, in the way of general education, efficiently performed. The most distinguished among Indian captains and statesmen of recent years, have been and still are, thoroughly opposed to the policy to which the present government are thus showing their determination to return.

The memory of the good and noble Sir Henry Lawrence, in reference to whose ripening character in his latest days, a beautiful account has recently appeared in the papers from the pen of Col. Herbert Edwards; the authority and character of his yet greater, though not nobler brother, Sir John himself, undoubtedly the savior of India, and of such men, his worthy coadjutors, as Mr. Montgomery and Col. Edwards; the influence of several such "Old Indians" as Sir H. Rawlinson; the power of the great Quarterlies, and the force of such leaders among the daily press as the *Times* and the *Daily News*; and the combined, resolute, deeply convinced determination of all branches of the Christian Church and public, from such Episcopalians as the Bishop of Oxford to such dissidents as President Eckett, of the "United Methodist Free Churches," from these who may be represented by Mr. Gladstone, to those whose views agree with those of Mr. Mall, M. P., and editor of the *Nonconformist*, not to endure the longer continuances of the traditionary policy; all these together form such a phalanx of resistance to the uttermost against the course on which, in what looks like perfect infatuation, the present advisers of her majesty have entered, that we cannot but anticipate a tremendous conflict, an agitation and opposition such as have seldom been known, if the ministry persevere.

PERILS OF BALLOONING.

The Previaene Journal has compiled quite a list of fatalities, and adds that it does not know of one distinguished æronaut that has not met with a violent death by means of a balloon:

Among the first who commenced these voyages were M. Pilatre and M. Romain, of France. They made an ascent from Boulogne, June 15, 1785, with a Montgolfier balloon, a fire being kindled underneath, and the balloon ascending by means of rarefied air. At an amazing height, the baloon took fire, burned the cords by which the car was suspended, and the unhappy occupants were precipitated to the earth, dashing them to pieces in a manner too shocking to mention.

M. Zambeccarri, accompanied by a friend, made an ascent from the same place, September 2, 1812. On his descent, the balloon became entangled in the branches of a high tree, and ere it could be disengaged, caught fire.—The æronauts leaped out. Zambeccarri was killed on the spot, and Bonoga survived but a short time.

About the same time a mechanician, named Bittorf, ascended from Manheim. At a considerable height, he perceived too late that his vehicle was damaged. He opened the valve, descended with great velocity, and was dashed in pieces against a house.

Madame Blanchard ascended from Tivoli, July 8,1819, during the progress of a *fete* there. At the height of four hundred feet, her balloon caught fire. She was precipated upon the pavement and instantly killed.

Mr. Harris, a very experienced aeronaut, was killed May 24, 1824. He went from City road, London. At the height of two miles, he commenced to descend very rapidly, was precipated to the earth, and dashed to pieces.

A Mr. Green ascended Cardiff, July 11, 1849. His body was found some time after, on the Flat House shoals, in the centre of Bristol Channel.

Mr. Arban, a celebrated French aeronaut, ascended from Barcelona, in September, 1848.—Nothing was heard of him till the middle of November, when his body was found near Rosas.

Lieut. Gale ascended from the Hippodreme of Vincennes, on Sunday, September 8th, 1858. Some days subsequently, the body was found in a clump of ferns his limbs broken and mutilated, the face completely eaten away by dogs and other wild animals. He had previously met with several narrow escapes.

James Goulstone made an ascent in the evening from the Bellevue Gardens, June 2d, 1852. The balloon was a new one, forty feet high, thirty-three feet in diameter, holding twenty-three thousand cubic feet of gas. It being cloudy at the time, the car was lost to view in two minutes. He fell from his vehicle in attempting to descend, at the town of Lees; a considerable quantity of blood and brains, spattered over a wall, marked the spot where he struck the earth.

Mr. Knight ascended from Bombay, December 14th, 1853, in the presence of a large concourse of natives, amongst whom was the Rajah of Dar, who promised the aronaut two hundred rupees if he went up and came down again, of which the Rajah seemed to entertain great doubts. The balloon traveled straight out to sea, and Mr. Knight has not since been heard from.

In September, 1851, M. Merle and a companion were carried off by a balloon that broke from its moorings. They ascended to such a height that Merle was frozen to death, and the other descended in the greatest peril.

Mr. Thimothy Winchester made an ascent from Norfolk, Ohio, in August, 1856, starting in good spirits, and amid the cheers of a large concourse of people; since which time he has not been heard from. He may have gone on an excursion to the North Star, as the last last seen of him he was passing rapidly over Lake Erie.

ROMISH PUBLICATIONS GOING DOWN.

In England and Ireland, the literary organs of Popery, from the review to the newspaper, are going down; and the cry is raised for more readers and more funds. The Church of Rome has never looked kindly upon the exercise of the intellect, or encouraged appeals, even in her own behalf, to the understanding; they are foreign to her nature and habits; and therefore, while money has ever been forthcoming for the material agencies by which to perpetuate and extend her dominion, her intellectual instrumentalities have always been feebly supported.

Romanism can build a sumptuous cathedral easier than she can support a printing press—organize a crusade with less labor than it would cost to issue a few volumes. Hence the anomaly, with which it is impossible not to be struck, of Popish cathedrals and nunneries springing up in all the large towns in that country, while the noted *Tablet* of the Popish Church is compelled to go a-begging.

This is finely illustrative of the genius and working of the Papal Church. She has no trust in the invisible and intellectual. Her hopes rest on the visible, the sensuous and the material. Hence, wherever she has reigned, edifices and processions, statues and paintings, have been as plentiful as books have been scarce. And now she reaps the fruits of her past policy. In a literary age, she is compelled to put on a semblance of literary zeal; but in vain she appeals to a taste among her adherents which does not exist, which, indeed, she has long and studiously repressed.

WESLEYAN LITERATURE.

An english correspondent of the *Northwestern Advocate* says that the sales of the Wesleyan monthly periodicals have been in excess of the previous year. Each month 89,250 copies of these serials have been issued; while of Hymnbooks, more than 200,000 have been sold, and a million and a half of tracts. The new Life of Adam Clarke, by Dr. J. W. Etheridge, has been quite a success, from 6000 to 7000 copies having already gone into the market. The weekly *Watchman* and the *London Review*, although not under the supervision of the Book Room, are nevertheless Wesleyan periodicals. The *Watchman*, conducted by J. C. Rigg, Esq., is to the Wesleyan body what the *Freeman* is to the Baptists, the *Patriot*, *Banner*, and *Standard* to the Independents, the *Witness* and *Guardian* to the free Church of Scotland, and the *Scottish Press* to the United Presbyterians. According to this writer, the *London Review* is still advancing in its influence upon the best minds of the land, and has already taken a high position among the English Quarterlies.

MONTENEGRIN PRIESTS.

A Letter from Ragusa contains the following curious account of the Montenegrin priesthood, in which it appears that a facility of cutting off heads, and a pugnacious disposition, supply the absence of theological instruction and the practice of Christian virtues: "Religion with the Montenegrins is only a name and a matter of mere form. The priesthood is there transmitted as a family inheritance. I have been informed by the two Bishops of Ragusa and Cattaro that several of the Popes are not able to write. As a set-off to this defect, they are excellent soldiers, and fight like liens.—Their character obliges them to expose themselves to danger, the same as rank would in in any other country. I have seen two young Popes of only twenty years of age, one of whom had cut off nineteen heads in different battles. An idea may be formed of the relative importance of the preponderating influence of the priesthood in this country from the following statistic:—The diocese of Ragusa, which possesses a less number of inhabitants than many parishes in Paris, has one bishop, one chapter of the Cathedral Church, two Collegiate Churches, five deaneries, forty-four parishes, twenty-five chapels, and eighteen convents. There are 212 priests and lay pupils."

DOCTORS DISAGREEING.

Infant regeneration is the subject of considerable discussion in the Nashville and Memphis *Advocates*. Mercein's theory—that infants being in a state of *innocence*, through the atonement, are also, by consequence, in a state of *purity*—is the text. Rev. C. D. Elliott, Dr. Hanner and Dr. Boswell, affirm—countenanced by the editor of the Memphis *Advocate*. The editor of the Nashville *Advocate*, and Dr. McFernin, deny.

It is an old question. The theory of Mercein has been taught by some Methodist preachers "time whereof the memory of man runneth not to the contrary." But it has never received the sanction of our Church, nor of any of our standard writers. Persons, with no more common sense than we have, are unable to see how the doctrine now again asserted, does not effectually sap the foundations of the doctrine of human depravity. But, having become rusty, we have concluded to read "Fletcher's Appeal to Matter of Fact and Common Sense," over again.

BISHOPS' COLLECTION.

The amount apportioned to the Louisiana Conference, for the support of our Superintendents, is the sum of $250. If our preachers, will collect *one per cent*, upon their total allowance, it will be amply sufficient to meet this claim—which we are sorry is no larger.

DEATH OF DR. WARD.

We are grieved to learn of the death of Dr. Charles A. Ward, of Galveston, Texas, by yellow fever. He was the son-in-law of our friend and brother, Rev. Dr. J. Boring, of Macon, Georgia; having married his eldest daughter. He settled in Galveston early in the present year, and by his demeanor, as a high toned and courteous gentleman, and his skill as a physician, was in the enjoyment of a fine practice. He and his amiable and now bereaved wife lived in the family of the editor of this paper until he left for New Orleans. Dr. Ward was a sincere and devoted Christian, letting his light shine even amid the strangers of his new home. Of his preparation for this solemn change we have not the slightest doubt. Farewell, dear friend, until the happy day of final re-union in Heaven. Dr. Ward was brought up in Columbus, Georgia, where he has numerous relations and friends. His last words were, "all is bright, very bright."

THE YELLOW FEVER.

Three Hundred and ninety deaths from this disease for the week ending Sunday morning last; ten more than the week before. This is a falling off from the figures of some weeks past, but only, we judge, in consequence of the smaller number of unacclimated persons in the city, as the fever is now more malignant and dangerous than theretofore. In spite of all that can be said, unacclimated persons are pouring into the city, and thus keeping up the epidemic—foreign immigrants, persons having business, and young men from the North seeking business.

TO THE MEMBERS OF ALABAMA CONFERENCE.

Dear Brethren; Please bear in mind, the resolution of the last Conference, to raise $30,000 this year, for the cause of Missions. How shall we do it? Easily and certainly, by observing the three following rules—*First*, Do not delay another moment, but take up the collection at the earliest opportunity; *Secondly*, Take up the collection, at every appointment; *Thirdly*, Solicit the aid of *every* man. Do this, and failure to meet the demand of the resolution is impossible. E. J. Hamill, Treasurer.

CORRESPONDENCE OF THE FIRST NAPOLEON.

Arrangements have been made with publishing firms in London, for bringing out a translation of the "Correspondence of Napoleon I," of which the French Government has commenced the publication at the national expense. This correspondence will occupy a great many huge volumes. A correspondent of the Literary Gazette says: "I have been afforded an opportunity of examining many of the letters of Napoleon which are to figure in the collection; and I assure you that the commission which is charged with the duty of saying what shall and what shall not be published, have an arduous task to perform. For of all the "cramped pieces of penmanship" that were ever seen, his are the most cramped and unintelligible. The manner in which letters are formed, would frighten a writing-master into fits, and the lines never run straight, whilst not unfrequently they came into collision. And what is singular, is that a great many of the words are grossly misspelt, and that others are only half written. The man who conquered more kingdoms than Alexander knew not orthography.

Shooting a Minister.—We learn that the Rev. P. E. Green, Methodist preacher in charge of Warren County Circuit, was shot at Montalbon, on yesterday morning, by a man named Fisher. The wound is supposed to be mortal. All we could hear of the cause of the shooting was, that Fisher's wife had joined the Church lately, and Fisher meeting Mr. Green, abused him terribly, and finally pulled out a pistol and shot him. We hope the miscreant will be apprehended and meet his just deserts. [*Vicksburg Whig:*

REV. E. D. PITTS.

We learn from the *Auburn Gazette*, that Rev. E. D. Pitts, formerly professor of Mathematics in Mansfield Female College, Louisiana, has been chosen President of Auburn Female College, Auburn, Alabama. Mr. Pitts will, no doubt, give high satisfaction to his new patrons. His standing, as one of the Faculty of Mansfield, was highly creditable. We wish him success; and take this occasion to recommend him most heartily to our old friends about Auburn.

DEATH OF THE OLD CHINESE CIVILIZATION.

The Chinese treaty with Britain (and the United States) provides, that Christianity, whether Protestant or Roman Catholic, is to be tolerated throughout the Empire. British (and American) subjects are allowed, to travel for trade or pleasure, to all parts of the interior. Ministers, from both countries, are allowed to permanently to reside at Pekin. The old Chinese civilization, which has been stereotyped for thousands of years, is at length to be broken up. There is really no calculating all the bearings and influences of unrestrained intercourse with China, of the United States, Great Britain, France and Russia, as conceded by the recent treaties.

The Burning of the Austria, with the loss of over five hundred souls, is another of those shocks to the civilized world, so frequently occurring in water travel. Until some conductors of railroads and captains of vessels are hanged, there will be no diminution of these things. The strongest argument for capital punishment obtains in their cases. If we hang a man for one murder, what is to be done with him who murders hundreds?

"Obituaries.—The *Watchman and Reflector* of Boston says:—"A subscriber writes, under a recent date, 'Your paper suits me to a charm, except those long obituary notices which are hardly ever of any interest to the general reader. I wish you could manage to make them shorter.'"

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

ALABAMA CONFERENCE.

...den Circuit—

...v. G. F. ELLIS, writes: "A gracious revival of reli... is going on at this place, Hampden. Up to this time ... have been many conversions, and sixty-four acces... to the Church; forty-seven whites and seventeen ...ks. Many young men of promise, and a few aged per... are of the number saved by grace. May the good ... go on, is the prayer of the people of God here."

MISSISSIPPI CONFERENCE.

...inson Circuit—

...v. E. A. FLOWERS, writes: "The camp-meeting on ...inson Circuit, at Bethel camp ground closed on the ...uit, lasting six days, a gracious time. From the first ...on to the close, the mighty power of God was present, ...re never seen ministers labor more earnestly; they ...ched Christ to the people, the spirit sealed the word, ...that word was the power of God unto salvation.—...re were fifty-eight accessions to the Church, eighteen ...s and forty blacks, and I think at least seventy-five ...ersions. I was struck very forcibly with that beautiful ...ge of Scripture, which says: "Out of the mouth of ...s thou hast ordained strength." The aged and young ... converted and rejoiced together."

Ecclesiastical and Religious.

THE RESTORATION OF BISHOP ONDERDONK to Episcopal ...ctions, it is said, will be the event of the approaching ...ocesan Convention in New York.

JEWS.—The members of the Jewish community in Bos... have adopted a series of resolutions, thanking the ...ish Parliament for admitting Baron Rothschild to a ... in the House of Commons.

THE BAPTIST CHURCH IN INDIANAPOLIS, of which the ...verend J. B. Simmons is pastor, has been greatly ...spered during a few months past. Since Mr. S. ...mmenced his pastorate there, in November last, one ...ndred and twenty have been added to the Church. They ...e two Sabbath schools, with 500 members.

A GREAT FESTIVAL is expected to be held in London ... 1860, in honor of the first establishment of the Presby... ...rian Church in the British Islands, of which the year will ... the tri-centenary. Delegates from the American Chur... ...es are to be invited.

CONTEST IN THE ESTABLISHMENT.—The contest between ...e Puseyite and Evangelical sections of the Church of ...gland is proceeding keenly, the increasing attempts to ...troduce the practice of confession having lately been ...ustrated by some new and more than ordinarily striking ...ses. At every revival of the discussion, the general ...blic become more and more astonished at the evidence ...rnished of the silent spread of Romish practices. In this ...ate of feeling, an appeal to the world by a Jewish family ... Bologna, who have had a child of six years old carried ...t from them by the Inquisition, on the plea that two ...ars back it was secretly baptized by a Catholic nurse, ...f course creates more than common excitement.

SABBATH SCHOOLS.—At a morning prayer meeting in ...oston, last week, a Sabbath school teacher stated that ...ree scholars in his class had been converted the present ...ear. One, only, remains impenitent. He requested ...rayers for her immediate conversion. Another teacher ...aid, that it had pleased God to render his feeble efforts ...e means of the conversion of nine Sabbath school schol... during the present revival.

NO "CHURCH AND STATE."—The Connecticut Baptist ...onvention appointed the Rev. Drs. Hodge, Turnbull, ...nd Phelps on "Committee to memorialize Congress on the ...residency manifested by our national Government to es...blish the Episcopal form of worship in the Army and ...avy." The resolution was adopted by a rising vote, and ...he Convention rose as one man.

THE OLD STORY.—The old story of a child seeing the ...irgin Mary in a grotto, in the Pyrenees mountains, ...here the Virgin informed the child that she must tell ...he people to build a Church upon that spot, in revived, ...nd the Church has taken hold of it and is protecting the ...ision as a possible event! A committee has been ap...ointed to investigate the affair, and if they declare the ...ision well grounded, the Church will incorporate it into ...he long list of miracles, and require the faithful to believe ...it. The whole secret of this story is, that they needed a ...Church in that locality, and that the sale of the water of ...the spring for healing purposes, if authorized, would soon ...yield the required sum. You see that the cunning of the ...priests of the dark ages is not yet extinguished.

AT THE UNIVERSITY OF VIRGINIA, founded by Jefferson, ...and from which it was designed to exclude religious in...struction, daily prayer meetings have been held by the ...students, regularly, since the 1st of May. There are ...among the students one hundred and twenty-six profes...sors of religion, viz.: Baptists, forty; Episcopalians, thirty-...nine; Presbyterians, twenty-two; Methodists, ten; others, ...fifteen. The faculty and students support a pastor by their ...own contributions.

FIRST THINGS.—The *Boston Transcript*, in a "Chapter on First Things," gives the following: "The first Methodist meeting-house built in New England was erected in Stratfield parish, town of Stratford, now Trumbull, New Haven county, Connecticut, in September, 1780, and was called 'Lee's Chapel,' from Rev. Jesse Lee, the apostle of New England Methodism. The next, was in Lyan, Massachusetts, 1791, a few months after Mr. Wesley's death. It was begun June 14, raised on the 21st, and dedicated on the 16th—the frescoing, carpeting, cushioning, and the putting in of gas and other dainty 'fixings' being of course omitted. The first annual conference of the Methodists in New England was held in this house, by Bishop Asbury, August 1, 1792, the precursor of a great number on the same spot. The first Methodist Conference in America was held at Philadelphia in 1758. It consisted of ten preachers."

Literature, Education and Art.

GRANT WHITE, "Shakespeare's Scholar," is out with four volumes of his edition of Shakespeare's works. Said to be valuable.

HENRY W. LONGFELLOW is about to issue another volume of Poetry.

THE FINE STATUE OF JAMES OTIS, which was ordered by the Trustees of Mount Auburn Cemetery, has been received at Boston.

FRENCH PAPER IN KANSAS.—A weekly paper, in the French language, called *L'Estafette du Kansas*, has been started at Leavenworth City.

ONE OF THE MOST HERCULEAN TASKS, in the way of manlabor, is that prepared for the first volume of Allibone's Dictionary of Authors. The volume itself will contain the bulk of fifteen and a half volumes such as Putnam's Irving; twenty-one thousand subjects are chronicled in the index; and between sixteen and seventeen thousand authors are described.

HERMAN MELVILLE, author of "Typee," is preparing a lecture descriptive of his personal adventures in the South Seas.

THE SCULPTOR has finished his model of the statue of Henry Clay, ordered by the Clay Monumental Association of New Orleans. The likeness is said to be perfect. The model goes from Florence to Munich, where it will be cast in bronze, and the inauguration will probably take place in New Orleans on the anniversary of Mr. Clay's birthday in 1860.

A SILENT PRINTING OFFICE.—In the town of Zwiefalten, Wartemburg, there has been lately opened a new printing establishment, by M. Theodoro Helgernrd. All the compositors and pressmen are deaf and dumb, to the number of one hundred and sixty; eleven of the former are women.

THE ENGLISH LANGUAGE IN VIRGINIA.—The Rev. Wm. S. Plumer, of Pa., a few days since delivered an address at the opening of a Female Seminary at Wheeling. The following is an extract:

Pronounciation, he said, might be included in a general remark about reading—but it deserved especial mention. Virginia was settled when Dr. Johnson gave us Orthography, and Walker Orthoepy. Virginia had abided by these standards and in his opinion she had done well. It was said, that were a well educated Virginian to speak in the British Parliament, after he got through, every member would claim that he was from his particular district. The English language is found in greater purity in Virginia than in any other part of the continent.

OLIVER WENDELL HOLMES.—The story that the "Autocrat of the Breakfast Table" is to leave the Atlantic Monthly, is without foundation. He will merely change his title, not his place. "The Autocrat of the Breakfast Table," is to be published in November in a volume, with Illustrations by Hoppen.

BISHOP DOANE, of New Jersey, has forbidden Rev. Richard A. Carden, of Philadelphia, to officiate in the diocese of Philadelphia, because during a recent visit to Cape May he invited a Methodist clergyman to assist him in the administration of the sacrament.

VIRGINIA DARE.—Miss Landor's statuette of Virginia Dare, arrived in ship Malabar with Crawford's statue of James Otis. This beautiful work of art, which is in Italian marble of rare delicacy in color and texture, is about three feet and a half high, and represents Virginia Dare, the first white person born on the American continent, as she looked when standing on the shores of the great lakes, with the surging sound of the waves in her ears, and vague memories of her childhood's far-off home in her heart. She stands on the sandy beach, her fine head erect, and her folded hands resting upon the fishing net, which is gracefully drawn around her for drapery. Indian ornaments are on her arms and neck, and a beach-bird, the pet and companion of the young Indian maidens, is by her side. This statue *en petite* is full of originality and sentiment, and we hope ere long to see it reproduced the size of life.

Personal.

BISHOP MCILVAINE, was to have spent the month of September in Switzerland.

REV. DR. MANDEVILLE, of the Government street Presbyterian Church, Mobile, died recently of yellow fever.

REV. W. B. TURLEY, of the Methodist Church, Mobile, died recently of yellow fever.

BISHOP JANES is recovering from his gun-shot wound.

REV. H. M. DENISON, of St. Peter's Church, Charleston, a relative of Assistant Bishop Bowmen of Pennsylvania, and son-in-law of Ex-President Tyler, died recently of yellow fever.

THIEVES are about, and are preparing for the opening of the business season.

ACCIDENTALLY DROWNED.—Samuel Sampson, a native of New York State, aged 25 years, employed as a deck hand on the steamer Princess, was accidently drowned by falling out of the yawl while launching a plank. He was brought from the water in about ten minutes, but efforts to revive him were unsuccessful.

MRS. ANN MARIA LOWE, of Livingston Mississippi, is said to be a grand-neice of Oliver Cromwell. Her maiden name was Crowell, and she came from North Carolina to Madison county with her late husband. Her father, John Crowell, was the son of John Crowell or Cromwell, the brother of Oliver Cromwell.

REV. FRANCIS BURNS, Bishop elect of the Methodist Episcopal Church in Africa, arrived at Baltimore in the ship Mary Carolina Stevens. The Bishop has come out to receive ordination.

EX-PRESIDENT FILLMORE and seventeen governors of States are expected to visit Louisville during the fair.

JOHNSON S. HOOPER, the "Simon Suggs," of funny memory, has retired from the editorship of the Montgomery, Alabama, Mail.

COL. JOSEPH R. CHAN, a native of Georgia, but for a number of years a prominent citizen of Mississippi, and author of "Leisure Labors" and other essays, died in Columbus, Mississippi, on the 15th instant.

THE BOSTON TRANSCRIPT learns that letters by the last mail from England state that the health of Bishop Potter, of Pennsylvania, is not improving. He was still at Malvern.

IT IS RUMORED that Marshal Canrobert is to be married to the Duchess of Sotomayor.

MRS. LE VERT, left New York on the 22d, having accepted invitations from Judge Ruggles and Judge Davies to visit them at their country houses in Poughkeepsie. She is also to pass a few days at Idlewild and Sunnyside, the residences of N. P. Willis and Washington Irving.

PRINCE METTERNICH, the famous Austrian diplomat, is eighty-five years old, and is yet physically and mentally vigorous.

DR. MEILE D'AUBIGNE'S marriage, at his mature age, for he must be over sixty, and to a Dublin lady, has excited some interest. Dr. D'Aubigne was married on the 14th of August, in St. Peters Church, Dublin, to Miss Fanny Hardy, third daughter of the late Rev. J. Hardy, rector of Kilcullen.

THALBERG'S DEPARTURE.—It is known that Sigismund Thalberg, the pianist, left his concert troupe in Illinois and departed for Europe secretly and in disgrace. The cause was never publicly stated here, but foreign papers, since his return to Paris, intimate that it was the seduction of Madame D'Angri's youthful daughter.

ROSSINI.—The Municipal Council of Paris, on the proposition of Baron Haussmann, Prefect of the Seine, and on the report of the engineer-in-chief of the Bois de Boulogne, has unanimously ratified the concession made to the celebrated composer, Rossini, of a piece of wooded ground at the Passy entrance of the Bois de Boulogne.—The price offered and accepted is considerable. The city of Paris was disposed to make the concession free for M. Rossini's life, but the offer was refused. "I should never feel myself at home," he said, "and, besides, I am neither poor enough nor rich enough to accept such liberality."

EBENEZER FRANCIS, Esq., known as "the richest man in Massachusetts," died in Roston last week, at the age of eighty-three, leaving his property behind. He came to Boston a poor lad, at the age of sixteen, and acquired his wealth in mercantile pursuits. At the time of his death he had on deposit in Boston banks about $2,300,000, and his wealth was variously estimated at from $3,500,000 to $400,000,000. The only survivors of his family are two daughters, Mrs. Nathaniel I Bowditch and Mrs. Robert M. Mason, of Boston, who are understood to receive most of the property.

A STATUE OF GEN. MASSENA, is to be erected on the square of that name at Nice. The work has been entrusted to M. Megret, and the General will be represented in the act of sending the Emperor Napoleon, who enjoined him to hold out for another hour, at the battle of Essling, the following reply: "Tell the Emperor that I never give way!" The expense is to be defrayed by subscription, both Napoleon III, and Victor Emmanuel II, having contributed.

MR. GOUGH.—J. B. Gough, says a foreign correspondent of the Springfield *Republican*, in spite of the attacks of Dr. Lees, is lecturing all over England with great success, and his patrons are of a higher class than formerly. He receives ten thousand dollars per annum from the Temperance League! Whisky-drinking is on the increase in Scotland, although the duty has been increased, and an act for the closing of spirit shops on Sunday has been rigidly enforced. Gough is going there for three months to try what can be done. He is backed by six hundred Presbyterian ministers.

THE POET BAILEY.—Philip James Bailey, the author of "Festus," born in Nottingham, in 1816, is now in his forty-second year. He was educated mostly at home, but spent two years at Glasgow University. He was originally designed for the bar, but has never attempted to enter into practice. In person he is about five feet seven and a half inches high, well made, though spare of flesh. He has a fine open crown, with an abundance of rich dark brown hair, much disposed to be curly. His complexion is sallow; his aspect staid and thoughtful; and his whole appearance that of a man more advanced in life than he really is. In company he is cheerful, witty, and jocose.

Miscellaneous Items.

Cranberries Cure Erysipelas.—A Correspondent of the Providence Journal says that, in ninety-nine cases out of every hundred, cranberries applied as a poultice will effectually cure the erysipelas. There is not an instance known where it has failed to effect a cure, when faithfully applied before the sufferer was in a dying state. Two or three applications generally do the work.

A Rapid Flight.—A German paper says, the quickest rate of locomotion, after the electric spark, light, sound and cannon-balls, is ascertained to be the flight of the swallow. One of these birds, liberated at Ghent, made its way to its nest at Antwerp in twelve and a-half minutes, going at the rate of four and a-half miles per minute!

Turtle Soup.—Industrious people at Key West are making a fortune out of prepared turtle soup, put up in hermetically sealed cans, and sent to distant ports. It is represented as very lucrative.

Taxation in the Different States.—According to an official table comprizing eighteen of the States, it appears that North Carolina pays less tax, *per capita*, than either of her sisters—it being only twenty-five cents for each individual, annually—while the tax of the State of Maine, the highest in the list, amounts to three dollars per head.

Mysteries of the Russian Court.—An extraordinary statement is made in the St. Petersburg journals: "In demolishing a wall in the apartments of the Hereditary Grand Duke, in what is called the 'Great Palace,' in that city, the skeleton of a woman was found still covered with fragments of clothing, which fell to dust on being exposed to the air. There is not the slightest tradition, they add, why she was closed up in the wall."

Donati's Comet.—This comet is now the great attraction. One half the world gaze and wonder nightly. Brilliant as it now is, it seems that it is yet to attain the maximum of its glory, as appears by the following note from Prof. Bond, of the Cambridge Observatory, which is published in the *Boston Advertiser*: Donati's comet will in a few days appear to increase rapidly in size and brilliancy. It will be nearest to the earth on the 9th of October, at which time its brilliancy will be nearly three times as great as on the 23d of September, and its distance from us about 52,000,000 miles. According to Mr. Hall's computation, the tail of this Comet, on the 23d of September, extended 15,000,000 miles. The nucleus will be near the bright star Arcturus, October 5th, and nearest the earth's orbit on the 20th. Some confusion seems to prevail in regard to there being two comets, similar in appearance, visible to the naked eye, but such is not the case. Donati's, which is seen in the north-west after sunset, is the same which has been seen in the north-east before sunrise in the morning. This is owing to the considerable northern declination of the comet, with a right ascension differing but little from that of the sun. I mention this, because I have received several letters from different parts of the country, making the inquiry, whether there are two comets now to be seen by the naked eye. Encke's comet is barely visible to the naked eye. Tuttle's Third Comet, of 1858, can now be seen only with the assistance of a telescope.

A Scene on the Gallows.—P. S. Turley, formerly a clergyman, was executed on Friday week in Kanawha county, Virginia, for the murder of his wife. On the gallows he made a speech attributing the commission of the crime to his intemperance. The Kanawha Star says:

After speaking, he requested that "Jerusalem, my happy home," might be sung; he said that many present had sung it with him on more happy occasions. He started the tune himself. While singing, he called his aged father on the platform, threw himself upon his neck, interrupted his singing only long enough to say "farewell," and then continued to take the lead. His mother, with his little daughter, came forward at his request, and he shook hands with her, and took his little one in his arms, kissed it, and all without seeming to be interrupted. So also with a brother. They all left the ground before he fell. He also, while singing, shook hands with some twenty others. Among them two of the brothers of his murdered wife. He had a smile on his face most of the time. There were but few dry eyes on the ground during the scene.

When they ceased singing, he turned about and said, "Sheriff, I am ready to die," and soon after the rope was cut, and the unfortunate man launched into eternity.

Another Balloon Accident.—On Friday last, there was a balloon ascension from the Illinois State Fair Grounds, at Centralia. The aeronaut ascended at 4 o'clock P. M., and at 6 o'clock descended about ten miles Southeast of Centralia, and, fastening his balloon to a fence, went into a house near by for refreshments. While he was eating, two children, a girl eight years old and a boy four years old, clambered into the balloon and unfastened the rope.

It was just dark and the moon shone bright, but the balloon was out of sight in an instant. The children were given up as lost, no one supposing that they would ever come down alive. But on Saturday morning, the balloon was discovered in a tree top, about ten miles from the starting point. The children were found safe. The girl said that her brother complained of being cold, and she laid him down in the bottom of the car, and covered him with her apron, and he went to sleep, but that she did not sleep at all.

The anchor of the balloon was out and caught in a tree-top, and she found by pulling on the anchor rope that she could pull the balloon down; but the tree was dead and it soon broke loose. The anchor then caught in a green tree, and she pulled the balloon down and fastened it to the branches, where it held until morning, which was then not far off.—*Buffalo Republic.*

Humorous Items.

Asses and Men.—Perhaps men are the most imitative animals in all the world of nature. Only one ass spoke like a man, but hundreds of thousands of men are daily talking like asses.

Good, even for Prentice.—"The United states Treasury is in a bad way. It has 'shelled out' until there is nothing left but a *Cobb*."

The Forensic "We."—Barristers have a ludicrous habit of identifying themselves with their clients, by speaking in the plural number. "Gentlemen of the jury," said a luminary of the Western Circuit, "at the moment the policeman says he saw us in the taproom, I will prove that we were locked up in the station-house, in a state of intoxication."

Parisian Gossip.—A Paris letter in the *Nord* of Brussels has the following: "Lord Palmerston, during the last days of his residence at Paris, saw more than once Lord Stratford de Redcliffe, Lord Cowley, Lord Howden, Baron de Rothschild, and M. Thiers. M. Thiers came up from his retreat at Francouville, where he is completing the last two volumes of his *History of the Empire*, to see the ex-Minister. At one of their meetings at the Hotel Bristol Lord Stratford de Redcliffe was present, and the conversation having turned on the state of Turkey, M. Thiers asked Lord Palmerston if he thought the 'sick man' was about to die? The English statesmen replied, according to his custom, by pleasantry! 'I was one day walking in the streets of London,' said he, 'when a person told me that my pocket handkerchief was hanging out of my pocket, and that I should lose it. Thank you, Sir, I answered, but I believe that unless some one pulls it out it will not fall! Well, Turkey is in the same position; if she be not thrown down she will, I am convinced, maintain herself perfectly.'"

Local Intelligence.

SELLING LIQUOR TO SLAVES is greatly and justly complained of. What are the policemen about? An underground railroad organization, it is believed, exists in the city.

MR. EDWARD VON GARAIN, editor of the German Gazette, formerly an officer in the Prussian Army, died recently of yellow fever.

ARCHBISHOP BLANC, of the Catholic Church, who was so unfortunate as to break his leg recently, is recovering.

A CHARIVARI, of recent date, resulted in the most righteous arrest of some dozen persons engaged in it—some of them ironically said to be prominent citizens.

LOST.—Two lost little girls were recently found by an officer, who could give no account of themselves; and Mr. and Mrs. Morel, of Columbia street, have lost their little daughter Marie, only twenty-eight months old.

J. H. CHARLES ESQ., of the Home Mutual Insurance Company, formerly of the house of Robb and Sons, started to Ocean Springs on the steamer. His baggage landed, but he was not to be found. His wife is almost frantic.

POST OFFICE ROBBERS are busily of late. Demart, a boy, has been robbed at Indianola Texas, after leaving abstracted thousands of dollars; and Hertz, a larger boy, has been caught in this city, after having forged receipts of several valuable letters.

RAILROAD ACCIDENTS are beginning to happen in New Orleans, Sunday before last a German lady lost an arm, and two little boys were killed.

CAPT. ISAIC ROWES, U. S. A., U. S Commissary at this post, died of yellow fever recently at Pass Christian.

YELLOW FEVER MANIAC.—A man, wild with yellow fever, got out of his room on Camp street last week, and created a great excitement. Making all sorts of dreadful noises, he ran into a milliner's shop, scared the women almost into fits, and then, rushing out again, entered the Bible House, where he succumbed to his sickness and vomited all around. He was then secured, placed in a carriage, and sent to the Charity Hospital, probably to die.

The Very Latest Intelligence.

DOMESTIC.

NEW YORK MARKET.—New York, October 5.—The cotton market is unchanged. The news by the Nova Scotian had no effect. The sales to-day amounted to 1000 bales, and the market closed firmed.

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NEW YORK CRYSTAL PALACE BURNT.—New York, October 5.—The Crystal Palace was totally destroyed by fire this afternoon. The annual Fair of the American Institute was being held in the edifice. The loss is very heavy. The fire originated from a furnace. The flames spread fearfully, and quickly enveloped the entire building, which was soon reduced to ashes. The Palace was filled with the large collection of valuable articles on exhibition at the annual fair of the American Institute. The whole amount of insurance on the building and contents is only $60,000.

THE OPELOUSAS RAILROAD.—The portion destroyed by the crevasse has been thoroughly repaired, and a connection will be made with the section above the crevasse today. The balance of the road is but slightly injured—the whole distance to the Lafourche having recently been traveled by Mr. Seger, the Vice President, on a hand car.—The water still remains on a portion of the road traversing the prairies beyond the Bayou des Allemands. The business of the road will be resumed by the first of November, if not before. This the public may rely upon.—*Opelousas Courier.*

A MINISTER TO SPAIN APPOINTED.—The New York *Times* says they are enabled to announce, from sources entirely authentic, the appointment of Hon. Wm. Preston, of Kentucky, as the American Minister at Madrid. Mr. Preston has accepted the appointment, and will make his arrangements for an early departure to the seat of his mission.

ADMIRALS IN THE UNITED STATES NAVY.—At last we have an Admiral in the navy.—The Navy Department, it is rumored, has just decided that Naval Captains, when in charge of expeditions similar to that now about to start for South America, shall be justified in assuming the title of and be entitled to the honors and salutes of an Admiral. Accordingly, Admiral Shubrick now flies his broad flag at the fore instead of the main, where Yankee Commodores have hitherto located their pennants.

LATER FROM ARIZONA.—Washington, October 6.—Letters received here from Arizona state that the Fort Yuma wagon road was nearly completed, and would be opened in a short time.

THE SILVER MINES.—The San Pedro silver mines were yielding more largely than ever, and several new mines had been opened.

OVERLAND MAIL ROUTE.—Memphis, October 6.—The overland mail route to California is progressing satisfactorily.

THE GOVERNOR OF KANSAS.—Washington, October 6.—The Administration have requested Governor Denver, of Kansas, to withdraw his resignation.

A SLAVE RESCUE.—Chatham, Canada West, October 6. Some ten or twelve negroes were arrested here to-day for forcibly taking a slave from the cars of the Great Western Railroad. The slave was the property of Mr. Merlin, of St. Louis.

EXTENSIVE DEFALCATION.—New York, October 6.—Robert Canning Brown, a clerk in the London and Liverpool Insurance Company's employ, was arrested to-day for defrauding the company to a large amount.

THE NICARAGUAN MINISTERS.—Washington, October 6. The Nicaraguan Minister, Yrissarri, is not superceded by the reception of Jerez. The former represents that he has full powers to ratify the Nicaragunn Treaty.

ORDERS TO THE CENTRAL MEXICAN SQUADRON.—The Secretary of the Navy has sent out additional instructions to our naval officers at the Eastern end of the Nicaragua transit route respecting the protection of American interests, and the lives and property of citizens of the United States.

POSTMASTER GENERAL.—Washington, October 6.—Postmaster General Brown, leaves Washington to-morrow for a visit of a few days in Tennessee.

LATER FROM UTAH.—Salt Lake City, September 11.—The California overland mail was robbed in Carson Valley by the Indians.

THE ISTHMIAN QUESTION.—Some months ago, says the Philadelphia Ledger, President Martinez, forgetting all that the United States Government had done to prevent the success of filibustering in that country, put forth, with Costa Rica, an appeal to the European Powers for protection against the United States Government, he pretending to believe that the Government at Washington had designs upon the territory of Nicaragua. This scandalous imputation and falsehood, though perfectly in character with the Nicaraguan Government, was adding insult to injury, and General Cass, it appears, has not let the libel rest without demanding an explanation. It appears that he instructed General Lamar to demand reparation for these unworthy imputation. He calls the attention of the Government of Nicaragua to the fact that it owes its political existence, or rather the power it exercises, to the laws of the United States, as executed by the Government at Washington. The establishment of a political protectorate by the powers of Europe over the independent States of this continent, he says, the Government of the United States has always been avowedly opposed to, and will be resisted by all the means in its power. The transit routes over the Isthmus are to be open to the world, and American citizens will be protected in traveling across them. The weakness of the Central American Governments will no longer be received as an excuse for violating the rights of American citizens, nor as shielding them from the consequences.

FOREIGN.

LIVERPOOL COTTON MARKET, September 20.—The estimated sales on Monday, the day of the steamer's sailing, were 10,000 bales, of which 2,500 bales were taken for exportation and speculation. The quotations exhibit an advance of 1-16d. in some cases, and holders were demanding an advance generally.

LIVERPOOL, September 22.—The sales of the three days preceding were 30,000 bales, of which 3000 were taken by speculators and 6000 for export. Middling qualities had improved most—the advance being 1-16d., the market closing firm.

LIVERPOOL, September 25.—The sales of the week amounted to 57,000 bales, at an advance during the week of from 1-6@1d, but the quotations were barely maintained Holders offered freely, but showed no disposition to press sales.

September 27.—The sales of cotton for the last two days amounted to 14,000 bales, 1200 by speculators, and 1200 for exportation.

September 20.—The estimated sales on the day of the steamer's sailing were 4000 bales, 1000 by speculators and exporters. The market closed generally quiet, and quotations were unchanged.

HAVANA MARKETS.—Havana, October 2.—Sugar declined a trifle—10½ reals. Stock 120,000 boxes. Lard in active demand, $17 75 per quintal for tierces and bbls, and $18 for kegs. Stock 1500 bbls and tierces and 4010 kegs. Exchange on London, 13¾; New York, 4¼; New Orleans, ¼.

NAPOLEON AND THE POPE.—The French Emperor has sent a copy of the treaty between France and China to Pope Pius, at Rome.

TAHATI AND MARQUESAS FREE PORTS.—The Paris correspondent of the London Times, in a late letter, says the ports of Tahati and Marquesas are about being declared free.

PRUSSIA.—The Prince of Prussia has assumed the nominal title of co-Regent, but with unlimited powers.

SPANISH FORCE ORDERED TO CUBA.—The Spanish Government has ordered 3000 men and all the disposable vessels-of-war to Cuba.

SPAIN.—Affairs at Madrid were approaching a crisis.

NAPLES.—Numerous arrests had been made in Naples.

HOLLAND.—The States General of Holland was opened on the 20th September, by the King in person.

BANK OF FRANCE.—The Bank of France had reduced its rates of interest to three per cent.

ATLANTIC TELEGRAPH SHARES.—Shares in the Atlantic Telegraph Company had declined to £306.

THE CHINA TREATY.—The amount of indemnity which France gets from China by the treaty is 15,000,000 francs.

EXPLOSION AT HAVANA.—The large naval magazine at Havana, filled with powder, shells and rockets, blew up on the afternoon of the 29th ult. By the explosion, 28 persons were instantly killed, and 105 were wounded.—Many yet are under the ruins of the building. Nineteen new sugar houses were totally destroyed. The gas works were rendered entirely useless, leaving the city in darkness, but guarded by the police and troops during the night. The whole city was affected by the shock, and many of the buildings were damaged. Gen. Concha was the first official on the ground, aiding in person the unfortunates. The cause of the explosion is unknown.

SOCIETY ISLANDS.—It seems that the authorities of these Islands are quarrelling among themselves, and to settle matters, at last accounts the party in power offered Consul Owen, of the United States, to surrender the Islands of Tahaa and Raiatea to our Government, and handed his official letters to that officer for transmission to Washington. This movement gave great offense to the representatives of England and France, who incited a sort of revolution. In this state of affairs the French war brig Hydrographe, arrived, and her commander took Mr. Thomas Croft and Mr. Jordon, American citizens, into custody, and conveyed them to Taiati, on account of their annexation proclivity.

INTERESTING FROM JAPAN.—Intelligence from Japan to 10th July, says the authorities were doing all in their power for the execution of the recent treaties with Christian Powers. An imperial decree authorized the erection of commercial exchanges at Simoda, Nangasaki, and Hakodadi, and appointed a number of merchandise brokers to facilitate commercial intercourse with the various nations included in the treaties.

It will be recollected that the Americans presented a railroad and telegraph to the Emperor. The latter has been put up by a Japanese engineer, and is in successful operation. It is five leagues in length. The Emperor is so well pleased with the invention that he has ordered telegraphic communication to be established between Jeddo and the provinces of Gokinah, Tokaido, Fekuro-Kudu, Saugodo, and Saikaido. An American house established at Simoda has offered to furnish the requisite materials.

The most important act of the reigning Emperor is the revocation of the edict against the Christians issued by the Emperor Dola-Fusam in 1614. In future, foreign agents accredited at Japanese ports will be privileged to bring with them one or more Christian preachers for their own and their countrymen's benefit.

Marriages.

"It is not good for man to be alone."

MARRIED—By the Rev. W. H. Carter, on Thursday September 30th, at Mount Zion Church, Grove Hill Circuit, REV. DANIEL S. MCDONALD, of the Alabama Conference, to MISS LIZZIE M. JONES, of Clarke county, Alabama.

On the 22d September, by the Rev. J. B. Cottrell, in Livingston Alabama, MR. H. H. SANDERS, to MISS BEATRICE LOCKARD, daughter of William Locknrd.

On the 23d September, by the same in Livingston, MR. D. IRWIN HART, of South Carolina, to MISS ELLEN W. USTICK, daughter of W. P. Ustick, Esq., of Livingston. The printers fee in this case, the bridegroom subscribes to the Advocate.

Special Notices.

To The Members of the Alabama Conference.

Those Preachers who intend bringing their wives with them to Conference, will please give me notice by letter in time to provide for them. W. E. LINFIELD.
Macon Miss., Sept. 27.

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VOLUME OF SERMONS.

I SHALL, ON OR ABOUT THE 25th OF OCTOBER NEXT, ISSUE FROM the press a book of Sermons, handsomely bound in cloth, by the following eminent Ministers of our Church, with steel plate engravings—neat as likenesses of all of them—executed in the finest style of art, by C. Burt, Esq., of New York: Rev. Bishop Joshua Soule, D.D.; Rev. Bishop George F. Pierce, D.D.; Rev. David S. Doggett, D.D.; Rev. Jos. Cross, D.D.; Rev. Lovick Pierce, D.D.; Rev. Wm. M. Wightman, D.D.; Rev. C. B. Parsons, D.D.; Rev. Alex. Means, D.D., LL.D.; Rev. J. W. Hinmer, D.D.; Rev. L. D. Bosom, O.D.; Rev. Thos. L. Boswell, D.D.; Rev. E. Wadsworth, D.D.; Rev. Wiltshire Smith, D.D.; Rev. S. G. Starks, A.M.; and Rev. John C. Granberry, A.M. The net proceeds arising from the sale of this work are to be appropriated to the liquidation of a debt now due on our Church in Washington city; also, to other interests connected with the Church. Will brethren in the ministry at once send me, upon an average, ten subscribers—an order for the copies? Owing to the expensive style in which the work has been gotten up, I am under the necessity, in order to make but a small profit, to place the Subscription Price at at $1 50 per volume; and, I may add, that it will then be the cheapest work of the kind ever offered to the public. Any one, therefore, who will enclose me $1 50, will receive per mail, free of postage, a copy of this valuable work. Let a number of persons unite together in every neighborhood, and send for ten or more copies, enclosing at the same time a check on any of the Northern cities, or bank notes on good and solvent banks in any section of the country.
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WILLIAM T. SMITHSON.
Washington City, D. C., Sept. 13, 1858. [o13]

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CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S COLUMN CHANGED.

The children, we suppose, have noticed before this time, that their column, for the last few weeks, has been put second instead of first, on the fourth page. This has been done by mistake, in making up the paper. But we have changed it back, and made it right, this week.

CHILDREN'S COLUMN CROWDED OUT.

Our little readers were no doubt disappointed last week, when they found that there was no Children's Column in the paper. We could not help it; but we were very sorry for it. We were compelled to fill up the space with matter that could not be laid over. Our little friends had to "wait," as they sometimes have to wait until older persons get done eating, before they can have their meals. But we will try to make it up, by paying more attention to them than ever.

THE YELLOW FEVER.

The yellow fever has been raging in New Orleans for the last two months. Between four and five hundred die of it every week. Funeral processions are seen in all parts of the city from morning till night. People are sick, and many dying, all over New Orleans. A great many little children are left without father, or without mother, or without both. And a great many children die. Our little readers ought to be very thankful to God that they are out of the reach of the dreadful epidemic, and that their fathers and mothers are not taken away from them.

A CHILD BAPTIZED.

A few Sundays ago, the editor of this paper had to preach in the Carondelet street Methodist Church, in New Orleans, the pastor being away at the time. Just before service commenced, a child was brought forward to be baptized. The parents were of a French family. The child had a beautiful French name. We love to baptize children. Christ said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And since He has ascended to heaven, the Church receives them in his name. And as "He took them up in his arms, put his hands upon them, and blessed them," so the Church, in His name, is to take them in her arms and bless them by baptism. Have our little readers all been baptized? Inquire about it. Every child ought to be baptized, and pray, and read the Bible, and attend church, and be a Christian.

LETTER FROM ARKANSAS BOY.

We have received the following letter from a little Arkansas boy, and publish it with much pleasure. It has been a long time coming. We trust he will continue to study, and will become a wise and good man. He wants to know if the Editor is a preacher. Yes, but a very poor one. He cannot guess, in a thousand guesses, we imagine, what C. C. in the Editor's name, stands for. The bonnet came safe, and is very pleasant. We shall give it to the little girl. He says:

Dear Mr. Gillespie:

"I have read your editorial to the children, and as I cannot write well enough myself, I have asked my Ma to write for me. I am a little Arkansas boy, seven years old, never went to school but two months in my life; my dear Ma has taught me all I know. I can spell, read in the Second Reader, cipher in addition and am learning how to write. O, I like to have forgot, I have just commenced the study of geography, which I like very much. I am studying Latin now so that when I am grown, I may become a preacher, only I am afraid I shall never be good enough, for I find it so hard to do right all the time, or to pray without thinking of my plays or toys. I have learnt part of a hymn you had printed for the children and will learn the whole to recite at our Sunday-school celebration on the first of October. Please come up and bring all of your children and their kind Ma, to our celebration. I do want to see and learn the name of your dear little girl. I send her the prettiest boquet I have in my herbal, I have two little sisters, Ella and Martha, whom I dearly love. I asked my Ma, but she could not tell me, what C. C. stood for in your name. I guessed one C. was for Charles. Pa, says all editors are not christians, but I know you are one or you would not love the little boys and girls as you do. Are you a preacher and an editor too? May I call myself your little friend?"

JOHNNIE BIRD CRAWLEY.

Ashley county, Arkansas Sep., 17 1858.

REV. WILLIS D. MATTHEWS.

Perhaps our little readers will recollect reading in the *Advocate*, a few weeks since, an account of the revivals in the Talladega District, Alabama Conference. It was written by Rev. Willis D. Matthews, the Presiding Elder of that District. Mr. Matthews was the first Methodist preacher, indeed the first preacher of any sort, that the editor of this paper ever heard preach. He preached in our father's house. It was in the Creek Indian nation, in Western Georgia, about thirty years ago, when the writer of this editorial was but a small child, only five or six years old. There were but few white people in that country then, but hundreds upon hundreds of Indians. It was at a place called "Black Dirt," named after an old Indian Chief. It was on the beautiful Chattahoochee river, near the mouth of a creek called "Snake's Creek." Our father's house was a little log cabin, of one room. Our father's house was a little log cabin, of one room. The women were in the house, and the men were under a bush arbor before the door, outside. The preacher stood in the door and preached. That day, one of the first, if not the very first, Methodist Churches was organized, west of the Chattahoochee river. We recollect seeing our dear and holy mother join the Church that day. She joined by letter, having been a member before she moved into that wild country, even from the time she was a young girl. Although it was thirty years ago, and the writer of this was a small child, we recollect distinctly how she looked. We can even now see, in our memory, how she looked, and how she stepped, as she came up to give the preacher her hand. She was dressed in white; and she is now clothed in white robes at the right hand of the majesty on high, in heaven. A few years ago she joined the Church triumphant. We humbly trust, through the mercy of our Lord Jesus Christ, to meet her there, after a while. She was a blessed and holy mother, so gentle, so loving, and so pious.

PULLING TEETH IN OLD TIMES.

The primitive method of abstracting teeth is thus described: One end of a firm hemp string was fastened upon the aching member, while the other, securely tied around a bullet purposely notched, was put in the barrel of an old flint-lock musket, loaded with an extra charge of powder. When all was ready, the desperate operator caught hold of the gun and 'let drive.' Out flew the tooth, and away bounded the musket several feet. This mode of extracting teeth became the chosen and only mode practiced in this region for many years.

EXAMPLE FOLLOWED.

The children of the Sandwich Islands have caught the passion for ship-building from our American Sabbath-schools, and have purchased two small sailing boats for the use of the missionaries, at a cost of $200 each, one being paid for by the native children, and the other by the children of foreign residents. The boats will be very useful in facilitating the operations of the missionaries among the islands.

BIBLE IN RUSSIA.

The return of the Emperor of Russia to St. Petersburg, from Archangel, was accompanied by the publication of a ukase, restoring to the Bible societies the privileges they formerly possessed, of which they were deprived by the late Emperor Nicholas.

A HUNDRED YEARS.

Mr. Shaw, of Biddeford, Me., has got up an almanac showing the days of the week and month for the whole of the nineteenth century. It is only about the diameter, and one quarter the thickness of a silver dollar.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

We publish the following with unfeigned pleasure. We must be allowed to complain a little, however, that we have been cut off from communication with the "Log Cabin" for so long a time. We have fallen in love with it.

LETTER FROM A "LOG CABIN."

Bayou Bartholomew Ashley, County Ark., Sept., 19.

Mr. Editor: The "Advocate" does not reach me weekly as I had hoped, owing to the irregularity of the mail, but it is none the less welcome when it does come. I congratulate you, on its improved appearance, its clear type and beautiful paper, and above all the very interesting reading it contains.

My little ones are much pleased with the children's column, and make many inquiries about yourself, and the articles it contains. I think you will have to write a short autobiography to satisfy the curiosities of your young readers. I assure you, that your efforts in their behalf, are appreciated by the parents as well as by the little folks.

'Tis a most lovely day. I have just returned from a ramble in my woodland yard. How dreamily the cool winds moved the vari-colored leaves, to which the soft twitter of the native birds, and the low hum of wild bees, but added a quiet pleasing harmony. 'Tis so delightful to stroll through a forest of lofty trees, and under natural bowers of grape and muscadins, loaded with delicious fruit, and seating one's self upon a mossy bank or the body of a fallen tree, take in by every sense the beauties of nature. Immediately around are thousands of differently shaped and colored leaves, grass and plants. Analyze that most common weed, with a delicate purple flower and long pointed leaves, near by. "How beautiful" you exclaim, "I had no idea that common looking flower was formed of so many dainty little petals, tiny pistils and stamins, and the leaves how prettily shaped and edged with almost imperceptible scallops, and the innumerable veins running throughout. What wisdom and power are written upon this neglected weed." A large, gaily painted butterfly flits noiselessly by alighting here and there to secure the sweets of the many yellow and purple flowers. How light and free, trusting to the present for happiness, yet how soon its short summer-life is o'er, bringing to mind the many fashionable human butterflies who are seemingly as careless and free of care, for the hereafter. The almost tame birds look at you confidingly, from the waving boughs, cheering you ever and anon with their simple songs. Ah! there, you have stopped a long procession of ants, each one in the greatest haste to fulfill its duty.—How industriously they go to and fro laying up their winter's store. Would that human toilers would work as perseveringly in laying up treasures, that moth nor rust doth corrupt. Communion with nature, how salutary, ennobling and cheering. When I am lonely or sad I take a walk with my children, in the beautiful woods which surround my log-cabin, and in pointing out to them the wonderful objects of the great Creator's bounty on every side, my mind becomes calm, and the spirit of contentment again nestles in its wonted place. I would not exchange my humble Arkansas home with its dear associations of loved ones, and its homely domestic duties for the fashionable amusements of city life. The visits of friends, the distant tinkling of the stock-bell, the gambols of calf, kid and lamb, the matronly hen with her numerous brood, the dozens of eggs daily gathered, the rich milk, and yellow butter, the golden fields of corn, and snowy ones of cotton, the cultivation of my flower and kitchen gardens, are the old fashioned pleasures that delight me. M. A. C.

LEARNING HYMNS.

Children are fond of learning hymns, and, next to the Bible, they can learn nothing better. But why should not these hymns be such as they may and should remember for their use as long as life lasts? Childish hymns may be read by children, but most of them will pass with childhood, whereas those of the greatest value in the language are not above their comprension, are as easily committed to memory, and will remain in the mind as a rich source of instruction and of devotional assistance until we leave this world. How often, in hours of discouragement, and gloom and fear, do such hymns come as a ministering angel to sooth the soul, and send it on into the unknown future, if not rejoicing, at least resigned and cheerful.—That teacher or parent has done a good part by a child who has caused him to commit thoroughly a dozen hymns such as might be named. "Show pity, Lord! O Lord, forgive!" furnished to Mr. Webster the language of prayer in his last hours, and "Rock of Ages cleft for me!" has performed the same office, for hundreds; among them three of the most devoted of the Lord's ministers now come to our mind. Some hymns, such as "Come, ye sinners, poor and needy," and "All ye that pass by," exhibit the plan of salvation in a condensed yet complete form, which could not be attained in prose in a form so easily remembered or likely to be so impressive.

SYMPTOMS OF INICPIENT INSANITY.

An alienist physician of judgment and experience would be able to point out, in the circle of society with which he is acquainted, nearly all the men who are very likely to become insane; but were he imprudent enough to make known this invidious prescience, it would be found that his judgment differed widely from the opinions on this subject which are current in the world. It would be found, for instance, that his prophecy would not rest upon those men who are called eccentric. Eccentricity more frequently depends on a disregard of public opinion in trifling and non-essential matters, than upon any twist or perversion in the mind of the individual. The eccentric man is often a large-hearted and a courageous man, and, as such, one of the last to become insane. The ominous forethought of the physician would rather rest upon the man over susceptible concerning the good opinion which others may entertain of him; the suspicious and timorous man, who hears scandal before it is spoken, and apprehends the commencement of every possible mischief; the man who has not at the bottom of his heart a sincere liking for his fellow creatures, but who is querulous and contentious and who perpetually finds himself in disaccord with the world. This is the type of man whom predisposing and exciting causes are most likely to plunge into insanity.

"HALF DRESSED."

Mr. Editor: Taking it for granted that you are a good judge of *morals* and moral subjects, I would like to have you give your opinion on a subject that has caused me considerable reflection. The subject was brought forcibly to my mind a few Sabbaths ago. In looking over the Sabbath School that I attend I saw a great many very pretty little girls, not, in my opinion, much over half dressed. I think I am safe in using this term, counting from head to foot. I then run my eye along among the little boys, and was much struck with the difference in their dresses, the boys being covered from heel to chin. I saw this marked difference, even among the same family. In the first place I would like to ask, why is this difference? and in the next place, if you think it consistent with good morals, so to send little girls into the streets, with their persons thus exposed. Morals.

LEARNED BOYS.

I have seen silly parents trying to get their children to say that they liked school-time better than holiday-time; that they liked work better than play. I have seen, with joy, manly little fellows repudiating the odious and unnatural sentiment; and declaring manfully that they preferred cricket to Ovid. And if any boy ever tells you that he would rather learn his lessons than go out to the play-ground, beware of that boy. Either his health is drooping, and his mind becoming prematurely and unnaturally developed, or he is a little humbug. He is an impostor. He is seeking to obtain credit under false pretenses. Depend upon it, unless it really be that he is a poor little spiritless man, deficient in nerve and muscle, and unhealthily precocious in intellect, he has in him the elements of a sneak; and he wants nothing but time to ripen him into a pick-pocket, a swindler, or a horse-dealer.

OBITUARIES.

"Let me die the death of the Righteous."

MRS. SOPHIA R. WARE, daughter of G. C. and Mary S. McNeill, and wife of Henry H. Ware, was born in Fayetteville, North Carolina, October 21, 1833, and died in Selma, Alabama, September 16, 1858. Her parents were members of the Methodist Church. Their children were baptized in infancy. These pious parents died when the subject of this notice was a little girl. By this calamity three children, bound together in sisterly affection, were sadly bereaved. They were not left in hopeless and helpless orphanage. Affectionate relations opened their doors, their arms, and their hearts, to receive and nourish them. Mrs. Ware was adopted by her maternal uncle, Col. S. R. Blake. She was educated in the Wesleyan Female College of Macon Georgia. By the appliances and under the influences, used and exerted in that excellent and popular Institution, her mental and moral faculties were much improved. She came with the family of her uncle to Alabama in 1850, and in December 1855, gave her hand in marriage to him who now mourns her early death. She was distinguished by her fascinating conversation, her graceful manners, her cordial hospitality, and her reverence for God. By her hospitality and kindness she contributed very much to the comfort of the preachers and visitors, who attended the last session of the Alabama Conference. On the 20th of last June she joined the Methodist Church *as a seeker* of religion, and the next day she experienced conversion while attending a prayer meeting. The evidence of this gracious work was perfectly satisfactory. Her raptures was overwhelming. Of the genuineness and the divinity of this wonderful change she never had a doubt. We all rejoiced with her, and looked forward to a long life of piety and useful labor in the Militant Church. Sunday the 12th of September, she was in her place in the congregation and her serious and fixed attention to the preaching was noticed by the pastor and by other persons. Monday morning the 13th, while making preparation for a charitable visit, she was attacked by sickness. All alarming symptoms yielded readily to medicine and the fears of her numerous friends were dismissed. On Thursday the 16th, she was suddenly prostrated by a chill and horrible convulsions, and in less than two hours, sunk submissively and peacefully into the arms of death. The attack, though sudden and violent, did not deprive her of her reason. She knew she was approaching the holy and angust throne of God, to whom she said she had given her heart. We mourn on account of our loss; we trust she has gained the blessedness of heaven.

Edward Wadsworth.

Selma Alabama, Oct. 1 1858.

BROTHER J. S. MARTIN, died on Sunday the 26th September 1858, in the full hope of the resurrection unto eternal life. At a meeting of the Sabbath-school Society of the Carondelet street Methodist Church, it was

1st. *Resolved*, That in the death of Bro. Martin, this society has lost one of its most useful members, and a bright example of Christian meekness, and faithful discharge of duty.

2d. *Resolved*, That the sympathies of this Society, are hereby tendered to his afflicted widow, and bereaved children, with the earnest prayer, that the God of the widow and the fatherless may be their support in the hour of affliction.

3d. *Resolved*, That these resolutions shall be sent to the New Orleans Christian Advocate for publication.

MISS MARGARET HAWTHORN, died at Pearlington Mississippi, on the 26th of August, in her 16th year.

The deceased was a great sufferer from some chronic disease for the last four years. But though her sufferings were great, she put her trust in God, and found in him that comfort which consoled her when all creature help failed. A few minutes before dying she called her relatives and friends to her bed side and bid them all good by. Oh that this affliction may be sanctified to the salvation of her mother and sisters, who are left to mourn on account of her absence. According to her request we sung that beautiful hymn at her burial, which commences thus

O sing to me of heaven,
When I am called to die.

I hope all the little boys and girls will memorize this hymn. H. D. Berry.

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References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 26-1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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Correspondence of the N. O. Christian Advocate.

LETTER FROM MUNICH.

Passage on the Danube—The Monastery—Ruins of Durrenstein Castle—Church of Mary of the Little Table—Singular Tradition—City of Passau—Catholic Festivals—Arrival at Munich—Fine Arts.

We left Vienna the last day of May, on our way to Munich, and again took passage on the Danube, the scenery growing more interesting as we ascended the river; the hills along its banks were lofty, and clothed with the richest foliage. The ruins of old feudal castles crowned some of their heights, of most romantic beauty. Towns and villages, in quiet nooks, were scattered along the way; Churches and Convents.

We saw one Monastery, like a large palace, coveriog the side of a very high hill, where its Church—with three towers, lofty dome, and extensive buildings—rose in solitary grandeur, away from the haunts of men; a Convent of the Benedictines, where thousands could live in seclusion.

The ruins of Durrenstein Castle were of peculiar interest and great romantic beauty; situated upon a rocky eminence, and scarcely distieguished from them except by its crumbling towers and broken arches, through which the light penetrates and reveals their shapes. The rocks rise up on each side in bristling pinnacles, like those on the summit of the Alps, in peculiar shapes, above and below almost to the water's edge, like a natural wall of defence, without the least sign of vegetation upon them. It is relieved on the back ground by a hill clothed with trees of evergreen—which renders it more picturesque. A room is shown in this castle where Richard Cœur-de-Lion was imprisoned by Leopold of Austria fifteen months, in the year 1192.

Mary of the Little Table, built in 1661, we saw as we passed along these romantic scenes. A Church, situated upon the top of a high hill, of most commanding prospect, amidst one of nature's fairest landscapes. Its lofty towers with singular shaped spires; its portico, with trees shaven like columns, with large capitals to support it, standing in front; its fine, extensive buildings running back, designed to accommodate pilgrims; the surrouading groves, with undulating hills, covered with the liveliest green, the richest hues of Spring, gave a finishiag touch to the whole scene, as it burst upon our sight in the bend of the river.

A singular tradition is attached to this Church, from which it receives its name. There was an old oak which once stood upon the site, with the image of the Virgin Mary attached to it. Beneath its spreading braaches the peasantry used to assemble every year, to pray for a good harvest. As the tree begnn to decay, one of the peasantry took it into his head to cut it down; but as he struck at the tree with his axe, it missed the blow, and passed into his foot. In the mean time he looked up, saw the image, and was miraculously healed. From this curious tradition, the people of the country make pilgrimages to its shrine every year—from 50,000 to 130,000—who come to the feast of the Church of the Little Table. Fronting the river, upon a bank at the foot of this hill, stands three crosses, for the crucifixion, where hangs the carved image of our Savior, marking the road which leads to the Church.

We saw several rude Chapels along the banks of the river, for the Virgin and child, as places of worship in the open air. The scenery for a great distance continued to unfold its bold and picturesque aspect—with the lofty and grand—with chateaus perched upon perpendicular ledges of rocks, crowned with evergreen trees down to the bed of the river—in most fearful places. Some of the scenery, in its wild and romantic character, resembled that of the upper Mississippi, above St. Louis—along the shores of Iowa, Indiana, Wisconsin and Minnesota—which, detached from the ruins of feudal castles, is equally interesting with that of the Danube, whose waters assume the color of clay, like unburnt brick.

We arrived at Passau, a city situated between lofty hills, at the junction of the Inn and Danube. Opposite the city rises an almost perpendicular cliff of great height, upon which once stood a fortified castle—with its towers, walls, and steps down to the bed of the river.

Passau was once the capital of an Ecclesitical community, exteading over a region of twenty-four square miles, containing a population of 60,000 inhabitants; it is now a frontier town of Bavaria, containing some fine Churches and massive buildings, of considerable beauty and strength, situated on the hill-side, which shows to advantage.

Here we took passage on a small boat up the River Inn, for Munich, one of the principal branches of the Danube, and bears some proportion to the Danube, as the Missouri does to the Mississippi. It is a beautiful river, lined with villages and towns, in the midst of a fertile country, highly cultivated—for we did not see one barren spot. The fields were waving with grain; and meadows, rich with clover and tall grass, where the fragrance of new-mown hay already perfumed the air.

We passed along the walls of the ancient town of Wurzburg, where, upon the opposite shore, we saw crowds of people gathered, celebrating some feast-day of the Catholic Church. Our captain gave a salute of guns in honor of the festival, and hoisted five different flags upon the mast—the object of which we could not tell. The common people were dressed in their national costumes of picturesque style; the higher classes adopt European customs—French and English. This is a great country for feast-days and pilgrimages.

"It is astonishing," says an author, "how many thousands and hundreds of thousands of pilgrims, throughout the Austrian and Bavarian dominions, as well as France, Spain and Switzerland, make annual journeys to some shrine of worship, which has a miracle-working image or picture. Books are sold on the spot, with a narrative of the facts. The treasuries of these Churches are stored with rich dresses, jewels and trinkets, for the image of the Virgin, and costly plate for the service of the altar. Princes, Popes, Emperors, and Kings, even down to the present day, have contributed largely to these objects."

The Danube is almost as circuitous as the Mississippi; and, by this town, the banks had something the appearance of its bluffs, with broken sand-banks of great height.

Rosenheim is a beautiful little city, further up, in another bend of the river, with fine streets and well-built houses, and a castle upon a hill. We stayed at this place all night, and took the cars in the morning for Munich, which we reached in a few hours. A fine city, situated on the banks of the river Isar.

The country through which we passed to reach Munich was very flat and uninteresting. The city, itself, is peculiar—its quaint-looking houses with a multitude of windows in their fronts, and their tall, sharp roofs perforated with little windows, which look like pigeon holes in the distance, add to its picturesque effect. Some of the houses are ornamented with scroll-work or stucco-patterns and rude frescoes, with lantern-like projections or oriel-windows at the corners—producing a singular, but not disagreeable effect. The streets are broad and clean, and built far beyond its old walls, adding quite a new part to the old city.

The buildings erected for the fine arts are splendid specimens of Grecina architecture, in the form of temples. The Sculpture Galleries and those for paintings are opposite each other, detached from any buildings, and exceedingly beautiful, and an ornament to the city. They owe their origin to the late King, Louis, who was himself a poet, and made art his study from early youth. He has filled those halls with his own collections, which do justice to his good taste. We had a sight of his person as we passed along one of his parks; he was plainly dressed, and unattended.

The Sculpture Gallery is of beautiful white marble; in the front, Corinthian columns and ionic capitals—with wings and niches filled with statues; bas-relief around the cornice; and frescoes, with classic illustrations. Some of the rooms, within the halls for sculpture, resembled those of the Vatican. The walls, of the richest coloring; the floors, of marble; the arched ceiling, decorated with stuccos and gilding. The collection was small, but fine—Grecian, Roman, Etruscan and Egyptian antiquities. The hall of colored sculpture, had some curious works of art—a female statue, with head, shoulders and arms, purely white, and a drapery of black marble.....The works of Canova and Thorswaldsen occupied the principal place in the halls of modern sculpture.....The galleries for painting were very beautiful; their arrangement was as fine as any we have seen in Europe, at least, in the splendid temple designed for the exhibition of those we saw.

S. B. Thomas.

For the N. O. Christian Advocate.

NEW ORLEANS CITY MISSION.

"I must work, while it is called to-day."

"Whatsoever thy hand findeth to do, that do with all thy might."

This is Bible rule: work to-day, work with all thy might. Ascertain what there is to be done; then, with an earnest diligence equal to the importance of the subject, work. There is no field so ample, nor so important as the Home Mission of New Orleans. Its value to the Church, in all her operations at home and abroad, is great. Large cities bear important relations to the country; they are the reservoirs into which flow every variety of character, and from which issue influences that effect the homes and habits of our entire people. Who can estimate the numbers that are swallowed up in the maelstrom of irreligion and vice, peculiar to large cities? The influences that make against religion in New Orleans are potent.

As a general thing, the press advocates Sabbath-breaking; merchants, shippers, and the traveling public, practice it; our steamships and finest river packets, make the Sabbath the day of their departure—thus rendering drays and carriages necessary.

With Sabbath-breaking comes every other vice. A City Mission, properly organized and conducted, affords a strong means by which much of this evil can be checked. We have slept so soundly, while "the enemy sowed tares," that the effort of the present Mission seems as if made by one not quite awake.

The Mission this year for want of sympathy and means has been crippled, and, in a great measure, failed to effect the objects proposed at its institution. We do not say that the Church has attempted nothing, or done nothing, in the work of Home Missions in New Orleans, but that the effort has not been equal to the necessity.

In 1842 or 1843, Brother C. Bremer was licensed to preach the Gospel; he immediately began to labor among the Germans in the city, and laid the foundation of our present German Missions. New Orleans appreciated the work and has borne her share of burthen.

The City Colored Missions, under the fostering care of the Church, in its labors and results, silence the noisy, unmeaning sympathies of Northern negrophilists; and show the liberal and enlightened policy of the Southern people, in regard to the negro, and the effort which the Church in New Orleans makes for his salvation.

In 1848, an abortive attempt was made to establish more Churches in the city; but we hardly know which to wonder most at, the crude nature of the enterprize, or the too hasty abandonment of so important a work.

Had it been made missionary, instead of self-supporting; and one man appointed to the work, with the promise of co-operation from brethren of established congregations, it would, without doubt, have succeeded. But we have succeeded latterly, more by private enterprize than by regular Missionary effort, in gathering two congregations and building three Churches; but this, though a cause of congratulation, does not fill up the measure of our duty or answer the demands of the case. There is yet a great work to be done. The Church should always have some enterprize under way, some field to call into action the benevolence of the heart and the labor of the hands.

The success of Methodism, in its earlier days, has been ascribed, under God, to the fact that its members were "all at work, and always at work." No field affords better opportunities for the exercise of grace and gifts than the Mission field in New Orleans.

Many suggestions have been made in regard to the sphere of operation, and the duties of a City Missionary. Two prominent ones compass the whole. 1st, To visit families, invite them to attend the Churches, and distribute Bibles, tracts and religious newspapers, 2d, To preach in the public squares and other resorts on Sabbath days.

After a careful examination of the subject, and of the real wants of the city, we believe them to be wrong. Every *Methodist preacher* is a distributor of religious books, but this is only incidental to his office. Laymen can be procured, who are competent colporteurs, and you can find work enough for two or three in the city. Laborers in the vineyard are too few, to permit us to take them away from their legitimate calling to do the work laymen can do. Establish a colportage, and put it under the superintendence of the Missionary; but, if he preaches, organizes Sabbath schools and Churches, and attends to the general duties of an itineraat, he will have as much as he can do.

We are not disposed to question the utility of preaching in the squares, but there are several reasons why it should not be made a special duty of the City Missionary: Firstly, it can only be done in summer, and in fair weather. Secondly, it is too indefinite in its results. The Rev. Mr. Heistaad preached in this way for many years; that he may have done some good we do not deny, but we find no permanent results of his labors at the present time. Thirdly, when the season is over, he has to seek new localities to labor in—which might as well have been done at first.

But, it is said, that the regular congregations are increased by it. Then let the regular pastors engage in the work; a City Missionary is not necessarily "a runner" for established Churches; he can do better work.

The objects of a City Mission are, to establish Sabbath schools and gather congregations beyond the limits of the settled congregations. If the Missionary can do anything else, whereby the cause of religion is advanced, let him do it; but the main objects are these. Sabbath schools are not mere appendages to the Church; they occupy a position and do a work, which the Church cannot; and not unfrequently become the germs of Churches. We have cases in point in this city, only one of which we will specify. The Rev. Wm. H. Watkins was appointed in 1839 Missionary to the Third District; he began with a Sabbath school, without sufficient members to form an official board. That Mission is now a Church occupying a handsome building on Morean street; and has sent out two preachers into the itinerancy. Too much cannot be said in favor of Sabbath schools.

While States and Corporations are alive to the importance of educating the youth, let us not forget that the peculiar work of training the heart for God, and forming their character for eternity, is ours. Our children are associating daily with others, in public and private schools, and exerting mutual influences. "Evil communications corrupt good manners." How careful ought we to be of the character of those who stand in the relation of schoolmates to our children. The Sabbath school can do here what nothing else can do; hence they are important to the Church and to the community.

An organized Sabbath school will soon gather a congregation, and that congregation build a Church. "Behold how great a matter a little fire kindleth."

In 1853 a "Church-extension Society" was organized in Louisville. At their request, a Missionary was appointed to labor in connection; twenty-four local ministers offered their services; thirteen itinerants agreed to aid, so far as they could without neglecting their own congregations. The result in one year, as reported by Rev. C. Welburn, was, four Sabbath schools, forty-four teachers, and two hundred and ninety children; three hundred and eighty-six members received in the Mission Churches, and the old congregations increased at least twenty per cent.

Shall we then have a City Mission—one that will reflect well upon the piety and intelligence of the Church? "The field is white unto the harvest." They stretch out their hands to you for help. We need the means for carrying out this project. Who will respond? There are rooms to rent and benches to procure; books, tracts, and Sunday school visitors to provide. As yet we have received *nothing* for the enterprize. Shall we report to the Conference that meets here in December, a well-organized Mission? Then, brethren, heed this appeal, and come to our help.

CHAS. J. HALBERG, City Missionary.

MINUTES OF CONFERENCES.

The duty of preachers in charge, and of secretaries of Conferences, in reference to Church statistics, has been published in all the Church papers, in the July number of the Quarterly Review, and also in the Book of Discipline; but in order, if possible, to secure full and correct returns for the General Minutes, I beg leave to copy from the Discipline, as follows. Among the duties of a preacher in charge, the following are specified, pp. 69, 70:

"13. To see that a register be kept, in which shall be noted the names, with the time and manner of the reception and disposal of every person belonging to the Church in his station, circuit or mission, distinguishing between local elders, deacons, and preachers, members and probationers, white persons, colored persons and Indians, and report to the Annual Conference the number of each that may be under his charge at the time of its session.

"14. To promote all the interests of the Missionary, Sunday-school, and Tract Societies of our Church, in such way as the Discipline or the Annual Conference may designate; and to report to the Conference the amounts raised during the year, within the bounds of his charge, for these several societies.

"15. To report at each session of the Quarterly Conference the number and state of the Sunday-schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number of Sunday-schools, scholars, teachers, superintendents, and Sunday-school library-books in his circuit, station, or mission."

On pp. 53, 54, we read:

"4. Let every Annual Conference have a record of its proceedings kept by a secretary chosen for that purpose: let said record be signed by the president and secretary, and a copy of the same be sent to the General Conference, at its next ensuing session; and let the secretary forward to the editor of books at the publishing-house full and correct answers to the foregoing twenty-one questions, for insertion in the general minutes, according to the form therein adopted."

In view of the foregoing, and of the necessities of the case, I very respectfully and earnestly solicit the attention of the secretaries of Conferences to this matter. I beg them to procure a copy of the general minutes, and see how the statistics are reported. They will discover that the sixteenth question is not answered by simply saying, "No. of preachers, 53; members, 8105; probationers, 2237." I cannot copy that on the general minutes. Every circuit, station and mission must be reported, and all the particulars in each; or we must print the last year's statistics.

Again: it will be observed that the names of the elders are printed in the list of appointments in *italics*: they must therefore be *underscored* in the manuscript.

Categorical answers, too, are required for questions 17, 18, 19, as well as the rest; and, in particular a fair copy of every memoir.

I have furnished all the secretaries of Conferences with blank forms of minutes, with directions as to their use.

I have furnished the Bishops also with blank forms, and hope that by their returns I may be able to get the necessary answers. I depend upon both sources, determined, if possible, to secure prompt and reliable reports; through I almost despair of success.

The editors of all our Church papers will oblige me my copying this notice.

THOS. O. SUMMERS.

Nashville, October 2, 1858.

RELIGIOUS OPINIONS OF MR. CLAY.

Rev. Dr. Bullock gives an account of a visit of Henry Clay to his family. He says: Just before he left, the young ladies of my family, (about sixty of them,) to whom he had been introduced in the morning, at his own request came to receive his farewell. He arose, and with great feeling addressed them for about twenty minutes. It was one of the most sensible, appropriate, and pious addresses I ever heard. He alluded to his age and infirmities, and its being, in all probability, the last time he would ever meet them on earth, and he wished to leave with them his testimony to the value and importance of the Christian religion. He expressed his deep interest in the education of the rising generation of females, of the refining and elevating influences of education, with religion, to fit them for the positions they would be called upon to take in the world. He also alluded to his past life, and in the most feeling and impressive manner recommended to them the daily study of the Bible as well as attention to the text books of the school.

He said: "I am an old man. I have been a very wicked man. I have seen a great deal of the world, and I tell you nothing is so important to you as to be the true followers of Christ." It was to me a beautiful and sublime spectacle to see the first citizen of the Republic, upon whose accents our Senate had often hung entranced, and whose name and fame were world-wide, standing in the midst of that lovely youthful band, counseling and blessing them in patriarchal style. Although I had heard Mr. Clay in some of his greatest efforts at the bar and before the people, on no occasion did I ever feel that he was more truly great than when commending the religion of a crucified Savior to those young and admiring hearts. Another thing that deeply impressed me with the conviction that he was a true Christian was, the subdued and kindly feeling that he manifested to every human being. In the course of a long summer's day, things both past and present were freely touched upon, and in no instance did I discover even the shadow of bitterness or unkindness toward those who had opposed him in his most cherished plans. His great efforts in the Senate the ensuing winter for the preservation of the Union, and his calm and peaceful death in the spring, are a part of the public history of the country.

Bishop Pierce passed through Nashville, on his way to the St. Louis Conference. He made but a brief call, but long enough to visit the venerable senior Superintendent.

THE HISTORY OF STEAM.

Mr. Everett, in one of his eloquent addresses recently, gives the following strange and interesting account of the earlier efforts to introduce steam as a motive power. According to this history, the discovery was made three hundred years ago. Believing, as we do, that all sciences and arts are matters of divine revelation, how comprehensive and forcible the words of the prophet: "Lord who hath believed our report, and to whom is the arm of the Lord revealed?" And how striking the words of Christ: "I have many things to say unto you, but ye are not able to bear them now."

Mr. Everett says: Providence offered this great problem of navigating the ocean by steam to every civilized nation almost on the globe. As long ago as the year 1543, there was a captain in Spain who constructed a vessel in the presence of the Emperor Charles V. (I state facts, sir, of but limited notoriety,) and in the presence of Charles V. and the court at Barcelona he exhibited a vessel of 200 tons propelled by an engine-construction which he kept a secret. But ancient documents tell us it was a monster cauldron boiler of water, and that there were two movable wheels on the outside of the vessel. The emperor was satisfied with the operation, but the treasurer of the kingdom made great objection to its introduction. The engine itself seems to have sprung to a point of perfection, hardly surpassed at the present day; for we are told that it was very expensive, and that the boiler was apt to explode. No encouragement was given to the enterprise. Spain was not ripe for it—the age was not ripe for it—and the poor contriver, a certain Blasco de Guerero, wearied and disgusted at the want of patronage, took the engine out of the vessel and allowed the ship to rot in the arsenal, and the secret of his machine was buried in his grave. This was in 1543; a century passes away, and Providence offers the same problem to be solved in France. In reference to this we have an extraordinary account, and from a source equally extraordinary—from the writings of a celebrated female, sir, in the middle of that century, equally renowned for her beauty, for her immoralities, and for her misfortune in longevity—for she lived to be 134 years of age—the famous Marion de l'Orme. There is a letter from this lady, written to her Admiral in 1641, which contains these astonishing details. It is an account of a visit she made with the Marquis of Worcester—where do you suppose, Mr. President?—"an account of some invention in steam navigation made in a mad-house." Marion de l'Orme says in this interesting letter, that, in company with the Marquis, she was crossing the court-yard of the dismal establishment, almost petrified with terror, and clinging to her companion, when she saw a frightful face through the bars of the building and heard this voice, "I am not mad; I am not mad. I have made a discovery which will enrich the kingdom which shall adopt it." Well, she asked the guide, what it meant; he shrugged his shoulders and said laughingly, "Not much—something about the powers of steam. "Upon this the lady laughed also, to think that a man should go mad on such a frivolous subject. The guide went on to say that the man's name was Solomon de Coste; that he came from Normandy four years before, and exhibited to the King an invention he had discovered, by which, by the power of steam, you could move a carriage, navigate the ocean—in short, if you believed him, said the guide, there was nothing you could not do by the power of steam. Cardinal Richelieu, who at that time was France itself, and who wielded the whole power of government—and, in truth, was an enlightened man, as worldly wisdom goes—was appealed to by Solomon de Coste. De Coste was a persevering man, and he followed Cardinal Richelieu from place to place, exhibiting his invention until the cardinal, getting tired of his importunities, sent him to the mad-house. There he was, sir, and there, the guide went on to say, "he has written a book, and here is a copy, called 'Motive Power.'" Well, sir, the Marquis of Worcester, who was an inventor, was much interested in the book, and incorporated a considerable portion in his well known work called "The Century of Invention." But you see, sir, from this anecdote, how France proved in 1641, as Spain proved in 1543, that she was unable to take up and wield this mortal thunderbolt. And so, sir, the problem of navigating the ocean by steam was reserved for the Anglo-Saxon race.

GOV. WISE ON HORSE RACING.

Gov. Wise, of Virginia, regretfully declines to attend the great horse show at Springfield. In his letter he says: "It has been said that nothing else than horse racing will improve and keep up the breed of fine blooded stock. I am not willing to believe any such thing.—Improved agriculture and the wealth it produces, will, in my opinion, do far more for the horse than ever the turf did. Race tracks, with a fashion for the sport of racing among the leading proprietors of a people, will impoverish them and dwindle the horse to a pony. The fine blood ought to be kept pure, in order that it may be crossed on the large and coarse stock. The thorough bred stallion crossed on the large Conestoga mare, until the cross attains three quarters of the blooded stock, is superior, I think, to the Cleveland bays of England. A venerated friend, Alexander Reid, Esq., now no more, of Washington county, Pa., introduced that cross, and I commend it to every man who knows how to make "a spire of grass to grow where one never grew before."

Emigration.—The Waco Democrat states that emigrants have already commenced pouring into that section of our State. The farmers all say that they are gathering from one-third to one-half more corn to the acre than they had anticipated. They have an abundant mast of acorns and pecans, and a heavy crop of plums and mustang grapes.

LAST DAYS OF BUNYAN.

At the little upper window of that lowly cottage in Bedford, is to be seen, of an evening, a faint light, casting athwart the curtain, a dark, deep shadow, as of a man in deep thought. It is Bunyan, with his Bible, and his glowing heart, and his magic pen, "sequestering" himself to his "beloved work of setting forth the glories of Immanuel." Night after night his studies are protracted far into the morning; for he does not serve the Lord with that which costs him nothing. Within the sixteen years which elapse betwixt his liberation and his death, that midnight lamp witnesses the production of not fewer than forty-five separate works. During the day his hours are occupied with his beloved flock, and with his evangelistic wanderings.

His iron frame is not what it has been. The twelve years in the "den" have left their traces, in a tread less elastic and in a brow more furrowed, though not less serene. And his abundant labors since have not arrested the course of the furrows, deepening line. It is the seed-corn of a great to-morrow which he handles, and he may not trifle with his errand.

And one trial visits him, which goes deeper into his soul than all the rest. It is that "poor blind one," smitten by the icy finger of death. It is said of the Swiss, by one of our poets, that,

"The loud torrent and the whirlwind's roar
But bind him to his native mountains more."

To this afflicted child, because of the very ruggedness of her lot, her father's heart has clung with a most peculiar love. She is sick now; and this other self, as she lies there so faint, seems to prostrate him at her side. Day after day, night after night, the harrowed father watches. But she is gone! And O, what a blank! "In all these dead," says Vinet, "we ourselves die. A part of our life, and of our heart, is buried in each of these tombs." The stroke Bunyan never recovers. It seems as if already he were more than half away.

His spirit, too, is trembling for the ark of God. The apostate James has been imbruing his hands in the blood of God's holiest saints. Argyle has fallen on the scaffold, "thanking God that he has supported him wonderfully." And Rumbold has fallen at his side, "blessing God's holy name" that he has "given him grace to adhere to his cause in an evil day," and declaring that, "if every hair of his head were a man, he would in that quarrel venture them all." "Deliverance," indeed, according to the almost prophetic words of Argyle, pronounced in his closing hours, "is to come in very suddenly;" but the cloud is as yet dark overhead, unrelieved by any silver lining.

In the town of Reading there resides a family, bitterly opposed to the work of God. The eldest son has been at Cambridge, and hearing of the great preacher, has gone one night to listen. Arrested by the word, he has returned to his home "a new man." The father, greatly offended, has determined to disinherit him. Day by day the estrangement grows more painful. At length the thought occurs: "Will not my spiritual father come and mediate? And his prayers, will not they avail?"

Bunyan sets out for Reading, and having earned the blessing of the peacemaker, he reaches London on his way home. A drenching rain upon the road has brought on fits of shivering, and he is taken seriously ill.

From the first a presentiment seizes him that he is nearing the "black river." Calling for pen, ink, and paper, he addresses to his flock a few sentences of parting tenderness. "Thus have I written to you," says he, "before I die, to provoke you to faith and holiness, and to love one another when I am deceased and shall be in paradise, as through grace, I comfortably believe."

Already the air of Beulah surrounds him with fragrant breezes. "In heaven," says he to one kind friend who has come to visit him, "we shall find blessings in their purity, without any ingredient to embitter, with everything to sweet it."

And again: "Before you enter into prayer ask thy soul these questions: To what end, O my soul, art thou, retired into this place? Art thou come to converse with the Lord in prayer? Is thy business slight? Is it not concerning the welfare of thy soul?"

In these last hours, this closet-fellowship, again and again he urges. "Pray often," he says one morning, with great earnestness, "pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan." And still again: "When thou prayest, rather let thy heart be without words, than thy words without heart. And remember," he adds emphatically, "either prayer will make thee cease from sin, or sin will certainly entice thee to cease from prayer."

The ague grows more alarming; and once and again, in the intervals of its feverish paroxysms, his eye is lifted upward, and the whisper is breathed: "O to depart and to be with Christ! far, far better!" A few more hours and the longing is granted; he "leaves behind him in the river" his "mortal garment;" and from the humble dwelling in Snowhill, his great spirit is wafted upward to "the city beyond the clouds."

It is on the last day of August, 1688, and in the sixtieth year of his age. [*Baillie's Life Studies.*

THE ENGLISH LANGUAGE.

"Dictionary English is something very different, not only from common colloquial English, but even from that of ordinary written composition. Instead of about forty thousand words, the number estimated in the language, there is probably no single author, who has employed our tongue, from whose works, however voluminous, so many as ten thousand words could be collected. And of the forty thousand words, there are certainly many more than one half that are only employed—if they are ever employed at all—on the rarest occasions. We should any of us be surprised to find, if we counted them, with how small a number of words we manage to express all that we have to say, either with our lips, or even with the pen. Our common literary English, probably, hardly extends to ten thousand words; our common spoken English hardly to five thousand."

Such are the facts of our language as expressed by a late writer in the Dublin University Magazine. Very similar is the opinion of Dr. Johnson, given in the following extract from the Preface to his Dictionary: "From the authors which rose in the time of Elizabeth a speech might be formed adequate to all the purposes of use and elegance. If the language of theology were extracted from Hooker and the translation of the Bible; the terms of natural knowledge from Bacon; the phrases of policy, war, and navigation from Raleigh; the dialect of poetry and fiction from Spenser and Sidney; and the diction of common life from Shakspeare, few ideas would be lost to mankind, for want of English words, in which they might be expressed."

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NEW ORLEANS:

WEDNESDAY, OCTOBER 20, 1858.

THE LAY QUESTION.

For some time previous to the last General Conference, the question of "lay delegation" was freely discussed in some of our Church papers, and the proposition to incorporate it in our ecclesiastical economy received more or less commendation. Nothing more clearly reveals the confidence, liberality, and freedom of thought and speech, existing in the Southern Methodist Church, than the facts, that the General Conference very decidedly declined to adopt such recommendations, and yet re-elected their authors to their former editorships, and that the whole Church is content with such action.

The wise and good men who have been oracles in our Church have always had an abiding conviction of the utter difference between theories, however plausible, and the practical workings and wants of Methodism. Theoretical Methodism is just as different from practical Methodism, as French Republicanism is from American Republicanism. French Republicans have always built upon favorite theories. American Republicans upon present facts and necessities. And so with theoretical and practical Methodists. From the days of Whitefield, down through the succession of offshoots from the main body, the theorists have had the advantage in words, and the practicals have had the advantage in facts. Consequently, to this day, the most "taking" theories of Methodist economy are outside of the pale of regular Methodism; but they continue theories and nothing else—souls without bodies; while regular Methodism, leaving theories aside, has been an increasingly wonderful fact, the great root of innumerable other facts—a soul and a body.

We have been satisfied, therefore, to let the whole matter alone—to not insist upon the introduction of "lay delegation," for we could not decide as to its necessity or benefit—and to not violently resist a tendency supported by many wise and good men. We have long since determined, on this and all other questions, to be true Wesleyans—that is, to simply follow, without presumptuous haste, and without tardy unbelief, the indications of Providence, as did our great founder. This, we are convinced, is the true Methodistic philosophy in all questions of the kind.

Whenever there is a general conviction in the laity and ministers of our Church that the interests of the cause of Christ, as committed to us, demand such a radical change in our economy, we have no fear but that the General Conference, without any injurious agitation, will incorporate it. Until there is such general conviction, we have perfect confidence that the General Conference, as at the last session, will decline such action. That there is no general conviction of the necessity of "lay delegation" at present, either in the laity or ministry, is self-evident. "Lay co-operation," as now provided for in our Discipline, promises everything we have sought in the discussion of the subject. "Lay delegation," as distinguished from, and additional to, "lay co-operation," promises absolutely nothing at all. And our editors, in discussing this matter previous to the General Conference, meant, substantially, "lay co-operation," when they used the other word. The end they sought has been obtained, and the question is settled for good, we suppose.

Whatever may be the final fate of the question, we have no fears of any "lay conventions," or other injurious agitations, as in the Northern Methodist Church. The conservatism, the harmony, the entire confidence, prevalent in our Church, on all subjects, is matter of devout gratitude to God. There is in our laity an elevated moral tone, a consciousness of possessing all legitimate influence, and a knowledge that their counsels have as much weight in our Conferences as any other counsels, not to be found, we apprehend, in the laity of any other branch of Methodism.

"Lay co-operation," to the fullest extent, has long been felt to be essentially necessary, and the last General Conference, re-affirming and expanding its action taken in 1850, has formally provided for its introduction. With that we are perfectly content, and we hope to see the provision made generally and fully available. And we trust that there will be no confounding of the two ideas of "lay delegation" and "lay co-operation." Such confusion would "darken counsel," destroy confidence, and paralyze legitimate action. It has been said by one of our *Advocates*, that "lay co-operation" is only the "poetry," and "lay delegation" the "prose." The reverse is the case. And as to the greater "political adequacy" of "lay delegation" assumed by the same paper, that is precisely what the last General Conference and the "fathers" of Methodism generally have failed to be convinced of. *Evangelical adequacy* would better become Methodist pens and tongues. Those who have acted upon the theory of this greater "political adequacy" have not realized their assumptions and hopes in its adoption. Let us not be hasty to forsake the *fact* of a successful economy, in order to adopt a theory unsuccessful, so far, in practice.

We wish to distinctly record our denial of the assumption of the *Christian Advocate and Journal*, to the effect that there is any active and increasing interest in our Church on the question of "lay delegation." With great unanimity, the General Conference declined adopting it, and there has been no demurrer to its action. The whole Church is content to develope the benefits of "lay co-operation." In the language of the *Nashville Advocate*, "'lay delegation' hath an extent, tendency, association of ideas, a 'political adequacy,' and ecclesiastical significance of its own. It is a different thing, and in past controversy was disposed of. We should regret to see the line of policy which our Church is so safely pursuing and gradually enlarging upon to the satisfaction of all, interrupted and thwarted by the introduction of invidious terms, dividing policies, and misleading issues."

"NOTHING TO GET READY."

This was the language, in his last moments—not of Bishop Bascom, not of Bishop Capers, not of Dr. Bunting—but of William B. Tipton, an humble, unnoted, local Methodist preacher in Mobile. "Just before he died, a friend asked, 'Are you ready?' 'Ready!' he exclaimed, 'I have nothing to get ready. Christ has prepared all things for me.'" In the whole catalogue of dying utterances, treasured in the heart of the world, we recollect nothing more simply sublime. An esteemed friend, on reading the account, remarked that such a dying testimony was worth living for, and that he had read nothing of the kind that possessed more moral grandeur.

What a comprehensive statement of the sufficiency of the atonement of Christ! "Nothing to get ready. Christ hath prepared all things for me." What a vivid view of the power and sufficiency of faith, alone, in the blood of Jesus for pardon and salvation! "Nothing to get ready. Christ hath prepared all things for me." "Faith, without works, is dead." "Show me thy faith without thy works, and I will show thee my faith by my works." We are to be "created anew in Christ Jesus, unto good works." And hence, we hear of Bro. Tipton, that he "well and faithfully performed his duties; ever ready to labor to the extent of his ability for his Master's cause and kingdom." "On the Sabbath preceding his death, at sunrise, he met the different classes of the State street Colored Church; at eleven, he preached in Wesley Chapel—it is said, with unusual unction and power; at three, in the afternoon, he was again at State-street Church, laboring with the negroes." From thence, he went home with a burning fever, to die and go to heaven.

APPOINTING AUTHORS.

From a letter in *Zion's Herald*, from England, we learn that the biographer of Dr. Bunting is to be his second son, Thomas Perceval Bunting, Esq.; his elder brother, Rev. William M. Bunting, declining the task. The correspondent is dissatisfied that a minister was not appointed to this work. He says the Wesleyan Conference could have supplied more than one eminently qualified writer, for the work of preparing a life worthy of the best and most richly endowed of Methodist preachers. We need only mention, he adds, the names of Thomas Jackson, John Scott, Isaac Keeling, George Osborne, W. L. Thornton, William Arthur, Dr. Hoole, Dr. Johnson, and Dr. Hannah.

We have long been impressed with the conviction, that one of the greatest evils of religious literature is, the appointment of particular men to write particular books. It seems to us to be utterly opposed to all ideas of spontaneity, inspiration, and power. If men write books, otherwise than of their own instinctive motion, they will be very apt to be dull books. Books must grow, not be manufactured. The Church should encourage, sanction and patronize authorship, but not divide the field of literature into "cironits," "stations" and "missions," and "appoint" men to "fill" them.

One evil fruit of this and kindred policies is, that, while general literature, on its own merits, takes the country, religious literature has to be too much pushed by agencies. Let us have more books which push themselves. The "middle-wall of partition" between pure general literature and religious literature should be "broken down," and our endowed Church publishing-houses should encourage the cultivation of the whole field. Dr. Wightman's Life of Bishop Capers comes out in the right way. The Church sanctions and patronizes a great and demanded work, written by the right man, of his own motion And the result is, it is a book of the times, not of the Church merely. But why not also patronize writers of history, philosophy, poetry and polite literature? Why not? Who will answer? Why not sanctify and make available the entire genius and taste of the country? The genius and taste of the country which have a fitness to take form in literature, needs a nursing mother, and that mother need a larger family of children; especially should she desire to call home to her own protection and nurture, her children who have strayed from her.

THE CENTRE OF THE GREAT VALLEY.

We verily believe that not until recently have the people of this city and of the interior, begun to fully appreciate the present importance and future destiny of this great commercial metropolis. The *Bulletin*, in a notice of the Mayor's message, and in urging the importance of a city government composed of the best and wisest citizens, without respect to party, says that it seems to be conceded on all hands, that nothing but local matters stand in the way of one of the most splendid destinies for this city that was ever realized by any metropolis since the dawn of civilization. Philosophers, business men, persons of all shades of opinion and of varied pursuits in life are found concurring in this grand idea. Situated at the mouth of a stream that drains half of this part of the Continent, and of which it is nature's own great outlet; an area that in respect to soil and climate is certainly unsurpassed, if equaled by any portion of the globe of the same dimensions, what but local obstacles can prevent its swelling into a magnificent cornucopia, a mart of opulent commerce that should excite the wonder and admiration of the world?

Intelligent travelers and writers, at a distance, do not attempt to conceal their surprise either at the vast resources within reach of New Orleans, or the little which its citizens, represented in its authorities, do, to develop these resources, or to reap from them that harvest of wealth and greatness which they stand ready to yield.

Our trade can be increased four-fold; the value of our real estate similarly augmented; manufacturers may give steady and remunerative employment to tens of thousands in our midst, by the right kind of Municipal policy—a policy that should encourage every species of honest industry, and make the city at once the abode of health, safety, wealth, science, arts, and refinement.

In this connection, it is proper to say that the Churches should also be fully awake to the importance of this great field. An article on our first page, by Rev. C. J. Halberg, is appropriate, on this subject. In our own Church, every power that can in any wise strengthen our interests here—our paper, our depository, our Churches—is demanded, and will, if brought to bear, redound to the good of the whole Church.

TREATMENT OF YELLOW FEVER "EMPIRICAL."

The *True Delta* of this city, in an article on "two new remedies in yellow fever" proposed by Dr. Fenner, makes use of the following remarks:

"It certainly cannot be doubted, as Dr. Fenner very truly states, that up to this time the practice in the disease has been empirical, indeed. • • Our conviction this day is that, had there been no doctoring whatever, and the disease been left to the care of good and attentive nurses solely, the mortality would have been less than it is known to have been by many thousands • • Are the new remedies now proposed, as in some measure specifics, entitled to any more credit than the thousand other nostrums which, with reputed partial success, have been tried, confided in, and finally discarded? • • Dr. Fenner and his opinions are entitled to very great respect. • • But feeling, with laudable mortification, the opprobrium which attaches to medical science from the past unsuccess of its ministers, it is not surprising if, in his extreme anxiety to find a curative agent of reliable character, he should in his first satisfactory trials of veratrum viride and chlorine, give way to hopes the future may not realize.

The above remarks, we respectfully suggest, are too sweeping—not justified by the facts, and unjust to the physicians of this city. They seem to insist upon a "*specific*" in yellow fever. There is, we believe, no specific for any fever. To say nothing of the remarkable assumption that "*nurses*"—uneducated women—know more about the treatment of yellow fever than men thoroughly educated and largely experienced, we think it plain that nurses have learned most of what they know from physicians. As to the asserted "*past unsuccess*" of physicians in the treatment of yellow fever, our observation is, that physicians are as successful in the treatment of yellow fever as in the treatment of bilious, typhoid, congestive, or other fevers. Did these last-named fevers prevail as epidemics, in large cities, with large foreign and poor population, there would be as much cause, we suppose, of the complaint of "unsuccess" as now exists in connection with yellow fever.

Numbers of the experienced and established physicians of this city have been successful, in the present and past epidemics, in curing as large a majority of their yellow fever cases, as can be cited in the practice of the best interior physicians in connection with the common fevers of the country. This can be established by the most reliable testimony. Many die, it is true; but it should be remembered, that the sickness is prevalent among thousands at the same time—most of them are dissipated, poor, and unprovided with necessary comforts—many are not heard of until they are nearly dead; and, worst of all, many of them, either from ignorance, neglect, or parsimony, or all three together, have been sick long enough to be well-nigh hopeless before they call in a physician.

In the ten to fifteen thousand victims of yellow fever in 1853, but about fifteen hundred, we are informed, were Americans. And, according to what we have seen this year, many of them died from relapses, caused by imprudence after convalescence; many died of quackery, and many died from the amount of spirits they were in the habit of drinking, which in yellow fever, is more dangerous than the disease. The experienced and successful physicians can no more be saddled with all these things than can ministers of the gospel be saddled with the wickedness of an ungodly world. When we learn what is meant by "*empirical*" medical practice, in yellow fever, we may be inclined to ask if there is any other kind of practice, in any fever.

LAY DELEGATION IN THE NORTH.

The Oregon Annual Conference of the Northern Methodist Church, at its recent session, adopted the following resolutions:

Resolved, That this Conference request the General Conference at its next session to provide in the Discipline for lay representation in the annual and General Conferences on all the financial, educational, and benevolent matters usually receiving Conference action; and also to provide that the laity shall never have a vote in the Annual, or General Conference, which shall either modify or abrogate the itinerancy.

Resolved, That the bishops be respectfully requested to bring the action of this Conference, on the subject of lay delegation, as contained in the foregoing resolution, before the Annual Conferences, requesting their concurrence therein.

The *Christian Advocate and Journal* favors the movement. It says: "This, then, brings the question formally before the whole Church, as represented in the Conferences. The bishops will do well, we think, to present it, according to the last resolution, at the earliest possible time, that it may not be forestalled and crowded out by other questions. Personally, we believe the time has come, not only for the discussion of this momentous question, but for prudent and effective action upon it; and its practical settlement will, we doubt not, be one of the greatest securities of future prosperity to Methodism."

We apprehend that the same confounding of of "lay delegation" and "lay co-operation," which, to some extent, has existed in the Southern Church, is about to occur in the Northern Church. Although called by the former name, the above resolutions only provide, in fact, for the latter, so far as we can see.

Mexico, according to present appearances, is about to lose her nationality by a "natural death." What was that magnificent country designed for? is a question for every Christian and patriot. Has the United States no duty in this direction?

WHY INSINUATE?

"A Dueling Methodist.—The Montgomery *Confederation* says that it is apprehended that the Hon. Sherard Clemens, M. C., who was severely wounded in the late duel with O. Jennings Wise, one of the associate editors of the Richmond *Enquirer*, is not likely to recover. At the fourth fire, it will be recollected, Clemens was wounded in the hip joint, and there are evidences of mortification having taken place. Mr. Clemens was a prominent member of the Methodist Church, and is constantly surrounded, and every possible attention paid by his religious associates, as well as others.

The above we find in the *Bulletin* of this city, but have seen it in other papers also. Whether or not Mr. Clemens is a Methodist, we cannot tell. We should regret to learn that he is, however worthy as a gentlman of the world. If he is, we do not object to the statement of the fact, and of the lamentable inconsistency and delinquency in which the duel involves him. But the statement, in the same connection, that he receives "attention" from "his religious associates," is conceived in a spirit not to be envied. Why should not "his religious associates" pay him attention in his sufferings? Should common humanity be denied an erring friend, to any nothing of the ties and obligations of friendship? A refusal, on the part of Christian men and ministers, to visit any man, friend or not, in a similar situation, would be an abominable Pharisaism, and would soon receive the denunciation of those very journals which now delight in whispering about the insinuation, that Mr. Clemens, being a Methodist and attended by "his religious associates," something must be wrong about those "associates." Such is current candor.

"PREACHERS WITH SMALL SALARIES."

The Courier of this city gives the public the following item of information. In an article denouncing, most justly as we conceive, that system of commercial "spying out," said to be carried on by what is called "Commercial Agencies," whose "chief implements are a great number of people who are sent all over the country to pry into the private concerns of every merchant, shopkeeper or man of business, from northeast Maine to southwest Texas." It says:

"These Paul Prys are usually *preachers with small salaries*, two-penny lawyers, who are too lazy to work and too timid to steal, or idle vagabonds willing to earn dimes enough to pay for their whisky, by gathering facts or inventing falsehoods about their mercantile neighbors."

These "preachers with small salaries," are said by the *Courier* to be among the informers "resident in the vicinity," in contradistinction to those "sent" out from the "Eastern cities." Putting different things together, we have this assertion of the *Courier*, in substance: That *preachers*, resident in the *South*, in the *employ of Churches* on "salary," are engaged in a "work which military men universally regard as worthy of summary and disgraceful death." We publish the item simply as a matter of news, and also, as an instance of the superior facilities possessed by the *Courier* of finding out facts? hitherto unknown to the press and the public. According to the *Courier*, "lawyers" are also a different class of people from what we may imagined. In the South, we did not know that any thing could be obtained for "two-pence," much less lawyers' services.

LOUISVILLE CONFERENCE.

Mr. Editor: The Louisville Conference is now in session at this place; and all things are moving on prosperously, and with most commendable good nature and harmony. Bishop Kavanaugh is presiding.

On Wednesday morning the Conference received on trial, and into full connection, a force of eighteen fine-looking, strong young men, who looked very much to me like doing something in the way of fighting the battles of the Lord and of truth.

One of their number, the Rev. Absalom Davis, has fallen in the ranks, but his death was not known till the morning of the second day of the session. O how mysterious is the Providence of God!

The Louisville Conference is a fine body of preachers, doing a work of God in this country; they are making a very favorable impression upon this community. The weather is fair, and every thing proceeding as well as can be desired. This Conference is in an improving condition.

On Friday morning, the Committee previously appointed on the question of a Book and Tract Depository, made their report to Conference. The Committee had held three sessions, in considering the matter and in consultations with the Financial Secretary.

The Plan, as published and submitted to the Conferences, was examined with unusual care and discrimination. Every point was most carefully and critically examined; and the Committee was unanimous in its report of a Constitution establishing a Depository, with a capital of Fifty Thousand dollars, with another Fifty Thousand Dollars for the publishing-house.

The report was well received and carefully considered by the Conference. It closed by a resolution asking the appointment of Brother A. H. Redford, by the Bishop, to the Agency of the Book and Tract Society. The whole measure passed the vote of the Conference unanimously, and with marks of decided approbation. The vote requesting the appointment of Brother Redford to the agency, was made with marked interest and respect to the appointee. It was a unanimous, rising vote.

This Conference appears to be well waked up with regard to this enterprise; and will, I think, in a reasonable time, raise $100,000 for its Depository, and the Publishing-House, that is, $50,000 for each.

The Church is waking up to this enterprise in earnest, and will carry it forward.

I will endeavor to send you the appointments, if the press of my engagements permit.

Hopkinsville, Ky., Oct. 8, 1858. R. ABBEY.

Mr. Editor: The Louisville Conference is drawing to a close. The session is most pleasant and harmonious. The Conference is in a most prosperous and increasing condition. Quite a large accession is made to it at the present time.

Hopkinsville is a pleasant town of 3,000 inhabitants, *without a doggery*. This speaks well for this part of Kentucky—in this age, when it is said that drunkenness is increasing in the State.

A tolerably fair business is done in this town in the way of churches. Besides the Methodist and Presbyterian churches, which are large and commodious, there is the Baptist church. They claim to be the only *Church of Christ*, I am told, in the place. Then we have here the "Christian Church," which is the only *Christian Church* in the place. And then, last and least—I beg pardon for not placing it first—we have "the Church," which, in contradistinction from the "sects," is the only *true and authorized Church!*

Bishop Smith did not arrive here on Sunday last, as was expected, and consequently the town suffered the misfortune of not having the Gospel *authoritatively* preached in it on the Sabbath. Where will folly end?

This would have been a good opportunity for the compassionate, capacious, and expansive bishop to have consummated his intention of taking the Methodist church into his little sect. The bishop's horse got lame, or some other such like calamity, caused the four crowded churches here on Sunday to be without a Gospel "by authority;" for in the absence of the "by authority" bishop, there were no persons here to preach except Bishop Kavenaugh, and fifty or a hundred other such like preachers.

The vote on concurrence with the General Conference, in relation to striking the Slavery Legislation from the Discipline, was taken this morning. It resulted as follows:

For concurrence, 48.

Non-concurrence, 17.

There were about fifteen or sixteen absent. Some few gave reasons for the vote they gave, but the question passed off without a manifestation of more interest than is usually seen on other questions.

On Monday afternoon the Conference proceeded to subscribe for shares in their Book and Tract Society under their Constitution, when $2,000 was immediately subscribed. Their prospects are good.

The Conference adopted the plan of book and tract operation, submitted by the Financial Secretary of the Publishing House, with promptness and readiness. They will do well in this regard.

Brother A. H. Redford, one of the old and most efficient members of the Conference, was appointed agent of the Book and Tract Society. It was on all hands conceded that he was eminently the man for the work.

Yours, truly, &c., R. Abbey.

Hopkinsville, Ky., October, 1858.

MISSOURI CONFERENCE.—APPOINTMENT OF THE PREACHERS.

The Conference, which held its meeting at Chillicothe, under the presidency of Bishop Early, adjourned last week. We are indebted to Rev. D. Kavanaugh for the following list of appointments:

St. Charles District.—A. Monroe, P. E.; St. Charles, Wm. Penn; Flint Hill, R. G. Loriag, G. W. Penn; Trnxton, George Smith; Danville, Levi T. McNeily, G. L. Sexton; Fulton, Ambrose P. Linn; St. Auburn, Jessee Fauhion; Louisiana Station, B. H. Spencer; Paynesville and Clarksville, Louis Downey; Mathaville German Mission, to be supplied. W. H. Anderson was appointed President of St. Charles College.

Fayette District.—Wm. G. Caples, P. E.; Fayette Circuit, Samuel W. Cope, W. W. McMurry, Tyson Dines, *Supernum.*; Columbia, Benf. F. Johnson; Rocheport, Horace Brown; Mt. Zion Miss., Preston; Phillips; Mexico Circuit, Robert C. Hatton; Florida Circuit, Thos. Moss; Paris Circuit, George Fenton; Huntsville, Daniel H. Root; Glasgow, to be supplied; Carr W. Pritchett, Prof. Central College; P. M. Pinckard, Agent for Central College.

Brunswic District.—Wm. M. Rush, P. E.; Brunswic Station, Daniel B. Cooper; Keytesville Circuit, Wm. Warren; Linnæus Circuit, Samuel K. Fowler; Chillicothe Circuit, Robert A. Austin; Spring Hill Circuit, John D. Vincel; Utica Circuit, Morman P. Halsey; Trenton Miss., William Shaw; Princeton Miss., Richard Minchell; Carrollton Miss., Arthur E. Sears.

St. Joseph's District.—Wm. Perkins, P. E.; St. Joseph's Station, Newton G. Berryman; St. Joseph's Circuit, Wm. A. Tarwater; Weston Circuit, John Stone; Platte City, Thomas Hurst; Parksville, David R. Shackleford; Liberty, to be supplied; Richmond, Robert H. Jordan; Millville, Daniel Penny; Plattsburg, Joseph Devlin, Davin K. Stevenson; Jesse Bird, Principal, Plattsburg High-school.

Savannah District.—Enoch K. Miller, P. E.; Savanuah Circuit, Wes. G. Miller, Robert B. Baldwin; Oregon Circuit, Benj. R. Baxter; Mound City, Miss., Benj. W. S. Alexander; Rockport Circuit, T. Cutter; Maryville Circuit; Dem. C. Blackwell; Albany Circuit, Lilburn Rush; Bethany, Miss., Wm. Ketrou; Gallatin Miss., Isaac Naylor; Maysville Miss., Robert N. T. Holliday; West Point Miss.; to be supplied.

Bloomington District.—Walter Tool, P. E.; Bloomington Circuit, Jas. Penn; Macon City Miss., Wm. M. Woods; Kirksville Circuit, to be supplied; Milan Miss., Alex. Spencer; Greencastle Miss., John F. Shore; Unionville Miss., James B. Potter; Lancaster Miss., W. F. Bell; Memphis Miss., Thos. D. Clanton; Edina Circuit, W. M. Sutton; Yellow Creek Miss., John C. C. Davis.

Hannibal District.—Edwin Robinson, P. E.; Hannibal Station, C. J. Vanderventer; Palmyra, Wm. M. Newland; Canton and La Grange, Wm. A. Mayhew, John R. Taylor; Alexandria Circuit, Denison Mason, Jas. B. Short; Monticello Circuit, Louis Baldwin; Shelbyville Station, Joseph Dines; Shelbyville Circuit, to be supplied; Fahin's, Miss., John W. Penn; Hydesburg Circuit, W. E. Dorkey, Robert M. Seaton; Frankfort, Miss., Jessee Sutton. Samuel C. Littlepage was transferred to Texas Conference. Henry H. Hedgepetho, Jacob Spencer, Henry H. Craig, and James E. Bryan, transferred to Kansas Conference.

APPOINTMENTS OF THE WESTERN VIRGINIA CONFERENCE, M. E. CHURCH, SOUTH.—BISHOP H. H. KANAVAUGH, PRESIDENT.

Clarksburg District.—S. H. Mullan, P. E.; Clarksburg Station, S. K. Vaught; Milford, Weston, J. D. Hank; Buchanan, B. G. Jacksonville, T. S. Wade; Braxton, S. M. nan; Glenville, G. S. McCutchen; Union and Weston, M. A. Davidson; burg, R. N. Crooks.

Parkersburg District.—G. B. Ponge, P. Parkersburg Station, C. M. Sullivan and Kennedy; Little Kanawha, R. Stevens; beth, R. Fox; Williamstown, one to be sup S. A. Rathbun, Sup.; Ravenswood, J. Par Ripley, W. Briscow; Point Pleasant, Heffman, J. H. Burnes; Calhoun Mission, supplied; Mason, J. H. Goff; New M ville, to be supplied.

Charleston District.—J. Brillhart, P. E.; leston and Malden, W. Bickers; Kanawh W. Amis; Wyoming Mission, B. S. Chris Logan, R. Bias; Charleston Circuit, Graves; Marshall, J. F. Bean; Pocatalic sion, J. Wells; Winfield, L. G. Chew Raleigh, E. Kendall.

Greenbrier District.—S. Hargiss, P. E.; burg and Frankfort, S. Kelley; Greenbrie S. Williams; Monroe, J. Hank; Newa and Newport, G. L. Warner; Covington, Mallory; Fayette, W. Downtain; Sum ville, C. F. Crooks; Nicholas, W. S. May.

Guyandotte District.—S. Field, P. E.; G dotte and Barbersville, T. Stinchcomb, Robinson, W. McCommas, Sup.; Greenup and Cattlettsburg, B. F. Sedwick, F. M. Greenup Circuit, J. T. Johnson; North E. Vertigans; Grayson, J. M. Lauck; Sandy, W. Shearer; Louisa and Peach J. E. Williamson; Paintsville, S. Black; field, J. H. Wright; Wayne, H. Moore, luck, Sup.

J. F. Medley, Agent for Book and Tract pository.

R. A. Claughton, Agent for Marshall C

L. G. Woods and A. W. Thompson tra red to Kansas Mission Conference. R. Lan ter transferred to Kentucky Conference, appointed to Sharpsburg Circuit.

Next Conference to be held at Parkersbu Va., S. Haroiss, Conference Secretary.

EDUCATIONAL SOCIETIES.

Summerfield, October 14, 185

Mr. Editor: As President of the Preach Educational Society, permit me to say we doing a good and great work. We had past session five indigent young men in sch all of deep piety, and much promise to church. During vacation they have been gaged in teaching and preaching, doing good.

We now have nine, and others to come To aid these young men in qualifying selves for useful positions in the ministry, work that commends itself to all the lovers Methodism, and of God.

I want to say to our brethren of the mini of the Alabama Conference, to pay the boa and tuition of these young men, we need $2,000. Summerfield is the only place that given a generous response to this good c this year. It is very highly appreciated the laity. Do give them a chance to before Conference. Yours truly,

R. A. Bass.

P. S.—Our schools are opening well: three hundred in the three schools. In Female College one hundred and thirty entered, and many others to come in.

CENTENARY COLLEGE.

By a private letter, we learn that the pres session of this Institution opened with an couraging number of students, and that siderable increase is expected, soon. The bers of the Faculty are all at their post fine health and spirits. They have had sickness at Jackson. The good prospects this excellent Institution will be matter of gr fication to its many friends throughout Southwest.

We heard of an incident, the other d which, to us, was of great interest. At late Commencement, three of the most grace speakers were Spanish students, sent fr New Orleans, we believe, by their friends this country, to whose care they had been by their parents or guardians. Spanish dents of English, and English students Spanish, are among the most significant hopeful indications. They sustain a relation the future character and extension of Southe civilization not now fully realized. No you Southerner's education should be deemed com plete unless he is master of the Spanish lan guage; and Spanish youths should pay equa attention to the English. A college which neglects this, is not a college for the time.

REV. DR. WALKER.

Last Saturday intelligence was received in this city that Rev. Dr. J. B. Walker, Presidin Elder of this District, was sick with yellow fever at Baton Rouge. Rev. Dr. Keener, takin boat on Saturday evening, hastened to attend him. We are glad to learn that he is recover ing. He had been holding a quarterly meeting on Bayou Grosse Tete, and was attacked in the cars while on his way to Baton Rouge, where he took his bed at the residence of Dr. Buffing ton. He was under the impression that a fever which he had in 1854 was the yellow fever; but it seems he was mistaken.

REV. DR. PALMER.

Last Saturday Rev. Dr. B. M. Palmer, of the Presbyterian Church, was attacked with yellow fever. We are happy to learn that he is recovering. Most of his family have been attacked, but are recovering. We rejoice with them, and with our Presbyterian brethren. Our brother editor of the *True Witness*, and several of his family, have had the fever, but are now well. The Lord has been very merciful to the unacclimated ministry during the present epidemic.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

HOW THINGS RIPEN.

It does seem, says the Northern Christinn Advocate, as if the seeds of great and small movements and inventions and devices were scattered broadcast, lodging here and there in the souls of many men. And as the same vegetable ripens in many gardens in about the same time, and turns red and golden at nearly the same epoch, so that when one man has ripe tomatoes, another man is just on the point of having them, and the former can brag little. So the same device comes to its maturity in many minds about the same time. It is not doubted but if Columbus had not discovered American, some one else would speedily have found it, for the navigation of the time shows that the idea of a Western Continent was maturing itself in many minds. Many were thinking of a Reformation when Luther arose; a new Evangelism was dawning on many when Wesley caught its radiance. DuFay and Franklin worked out the fact of electricity at the same time, without the least connivance, one in France and the other in Philadelphia.—There are many competitors for the honor of discovering the nature of steam, and inventing its various useful appliances. Fulton must divide *his* honors, Stephenson must divide *his* honors. It is now claimed for Oersted, a Dane, that he hit upon the telegraphic secret before Morse, while in the details, Morse has to give a share of honor to House and Bain. All these things illustrate the march of mind. The world gets up to an idea, as an irregular procession goes up a hill, reaching points here and there, not all at once, nor yet any one, even the foremost, much in advance of the others. How drolly the idea of the sewing machines was reached by the many artists now so clamorous in the market! And even the Ocean Telegraph, if Mr. Field had not laid it, would have been laid at about this time, for the thought was with many people. We cannot now say what will be the next thing, what thing shall turn up ripe and ready to human uses. But it will be something not just now thought of, but which will follow the things we now have, as successive summer fruits and vegetables follow each other in an easy and delightful succession, making life wholesome and luxurious.

There is seed enough, too, to be ripening for a long summer. We mean the human mind is shifty and copious enough to improve on its improvements, and devise better devices, until it has subdued this earth, and furnished it with fixtures as far beyond the present as this is beyond simple barbarism.

Thus, all history is organic, and events, and systems, and human doctrines and customs, generically develop from a pristine germ or seed. A great thought lies just here. Action and re-action, influence prospective and retrospective, relation, connection, cause and sequence, are traceable in all the operations of mind, and in all the actions of men in society. The event of to-day is the seed of a previous planting, and in its turn, the harbinger and proximate or remote cause of another event still in the future. We talk of men as discovering, acting, and accomplishing, but each man's acts, each discovery, each developed idea, is complicated with other men's thoughts and acts, which have by cause or incident evolved it. And so it is that where there is no written or preserved thoughts, no permanent form in which to place them so that one man cannot avail himself of another man's labor, there is no improvement—the human mind is staguant, dwarfs and deteriorates—is indeed what all savages are. And where so many minds work at one and the same result, it often happens that one man, perhaps not the most worthy, gets the chief glory. Thus, Columbus discovers this country, and Americus gives it a name.

HOW TO SELL BOOKS.

Take a catalogue with you on the circuit, or in your pastoral visitations in your station. Exhibit the various items to your brethren; point out especially such works as you think adapted to the age, condition, and circumstances of each member. One wishes a family Bible, another a Hymn Book, a third wants a Discipline, a fourth Wesley's Sermons, and so on. You will soon have a sufficient quantity engaged to fill a box. Then make out your order and send for the books; and by the time they reach you, you can engage enough for another box. Thus progressing, you will soon go far towards supplying your people with such works as they may need, and run no risk of having unsold books on hand. Try It.

JACOBINISM IN ENGLAND.

An English correspondent says that the anti-Protestant policy of the present English Administration is substantially that of James II. Refusing army-chaplains from the Free Church of Scotland, and the Presbyterian Church, they have recently appointed nineteen Roman Catholic chaplains, besides those appointed during the Crimean war. The course they are pursuing is the very same anti-national, anti-Protestant, time-serving, truckling course which landed the country in all the humiliations, disasters, and disgrace from which it was mercifully delivered by the opportune appearance on British shores of the Prince of Orange, with banner unfurled, "*For the Protestant Religion and the Liberties of England.*"

MANSFIELD FEMALE COLLEGE.

We call attention to the new advertisement of this Institution. Our good friend, Rev. Dr. Thweatt, is still at its head, and pushing forward its interests and fortunes with his usual enthusiastic vigor. We wish him a success as solid, as large, and as luxuriant as his body and his soul. He has a full corps of assistants, and will spare no pains to increase and maintain the reputation of Mansfield. Commit your daughters to his charge, and he will give a good account of them.

The Memphis Christian Advocate is flourishing, rejoicing particularly in a fine corps of correspondents.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

THE REVIVAL.

We are led to believe that a great revival—greater than any in the past—is now within the compass of the Christian Churches of this country. In illustration, we simply call attention to the revival intelligence which has reached us during the present week.

From the Alabama Conference, we have received the following accounts:

Bow Ridge Circuit, as we learn by a letter from Rev. Angus Dowling, has been blessed with a revival at the Woodham settlement—conducted by Rev. R. Smilie, assisted by Revs. Miller, Gibson and Metcalf—in which the altar was crowded with penitents, almost from the beginning—many were soundly converted, and fifty-nine joined the Church.

Since then, the local preachers began a meeting at Old Zion Church, which is still going on. At the date of writing, several had been converted, and nineteen had joined the Church. Since the last quarterly meeting, Sept. 5, ninety-four persons, known to the writer, had joined the Church, and there were other meetings he had not heard from. Bro. Dowling writes, that the power of God was being manifested in a wonderful manner.

From *Mount Zion Circuit*, Rev. E. B. Norton writes: "I have just closed a round of protracted meetings. The first was held at a Church called New Bethel, embracing the third Sabbath in July. For depth and interest I do not think I ever saw it exceeded. During the nine days, twenty-eight conversions, and forty added to the Church—which was most powerfully revived. The next one was the third quarterly meeting; Brother Hoger, P. E., preached ably for us. It continued four days; two or three conversions and six accessions. The next one, was at Mount Pleasant—there were sixteen accessions, and twelve or fifteen conversions. The Church, generally, was revived. The next was at Bethlehem; there the Lord met with us, and poured out his Spirit abundantly. There were added to the Church twenty-three souls, and twelve or fifteen professed to find peace in Christ. The next, was at a Church, called New Prospect, in a neighborhood where little good had heretofore been accomplished. We held nine days. The good Lord was gracious—there were fifteen conversions, and twenty accessions. It was certainly a good meeting. I went thence to Central Point, where the Baptist brethren had just closed, having baptized nine souls. We held several days; there were several who professed to find peace in Christ, and nine connected themselves with the Church. The next meeting was held at Mount Zion Church. Seven converts, and twelve accessions—the Church was graciously revived. I then went to a Church, called Pleasant Ridge, where the good Lord was with us in mighty power—eighteen professed faith in Christ, and twenty-three accessions to the Church. The last, held at Hopewell Church—it was certainly a gracious time—ten were converted, and twenty-six joined the Church. In all, seven have joined us from the Baptist Church, not proselyted, but "ring-fired." I would have named something about the local help which I have had, but, as I intended to be short, I have omitted it. The Mount Zion locality is pretty hard to beat. I have thus given as short and concise a sketch of the revival on Mount Zion Circuit as I could."

From *Honeytown, Dale county*, Rev. Z. Dowling writes: "God has mercifully visited us with a most gracious revival at Zion Church. Our meeting commenced on the 18th of September, and continued till Wednesday, the 29th—and resulted in eighteen admissions, on trial; four or five professed to have obtained pardoning mercy through faith in Christ Jesus. The Church is, also, very much stirred up to duty. We consider this a very signal triumph of grace in this neighborhood—carried on, mainly, by the labor of local ministers."

From *Scottsville Circuit*, Rev. J. T. M. Gregory writes: "The Lord has visited the people of Scottsville Circuit, in much mercy. On the 23d July, I commenced a meeting at Scottsville, which continued till the first day of August; which resulted in thirty-six conversions twenty-three accessions, and about thirty mourners still pleading for mercy. The Church has been abundantly revived. On the 6th of August, we commenced a meeting at Shiloh Church, which was conducted, principally, by local brethren—and resulted in a number of conversions and fifteen accessions. On the 16th September, began a camp-meeting, at Friendship Camp-ground, which continued until the morning of the 22d. The power of God was manifested, as never before witnessed in this portion of the country. On Monday night the convicting and converting power of God was displayed—nearly one hundred mourners were at the altar sueing for mercy. It resulted in fifty-three accessions—forty white, and thirteen colored. The number of conversions I am not able to give."

From *Lower Peach-tree Circuit*, Rev. T. S. Abernathy, writes: "God has not forgotten us. There is a revival-spirit all over the circuit. Within the last few weeks, some fifty or sixty have been converted to God, and added to the Church. None oppose us, but the admirers of Graves and the Iron Wheel. This is a great circuit. I hope God will send them a good preacher another year. The people are now ready for a general revival of religion."

From *Dayton Mission*, Rev. J. C. Hackabee writes: "I now transmit my report of the condition of the above-named Mission, for the second and third quarters of the present year. Since my last report, two appointments have been added to the Mission; and, one white person, and between twenty and thirty colored persons have been added to the Church. Forty-four adults, twenty colored and two white children have been baptized. The Mission now embraces some fifteen appointments, and, all circumstances considered, is doing well. There are many drawbacks, perhaps, neither necessary nor profitable to mention. Perhaps, no other people in the world more readily profit by the Gospel than the negro. If left to them, I am inclined to think, no plantation in this country would be destitute of preaching."

From *Arcola Colored Mission*, Rev. John Williamson writes: "I send you a third quarterly report of this Mission. There is no remarkable revival spirit in the bounds of this work; but, I am constrained to believe, there is a marked improvement in the piety of much the larger portion of the membership. I have received eight on probation, and baptized ten children. I have at last accomplished what has been often attempted—to collect funds to purchase a Mission-house, where the Missionary may find a home. I have purchased a house in Arcola, for which I have a deed to the Trustees of the Methodist Episcopal Church, South. I have collected and paid over, $300; $100 is still due on the house and lot, which I shall be able to raise this year. This Mission suffers great loss of membership by removal; thirty-three have removed with letter, recently."

From the Mississippi Conference, we have received the following accounts:

From *Monticello*, Rev. A. B. Nicholson writes: "We have just closed a protracted meeting in this place, 15 whites and 10 blacks joined the church, and a goodly number professed religion. Those who joined were mostly young people, and of the first class. There never was such a meeting in this community before. Monticello is destined to become an important appointment in our Conference. They now talk of petitioning for the Annual Conference to be held in their town. Monticello is located on the banks of Pearl river, on a very high sandy bluff, one of the prettiest towns in the State, and is distinguished for intelligence. The Methodists have had an organized church here for several years, but badly situated, for the want of a suitable house of worship. Finally, the good women determined to have a church house. They persevered, in spite of opposition and ridicule, and have succeeded in completing in large, commodious, and well finished brick church, the most pleasant and beautiful in this part of the State, except the one Brother Whitworth build at Brookhaven. We now wind up our protracted meeting of ten days, in fine spirits—old church members glad, new converts rejoicing, and the best missionary collection for the size of the congregation I ever saw. The women made sister Lumbuth and child, in China, life members of the Missionary Society; the men made brother Lumbuth a life member, and the church in Monticello a life member. We have taken in one hundred and thirteen whites, and some fifty or sixty blacks, on our little circuit this year. Should not forget to say that it was under the preaching of brother Porter, of Copiah County, that our revival started in this place."

From *Scotland Circuit*, Rev. J. R. Bowen writes: "We commenced a meeting at Bethesda on the 25th September, and closed on the 30th. The Lord was with us in power. The entire membership have been revived. The spirit of class and prayer meetings is in the ascendant. Backsliders were reclaimed, and commenced working again in good earnest. Ten whites and eleven blacks were added to the church. We did not ascertain the precise number of converts, but there were several, of the clear and decided sort. This church has been in rather a depressed state for a long time, with heavy indebtedness for the new edifice bearing upon its energies, but this indebtedness is now swept away, and Zion is free. Congregations are larger and interested, and everything moves with a newborn life. Brother A. B. Nicholson, and W. G. Millsaps were with us. Rev. S. L. L. Scott was also with us, and preached with great power. A pleasing feature of our meeting was the union of spirit and effort among the brethren of the different denominations, all entering heartily into the work. O, for a universal spiritual brotherhood, rising above the narrow precincts of sect and party, and aiming at the one grand object, the salvation of souls. We have just closed a two days' meeting at Sweet Water. The fruits of our past revival were still manifest. The church was very much refreshed. On Sabbath, the congregation contributed in money and pledges $50, Conference collection."

From *Bayou Pierre Circuit*, Rev. V. H. Johnson writes: "The Lord has been with us in great power at Sarepta. We began the meeting September 25th, and continued until October 3d, during which time we had large congregation, and very attentive to the word—deep, pungent conviction among sinners—Holy Ghost conversions among mourners—the church greatly revived, and the cause of God gained a fresh impetus in that community. The immediate results of the meeting are, twenty-one accessions, about fifteen conversions, baptized ten children and two adults, received several into full communion, $22 Conference collection, $100 Missionary collection. Left between thirty and forty mourners at the altar."

From *Rocky Springs Circuit*, Rev. L. Ercanbrack writes: "We closed a nine days' meeting, held about five miles from Rocky Springs, in a beautiful grove, yesterday. There were seven very clear conversions, and two admissions. Among the converts were two aged men, both, I should judge, not far from sixty years old. One of them told me he had tried to believe for many years that religion was the greatest farce in the world—that he had read the Bible to see what he could find against it—that he had had no use for christians, nor any good feeling towards them, but that God had brought him to the very verge of the grave ten or eleven times, and raised him up, and he believed he had a design in it, and that was his salvation. He remarked that he had not joined for six months, but for life. He is a man of mind and decision, and no doubt he will make a valuable member. His dear wife was overjoyed with gladness, and gave praise to God that her prayer at last was heard. The membership was a good deal revived. Thanks to brothers Owens, Parker, and Ford."

From *Georgetown Circuit*, Rev. R. T. Hennington writes: "We have just closed our eighth protracted meeting, the whole occupying about forty-one days. Several things seemed to be against us, especially the want of ministerial aid, and sickness. On this account, several times when the Lord was present we were compelled to close. Yet the Lord has been with us in power. Our daily prayer has been, "Lord revive thy work," and in a great degree our prayer has been answered. We have not, however, realized all we desired, yet we are thankful for what has been done. About seventy whites and twenty-five blacks have joined the church this year. We are not certain as to the number of conversions, but not more than forty or fifty. The circuit is in good condition. It "pays the preacher" well, and gives liberally to the missionary cause. Our Conference collection is good."

From *Buffalo Circuit*, Rev. C. A. McNeil writes: "We closed a four days' meeting at Hopewell Church last Sabbath. God is with us in power and great glory. Twenty-six accessions—seventeen conversions—nearly the entire membership have been powerfully revived—many backsliders were renewed again unto good works. Such is the spirit of the work. May God be praised forever and forever."

From *Athens Circuit*, Rev. J. D. Cameron writes: "We are in the enjoyment of a gracious revival on this circuit. Have had a revival at every protracted meeting we have held, and have been engaged in holding protracted meetings ever since the middle of July. Have just closed a camp meeting which was one of the best I ever attended. There were about fifteen good tents, and one of the finest arbours I ever have seen, all built this year. We had the assistance of Bishop Paine and brother Crouch, of the Aberdeen station, with the local brethren of this and the adjoining circuits. The camp meeting lasted one week, and resulted in about seventy-five conversions and forty-four accessions to the church, and we left about forty or fifty penitents at the altar. It was also a gracious time with the membership. We still have protracted meetings ahead, at which we hope to have revivals."

From the Louisiana Conference, we have the following accounts:

From *North Rapides Circuit*, Rev. Wm. D. Stayton writes: "The Lord has been with us in his saving power. We commenced building a Methodist church in August, and in five weeks we had it completed. It is the neatest church on the circuit. We began a protracted meeting in it September 25th, which lasted for nine days. We closed with eleven conversions, twenty accessions to the church, the membership greatly revived, leaving several penitents at the altar. We closed for want of preachers to carry it on; besides, my wife was very ill, and I was compelled to leave. We had brother Ivy with us, in his burning zeal, also brother Harper, local preacher; they did us great service. We should not be surprised if some of the fruit of this meeting is seen at the Annual Conference, in December. We have another church building, which will be ready for a protracted meeting in two weeks. We feel like the Lord would revive his work there. The Lord will revive his work where the people will prepare for it by building good churches, and pray the prayer of faith. *Memphis Advocate* please copy."

From *Ouachita Circuit*, Rev. T. B. White writes: "I have recently had several valuable additions to the church on my work. At a two days' meeting at Summerville, a short time since, one young man was powerfully converted, several were added to the church, and the church much spiritualized. The Quarterly Meeting on the Ouachita Circuit was protracted several days, and though the P. C. (brother Riley) was not present, on account of severe affliction, yet God's word was owned and blessed, to the comfort of three mourning souls, the strengthening and confirmation of believers, and some were added to the church, such as, we trust, "shall be saved."

From *Evergreen Circuit*, Rev. D. J. Watkins writes: "The ice broke. Held a meeting one week at Big Cane. Six converted, seven joined the church. Brother A. W. Smith, of the Washington Circuit, did us good service."

From *Winnsboro Circuit*, Rev. T. J. Upton writes: "There is now a meeting in progress, under the superintendence of brother McClendon, at Magnolia, in this Circuit, at which the good Lord has abundantly blessed his people with copious showers of his grace. Five have been added to the church, and many are inquiring what they must do to be saved. This meeting is being conducted with increasing interest. In consequence of family affliction, I have been able to attend but little, though I expect to attend from this out, Providence permitting."

The *Pacific Methodist*, of Sept. 10-17 says that the religious sky of California continues to brighten. Formerly the people would neither hear nor believe. Now many hear, and some—a goodly number—believe. The different evangelical denominations—Methodist, Presbyterian, Congregational, Baptist, and Episcopalian—are making progress, not only in the steady increase of the number of their communicants, but in their influence upon public sentiment. The editor says, of the Southern Methodist Church: "But we have been favored, perhaps, with more extensive and striking exhibitions of the Divine favor, as witness Berryessa, (hallowed spot!) Mormon Creek, (dear to memory) Gilroy, Hodega, Dry Creek, Sacramento Valley, Volcano, Stockton and other places." Near two hundred accessions to our Church are reported in the paper in which the above remarks occur.

The last *Southern Christian Advocate* reports glorious revivals in Florida, Southwestern and Middle Georgia, with a very large ingathering to the churches—between three and five hundred.

The *Nashville Christian Advocate* reports a gracious work of God as prevailing in North Alabama, North Mississippi, Tennessee, and Kentucky, with between seven hundred and a thousand added to the Church.

The *Richmond Christian Advocate* reports a good work in Virginia, and about five hundred added to the Church.

Ecclesiastical and Religious.

The Moravian Congregation at Bethalem, Pa., have over a million dollars at interest.

Biblical Institute in Germany.—Our missionary brethren in Germany adopted measures at their late Conference for the establishment of a Biblical Institute in Germany.

The New York Chronicle says: "It it is indeed true that sermon-reading is coming into vogue among the Methodists, we shall regard it as the greatest evidence in proof of their doctrine of falling from grace which they have ever urged."

Fejees.—The English Wesleyan Missionary Society reports that 14,000 persons on the Fejee Islands embraced Christianity during the year ending July 14, 1857. In the several circuits on the island, there are now 54,281 professed Christians. Measures have been initiated for the establishment of an institution for theological training.

The Bible a Protestant Tract.—A curious fact is pointed out by the *Journal des Debats*, France, that the right of distributing Bibles concealed to the Protestants by the treaty just concluded with China is denied them in the French department of the Smithe, where the prefect has just prohibited the circulation of the Bible" and other Protestant tracts."

Unitarian.—The church of Rev. Mr. Coolidge, in Boston, who has seceded from the Unitarians, has been closed since the departure of the pastor, till last Sabbath. Some have thought that the majority of the congregation would follow the pastor, but they have voted to "open it for Unitarian worship," and it has accordingly been so opened.

The Bible in Russia.—The present Czar of Russia has reconstituted the Bible Society, which was suspended during his father's reign, making it a donation of 25,000 (about $20,000,) roubles. There is a new edition of thirty thousand of the New Testament in Finnish and Esthonian, and many religious books and tracts are circulated.

A $200 Prize Offered.—A gentleman of the South offers through the Presbyterian Board of Publication, $200 for the best essay on Religion in the Family. The terms are as follows:

I. The essay, the copyright of which is to be vested in the Presbyterian Board of Publication, is to occupy when printed at least two hundred pages duodecimo.

II. It is to embrace the lucid discussion of (1.) The foundation, nature and importance of the family constitution. (2.) The duties and responsibilities belonging to it. (3.) The best means to secure the ends designed in it. (4.) The relation of the family to the church. (5.) The value, difficulties, and aids to family religion. (6.) Pleas for neglect and delinquencies in family duties, discussed and refuted.

III. The essayists to send their respective productions to the Presbyterian Board of Publication on or before the 1st. of March, 1859 to be subjected to the examination and award of a Committee appointed for the purpose.

Literature, Education and Art.

The History of La Fayette's connection with American affairs has never been fully written, and would be universally hailed with delight.

Pare Gouwin's General History of France, upon which he has bestowed years of labor, will shortly appear.

A Biography of Pitt, for the "Encyclopædia Britannica," has been intrusted to Lord Macaulay.

North Carolina University.—The Greenboro' (N. C.) Times, says:

We have intelligence of a terrible outbreak at our university, in which the principal features are the burning of one of the teachers in effigy, assaulting the faculty, burning the beaches and attacking a private residence.

A Dictionary of Congress is being brought out by Charles Lanman.

Boston Recorder.—The first religious newspaper in the world was the *Boston Recorder*. Its first issue is dated January 3, 1816. It was published by *Nathaniel Willis*, and for a short time was edited by Sydney E. Morse, now senior Editor of the New York Observer.

Mr. William Carey Jones, the literary legatee of the late Mr. Benton of Missouri, is now engaged in writing that distinguished statesman's biography.

Personal.

Lord Derby has abandoned horse-racing, which has been the passion of his life.

The Countess Carlisle is said to have been the last survivor of those who had sat for their portraits to that greatest of English portrait-painters, Sir Joshua Reynolds. She was painted in a group along with her lady-mother, Georgiana, the celebrated Duchess of Devonshire.

Mr. Horace Vernet's wife rececently died at Paris.—This distinguished painter has now left but his two grandsons, children of his daughter, wife of Paul Delaroche, the gifted artist.

Victor Hugo is correcting the proofs of a new volume of poems, which is to appear in Paris before long under the title of "*Les Petites Epopees.*"

General Winfield Scott is proposed for President in 1860.

Miss Maria Mitchell, the astronomer, of Nantucket, Massachusetts, has been awarded a medal by the republic of San Marino, Rome.

Nana Sahib is said to have sold his famous ruby (value, in native estimation, one million pounds sterling) for ten thousand rupees, to a Mahajun.

Piccolimini.—Among the passengers by the North Star was Piccolimini.

Death of E. M. Ryland.—The Chamber of Commerce of St. Louis was closed on the 14th in consequence of the death of E. M. Ryland, its late President.

John Mitchell is about to remove his paper, "The Citizen," from Knoxville to Washington, D. C.

General Paez received the Commissioners appointed by the Venezuelan Government to convey to him the news of the revocation of his banishment, and to solicit his return, at his rooms in the Metropolitan Hotel, New York, on the 5th inst. General Paez has been recalled by a decree of the National Convention of Venezuela, which, after doing justice to his merits, and lamenting his banishment, invites him to return and again assume the reins of Government.

Intelligence from Rome announces the appointment of the Very Rev. E. Purcell, of Cincinnati, as Coadjutor Bishop of the Catholic Diocese of Pittsburg.

Prince Napoleon.—The Prince left Paris for Warsaw on the 25th ult., for the purpose of witnessing the military manœuvers which were to take place under the supervision of the Czar.

Dallas and Mason.—Ministers Dallas and Mason show no disposition to resign their places and to relieve the President from his embarrassment as to their successors.

Special Notices.

SOUTHERN UNIVERSITY.

The Trustees of the Southern University are hereby informed, that there will be a meeting of the Board, in Macon, Mississippi, on Tuesday, the 23d of November, at 10 o'clock, A. M. This is the day before the next Session of the Alabama Conference.

Oct. 2, 1858. EDWARD WADSWORTH, *Cor. Sec.*

Local Intelligence.

The Hell Chemasse is nearly closed.

Deaths by yellow fever, last week, 308.

Another boy killed by the Carrollton railroad cars a few days ago.

Counterfeit Money, representing gold and silver—mostly silver half dollar pieces—is about.

City Improvement.—Wharf-building, street-cleaning, house-building, and repairing generally, is the order of the day.

Police Jury of Jefferson had before it at its late meeting, a proposition to open Magazine and Apollo streets from the upper limits of Jefferson City to Carrollton, through Harthville, Foucherville, and other rural property. A full report will be made in November, and there is little doubt that one, if not both these roads will be opened.

City Railroads are advocated by the *Picayune*. The increase and advantages of railroads in New York and Philadelphia are attractively set forth. In the former, these means of communication, and others of a similar nature projected, are rapidly merging Carmanville, Harlem, Manhattanville, Yorkville and other suburbs in the great city, and in a very few years their very names will disappear forever. The impulse given to business by these railroads can scarcely be calculated. New Orleans is becoming a city stretching for miles along the Mississippi river, its extremities as remote that the inhabitants of the opposite sections have scarcely an idea of the condition of each other. Rents in the heart of the city are advancing and hundreds of families are driven into boarding houses who, if the distant suburbs were easily accessible, would occupy comfortable cottages and rear their sons and daughters under the influence of their own homes. For New Orleans, city railroads would do more than they have done for New York and Philadelphia. They would extend the city in every direction, and people the suburbs that now present only green fields.

The Very Latest Intelligence.

FOREIGN.

Mexico.—Vidaurri, the Liberal Chief in Northern Mexico, has been partially defeated by Miramon, the Zulequipta Chief, at San Luis.

France.—The rumor gained ground that a matrimonial alliance was on the tapis between Prince Napoleon and the Princess Clotilde, eldest daughter of the King of Sardinia. The rumor was strengthened by a report that the Prince is to visit the Court of Turin in October.

Prince Napoleon had gone to Warsaw to invite the Emperor Alexander to visit Paris.

The Duke of Malakoff is to be married on the return of the Emperor from Chalons.

Spain.—The Spanish and French expedition against Cochin China was not expected to commence operations before November.

The Minister of Marine had been to Cadiz to superintend the dispatch of troops and ships to Cuba to not against Mexico, and it appears, from the language of all the ministerial journals, that the Government had resolved to delay no longer in exacting retribution from that Republic.

Russia.—The Emperor had given the order of St. Andrew—the highest—to Prince Gortschakoff, as a mark of satisfaction that two such important treaties had been concluded with China.

The *Invalide Russe* announces that it is in contemplation to unite Europe with America by a telegraph across the Russian possessions.

The telegraph now extending from St. Petersburg to Moscow is to be continued to the frontiers of China.

General News.—There was no improvement in the Atlantic Cable.

The latest advices from China show an unsatisfactory condition of affairs there.

The American Minister had gone to Shanghai.

The cholera was raging among the Chinese troops.

DOMESTIC.

Col. Kinney.—The old friends of this gentleman will be glad to learn of his whereabouts. At last accounts he was at Austin, Texas. He had previously been at San Antonio. In speaking of his visit there, the Herald remarks: Some of our prominent citizens have requested Col. Kinney to permit his name to be put before the people for the next Gubernatorial election. This he declines, saying that his private business in this State and in Central America will require his undivided attention. He informs us that he has concluded his negotiation with the Mormons for the sale of his interest in Central America, and has received an earnest of $200,000, as a part of the purchase money. He is to receive $2,000 000.

The Government and Jerez.—New York, Oct. 18.—A letter from Washington says that the Government has declined any further communication with Jorez, but will pursue a decisive policy with regard to Nicaragua.

Excitement at Tampico.—Governor Garmo had attempted to collect a forced contribution of $100,000 from the community. He had imprisoned a number of Spanish and American citizens, without food and water, who had refused to comply with his demand; but he subsequently released them on their promise that they would submit to the contribution. A number of them fled. The Spanish Consul took refuge on board of a Spanish man-of-war, and finally, with his family, fled on the Solent to Havana. Important dispatches are on the way to Washington from the Spanish Consul and the American Minister.

COMMERCIAL.

Wednesday, October 20, 1858.

NEW ORLEANS CLASSIFICATION.

Inferior.....	5 @ 7¼	Middling.....	12 @ 12¼
Ordinary.....	8¾@10	Good Middling..	12¾@ 12¾
Good Ordinary..	10¾@11	Middling Fair...	— @ 13
Low Middling...	11¼@11¾	Fair.....	— @ —

SUGAR—120 hhds new crop sold. Fair to choice, 6½ @7⅞c. ₱ lb.

MOLASSES—Sales 250 bbls. new crop at 35@36 and 36½c., one or two small lots old crop at 14@20c. for inferior to good reboiled.

FLOUR—Demand moderate, stock light. Sales 2,000 barrels superfine, at $5 35, to $5 50, extra $5 62½, to $5 75, at $5 87½, and at $5 75@$6 00 ₱ bbl.

CORN—Sales confined to 700 to 800 sacks mixed, in lots, at 60c.

Died

Lucie, infant daughter of John Fletcher Rives and Mary Bailey, niece of Bishop Early, died in Hinds county, Mississippi, October 14th.

Weep not, fond parents—your babe is taken from your arms to find a resting place in the bosom of Him, who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Though but five short weeks a tenant of "this earthly house," this beautiful babe had entwined about it the warmest affections of its parents; and, though removed to that heavenly home, whence *it* cannot come to *them*, *they* may go to *it*. J. G. P.

NEW ADVERTISEMENTS.

M. N. Payne has this day retired from the firm of Broadwell & Payne, the business will hereafter be conducted by the remaining partners under the same firm. Wm. A. Broadwell. Andrew F. Haynes.

New Orleans, Sept. 1, 1858.—3t.

R. C. Armistead,
(Successor to Maillard & Co.)
No. 63 Gravier street, corner Bank Place,
New Orleans.
Clothing in every variety:
The most Modern, at greatly Reduced Prices.
Blankets, Kerseys and Satinett Suits,
[o20 For Negroes at Auction Prices.

A Gentleman
Wishes employment as Manager on a sugar plantation. Has had several years experience in that capacity and can furnish satisfactory references. Apply 'Manager,' at this office. sep 1-tf

Teacher's Card.—Wanted, by a lady qualified to teach Music, Singing, the French Language, Drawing and English, a Situation in a Country School, or, Private Family, as a Teacher, on moderate terms. References given. Address,
Mrs. Delia Shaw, Mobile, Alabama.
e29

Prof. H. Kohlmeyer's
School for Boys,
198, St. Joseph street,
Between Carondelet and Baronne sts., N. Orleans.
The English Branches, the French, German, Latin and Greek taught, se22 by most experienced and faithful Teachers.

Machine Bolts,
Nuts and Washers,
Of every size;
Iron Pipes and Fittings,
From One quarter of an Inch to Six Inches;
Lead Pipe,
Brass Cocks,
and Valves,
Of every Description;
Rubber Hose,
Nozzles,
and Couplings.
For Sale by
[o18] D. C. Lowber & Co., 76 Camp street.

The American Sunday-School Union
Publishes more than
One Thousand Choice, Illustrated Books
for
Children and Youth;
Being the largest Collection in the Country.
A New Book Every Saturday Morning!
☞ Elegantly Illustrated Catalogues may be had without Charge, by addressing The American Sunday-School Union, 1122 Chestnut street, Philadelphia.
☞ They are for sale by all Booksellers. ☜ [o13tf

Bible House, 197 Camp St., New Orleans.
The Southwestern Bible Society
Keeps constantly on hand as above a stock of plain and elegantly bound
Bibles and Testaments,
Published by the American Bible Society, and for sale at cost prices, varying from 7 cents to $12.
Citizens and persons from the country are respectfully solicited to call and examine the Books and prices.
Orders from the country, accompanied by cash remittances, supplied, and catalogues furnished by addressing Rev. E. B. Cleghorn, Gen. Agt. S. W. Bible Society.
Members of the Society.
Annual Members—Persons who contribute not less than $5 annually.
Life Members—Contributors of $30.
Life Directors—Contributors of $150.
Patrons—Contributors of $1000.
Honorary Members—Ministers of the Gospel whose congregations make annual contributions. Feb. 20

To Interrupt a Disease is not to Cure it. Many preparations will secure to the victim of internal worms a brief cessation from pain and irritation, but only one Medicine at present known to the World, will actually extirpate the disease and secure the patient from all unpleasant consequences. That Medicine is Wright's Canadian Vermifuge; it stands alone, unreproached; it has the sanction of the highest medical authority, and should stand on the mantelpiece of every nursery in the United States. Mothers look to it, if you value your children's health and life.

A Sickly, Alternated Appearance in a child is prima facie evidence that its internal organization is tenanted by some one of the many species of worms which afflict and too often destroy the most promising children. The best thing to be done is to administer Wright's Canadian Vermifuge without delay. It will dislodge and discharge the enemy, if present in the bowels, and if no worms exist it will cleanse and invigorate the whole digestive, secretive, and excretive system, and create a healthful appetite.
J. Wright & Co., 81 and 161 Chartres st.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE.

FACULTY.

Rev. H. C. Thweatt, D. D., *President*; Professor of Mental and Moral Science, and Ancient Languages.
G. F. Thacher, A. M., Professor of Physical Science and Mathematics.
——— ———, Teacher of Modern Languages.
Mrs. Augusta G. Thacher, M. E. I., Instructress in the Ornamental Departments.
Mrs. Virginia F. Calloway, M. E. I., Instructress in Vocal and Instrumental Music.
A. H. Thomas, Steward and Bursar.
Mrs. Emma E. A. Thomas, Stewardess.

RATES OF TUITION PER SESSION:

Preparatory Department	$18 00
Collegiate Department	25 00
Ornamental Department	25 00
Music on Piano Forte or Guitar, each	25 00
Harp	40 00
Use of Instruments	5 00
Pencilling, with use of copies	12 00
Crayon Drawing	15 00
Monochromatic Drawing	15 00
Head Drawing, with colored crayons	20 00
Head Drawing, with Pastel	25 00
Painting, in water-colors	15 00
in oil	30 00
Oriental Painting	20 00
Embroidery	10 00
Wax Flowers and Wax Fruit, each	15 00
Modern Languages, each	10 00
Incidental Fee	2 00
Board, Lodging, Washing, Lights and Fuel	72 50

Each pupil must furnish her own bed linen and towels. Tuition, payable at the close of each Session; when not paid, eight per cent. interest will be charged. Pupils, who enter two weeks after the beginning of a Session, will be charged full rates; afterwards, the charges will date from the beginning or middle of the month in which the pupil enters; and no deduction made for a shorter time than one month, and then only when caused by sickness.

The Collegiate year, embracing nine months, is divided in two equal terms—the first Session commences on the first Wednesday in October, and closes on the 15th of February; and the second Session commences the next day, and closes with commencement day, which is Wednesday, after the Friday before the first of July.

No extra charge for Latin and Greek.

☞ We wish it distinctly understood, that any applicant can enter the *Preparatory Department at any age*, whatever; but no student can enter the *College Classes* until she has attained the age of twelve years.

A. M. CAMPBELL, President Board Trustees.
J. L. Scales, Secretary. [oct]

HILLSBOROUGH MILITARY ACADEMY.
HILLSBOROUGH, N. C.

On January 12th, 1859, this Institution will go into operation, under the conduct of Capt. C. C. Tew, now Superintendent of the State Military Academy at Columbia, S. C. The drill, discipline and course of instruction, will assimilate as nearly as practicable to those of the South Carolina and Virginia State Military Institutions.—The studies of the first two years, or preparatory course, will be—

1st. Year—Arithmetic, Algebra, English Grammar, History U. S., Geography and French.

2d. Year—Algebra, Geometry, History of England, Ancient History, Mythology, French and Latin.

There will be but one vacation of eight weeks, beginning in November. The annual charge will be $300, payable as follows: $100 at the beginning of the Academic year, $100 on May 1st, and $100 on August 1st, for which the Academy will provide instruction, text-books, drawing materials, stationery, quarters, board, fuel, lights, washing, medical attendance, and sickness, among slaves, one week's notice.

No pupil will be admitted under thirteen or over eighteen years of age, and every one entering will be required to sign a matriculation promise.

For more particular information, address the undersigned, at Columbia, S. C., until January 1st, after that date at Hillsborough, N. C.
s29 12t J. C. TEW.

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The latter half of the scholastic year of this Institution will begin January 25, 1858. The splendid buildings, elegant organization, the superior Faculty, and the extraordinary facilities of an accomplished education, recommend this Institution to the consideration of every parent. The French Language is taught by Parisians, and taught possibly more thoroughly than any where else outside of a native French family. This is a regular Boarding School of the highest order. Besides, Huntsville, as a location for a Female School, in point of beauty and healthfulness, has no equal in the South. I would refer to my patrons in Louisiana: Gen. B. M. Lowe, of the firm of Lowe, McReynolds & Co., New Orleans; W. W. Walker, Esq., Mound Bayou, Tensas, parish; E. Miller, Esq. and Rev. Mr. White, Waterproof; also, to the Editor of this paper.

Water and gas pipes are now being laid through the establishment. Every parent will appreciate the comfort and safety of such an arrangement. G. M. EVERHART. d19-1y

Centenary College of Louisiana.

The next term of this Institution will open on Monday, the fourth of October, 1858.

FACULTY.

Rev. John C. Miller, M. A., President and Professor of Mental and Moral Science.
Rev. Wm. H. Scales, M. A

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S EDITORIAL.

ENCOURAGEMENT.

The Editor is very much encouraged in his labors for the children. He finds that the children are delighted with their column, and that the parents are delighted too. Our "Letter from an Arkansas Boy," last week, and the "Letter from a Log-Cabin," written by his mother, both tell us that our Children's Column is doing good.

A LITTLE STORY.

One of our physicians in the city was attending a little girl, who was at the point to die with yellow fever. She was so sick, and the parents were so uneasy, that the doctor staid, one night, nearly until the break of day. Being worn out, he lay down for a little while, toward morning, and had just got fast to sleep, when the father of the child came, and said: "Doctor, do you think our poor little girl will die before morning? If you think so, we wish to send for a clergyman, and have her baptized before she dies." The Doctor, fearing the child was worse, sprang out of bed before he was fairly awake. But the little girl was still battling with the fever. While they were all sitting together round her bed, the Doctor pulled the *Advocate* out of his pocket, to read to them, to pass away the time. And what do you think they read? Why, the "Children's Column!" They all cried over it; and the lady sent and subscribed for the *Advocate* the next day. We are happy to state, the little girl is now getting well. God bless her! We hope God has preserved her life, that she may be a Christian and a useful woman.

BEAUTIFUL INCIDENTS—BY REV. DR. KEENER.

A very sweet little boy, Johnny Blackman, died a few days since. We knew him well. A very pretty child of three and a-half years—always neatly dressed. Just before he died, he asked his aunt to sing "Happy Land," and "Happy Day." His mother asked him if he could pray. Then he closed his hands and said—"Now I lay me down to sleep," etc. His mother gave him up to the Lord, with many tears, but with cheerful resignation; because it was from the Lord she first received him.

A little girl called upon me to attend a funeral. As we were walking along, I said—"Who is this that is dead?"

"Sarah Ann Evans; a little girl."

"How old was she?"

"Seven years old." We walked on, in silence.

"You know," added she, "that she saw the angels before she died."

"Ah," said I, "did she go to Sabbath school?"

"Yes; to the Carrondelet in the morning, and to the Lafayette in the afternoon." Again we walked on.

"They think she has gone to Heaven," said my little guide. "They think so, because she saw the angels—they think." Still, on we went to the back part of the city.

"She smiled before she died," added the child; "and the smile is on her face now. She bade them all good bye, and kissed the baby."

"What did she die of?" I asked.

"Black vomit."

I found the child in the coffin, with a smile on her face; and the carriages at the door.

"You had better make the service as short as possible," said one, standing by the door.

"My friend," replied I, putting my hand on his shoulder, "let us take time; better shorten something else, than the service over this child."

EFFECTS OF TEMPERENCE.

Mr. Henry Emmons, the oldest printer in Boston, died on the 22d ult., aged 88 years and five months. He had never tasted ardent spirits nor tobacco, nor for the last forty years, tea or coffee.

THE THEATER.

A LAD, sixteen years old, in San Francisco, robbed the Postoffice, and was sent to the State prison. He says he was induced to the act by seeing the play of Jack Sheppard performed once, the only time he had ever been in the theatre.

A HINT TO YOUTH.

Everybody likes polite and amiable children; worthy persons will always pay attention to such, speak well of their good manners, and entertain a high opinion of their parents. Children make a note of this.

STRIVE TO EXCEL.

A man of sense does but one thing at a time, and resolves to excel in it; for, what is worth doing at all, ought to be done well.

WISDOM.

True wisdom does not consist so much in *knowing* many things, as in *choosing* and *following* what conduces the most certainly to our lasting happiness and glory.

BE YE FORGIVING.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm our hostility.

SLEEP.

Women require more sleep than men, and farmers less than those engaged in any other occupation. Editors, reporters, printers and telegraph operators require no sleep at all. Lawyers can sleep as much as they choose, and thus keep out of mischief.

GARDENING FOR LADIES.

Make up your *beds* early in the morning; *sow* buttons on your husband's shirt; do not *rake* up any grievances; protect the *young and tender branches* of your family; *plant* a smile of good temper in your face, and carefully *root* out all angry feelings, and expect a good *crop* of happiness.

BEGINNING OF A LIBRARY.

In 1700, ten clergymen met at Branford, each bringing a few books under his arm. Placing them on the table in Parson Russel's study, each said solemnly: "I give these books for the founding a colledge in this colony." A century and a half have gone by, and Yale College counts her books and her graduates by thousands.

AMUSEMENTS.

Let us not so wrong and vilify the bounties of Providence, as to allow for a moment that the sources of innocent amusement are so rare, that men must be driven, almost by constraint, to such as are of a doubtful quality. On the contrary, such has been the Creator's goodness, that almost every one both of our physical intellectual, and moral faculties—and the same may be said of the whole creation which we see around us—is not only calculated to answer the proper end of its being, by its subserviency to some purpose of solid usefulness, but to be the instrument of administering pleasure. Our Maker, also, in his kindness, has so constructed us, that even mere vicissitude is grateful and refreshing; a consideration which should prompt us often to seek, from a prudent variation of useful pursuits, that recreation for which we are apt to resort to what is altogether unproductive and useless. Yet rich and multiplied are the springs of innocent relaxation. The Christian relaxes, in the temperate use of all the gifts of Providence. Imagination, and taste, and genius, and the beauties of creation, and the works of art, lie *open* to him. He relaxes in the feast of reason, in the intercourses of society, in the sweets of friendship, in the endearments of love, in the exercise of hope, of confidence, of joy, of gratitude, of universal good will, of all the benevolent and generous affections, which by the generous ordination of our Creator, while they disinterestedly intend only happiness to others, are most surely productive to ourselves of complacency and peace.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

MY CHILD—BY REV. JOHN PIERPONT.

[Some of our readers will not be able to *see clearly* to read this exquisitely touching and beautiful poem.]

I cannot make him dead!
His fair, sunshiny head
Is ever bounding round my study chair:
Yet, when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlor floor,
And through the open door
I hear a footfall on the chamber stair;
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!

I tread the crowded street—
A satchalled lad I meet,
With the same beaming eyes and colored hair;
And, as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there!

I know his face is hid
Under the coffin lid;
Closed are his eyes, cold is his forehead fair;
My hand that marble felt;
O'er it in prayer I knelt;
Yet my heart whispers that—he is not there!

I cannot *make* him dead!
When passing by the bed,
So long watched over with parental care,
My spirit and my eye
Seek it inquiringly,
Before the thought comes that—he is not there!

When at the cool, grey break
Of day, from sleep I wake,
With my first breathing of the morning air,
My soul goes up, with joy,
To Him who gave my boy:
Then comes the sad thought that—he is not there.

When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer;
What e'er I may be *saying*,
I am, in spirit, praying
For our boy's spirit—though—he is not there!

Not there! Where then is he?
The form I used to see
Was but the *raiment* he used to wear.
The grave, that doth now press
Upon that cast-off dress,
Is but his wardrobe, locked; *he* is not there!

He lives!—in all the past,
He lives; nor, to the last,
Of seeing him again will I despair;
In dreams I see him now;
And, on his angel brow,
I see it written, "Thou shalt see me *there*."

Yes, we all live, to God!
Father, thy chastening rod
So help us, thine afflicted ones, to bear,
That, in the spirit-land,
Meeting at thy right hand,
'Twill be our heaven to find that he is *there!*

WOMEN.

Sheridan said, beautifully—"Women govern us; let us render them perfect; so much the more they are enlightened the more shall we be. On the cultivation of the mind of women depends the wisdom of men. It is by women that nature writes on the hearts of men."

LOST BABY.

"You have lost your baby, I hear," said one gentleman to another.

"Yes, poor little thing! It was only five months old. We did all we could for it. We had four doctors, blistered its head and feet, put mustard poultices all over it, gave it nine calomel powders, leached its temples, had it bled, and gave it all kinds of medicines, and yet after a week's illness, he died."

Strange, that.

FUNERALS.

The stupid indifference with which all Americans regard the passage of a funeral procession is proverbial. Now the French people, from a regard for the feelings of the mourners, as well as respect for the memory of the dead, when they meet a funeral procession, stand still and uncover their heads in the street while the procession passes. A most touching tribute to the memory of the dead. We most earnestly wish our people had the heart to imitate it.

CAUSE OF IDIOTCY.

The leading article in the last number of the "Journal of Psychological Medicine and Mental Pathology," published in London, is by S. G. Howe, M. D., of South Boston, upon the causes of Idiotcy. It is an elaborate essay of over thirty pages, and after defining the nature, degrees and extent of idiotcy, discusses its causes under the following heads: The low condition of the physical organization of one or both parents—Intemperance—self-abuse—Intermarriage of relatives—and, attempts to procure abortion.

A WORD TO MOTHERS.

You'll never succeed—I'm sure of it! A child's intellect can't be forced without destroying its healthy tone. If it don't take to music or to anything else naturally, it won't do so by all your driving. Poor little things! What a shame to be always cramming the scales into them before they know harmony from discord; it only breathes discord in their little hearts. Bless them! How it grieves me to see them plodding over "In my cottage near a wood," "God save the Queen," or "Once upon a time," instead of playing in the bright green fields, forming daisy chains, and making dandelions tell what's o'clock! Depend upon it, nature is the best teacher.—Well, and what if the children *are* called romps, shaking their curls back, and showing their pretty dimples as they come bounding into the room? Isn't it much better than to see them sitting bolt upright on the edge of a chair, pursing their pretty lips into a grim smile, because "little children should be seen and not heard?" Poor little darlings! How I pity you! Perhaps I have a curious taste—perhaps not. I like out-door flowers better than hot-house plants. There they are in simple beauty—natural, graceful, strong and healthy. Look at those forced hot-house beauties. Directly they feel the rough wind of nature, they droop and die. So it is with forcing children's intellects. They appear for a while dazzling and bright. When they mix with the rough rude world, they either become selfish and conceited, or droop and die. Better far to see them in their natural simplicity and innocence of heart—kind and loving, forgetful of self; treasures indeed to their parents in after life. Yes, yes—to govern by love is far better than to rule by fear. How cheerfully they run to obey your request. How pleased and happy they look when you reward them with a smile or a word of approval. It is all they wish, for it is the greatest boon that can be given. Look at that poor thing yonder—see with what a frightened, startled look it flies to execute its parent's commands. Such obedience is only forced—it can't be natural; it doesn't come from the heart. A smile, a loving look, a kind word, does more good with a child than all your angry words. How deceitful, too, fear makes children. If they do anything wrong, they are afraid to acknowledge it to their parents, and when questioned, deny it for fear of the consequences. Teach them to confide in you, to bring all their little troubles, joys and fears to your bosom; sympathize with them, and they will reward your love and care with truthfulness and affection.

OBITUARIES.

"Let me die the death of the Righteous."

LONY FRITH, son of Washington Band and Martha W. Nicholson, died September 11, 1858, at Forest Grove, Claiborne parish, Louisiana, aged one year two months and twenty-four days.

MRS. JOYCE H. HOWARD died 13th June, 1858, in her forty-ninth year—wife of James E. Howard, Esq. Sister Howard joined the Methodist Episcopal Church, at Minden, Louisiana, October, 1844; was noted for her deep piety. Her death was a happy one. D. S. [illegible].

October 6, 1858.

LITTLE MATTIE E., daughter of W. E. D. and Mary Moore, died in Coosa county, Alabama, at midnight, on the 14th September 1858. Mattie was an affectionate child—obedient and docile. When it was certain that she was dangerously ill, her love fur and confidence in her parents seemed to predominate over all other feelings. At length she was made aware that she was dying, when she told her father, feebly but earnestly, she "wanted to go up yonder"—pointing heavenward. Thus this little girl died—rationally, affectionately, confidently and peacefully. T. M. L.

SISTER ANN ELIZA MAYSON died on Monday, the 20th of September, 1858, in Canton, Mississippi, in her thirty-seventh year. She was born in the State of Tennessee; her parents removed to Georgia, while she was quite young, where she professed religion, and in her fourteenth year joined the Methodist Episcopal Church. In 1839, she married John R. Mayson—whom she has left with a daughter and three little sons, to mourn their loss. Two daughters preceded her to glory. For some years past, her health had not been good. About a week before her death she was taken with chills and fever; on the evening she died, she seemed to be improving; when, suddenly, without a moment's warning, she gasped, and breathed her last. It was thought she died of disease of the heart. Her zealous Christian character is the best guarantee of her future happiness. God grant those she has left may be as well prepared, when called hence.

JAS. WALTON.

MRS. CATHARINE ELLA, wife of William Reed, and daughter of Dr. Wm. and O. Ferrell, died the 31st August, 1858, in Black Hawk, Carroll county, Mississippi. Her modesty and amiability won the esteem and affection of all who knew her. She was a model daughter, sister, wife, and friend. In her youth, she gave her heart to God, her name to the Methodist Episcopal Church, and rejoiced greatly in the hope of a glorious immortality. She gave clear and repeated evidence of preparation for the solemn hour. After *one day's* suffering, the gates of Heaven opened. While we condole with the bereaved loved ones left behind, we exhort them so to live, that they may meet their beloved Ella, where parting will be no more.

Black Hawk, Oct. 7th, 1858. B. W. DELLEHAY, P. C.

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Oils—Rushton's Cod Liver, McNair's Acoustic, Scarpa's ditto, Brittish, Herlem.

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References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS, WEDNESDAY, OCTOBER 27, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—113 CAMP ST.

POETRY.

AUTUMN WILD FLOWERS.—BY MARY HOWITT.

The Autumn sun is shining,
Grey mists are on the hill;
A russet tint is on the leaves,
But flowers are blowing still!
Still bright in wood and meadow;
On moorlands dry and brown;
By little streams; by rivers broad;
On every breezy down.

The little flowers are smiling,
With chilly dew-drops wet,
Are saying with a spirit-voice—
"We have not vanished yet.

"No, though the Spring be over;
Though Summer's strength be gone;
Though Autumn's wealth he garner'd,
And Winter cometh on;

"Still we have not deperied,
We linger to the last,
And even on early Winter's brow
A cheerful ray will cast!"

Go forth, then, youths and maidens,
Be joyful whilst ye may;
Go forth, then, child and mother,
And toiling men grown gray!

Go forth, though ye be humble,
And worn with toil and care;
There are no fields so barren,
But some sweet flower is there!

Flowers spring up by the highway
Which busy feet have trod;
They rise up in the dreariest wood;
They gem the dullest sod.

They need no learned gardeners
To nurture them with care;
They only need the dews of earth,
The sunshine and the air.

And for earth's lowly children,
For loving hearts and good,
They spring up all around us,
They will not be subdued.

Thank God! when forth from Eden
The weeping pair were driven,
That unto earth, though cursed with thorns,
The little flower was given!

That Eve, when looking downward,
To face her God afraid,
Beheld the scented violet,
The primrose in the shade!

Thank God, that with the thistle
That sprang up in his toil,
The weary worker, Adam,
Saw roses gem the soil!

And still for anxious workers,
For hearts with anguish full,
Life, even on its dreariest paths,
Has flowers for them to cull!

[From the Presbyterian.

FAITHER'S DEATH.—A GEM FROM SCOTIA.

My day is dippin' in the west, it's gloamin' wi' me noo,
I hear the sough o'Jordnn's waves, that I maun travel thro',
Yet it's na Jordan's wave I fear the gie'in up o' life,
But O! this sinderin' o' hearts, this leavin' wean and wife.

What tho' we hea o' better things, a fairer warld abune,
Where lost frien's are awaitin' us, and n' maun follow sune,
This readin' o' the sillier strings, that tether heart to heart,
It tries puir human nature sair, and makes us laith to part.

Gae rax me hy the Bible, wife, while yet I'm fit to see,
Ere death creep o'er my cauldrife brow, and flap my failing e'e,

And let us sing a partin' sang, the last we'll sing the gither,
For noo ye canna hae me lang, the bairns maun lose their father.

There pit the pillow to my back, an' ease me up a wee,
An' bring them a' to the bedside, to see their father dee;
Noo raise the Bible up a thocht, it's ower laigh on my knee,
An' shift the light a kennin back, it's ower strong for my e'e.

He waled him out the partin' saug, his voice rose firm and clear.
And read the 14th o' St. John, nor did he shed a tear;
Sae is it wi' the man of God, when life's day's darg is dune,
Nae future fears disturb his min', nae rueful look behin'.

Correspondence of the N. O. Christian Advocate.

LETTER FROM MUNICH.

The King's New Palace—Frescos and Paintings—The Throne Room—The Bronze Statues—The Throne—The Old Palace—The Gold Bedstead—The Royal Painted-glass Manufactory—Statues and Models—The Temple of Fame—Bronze Statue of Bavaria.

THE King's new palace is a most magnificent building; many of the rooms adorned with frescos, from the German poets. One room, made in imitation of Pompeii, and called after the name, with walls and paintings of like character—and beautiful statues like pure, polished marble. Another room, fitted with the portraits of female beauties—from the Royal Princess to the peasant girl. The Throne-room, one hundred feet long and seventy wide, with rows of Corinthian columns, six on each side, white, like the walls, with gilded capitals—between them were twelve collossal, gilt-bronze statues—presenting a most brilliant display of royalty in their rich drapery and kingly costumes, from Otho, the illustrious Elector-Palatine and Duke of Bavaria, down to Charles XII. King of Sweden, 1718. The throne was equally splendid, adorned with a drapery of velvet, starred with gold. The floor was paved with delicately-colored marble, in beautiful forms; no painting upon the wall to detract from the effect of the gilded statues, ten feet high, relieved with pure white—so chaste; in simple elegance, quite new in kingly palaces.

We visited the old palace department—it was furnished one hundred and fifty years ago—quite a curiosity, especially the gold bedstead, as it is called, which was adorned with a canopy and spread of crimson velvet, and drapery around it embroidered with gold, so heavily wrought, that little else could be seen; and, it was told us, that it took forty persons seven years to accomplish the work, at a cost of $400,000—the fringe around the whole was deep, and of pure gold. The curtains, over the doors and windows, were of velvet upon gold ground, and the walls covered with the same material. Mirrors set in the walls, reaching nearly from the floor to the ceiling, with wide-spreading gilt frames suited to the rooms, most elaborately wrought; chairs, of velvet and gold—yet the fine gold had become dim in this room, like some other places; its brilliancy had departed with those who once occupied it—and was mouldering away. All the rooms were richly and heavily furnished. Some fine paintings adorned the walls of several rooms, and looked quite fresh—works of the first artists. One room was ornamented with rare specimens upon a small scale, at great cost, and fixed all over the wall like the embroidery of Maria Theresa, at Vienna—a most singular method, never seen before, except in these two places.

The palaces were very extensive buildings, surrounded with beautiful parks; arcades running their whole length, attached to the palace like galleries, ornamented with paintings and frescoes—one was like a bazaar with fanciful shops to display elegant and costly goods.

The Royal Pniated-glass Manufactory, was a splendid establishment, worthy of observation, where the art of painting in fresco was carried to the greatest degree of perfection. We saw exhibited some of the most beautiful designs—groups of figures, with most exquisite colored drapery; landscapes; and portraits, with the expression equal to the most artistic pencilings of genius, and surpassing them in their fadeless hues, but seen only as brought before the light of a window.

The shops of glass in this city are interesting beyond any thing of the kind we ever saw—the rooms look like a fine palace. Ornaments, of all kinds—exquisite patterns of vases, filled with flowers of every hue; dessert-dishes of all colors, from the most delicate green to a pure white ornamented with gold, the fabric so wrought that it looks more like transparent china than glass ware; little spoons, knives and forks to match, which look like burnished gold, so beautifully wrought—the handles, so solid that they appear made of less fragile stuff than glass; goblets and finger-glasses, corresponding with wine-glasses and coolers, gilded, too beautiful for use. The stores were perfect museums of the fine arts, in glass, surpassing every thing of the kind in the world. These were made at Bohemian factories, the most celebrated in the world. We saw, in the King's palace, glass curtains resembling gold—very heavy material.

We visited the far-famed broom factory, for which this place is so celebrated.

The equestrian statue of Bolivar was in operation; the head of his horse already cast, exhibits all the expression of a warlike steed in perfection.

The models of Jefferson, Patrick Henry, and others from America, were there. Beethoven, by the late artist, Crawford—a most lovely work of genius. Schiller and Goethe were grouped together—design, by a German.

But, one of the wonders of modern times, is the bronze statue of Bavaria.

We drove to the Hall or Temple of Fame, a short distance from the city—a beautiful marble building of Grecian architecture, surrounded by Corinthian columns, with wings projecting in front making half a court—in the centre of which, upon a lofty pedestal, twenty-eight and a-half feet high, stands a colossal bronze statue of Bavaria, sixty-one feet high, of most elegant and graceful proportions, with a countenance beaming with light, intelligence and dignified power—in her left hand, elevated above her head, she holds a wreath; in her right, she grasps a sword; beneath, is a colossal lion—the arms of Bavaria. This statue is considered one of the most magnificent of modern times; it has a stair-case inside, for people to ascend to its head, which can hold eight persons; the statue is fully draped, in a flowing costume, adapted to its position.

The situation of this temple is well chosen, standing upon a hill, before a wide extended valley, rich with verdure, the only picturesque spot we have seen in the environs of Munich, which are remarkably flat and tame. In the distance are seen the Tyrolese mountains, whose summits are clad with snow; little woodlands, lovely pastures and rural dwellings, diversifying the landscape. Through the rich valley, covered with wild flowers of every hue, and by grassy lawns, were beautiful roads for carriage drives. Directly in front of the temple is a race-track. The most imposing aspect of the statue was seen just below, reached by a flight of marble steps, where it towers up above the temple in majesty and grace, expressive of power. This beautiful hill is relieved on the back ground by a lofty green wood, in which there are walks and green shades. We were not permitted to drive around it, but only to it. It presents one of the most picturesque scenes the country affords, and the only one we saw near the city.

S. B. THOMAS.

A MARVEL.—The Trinity (California) *Journal* contains the following story:—"A year ago last February, the Rev. Mr. Brooks perished in the snow on Salmon mountain, and though diligent search was made, no trace of him could be found. He was tracked round the head of Coffee creek, going parallel with the trail, but in evident bewilderment, and fresh snow at length obliterated his track. In October succeeding, the Rev. Messrs. Reasoner and Simonds again went in search of his remains, but, ascending the mountain, were driven back by storms. A few days ago, his bones, watch, a twenty dollar piece, and a package of tracts, were found near a house on the north side of the mountain, telling the sad story of the good man's death. He had perished almost in sight of shelter."

WESLEYAN METHODISM.—The *London Watchman* gives a table, stating the increase of Wesleyan Methodism the past year in its different fields. It is, as follows:

	Members.	Increase.
In Great Britain	277,091	6,996
Ireland	19,486	149
Foreign Missions	64,848	73
French Conference	1,146	316
Australasian do.	24,161	3,214
Canadian do.	40,837	3,241
Eastern British American	13,511	781
	441,800	14,640
Members "on Trial"	40,846	
	482,446	

For the N. O. Christian Advocate.

OCCASIONAL CORRESPONDENCE.

MY LAST communication was from Washington City, and appeared in your issue of the 3d of July; and now, taking up the thread of my experience again according to the course of travel, I send you a few additional notes of observation.

We arrived in New York in due course, and, during the few days we remained there, I attended some of the Union prayer meetings, in the *John-street* Methodist Episcopal Church, but forbear remarks of what I saw there, because other pens, I suppose, have kept you fully apprized of all their doings in that locality. I looked in, also, at No. 200 Mulberry street, but it did not feel to me as formerly, and I did not seek to make acquaintances in the "Book Concern." It poured out rain during nearly all the time I was in the city, and I, consequently, saw but little of the improvements—especially in upper-ten-dom.

The Voyage

Was, upon the whole, a very agreeable one. The passengers—of various nationalities, about 180 in number, I was told—were just such as a sea-voyage brings together. Some, as Jonathan would say, were so, while others were only *a sort of so*; but not a few, I am happy to say, were altogether such as you could not object to be imprisoned with for fourteen or fifteen days. Some could dance, others drink, others play various games for amusement. Some could talk, and others read, while all could walk—except when the breeze freshened, and then matters went rather *topsy-turvy*. With few exceptions all were sea-sick. Children suffering the least. I shall not attempt any description of this sickness—able pens have often tried, and as often failed to describe it. It must be experienced, to be fully understood; and, besides this motive, I have an unwillingness to approach—personalities.

There were two ministers on board—a Free-Church of Scotland-man, and an American Methodist; and, on the first Sabbath out, which was the second day of the voyage, the Chief Steward was requested to call on the ministers for one or two services. The Methodist, as the older passenger of the two, was waited upon first, but the breeze had been very fresh from the hour of his departure, and his physical man was found in a state of insubordination—having a great repugnance to the upright position. The Free-church man was in better condition, having just completed a West India voyage; and he held one service during that day for as many as were able to attend. Things brightened up by the following Sabbath, and we had two services—the Methodist in the morning, and the Free-Church man in the afternoon. There was nothing very remarkable in either sermons—unless, perhaps, that the forenoon sermon covered all the ground of the afternoon one—though not from the same text. The saloon was crowded with sailors, deck and cabin passengers, all attired in their best; and there was a decorum and solemn seriousness manifested by all, that is not always seen on land. The day was bright, calm and lovely; and, from the exactness of manner the congregation evinced during service, and afterwards expressed, it was evident that God was just as near to those who call upon Him in mid-ocean as He is in the city full or desert waste. The voyage had nothing else remarkable, that would be either instructive or entertaining. But what is

A Screw Steamer?

say a good many of our readers, perhaps. Wherein does it differ from other steam-ships, the form of which can readily be conceived? This, the "Edinburgh," is a vessel of 25,000 tons burthen—large of her kind. All ocean steamers have masts, and some sails; but in the paddle-wheel ships they depend almost entirely upon steam for propelling them—using the sails only, when the wind is *very* fair. The screw-steamers, on the other hand, have higher masts and carry a good deal of sail—being ship-rigged; indeed, they depend mainly upon sails for a *quick* passage. The *form* of the vessel is alike in both. The paddle-wheel steamers have *two* wheels, one on each side of the ship; while the screw-steamer has but *one* wheel, and that is placed behind the ship, between the vessel and the rudder and entirely submerged under water. The principal of propulsion in the two-wheeled steamer is well understood, but in the other not quite so readily. The wheel of the latter works in the water, just as the auger works in wood; when motion is given to it, hence it is called *a screw*. There are various forms of screw-wheels, though that used in ocean navigation, consists of but *three blades* or paddles—wheel and blades all in one piece, and of cast iron. In this vessel the wheel is fourteen feet in diameter, and gives fourteen revolutions for every motion of the piston rod. The engine is in the centre of the vessel, and the motion is communicated to the wheel behind by a long rod or shaft, half the length of the vessel. The vessel itself, on the out-side, is wholly of iron, masts and all. The inside is of wood. The blades of the screw-wheel stand equi-distant from each other, and in a perpendicular position, not horizontal as in the paddle-wheel. The screw-blades are, of course, not straight, but oblique or *slanting*, and, in their revolutions, present their *edges* first to the water. From the rapidity of the motion given to the wheel, the *body* of each blade is thus made *to press against* the water behind it, and thereby, with all attached to it, force itself forward—just as the auger carries the stem and handle along with it, when motion is given to the screw. This is the principle of a screw-steamer wheel; but, perhaps it is not yet understood, and I will try again. Behold then, a boat-hand in a skiff or boat on the Father of Waters, taking a passenger on board of the steamer. See how he stands up in the stern of the boat, and with one oar only, behind, he plies it rapidly, first on one side and then on the other, obliquely or *slantingly*, presenting the *edge* of the oar to the water first, and then the *body* of it—and you will perceive the boat dash forward. So with the wheel of the screw-steamer. The three blades of the wheel are constructed so that each alternately strikes the water, first on one side and then the other, just like the oar, and the vessel is propelled forward. Now this is just as clear as——this paper and ink. A good screw-steamer, without sail, can steam eight or nine knots an hour, while a good paddle-wheel steamer makes eleven or twelve. With sail, and a very fair wind, the screw can keep up with the paddle-wheel, and, even beat her; but, with an adverse wind, must fall far behind. The screw-steamer burns much less coal than the other, and can, of course, carry more freight. She needs fewer hands to navigate her than the other does, and is therefore less expensive. First-cabin fare, by the screw, fifteen guineas ($75): By the others, from eighteen to twenty-six guineas, according to accommodations, ($90 to $130). The living on the screw-steamers cannot be excelled by the paddle-wheel steamers. It is all that a voracious appetite, after the sea-sickness, can desire—five meals a-day, with permission to send to the pantry besides. The time consumed by this vessel, this voyage, with adverse winds nearly all the while (allowing for difference of longitude), was, from New York to Greenock, (twenty-eight miles below Glasgow) where we had to wait for the tide, thirteen days and nine and a half hours. But I forget that we are in sight of

Land!

This was first seen on Tory Island, on the North Eastern coast of Ireland; then, Malin Head; then, Kathlin Island; when, through the fog, Scotland is again in view; then we double the Mull of Cantire, and are fairly in the Frith of Clyde, with Ailsa Craig close in view. This last, is a perpendicular rock, rising up in this Frith, it is said, to the height of 600 feet; and what is very remarkable about it, is said to have a spring of fresh water near the top of the rock, although the entire rock is wholly surrounded by salt water. It gives the title of *Marquis* to one of the peers of Scotland. Burns, speaking of the unreasonableness of one of his characters, declared that

"Meg was *deaf* as Ailsa Craig."

And sure, as Patrick would say, it must have been a loud deafness. But now we are off the county or shire of Ayr, and but a short distance from the birth-place of Scotland's bard. There, too, is the mouth of the "Doon," whose banks and braes have been so often sung, and are yet as lovely and nosung as ever. Now however, we are approaching the island of "Arran," a bleak, barren, and desolate looking elevation, which also gives title to another peer; and, anon, we approach Bute—the foundation of another peerage. We are now fairly in the river Clyde, and how shall I attempt a description of the scenery around? Indeed I shall not do it; you must behold it yourself, fully to appreciate the reality. The villas, cottages, castles, terraces, walks, woods and gardens, upon either hand, cannot be enumerated in any letter. The fairy-like steamers, crowded with people, are almost every moment seen passing up and down, across and back, and such are the crowds of people who travel in this way, that you are almost led to suppose, surely no body is left behind. But we are now at

Greenock.

Where we must wait nine hours for the tide, before we can ascend to Glasgow. All large ships had formerly to load and unload here—the water being too shallow to reach Glasgow; but now they have dredged the bottom of the river, until the largest vessels, at full tide, can ascend readily. This has accomplished a double benefit, for, up to the very edge of the river, the ground has been elevated and redeemed, by the dredgings taken out of the river; so that you now see beautiful buildings, lawns, fields and houses of every description, where twenty-seven years ago, was only a salt marsh, unfit for any purpose. From this same Greenock, in the mouth of July, 1831, an inexperienced youth, full of hope and adventure, took his departure in the good ship Onyx, of London, in quest of the

"Land of the free and the home of the brave;"

and with all their knowledge and skill in navigation, and, without any misfortune either—it took them sixty-one days to accomplish what has just been completed in thirteen and a half days. "*Tempora mutantur et nos mutamur in illis.*" Perhaps the quotation is hardly a just one, and yet it is literally true. But we must ascend to

Glasgow.

As you ascend, thrift, activity and comfort seem to appear everywhere. On the left is "Dumbarton Castle," a great stronghold before the invention of cannon—a high rock, accessible only on one side by a very narrow passage way. On the right is Port Glasgow, and as we proceed, for many miles below Glasgow, there is heard, all round, the incessant clank of the hammer in the construction of iron ships of almost every dimension and classification. But we have got to the Broomielaw, and are at last where we may land once more on *terra firma*; and now for passage through the Customhouse. This was no formidable matter after all. Officers came on board the ship and examined the baggage of each passenger separately—noting down the number of packages belonging to each, and as fast as one officer examined a trunk or valise, another would paste a ticket on the article, setting forth "V. R. Customs, Glasgow," and then the owner and the package were at liberty to proceed elsewhere. They were gentlemanly men, and those passengers fared best who regarded them as such in the performance of their sworn duty. Glasgow is a vast city of great commercial and manufacturing enterprise—having a population of about three-hundred and fifty thousand inhabitants. All I conversed with, assured me that every department of business there was yet suffering from the monetary crisis of 1857; but I remained only a few hours, and shall not, therefore, trouble you with particulars. We next took the mail train on the

Railway,

and travelled, including all stoppages, which were very numerous, at the rate of thirty miles an hour, intersecting and taking up the mails and trains from Liverpool, London and Edinburgh on the way. We travel north-eastward and pass through Stirling, Perth, Forfar, Stonehaven, and finally reach in safety and comfort the place of this present writing. I shall not attempt any description of the places passed through, because there was a *dense* fog abroad during all the journey and it was impossible to see them. Of this city, near to which I write, I shall speak hereafter. One circumstance is at once very noticeable here to a traveller from the latitude of New Orleans, in the positive absence of all real darkness during the month of June. This is latitude 57 deg. 10 min., and the sun rises at fifteen minutes past three and sets at five minutes past nine—there being no real darkness in the interval between nine and three. In proof of this I would just remark, that having one night sat up till late, conversing with a friend, of things at a distance, I retired at twelve o'clock, and from the light of day (or night, just as you please,) I could easily read the makers name in the crown of my hat. But of this city, religion therein, and the country around, Balmoral and the Queen, etc., I must defer to another opportunity.

J. M.

Near Aberdeen, N. B., 1st August, 1858.

For the N. O. Christian Advocate.

NEW ORLEANS CITY MISSION.

MR. EDITOR:—In your issue of October 13th, Chas. J. Halberg addresses us under the head of "New Orleans City Mission," and informs us that "the Louisiana Conference, at its last session, appointed a Missionary to the city of New Orleans;" but he does not inform us *whom* the Conference appointed to this important Mission; to carry the gospel of glad tidings to the neglected places of our Crescent City.

By reference to the minutes of Conference, however, we find the appointing power devolved the honors and duties of City Missionary upon your correspondent, the Rev. Charles J. Halberg.

He says: "It was presumed that this Mission would find favor with the Church, and that hosts of friends would rise up to its support. Hence, there was no missionary appropriation made; but it was sent forth an unballasted bark, to float upon the favor of Christian sympathy, wafted by fair and pleasant gales to a safe port, or tossed (perhaps wrecked) by a storm of adversity;" from which the inference may be drawn that the City Mission has not found favor with the Church, and a reflection be made to the dishonor of the Church which facts do not warrant. We shall see how the matter stands.

Let us inquire of our reverend Missionary, here—What is the fate of the Mission-ship? Has she been "wafted by fair and pleasant gales to a safe port? or has she been tossed by storm and adversity" and been "wrecked?" Where has she been sailing? In what waters cruising? What does her log book show of the weather and heavenly observations? What of incidents and progress of the voyage? Again we ask—where does she sail? This is the first indication we have had that she has been "afloat upon the favor of Christian sympathy." Are her sails spread to the breeze? Is her flag proudly flying at the masthead? If so, some of our Sabbath School missionaries, in their privateering through our streets, must have seen and hailed her, and we wonder she has not been duly reported to the Church.

He says: "Conference sent her forth emballasted;" by which we understand Conference constructed and launched the Mission-ship. They appointed her a captain, too; and had Captain Halberg, with proper ballast on board, fully equipped this Mission-ship and put to sea, he would have found ready and abundant christian sympathy from the church to fill her sails and press her on with speed upon her destined voyage. But, Mr. Editor, the ship has never been manned for the voyage. She remains as first launched by the Conference, without ballast or equipments, or effort to get her to sea.

Dropping the captain's figure, we desire to say, in justice to the Churches of New Orleans, that the establishment of an active and effective City Mission meets their approbation, and receives their sympathy. The provision of Conference for the inauguration of such a Mission was hailed with joy, and had the mission been organized and put in operation, in spreading tracts through the lanes and streets of our city, the Church would have responded cordially and abundantly to its support.

The faith of the Conference in the Church was *not* misplaced. Give the Church the opportunity to exact her Christian sympathy. Send forth the Mission-ship properly fitted, manned and officered, and the Church will supply all the motive power that can be profitably applied.

An active City Missionary, who can *go to work* in the streets and lanes, on the ships and levees, can pitch his pulpit on a coal boat or a cotton bale—can *tote* tracts and books, and distribute to the poor and ignorant—can pray with the sick and suffering in the hovel, as in the palace of the rich and sumptuous—can always find work plenty to do and Christian friends, with hearts and hands ready to support him in his labors.

Your correspondent says: "There is not a single Protestant Church, *so far as we know*, in the whole length of the Four Districts of the city back of Dauphin or Baronne streets, except the German." Here then is an extended field for the labors of the City Missionary; and had he travelled as faithfully over it as have some of our lay-missionaries, visiting, distributing tracts and hunting up the Sabbath School children, he might have learned that in this uncared-for part of the Four Districts of our city are, one Episcopal church, one Baptist, two Presbyterian, and three Methodist Churches, in which regular religious services are held every sabbath day.

We hope our City Missionary will become better acquainted with his field before he again writes us heathens.

H.

WASHINGTON IN TEARS.

AT THE close of the Revolution it is well known that Congress was unable to meet its obligations to the army. Division of counsel existed as to the best method of raising the necessary funds to pay off the army before it was disbanded. While thus the hopes of the unpaid army were alternately elevated and depressed, some traitorous person scattered an anonymous circular among them, fomenting the dissatisfaction already existing, and leading to open rebellion. The individual who was suspected to have been the author of this paper was General Armstrong. Washington summoned all the officers into his presence to hear an appeal which he had prepared—a copy of which is found in Marshall's Life. Neither wild lands, however rich, nor Continental paper, however legal, would purchase bread or clothing. The minds of the army had become embittered by poverty and disappointment, and their principles corrupted by the infidel French literature which flooded our land, poisoned all the fountains of society.

On a certain day the loyal and disloyal gathered around the camp of the "Father of our Country." General Gates, against whom charges made had been withdrawn, presided. General Washington arose with his manuscript in hand, to read a rebuke to treason; but tears suffusing his eyes, prevented him. What a scene for some American Vernet! He grasped the scroll, dashing away the tears, and essayed again to read. But all was silent. His noble frame heaved with emotion. In order to suffer his agitated feelings to subside, he began hunting for his spectacles. "Pardon me, gentlemen," he said, "I have grown gray and blind in the service of my country!"

What a rebuke were these words to the concealed promoters of treason! Many who before might have faltered, were now melted by those tears. They gathered closer and closer around the noble form, and, when he closed, they resolved to stand to the death by their devoted leader. Those tears, under Providence, may have saved our country.

GENERAL PAEZ.

GEN. JOSE ANTONIO PAEZ, conjoined with Bolivar, was the great liberator of Venezuela. In the long struggle with Spain he led the cavalry of the patriots, which swept down like whirlwind over the plains upon their enemies, defeating one after another of the armies organized to complete the subjugation of the country. In valor, and the brilliant impetuosity of his charges, he resembled Murat, while in military skill and in the noble qualities which constitute the true statesman, he has had few equals—at least among those in the New World who sprang from the Spanish race. Without him, Bolivar had been unsuccessful in the effort at revolution; and, when the enemy was driven from the country, but for his noble love of republicanism, Venezuela had only exchanged one monarch for another.

After having served as the first President, under the newly organized Government, he was, by the arts and chicanery of the Monagasas, overthrown and banished from the country to which he had given the boon of freedom. For years, his motives have been assailed, his patriotism denied, and his name covered with reproach; decree after decree, since 1848,—have been passed, stripping him of his titles, confiscating his property, and reversing all acknowledgement of his services. Quietly, the victim of an insolent faction, in the enjoyments of the society of this country, he awaited the time when the atrocious character of the triumphant faction that scorned his banishment should be developed, and the people again are led to recall his devotion to the public good, and remember what they owed to his valor, his principles and his wisdom.

At length the reaction came. Misrule and violence, a depleted treasury and diminished trade, illegal restraints and unjustifiable and tyrannical extortions, aroused the Venezuelans to an act of tardy justice, and the adoption of the safest measure for the restoration of constitutional government; and the veteran exile, by a deputation of the noblest citizens acting on behalf of the State, is recalled to his native land, the acts passed reflecting upon his fame and his integrity, and abolishing his titles and honors, rescinded, and the whole country acknowledging the wisdom of his counsels, and the grandeur of the civic example he has given.

No man on the Continent, not born and educated in the United States, has had a better opportunity to acquire a knowledge of the true principles of free government than he. Familiar with the operations of our institutions, as the result of his ten years of exile, he was prepared to guide the councils of his own State so as to work out a far different destiny than that which seems pressing down upon all the Hispano-Indian republics. [*Picayune.*

CHRISTIANITY IN EARNEST.—An exchange says: "The English Wesleyan Church is one of the largest and most efficient religious bodies known in Protestant Christianity, and their Foreign Missionary operations exceed that of any other Protestant Missionary Board—the annual receipts surpassing those of the established English Church. The receipts of the Wesleyan Foreign Missionary Society for the past year, were over $600,000, and those of the domestic board $60,000. A million of dollars have been spent within the four past years for the extinguishment of chapel debts; $1,050,000 for erecting new chapels and school-buildings during the same period."

The more true merit a man has, the more does he applaud it in others.

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, OCTOBER 27, 1858.

"OUR COMMON METHODISM."

That able and excellent paper, the *Methodist Protestant*, one of the organs of the Methodist Protestant Church, in a very well-digested and well-worded notice of our *Quarterly Review*, makes the following remark:

"It is our pleasure to receive and notice the current literature of the day, and especially that form of it issued under the auspices of our common Methodism."

In the midst of the unnecessary, injurious, and unscriptural strifes that too frequently afflict and weaken the Christian Church, and especially the different branches of Methodism, such words as the above, let them come from what quarter they may—from our Northern, Southern, English, Canadian, or Protestant brethren—always fall upon our ears as sweet soul-music—as the fore-tokening notes of a better, brighter, more beautiful day, when all the branches of the Church of Christ shall, while they maintain their individuality, labor together in perfect harmony for the speedy coming of the Redeemer's promised triumphant Kingdom.

"Our common Methodism!" What associations, memories, hopes, coming thronging around the soul of the pious Methodist, like the forms of old friends, or the recollections of departed loved ones, at the sound of those talismanic words! In all our branches, we are all inheritors of the glory of a common origin and history; we are the common trustees and guardians of "the faith once delivered to the saints," whose revival constitutes the essence and power of Methodism; we preach the same gospel, hold the same "form of sound words" in our doctrine and devotional standards, and in our preaching and other services; our people are all, in a general sense, converted in the same way, utter the same praises, sing the same songs, and die with the same hopeful phraseology of the Gospel of a risen Savior upon their lips.

While we are imbued with these memories and sentiments, no argument is necessary as to the excellent duty of striving to "keep the unity of the Spirit in the bond of peace." On some things we differ, and cannot bring about agreement by strife of words. And what is true of the different branches of "our common Methodism," is also true of the different branches of "our common Christianity."

LOCAL PREACHERS' CONVENTION.

A Local Preachers' Convention recently assembled in New York, representing most of the Northern Methodist Conferences. Their principal resolutions are as follows:

That this Convention form itself into an association to be called the *The Local Preachers' Association of the M. E. Churches of the United States.*

That the object of this Association shall be, to unite more closely the local preachers of all sections of the United States; to promote thereby Christian unity, and increase their usefulness in spreading Scriptural holiness over these lands.

That we recommend auxiliary associations to be formed in each presiding elder's district, and the members, or a delegation thereof, be elected to form a conference association, and that each conference association elect one for every ten—no conference, however, being restricted to less than two—to form a National Association, and that the next session be held in the city of Baltimore, Md., on the first Saturday of October, 1859.

That it is inexpedient to publish a paper or magazine of our own, but we will depend upon the Church organs already established, unto which we pledge our exertions to extend their circulation.

That our bishops and the members of the several Annual Conferences be cordially invited to attend the meetings of our association.

That we recommend to our brethren a careful and critical study of the works recommended by the General Conference to local preachers.

"That we appoint the *first Friday* preceding our next Convention for fasting and prayer, to bring about the union of the M. E. Churches in the United States."

The resolutions speak for themselves. The Association is not to be confined to the Northern Church, but is to include the local preachers of "the M. E. Churches in the United States, and they are to seek the "union" of all such Churches. We suggest they should have said "the Methodist Churches," instead of "the M. E. Churches." It would have been more comprehensive, and equally as practicable. When they include representatives from all sections of the Union, and keep the slavery and other distracting questions out of their discussions, we shall feel like congratulating them. Should they work in perfect harmony with the Itinerancy, this movement is capable of much good; otherwise it will do harm.

BISHOP DOANE DEFENDED.

Rev. Mr. Carden, of the Episcopal Church, diocese of Pennsylvania, while visiting Cape May, administered the communion, inviting the resident Methodist Minister to assist him. Cape May is in the bounds of Bishop Doane's Diocese of New Jersey. He immediately forbade Mr. Carden to officiate any more within his ecclesiastical territory. Since then, the entire religious press at the North, Episcopal among the rest, with the exception of the high-church papers, has denounced him in the severest terms. His individual character is assailed by the press of his own Church, (the *Protestant Churchman*, Dr. Tyng's paper, especially,) twitting him with the charges once brought against him, of dishonesty and drunkenness.

We have as strong a dislike to that exclusiveness, in any Church, which claims that it is the only Church of Christ on earth, as any body can have; and this case is only another strong illustration of its unscriptturalness, bigotry, and folly. But these bitter denunciations of the only too consistent Bishop are all wrong. Dr. Tyng's assault upon his individual character, is a personal uncharitableness, in painful contrast with the ecclesiastical charity of which he has been so long an eminent exponent.

What has Bishop Doane done? He has simply carried out the well known regulations of his Church, to their fullest extent. He is a better man than they who hold to the correctness of such regulations, but "love the praise of men" too much to carry them out. If they are wrong, (as every body knows,) let it be acknowledged, and they be abandoned. If not, let them be carried out to the letter. We feel now more charitable toward Bishop Doane than ever, for he is doing much toward the breaking down of that exclusiveness which is the shame of those Churches who hold it. Our Baptist brethren hold equally exclusive views, but are not half so consistent as Bishop Doane. It is a reproach to them that, holding the views they do, they do not act them out as he has done, and exclude ministers of other Churches from their pulpits. We oppose all such views, but we shall never denounce those who hold them for carrying them out; on the contrary, we shall thank them.

The good time when all Evangelical Churches shall acknowledge each other as branches of "the true vine," is coming on. During one of the noon-meetings last week in Sansom street, Philadelphia, Rev. Mr. Carden rose, and amongst other utterances in sympathy with the spirit of the meeting, expressed a desire for *a union communion service*. Coming from a minister of the Episcopal Church, it seemed to be accepted as a sentiment in the right direction. It was a new and, to many present, an acceptable thought. Dr. Brantley, pastor of one of the Philadelphia Baptist Churches, rose to express his dissent from such a proposition, and was proceeding to give his reasons, when he was called to order by the Rev. Mr. Newberry, on the ground of the manifest violation of that law of the meeting—which forbids the discussion of controverted topics. Rev. Mr. Jenkins also strongly insisted upon the maintenance of the original platform: "No controversy." The discussion created considerable interest and attention.

A CHARMING BOOK.

Stevens' History of Methodism is one of the most attractive and absorbing books we have recently read. Without intending to pay the author the compliment of saying that his style is equal to Macaulay's, it is nevertheless true that, he is to the history of Methodism what Macaulay is to the history of England. While all the leading facts, events, and developments of Methodism, are most carefully collected, rigidly sifted, and lucidly arranged and stated; the movement of the scenes is rapid, the style is easy, natural, perspicuous, and flowing, and the work has all the charm of romance, and all the satisfaction of reality.

Its characterization of the "representative men" and women of early Wesleyan Methodism is happily successful. They stand out in relief as bold, and make upon the mind an impression as distinct, as do the *dramatis personæ* of Dickens' David Copperfield, or of any other book we have read. It is a real history, in the highest and best sense, and not a mere Methodist book. It is not written from a Methodist, but from a Scriptural, Protestant, and philosophical standpoint. Methodism is analyzed in character, and traced in progress, in the most catholic spirit, as a development of modern Christianity.

We regard this as the first greatly successful attempt to write such a history. We are frank to say, that no Methodist in the world should fail to read it at once. He cannot read it without benefit. It is as valuable in a devotional, as in a historical sense. Its perusal stirs the soul, and gives it the true evangelical inspiration.—It is really as much a revival work in its tendency as any of Caughey's works. It will do good, in many ways, wherever it is read.

In reply to constant inquiries when the second volume of the new History of Methodism will be out, Dr. Stevens says, in his paper, that "the work has not been hastily got up, and shall not be in haste with its continuance." The second volume could soon be put to press, but may need verification on some points from England. It is also not desirable to put it in the market till the first volume has been generally circulated. It will be, probably, nearly a year before its appearance. Meanwhile, it should be borne in mind, that the first volume is *complete in itself*. It covers a definite period—that in which Methodism (both Arminian and Calvanistic) was yet a unit; and ends at the death of Whitefield. It can therefore be read without any necessary dependence on the subsequent volumes.

ONE OF OUR MOST VALUABLE BOOKS.

A more needed, satisfactory, and encouraging book has not, in a long time, been issued by the Southern Methodist Publishing-house, Nashville, than "The Preachers' Text-Book: *A Biblical Digest, specially designed for Ministers, Bible Classes, Sunday School Teachers, and other Students of the Holy Scriptures. Edited by Thomas O. Summers, D. D.*"

All the principal *subjects* of the Bible are arranged under appropriate heads, with all their divisions and subdivisions, and the texts bearing upon them cited. To give a Christian a thorough and comprehensive view of the scriptures, that he may be "thoroughly furnished unto every good word and work,"—to give all conditions and phases of life, character and experience, spiritual "food convenient for them,"—to enable the preacher to be successful in the "study, to show himself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth, and giving to each his portion in due season"—to enable the Sunday School Teacher, and student of the Bible, to understand and expound "the way of the Lord more perfectly"—and to make those who "can earnestly for the faith once delivered to the saints" "mighty in the Scriptures," we do not know of so valuable a book in such a small and cheap form.

It is but little larger than the new Discipline, and can be carried in a preacher's coat-pocket; and yet it contains enough subjects, ready prepared, divided, and the appropriate Scriptures cited, to keep him preaching the balance of his days. And yet it is free from the objections most justly urged against those miserable things, aptly called "skeletons." It simply brings the thought bearing upon any particular point, together, in one place, from all parts of the Bible.

In our Sunday Schools, it will take the place of those works for which we have heretofore been dependent upon others. Books demanded by the circumstances of our people are the books to be looked after first of all, and this is one of them. And no body was "appointed" to write it. It is spontaneous, and so will be its reception.

WESLEYAN EX-PRESIDENTS.

An English correspondent of the *New York Independent* gives the following references to the ex-presidents who attended the last Wesleyan Conference: "Of ex-presidents there are now living ten, nine of whom were present at the recent conference. The sole absentee was Dr. James Dixon, an enthusiastic admirer of your great Republic, whose growing infirmities, including the loss of sight, altogether incapacitate him for taking any part in ecclesiastical assemblages. The nine venerable men who were present at Hull, have all attained eminence in the Wesleyan body by the diverse and signal services which they have rendered for a long series of years. The brothers Jackson have been for more than fifty years admirable specimens of the plain, stern, Baptist-like preaching of the first generation of Methodist Evangelists. Samuel has a good degree of keen logic and pungent wit, which in times of connectional controversy, he has most mercilessly employed in scattering those who have assailed the order and discipline of the Methodist Church. Thomas is the more erudite and stately of the two; for more than nineteen years was the Conference editor at the Book Room, while for the last fifteen years he has been Theological Professor at the Wesleyan Richmond College. John Lomas, the bachelor, sixty years of age, nearly blind, has a mind remarkable for originality, logical power and tasteful beauty. John Scott has a keen intellect, and is an adept in the art of government. Isaac Keeling is known as the cast-iron thinker and preacher. John Farrar has accurate learning, and is skilful in marshaling and usefully employing the thoughts and plans of more original minds. Dr. Hannah is the exact and systematic theologian, and richly evangelical preacher. Robert Young has been a most successful missionary; and, if somewhat ungainly in his modes of thought and address, has nevertheless done good yeoman service in the field at home, as well as in heathen lands. The last on the roll of ex-presidents is Francis A. West, who has just yielded the Chair to President Bowers. Mr. West is a man of immense capacity, and, unlike the general run of the *best* Methodist preachers, his fame, as a man of intellect, vast moral power, and tangible achievement, increases from year to year."

OUR WASHINGTON CITY CHURCH.

We should be really delighted to hear of the success of the several means adopted, to raise money to build a magnificent "Metropolitan Church" in Washington City. We ought to have such a Church, and the men engaged in the enterprize deserve to succeed. The "Great Picture" of the late General Conference, the Bishops, living and dead, and of the Wesleyans, should be subscribed for by all our people who are able to pay for it. The price is $10, and if a sufficient number of subscriptions be obtained, it will be reduced to $5. The new book of sermons lately spoken of in these columns, price $1 50, will be a valuable work. The proceeds of both of these are to be devoted to the Washington City Church. If you wish either, address William T. Smithson, Esq., Washington, District Columbia.

The Presbyterians are engaged in a similar work. The *Presbyterian* says: "We learn from the *Washington Union* that the Rev. Moses D. Hoge, D. D., of Richmond, Virginia, has agreed to accept the pastoral charge of the Second Presbyterian Church, Washington, District of Columbia, late the Rev. Dr. Eckard's, and that it is designed to make this the basis for the "Metropolitan Church," which is to be erected under the auspices of the General Assembly. Dr. Hoge is admirably qualified for such a post; and in his hands, with God's blessing, we shall look for the complete success of the enterprise which has now been so long on hand."

OUR APPROACHING CONFERENCES.

We have always been of opinion, that there is generally too little of the devotional element in the spirit and conduct of the Sessions of Annual Conferences. Business absorbs time and mind. As a general rule, no pains are taken to render them impressive and beneficial as annual reunions of a Spiritual Brotherhood. That such is the proper view to be taken of these Annual Sessions, is self-evident. When we write and speak of them, this idea is always prominent. But the facts and the *ideal*, hardly ever harmonize. Wesley, Asbury, McKendree; our own Conferences dead; the approaching time of our own summon from the itinerant field; the spiritual good of the Church; the salvation of sinners—all these things should be in our hearts, when we meet, and bind us together—and lead us to "the throne of the heavenly grace."

JEWISH LONGEVITY.

The modern Israelites, it is said, have a longer life than modern Christians. During twenty-three years M. Gatters has been gathering statistics on this head in Wisselburg; and he finds, that as infants, as boys and as adults, Jews live longer than Christians. He attributes their longer life to some peculiarity of race; but it is probable their money has something to do with it. A pauper Jew is an unheard of thing, and poverty and short life have a well known relation.

Death of K. L. Haralson.—We regret to learn the death, by yellow fever, of Kinchin L. Haralson, Esq., U. S. Collector at Point Isabel, Texas. He had but recently left Chambers County, Alabama—was a brother of the late Hon. Hugh A. Haralson, of Lagrange, Ga., formerly M. C. from that district—and was a worthy and excellent gentleman, with many friends among the best citizens in Georgia and Alabama.

THE PRESIDENT AND MR. BENTON.

Mrs. Jacobs is a daughter of the late Col. Benton, and, besides Mr. Jones, was the only person present at the last interview between Messrs. Benton and Buchanan, which took place a short time before the death of the former, and after saying that the interview was desired by Mr. Benton, she thus describes what occurred: "He took the President's hand in his, and said in clear tones, 'Buchanan we are friends; we have differed on many points, as you well know, but I always trusted in your integrity of purpose. I supported you in preference to Fremont, because he headed a sectional party, whose success would have been the signal of disunion. I have known you long, and I know you would honestly endeavor to do right. I have that faith in you now; but you must look to a Higher Power to support and guide you. We will soon meet in another world; I am going now; you will soon follow. My peace with God is made, my earthly affairs arranged; but I could not go without seeing you, and thanking you for your interest in my child. Much more was said that is too sacred to repeat. Col. Benton was much exhausted, and Mr. Buchanan frequently urged him to spare himself. Mr. Buchanan remarked to members of the family that nothing had ever given him greater pleasure. When Mrs. Jacobs returned to her father's room, he called her to him and said, 'My child, you are a witness of what has passed this evening; think of it, and remember it. I am glad Buchanan came; all is peace with me, and I can rest.'"

WESLEYAN ITEMS.

The President of the Wesleyan Conference, the Rev. John Bowers, is appointed President of the next Irish Conference, to commence in Belfast on Wednesday, the 22d of June, 1859. The Rev. John Scott and the Rev. John Lomas are appointed to accompany the President of the next Irish Conference.

The Rev. Joseph Stinson, D. D., is appointed the President of the next Conference in Canada, to be held in the city of Hamilton on the first Wednesday in June, 1859; and the Rev. John Douse, Co-Delegate.

The Rev. Matthieu Gallienne is appointed the President of the next French Conference, to be held at Paris on the 15th of June, 1859; and the Rev. Pierre Lucas, Co-Delegate.

The Rev. Daniel J. Draper is appointed the President of the next Australasian Conference, to be held at Sydney, on Thursday, the 20th of January, 1859.

The Rev. Matthew Richey, D. D., is appointed President of the next Conference of Eastern British America, to be held at Charlotte Town, Prince Edward's Island, on the fourth Wednesday in June, 1859; and the Rev. Richard Knight, D. D., Co-Delegate.

The Ex-President, the Rev. Francis A. West, is requested to attend the next Canada Conference, and also the next Conference of Eastern British America, as the Representative of the British Conference.

PAY YOUR PREACHER.

The Conference year is nearly closed. Soon your preacher will leave. What is not paid before Conference is generally never paid. The preacher's "allowance" is small enough, and if it be not paid, it is an injustice to him, and a sin against God. The *Richmond Christian Advocate says*: "If the estimated expense for the year is one thousand dollars, and only seven hundred are raised, the minister pays, as his proportion of the current expenses of the year, for the Church he serves, the sum of three hundred dollars! Ought the Church to exact such sums of her ministers? *First*: There are many—a large class of persons—whose contributions to the support of the ministry is just nothing at all! They do not pay one cent per annum. Yet they are professors of faith in Christ—inflicting to be interested in his cause! *Second*: There are many, who, able to pay liberally although not wealthy, pay as little as possible to save conscience, or to avoid the shame of paying nothing. *Third*: There are wealthy members of the Church whose unusual payments to support the Gospel, are out of all proportion to their means, and their responsibilities. They receive much and give little: gather all they can, and keep as much of it as is compatible with the hardly-felt obligation of giving something, not much, but as little as will preserve a reputation for not being wholly indifferent to the subject."

MARRYING A DECEASED WIFE'S SISTER

An English correspondent of the *Christian Advocate and Journal* says, that a large number of the senior and most justly respected of the British Methodist ministers, hold high canonical views on the above subject—that is, that they are opposed to such marriages. The writer in view of the convenience of the poor, thinks the law of the land ought to be altered, so as to allow such unions. Yet, he believes, "that a refined feeling of social delicacy and propriety will put the thought of marrying a wife's sister at an increasingly greater distance from the minds of gentlemen of the middle and higher classes."

To American ears, this is simple affectation and nonsense. It is either improper, or it is not, to marry a deceased wife's sister. If it is not, it is, at least in this country, where *caste* has not overcome nature, as proper among people of one class as another. It is not a matter of social propriety, but of personal taste. If it is improper, far be it from a Christian man to encourage among the poor that which is considered indelicate among those more favored.

Bishop Early.—We learn says the St. Louis Advocate that Bishop Early passed through the city, late last week, on his way to the sent of the Missouri Conference. We had not the pleasure of seeing him, he being in haste to reach a meeting in Howard county, which commenced on Friday last. Made no stay in the city. His health, we understand, was good, and his zeal unabated.

THE GREAT PICTURE.

William T. Smithson Esq., writes to the *Richmond Christian Advocate* as follows, from New York: "Brother Benton and myself arrived in this great and busy city on Tuesday evening last. We are here looking after, and watching the progress of the "great picture" of which so much has already been said and written, and in which so much interest is felt throughout the Church. I am happy in being able to say, to the friends of this truly magnificent work, that the painter has completed his part of the work, and handed it over to the engraver, Mr. J. C. Buttre, who is now studiously engaged in the execution of the engraving. We are very much pleased with the plan and design of the picture; and concur, in the opinion, that Mr. Bellows, the young, though skilful and ingenious artist, who designed and painted it, has wrought out and accomplished a great work—a work which required a great deal of artistic skill, the great number of figures to be introduced making it very intricate indeed. I hesitate not to say, that Mr. Bellows has a bright future before him, and that when this picture shall be brought before the public, all will be ready to bestow upon him that need of praise to which this work so justly entitles him. I will not attempt to say any thing of the picture, as Brother B. has promised to perform that task, which he will do in the course of a few days." I may add, however, by way of gratifying the anxious and inquisitive mind on this point, that the plan of the picture represents the Conference as being called to order by the presiding officer, the venerable Bishop Soule, who is shown in full length, standing. On the right of Bishop Soule, are to be seen, standing, Bishops Kavanaugh, Andrew and Early; and on the left, Bishops Pierce, standing, and Paine, sitting. Just below the platform on which the Bishops are placed, and receding a little to the left of the Bishops, stands a group, of whom the most prominent to be seen are Dr. L. Pierce, W. W. Bennett, Dr. Hamilton, and Gillespie of the New Orleans Advocate. In the foreground, we observe, in full length, in a sitting posture, Drs. Wightman, W. A. Smith, Doggett, McFerrin, Rosser, Marshall, M'Tyeire, Neely, Watson, and others.

"The introduction of the portraits of John and Charles Wesley, together with the portraits of Bishops Asbury, McKendree, Coke, Roberts, Emory, Bascom and Capers, add greatly to the beauty and attractiveness of the picture.

John Wesley is placed just above the platform of the Bishops, in full length, having on his flowing black robe, and his white surplice about the neck, with his Bible spread open before him—and with solemnity, looking down upon the Bishops and Conference below him. Charles Wesley occupies a position in a direct line to the left of John, facing the picture; and just below him, and immediately above the Secretary's desk, are the portraits of Bishops Bascom and Capers. Still further to the left, facing the picture, in a direct line, are the portraits of Bishops Asbury, McKendree, Coke, Roberts, and Emory. All of these portraits have been most appropriately arranged, and certainly give additional interest to the picture."

BOOK CONCERN BIBLES.

Our publishers have been busily engaged in preparing some fine editions of the Bible.—The *National Magazine* says: "Their bulletin opens with a superior assortment of Bibles, among which is an edition of the *Quarto Bible*, illustrated by several new and beautiful steel engravings. They also announce as forthcoming a *Pronouncing Bible*, which, in its orthoepical arrangements, will be in accordance with Webster. In this, the reader will find every proper name of Scripture, duly accented. Each book will be prefaced by a short introduction. It will also have double column references, and marginal readings, in the center of each page. It will contain other illustrative matter, and will prove of great value to families and Bible students. So says the Advocate and Journal. Our Concern also announces Bibles.

LONDON (WESLEYAN) REVIEW.

An English correspondent of the New York *Independent*, speaking of Wesleyan affairs, says: "The *London Review*, which was established about five years ago, and which has now taken rank with the older quarterlies; is not properly a connectional publication.—It was originated in Liverpool, by the enterprise of a few ministers and laymen, who had long desired to see a thoroughly good *quarterly*, imbued with the Christian spirit—catholic, faithful and vigorous—and equal in literary execution to the best in our country. The names of the Revs. F. A. West, F. J. Jobson, and W. Arthur, with David M'Nicholl, Esq., an eminent medical man, resident in Liverpool, deserve honorable recognition as the originators of this noble review; and with regard to its fiscal condition and prospects, no similar publication in this country can boast so great success within the same period of its existence."

OPEN COMMUNION.

The *Christian Banner*, organ of the Union Baptists, represents that denomination as follows: "We confidently believe that there are thousands of Baptists in the Old Dominion who have no need to be urged to make a "start" in embracing the sentiments of open communion. They have, in heart, principle and sympathy, always been open communionists. They are beginning to look at and examine the subject for themselves; and the time is not far distant when Close Communion Baptist preachers will be forced to fall into the ranks of Open Communion Baptists; or, go to hard work for their bread and butter."

The Yellow Fever is abating, so far as the number of deaths is concerned—two hundred and sixty-six for the week ending Sunday morning last—a falling off of over two hundred from the highest figures of the season. But it only needs material to be as fatal, or more so, than ever. The unacclimated should keep away upon peril of their lives. But they continue to pour into the city.

DEATH OF MRS. JULIA BORING WARD.

By a letter from John J. Dunn, Esq., from Galveston, we receive the mournful intelligence that this lady, the wife of Dr. Ward, whose death we noticed recently, and daughter of the Rev. Dr. Boring, was soon laid in the grave by the side of her departed husband—both having died of yellow fever. She was an amiable, accomplished and pious lady, a devoted and affectionate wife and daughter. Her death, as well as that of her husband, is deeply regretted by all who knew them in Galveston. We deeply sympathize with the afflicted family of our friend and brother, Dr. Boring.

REV. LEWIS B. WHIPPLE.

We learned recently, by a letter from J. J. Dunn, Esq., that our friend and former companion, Rev. L. B. Whipple, Pastor of Ryland Chapel, Galveston, was sick of yellow fever. As no mention is made of him in the last *Texas Advocate*, we presume he is recovering. A young, devoted and talented preacher, his death would be a great loss to the Church.

THE SIZE OF BRITISH COLUMBIA.

The *Washington Star* says that the possessions of the Hudson Bay Company, or the territory of this Continent over which they exercise control, contains an area of two millions five hundred thousand square miles. How much is that? It is fifteen and a half times larger than the State of California; about thirty-eight times as large as the State of New York; nearly twice as large as the whole of the thirty-one States of the Union, and if we omit the territory of Nebraska, is as large as all our States and territories combined! About one-fifth of that extent, or more than three times the size of California, is said to be fit for agricultural or grazing purposes.

BISHOP SIMPSON.

The *Pittsburgh Advocate* says: We regret to be compelled to say, in answer to anxious inquiries, that Bishop Simpson's health has not improved, and that present indications do not promise an early recovery. He is greatly reduced in flesh and strength within the last month. Knowing the deep interest our readers and the Church generally feel in his case, we have made this statement that, in connection therewith, we may suggest that prayers be offered on his behalf to the Head of the Church that, if it is his will that "the prayer of faith shall save the sick," he would "raise him up" according to his promise.

OUR COLLEGES AND SCHOOLS.

We should be glad to receive accounts from all our Colleges and Schools, of their prospects since the opening of their Sessions during the present Autumn, giving the present number of pupils, the number expected, and other items of interest. Such things would be of benefit to the Institutions, and of satisfactory interest to their patrons and the Church.

TUSKALOOSA FEMALE COLLEGE.

You are aware, Mr. Editor, that Alabama has been doing great things in the past few years for the cause of education. Tuskegee Female College has been built, at a cost of fifty thousand dollars; Centenary has been enlarged and improved; two hundred and seventy thousand dollars have been raised for the Southern University; a hundred and fifty thousand for the Auburn Male College; and now, lastly, the friends of the Tuskaloosa Female College have determined to endow it handsomely and present it to the next Conference. They have gone about the work, too, in earnest, for in one week the committee appointed by the Trustees to solicit subscriptions have reported the sum of twelve thousand dollars already raised, in good notes bearing interest from date. It may be proper to state that $8000 of this sum was contributed by four men, and $2000 by two others. There are not a more noble and liberal set of church members in Alabama than we have here in Tuskaloosa. They pull evenly and strongly together, and give of their means liberally and abundantly.

The endowment thus raised will place this institution above her fair rivals at Summerfield and Tuskegee. The endowment of a Female College has, indeed, been talked about before, but when was it done? We are placed now beyond contingency. A good building, fine apparatus, out of debt, and an endowment of fifteen to twenty thousand dollars, to make up deficiencies. Withal, our School has a fine local patronage, although it has to compete with three other denominational schools of high grade in Tuskaloosa, yet they are largely sustained from abroad; while our School stands pre-eminent at home. Which is the surest foundation it is easy to see. It is a little surprising, nevertheless, that an institution standing so deservedly high as this does, in such a community as constitute the Methodist congregation in Tuskaloosa, should not have attracted a larger patronage from abroad. But this, we humbly conceive, may be accounted for in several different ways. In the first place—the Institution being out of debt, has not had to beg and implore the people all over the country to send to it for the sake of getting their money. In the next place, the course of study being from one to three years longer than in other Female Colleges, it has held out no very strong temptations to those who desire to *finish* in the course of a session or two, at most. Finally, there has been no *humbug* used to force the Institution upon the attention of the people. We have had no drummers out, begging and hiring pupils to come in. Our President is a modest, and—in fact, rather a diffident man, rather a stranger in the State—does not go about a great deal—does not wear a big watch-chain, nor flourish a gold-headed cane—speaks moderately of the merits of his School, and of his own merits not at all—and is greatly beloved by all the people of Tuskaloosa, but not much known from home. These have been some of the things that have operated against us—but now that we have got our endowment, we intend to talk a good deal more, and work none the less in our private labors with our pupils.

By the terms of subscription, if anything should remain after paying up teachers' salaries and necessary expenses of the School, it is to be appropriated to paying the board and tuition of Methodist preachers' daughters; and it is the design of the Trustees to increase this fund as far as possible with this end in view. And if the Conference should ever have any funds to bestow in that way, where could they better be placed than here with this fund, already created for the same purpose?

With these facilities in our hands for doing good, we feel that the Tuskaloosa Female College should be more highly appreciated by the Alabama Conference and the Methodist Church. There is room enough for us, and our rivals also. Alabama is broad and long, and three Female Colleges, located as these are, at Tuskegee, Summerfield and Tuskaloosa, need not be in each other's way. But our School has been looked upon as rather a local affair, and we wish to delocalize it—we want it to *join the Conference*. We want a Board of Trustees appointed from the Conference and a Visiting Committee. We want to be recognized in your Educational Reports, a thing which has not been done before; and we want your influence and favor to be exerted in our behalf among

THE NEW ORLEANS CHRISTIAN ADVOCATE.

...se who have daughters to be educated, and who are ...t already inclined to send them to some Methodist ...llege.

Lastly, we wish to bring the Tuskaloosa Female College before the minds of the people, that they may be ...tified of the superior advantages afforded by this Institution. And for this purpose we expect still further ...o invite attention to the School through the pens o... some able members of the Board of Trustees.

FRANCES M. GRACE.

THE NEW ORGAN.

Mr. Editor: Many of the friends of the Weekly Tract, called, or, to be called, "*The Church Evangelist*," are anxious to know what the prospects are for the Establishment of the paper.

Judging from the voluntary offers of aid for its endowment, and the warm and hearty endorsement of the plan by great numbers whom I have met, and by numerous letters daily pouring in upon me from the most influential ...ay, and clerical brethren, I should say the prospects are as good as need be. I am more satisfied every day that it is the paper we need, and must have. *It is the only ...ode of reaching the whole body of our people.* And until we reach them all we cannot begin to count upon their active co-operation with the spirit of the age in pushing on the victories of the Messiah. Many, probably, do not understand the plan. It is this. We propose to raise a fund in the various Conferences, as large as we may, the interest of which shall pay the cost of editing, printing, folding, directing, etc, etc, so as to make it as cheap as possible, and let every church subscribe for as many copies as will fill see to it that the poor and Sabbathless, prayerless masses of families are supplied. And the weary, worn, and ones whose cares and poverty deny them the Advocates and other means of christian knowledge will be special objects of attention—*they must be supplied.*

We want to publish several hundred thousand weekly. ...ught to be done, it can be done: how many say, "*It shall be done?*"

There lies before me a letter dated September 29th, in which the writer says, "*I have not been able to devise a better scheme or a more beneficent and useful charity than the one you propose.*" And then adds a proposal of the donation of several thousand dollars.

If a few noble hearted brethren in each Annual conference would take hold of this enterprise, within two years our church would possess the greatest printing agency in the world. What say you brethren? I should be happy to send my "circulars" illustrating the whole plan to any persons who may address me a line to this place.

C. K. MARSHALL, Agent.

Vicksborg October, 20th.

Vicksburg Oct. 20, 1858. C. K. MARSHALL, Agent.

THE REVIVAL.

"*To spread Scriptural Holiness over these Lands.*"

The Fulton street Daily Union Prayer-meeting in New York, which is now more than a year old, holds on with unabated interest. The meeting is crowded—the power of God is present, and much good is done.

At Number Thirteen, Old Slip, there are meetings of peculiar interest. No others in any part of New York surpass them. They are fresh, earnest and delightful.—They not unfrequently have a dash of salt water, many ship-captains and sailors attending them.

A gentleman said he had just returned from Boston, where he found the daily prayer-meetings crowded; and the religious interest making increased progress. The 8 A. M. meeting and the 12 M. meeting at the "Old South" were filled to overflowing, and very animated; but nowhere did he see such displays of divine power and grace as in North street, the Five Points of Boston.

The Independent says: Two general public meetings were held in connection with the Sunday-school Convention on Tuesday and Wednesday evenings, in Plymouth Church. At the first, addresses were made by Rev. Asa Bullard, the well-known agent of the Massachusetts Sabbath School Society, Rev. Dr. Hague of New York, Rev. Dr. Lyman Beecher, Rev. William H. Milburn, the "blind preacher," now pastor of the Pacific street Methodist Church, Brooklyn, and the Rev. Mr. Westbrook of Philadelphia. On Wednesday evening, the building was crowded to its utmost capacity, and the meeting was one of the most impressive which we have ever witnessed.

The meeting held on Saturday last at noon was crowded and overflowing, and was marked with special interest. The leader was one of the rescued passengers of the ill-fated "Austria."

THE JOHN STREET MEETINGS.—The numbers who daily attend these meetings have nearly doubled within a short time past, and there is a greatly awakened interest. The meetings at this Church are not less prosperous than those of other localities.

The Sansom street daily prayer-meeting, Philadelphia, continues with increasing numbers and interest.

The last *Nashville Advocate* reports not far from 1700 persons converted, or added to the Church.

The last *Southern Advocate* reports over a thousand persons converted or added to the Church.

The last Texas Advocate reports over 300.

Mississippi Conference.

UNION CIRCUIT.—Rev. R. A. Sibley, writes: "We held a meeting at Strong River, commencing 18th September, continued until 22d, resulted in four accessions and three conversions; the Church was wonderfully revived. It was a glorious meeting; there was a great deal of sickness in the vicinity, which curtailed the influence to some extent. We have taken into the Church on probation at this appointment sixteen this year. This is a new appointment. The conversions were three precious little boys, that we hope God may call to the ministry. We have other meetings to come, at which we look for a further outpouring of the Spirit."

BAYOU PIERRE CIRCUIT.—Rev. V. H. Johnson, writes: "We commenced a meeting at Tabernacle church on the 9th inst., which continued until the 17th, during which time the Lord was with us in power. On Friday night it has scarcely ever been our privilege, to see such manifestation of divine power; many mourners converted. The number of converts is about twenty-five, accessions forty-five, many sinners converted. The congregations paid unusual attention to the word, left many mourners at the altar. May the Lord convert them all; the church greatly revived. The Lord has done a great work for this people; conference collection $30, missionary collection $298 70; subscribers to several of our periodicals and papers. Thanks to brothers Thomas, Nixon, and R. T. Beonington for their efficient ministerial aid."

CLINTON CIRCUIT.—Rev. L. Wiley, writes: "The Lord has been with us during this year on Clinton Circuit; some seventy-five or more have professed to find pardoning mercy during the year, and about as many have joined the Church."

EAST FELICIANA CIRCUIT.—Rev. H. T. Lewis, writes: "Rev. W. J. Hamilton and myself have just closed a most interesting meeting at Gilead Church. The church was greatly revived, and built up—backsliders reclaimed, sinners converted, and six additions to the Church."

Alabama Conference.

BRUSH CREEK CIRCUIT.—A Correspondent, R. P. F., writes: "us that this time-honored Circuit, which is supplied this year by Rev. D. H. Smith, a local preacher, is now highly prosperous. Protracted meetings have been held at many points on the Circuit, with wonderful success. Many souls have been converted and added to the Church; at the camp meeting, last September, forty-five whites and many colored persons professed saving faith, most of whom joined the Church. Revs. Hutchinson, P. E. Neely, Dorman, Shepard, Saunders and others, assisted. The P. E., preached a masterly sermon on baptism at 11 o'clock on Sabbath. The financial interests of the Circuit are in a prosperous condition; one new church house been built at a cost of eight or nine hundred dollars, and another, is to be built at a cost of a thousand or more.—They hope also to build a good parsonage.

OAK BOWERY CIRCUIT.—Rev. J. W. Lakey, writes: "Since my last letter to the Advocate, we have had quite a number of additions to the M. E. Church, South, and most of them regenerated, sixty-two in number, and that number, added to ninety-eight, makes one hundred and sixty; during the year eight or ten have been converted, that united with the Baptist society; indeed, they have had but few accessions, only as they came to them through the instrumentality of the Methodist Church. It seems that our antipedo-baptist friends are dependent upon the labors of others, to build up and keep up what they say to be the only Church of Christ. Is it not strange that they have such high pretentions to the Apostolic Spirit, and yet God does not seem to bless their labors? There must be something "rotten in Denmark." They live mostly in this part of the country by proselyting, most of their old members were converted among the Methodists. I think the course they are pursuing will bring the curse of heaven upon them. It is water, water, more than the blood of Jesus; I trust they may become enlightened on the subject of baptism, regard it in the proper light, and love God more than water baptism. Our Church is greatly prospering in this country. Whenever our ministers preach, God blesses their labors. Thousands have been converted all over the land and the Methodist, Episcopal Church never had such strength added to her in one year. If her ministers will only be humble, preach the doctrine of the M. E. Churches, and defend their Church against the misrepresentation of her enemies, we have nothing to fear. I am making collections for your paper, I shall be able to give you some help at Conference. I am glad to say that the New Orleans Christian Advocate is gaining on the affections of the people, it is becoming more hopefull. You can and must succeed; the arrangement of your reading matter is admired, and there being less advertisements. God bless you in your good work."

BELMONT CIRCUIT.—Rev. J. W. Shores, writes: "We have just closed a meeting of a week's continuance at Wesley Chapel, on this Circuit, which was an occasion for devout thanks to God. The members of the Church were made "to sit together in heavenly places in Christ Jesus" and "to rejoice in hope of the glory of God." Several souls awakened and converted, and six whites and four blacks joined the Church. My colleague, brother Melton, and myself were assisted by brothers L. M. Boyd, (local) and J. M. Hood (itinerant,) of the Sumterville circuit. They labored zealously and usefully. We raised a handsome missionary collection, on the last day of the meeting."

CEDAR CREEK CIRCUIT.—Rev. J. C. Loomis, writes: "The Lord has revived his work in most of the churches, on cedar creek circuit this year. Bro. Moody held a protracted meeting at Society Hill, commencing August first, and continuing a week, twenty-seven whites added to the church then and since, with eleven blacks. The week after commenced at Pineville, and received forty whites and twenty-one blacks; next at Snow Hill where sixteen whites have joined the church this year. At Mount Carmel eighteen whites have united themselves to God's people; considerable interest is felt at other places on the circuit, and we feel that the blessing of God has rested upon the faithful labors of our devoted pastor, brother Moody."

Louisiana Conference.

SHREVEPORT DISTRICT.—Rev. John Pipes, writes: "The preachers on Shreveport District are well and all at their posts. Perhaps Zion has been favored as much this year as any previous one. One thing, which omens good in our judgment is, that the Sprit of Camp-meetings has been greatly revived through-out this country. We have had four on the District, and a fifth appointed to come off the 22d of the present month. Besides, we have had many protracted meetings, and during the Summer and fall, at these protracted and Campmeetings, we have realized many precious revival seasons and times of great religious power. Our College agents and Tract agent been in the field bestirring themselves, and the various benovelent and Missionary enterprises have been before the people; and, we think, liberally responded to generally. The subject of Parsonages has been before the people, and we think that we are safe in saying that by the close of this year, we will have secured on this district three good preachers, homes. This is what we greately need in the Louisiana Conference. We may say of this Circuit (Mansfield and Pleasant Hill) that there has been a great revival influence, continued during the entire year, and the Pleasant Hill Campmeeting was one among the best meetings that we ever attended.

We learned the other day that Father J. Sale was very ill in Mansfield, his life being despaired of. He is an old Minister and a good man, "full of faith and the Holy Ghost." Only a few months since, in love-feast, we heard him say, "Seventy four years ago my Father, in the Sabbath-school, introduced me to a *friend* whom he said never would forsake me, which I have found to be true; I know my end is nigh; but my way is clear. Glory to God." We hope that the preachers have done as well for the Advocate as they have in other things."

OPELOUSAS.—Rev. B. F. White writes: "The Gospel still triumphs. Since my last communication we have received 22 more, on probation. "Laudamus Deum."

LOUISVILLE CONFERENCE APPOINTMENTS.

Louisville District.—James H. Owen, P. E.; Brook Street, Thomas Bottomly; Jackson Street, (colored,) to be supplied; Walnut Street, J. D. Onions; Eighth Street, A. Brown; Centre Street, (colored,) to be supplied; Shelby Street, C. B. Parsons; German City Mission, George Reyer; Twelfth Street, R. Deering; Green Street, (colored,) to be supplied; East Main Street and Asbury, J. Bristow; City Mission, Auren Moore; Middletown Circuit, George W. Brush; Louisville Circuit, G. A. Hardison; Salina; Mt. Washington and Jeffersontown, M. N. Lasly, R. D. Neal, Sup.; E. W. Schon, Missionary Secretary; Seaman's Bethel, William Holman.

Elizabethtown District.—R. Fisk, P. E. Hardinsburg, Elizabethtown and Hodgkinsville, J. W. Emerson, Elizabethson; Big Sprlng, J. D. Barnett, Howell Springs; West Point, George W. Dungan; Brandenburg, Charles Y. Boggess; Millerstown, N. H. Hobbs; Hudsonville Circuit, J. F. De Witt; Flint Island, George W. Burge, Brandenburg; Hardinsburg, A. L. Alderson; Litchfield Mission, J. W. Taylor; Hawesville, E. M Crow; Hartford, S. L. Murrill; S. D. Alkin, Principal Louisville Conference Male High School; R. G. Gardiner, Principal Hardensburg Female High School; Cuneyville Mission, to be supplied.

Owensboro' District.—James S. Scobee, P. E., Henderson; Owensboro' Station, David Mortou; Yelvington Circuit, R. B. McCown; Whitesville Mission, to be supplied; Calhoun, Thomas D. Lewis; Rumsey, W. W. Cook; Madisonville, D. F. Dempsey; Henderson Station, J. J. Talbott; Henderson Circuit, D, D. Moore; Green River Circuit, to be supplied; Morgaufield, J. F. Bedford; Union Mission, F. B. Rodgers; A. H. Redford, Agent American Bible Society.

Smithland District.—A. Alkiu, P. E.; Smithland Station, J. R. Dempsey; Smithland Circuit, J. R. Straage; Salem, James A. Lewis; Eddyville, H. T. Burge; Princeton, William Childers; Cadiz, A. Quick; Empire Iron Works, J. R. Abernathy; Lafayette, William Alexander; Providence Mission, William Woodson; Marion, William B. Edmonds.

Hopkinsville District.—James S. Woods, P. E., Russellville; Hopkinsville and Garrettsburg, F. A. Morris; Hopkinsville Circuit, L. B. Davidson; Russellville Station, B. F. Wilson; Russellville Circuit, R. Y. Thomas; Logan Circuit, John S. McGee, G. R. Browder, Sup.; Greenville, William Nelkirk; Elkton, L. P. Crenshaw; Falling Rock Circuit, W. S. Asbury, Hopkinsville; Rochester Mission, Joel Penk, South Union; Franklin, to be supplied; E. Stevenson, Principal of Russellville Female Institute.

Glasgow District.—Z. M. Taylor, P. E. Bowling Green; Glasgow Circuit, Thomas J. Moore; Mammoth Cave Circuit, R. C. Alexander; Bowling Green Station, J. C. Petrie; Bowling Green Circuit, T. C. Frogge, Russellville; New Row, W. W. Lambeth; Scottisville, B. A. Cundiff; Tompkinsville, John Randolph; Albany, Elijah A. Davis; Columbia, Jacob P. Goodson, G. C. Crumbaugh.

Bardstown District.—W. H. Morrison, P. E.; Bardstown Station, G. Gooch; Petersburg Circuit, D. A. Beardsley, Boston; New Havana, A. McCown; Lebanon and Springfield, J. A. Henderson, Lebanon; Bradfordsville, J. S. McDaniel; Campbellsville, C. D. Donaldson; Wayne, G. W. Taylor, Columbia; Greensburg, Thomas G. Bosley; Munfordsville, J. E. Bradley; Jamestown Circuit, S. Spurrier.

F. W. Traeger and August Arnold, transferred to Louisiana Conference.

William Randolph transferred to the Kentucky Conference and appointed Agent for the Book and Tract Depository.

James E. Carnes transferred to the East Texas Conference.

Superannuated or worn-out preachers: E. M. Walker, Eli H. Crain, J. W. Kesey, Silas Lee, Abraham Long, Richard Tydings, John B. Perry, A. C. DeWitt, W. W. Mann.

A. C. DeWitt, Secretary.

HOLSTON CONFERENCE.

This Conference, which held its meeting at Chattanooga, under the Presidency of Bishop Andrew, adjourned last week. The following are the appointments:

Wytheville District.—J. McTeer, P. E.; Wytheville Circuit, W. M. Kerr and J. K. Stringfield; Parisburg Circuit, W. W. Neal; Newbern Circuit, George Stewart; Mechanicsburg, G. W. Pealey; Princeton, Joshia Torbitt; Flat Top Mission, to be supplied; Grayson Circuit, W. K. Foster; Hillsville Circuit, B. W. S. Bishop; Marion Circuit, J. W. Dickey; Jefferson Circuit, W. W. Smith.

Abingdon District.—F. M. Fanning, P. E.; Abingdon Station, E. C. Waxler; Abingdon Circuit, A. G. Worley; Saltville Circuit, M. H. Spencer; Lebanon Circuit, Joseph Haskew; Estillville Circuit, J. M. Crismond; Guest River Circuit, W. P. Queen; Russellville Mission, J. D. Wagg; Bloomfsville Circuit, J. Burling and H. F. White; Jeffersonville, G. W. Miles; Sandy Mission, J. S. Edwards; Emory and Henry College E. E. Wiley, President, and J. A. Davis, Professor; Missionary to China, W. G. E. Cunnyngham.

Rogersville District.—W. C. Graves, P. E.; Rogersville Station, E. E. Gillenwaters; Rogersville Circuit, D. S. Sutton; Hawkins and Jefferson Colored Mission, L. C. Waters; Kingsport Circuit, S. D. Gaias; Jonesville Circuit, to be supplied; Tazewell Station; G. Taylor; Tazewell Circuit, L. M. Renfro; Clinch Mission, to be supplied; Sneedville Circuit, to be supplied; Rutledge Circuit, J. T. Smith; Morristown Circuit, to be supplied; Powel's Valley Circuit, H. P. Waugh.

Knoxville District.—T. K. Munsey, P. E.; Knoxville Station, D. Sullins; East Knoxville and Colored Charge, G. W. Callahan; Knox Circuit, G. G. Alexander and A. W. Astou; Dandridge Circuit, T. J. Pope; Sevierville Circuit, Moses Seaton; Clinton Circuit, P. H. Reed; Jacksboro' Circuit, J. W. Belt; Little River Circuit, J. P. Gibson; Strawberry Plains Circuit, C. Godby; Strawberry Plains College, J. S. Kennedy, President.

Cumberland District.—D. Flemmlag, P. E.; Washington Circuit, A. B. Stewart; Hamilton Circuit, A. C. Copeland; Pikeville Circuit, J. W. Williamson; Jasper Circuit, C. T. McDonald; Cumberland Circuit, J. M. Dodson; Montgomery Mission, A. J. Greer; Spencer Mission, W. H. Moody; Jamestown Mission, John H. Keith; Huntsville Mission, J. B. Foster.

Chattanooga District.—E. F. Sevier, P. E.; Chattanooga Station, W. E. Munsey; Dade Circuit, W. H. Cooper; Lookout Mission, R. K. Scruggs; Cleveland Station, W. H. Bates; Benton Circuit, J. W. Swisher and G. M. Profitt; Bradley Circuit, W. H. H. Dugger and R. N. Stroag; Ducktown Mission, A. C. Hunter; Hiwassee Mission, to be supplied.

Athens District.—R. M. Stevens, P. E.; Athens Station, R. M. Hickey; Athens Circuit, J. C. Hyden; Athens Female College, E. Rowley, President; Decatur Circuit, J. A. Hyden, and G. W. Renfro, Supernumerary; Madisonville Circuit, C. Long; Sewee Circuit, J. R. Burchfield; Lowden Circuit, J. N. S. Huffaker; Kingston Circuit, L. W. Cronch; Maryville Circuit, A. E. Woodward; Louisville Circuit, J. W. Mann; Hiwassee College, J. H. Bruner, President; Agent for the Bible Society, J. Atkins.

Franklin District.—C. Campbell, P. E.; Franklin Circuit, John Spears; Murphy Circuit, A. H. Wilson; Cheos Mission, J. W. Bowman; Webster Circuit, W. H. Howell; Echota Mission, W. C. Bowman; Waynesville Circuit, J. W. Bird; Sulphur Springs, J. R. Long, and W. F. Parker, Supernumerary; Warm Springs, T. F. Glenn.

Ashville District.—W. Hicks, P. E.; Ashville Station, W. H. Kelly; Asbville Circuit, L. C. Delashmit and J. F. Woodfin; Hendersonville Circuit, J. Reynolds; Catawba Circuit, W. Witcher; Burnsville Circuit, G. W. Massy; Gloucester Mission, A. F. English; Holston Conference Female College, A. W. Cummings, President, R. N. Price, Professor.

Jonesboro' District.—W. C. Daily, P. E.; Jonesboro' Station, T. K. Catlet; Jonesboro' Circuit, J. D. Baldwin; Fall Branch Circuit, W. Ingle; Greenville Circuit, J. R. Bradley; Rheatown Circuit, W. Roberson; St. Clair Circuit, H. West; Taylorsville Circuit, W. Kinsland; Watauga Mission, George Crenmer; Elizabethtown Circuit, to be supplied; Newport Circuit, W. Milburn; Elijah Conner transferred to St. Louis Conference.

Superannuates.—S. B. Harwell, R. Gannaway, James Cummings, C. D. Smith, R. W. Patty, R. H. Guthrie, T. Sullins, W. B. Winton, W. H. Rogers, D. B. Carter, John Alley, A. Gass, R. A. Gildena.

Located.—M. P. Swnim, D. P. Hunt, Creed Fulton, T. M. Dula, W. B. Balley.

Next Conference to be held in Abingdon, Va.

Numbers in Society.—Whites, 38,300; Probationers, 6,783. Colored, 3,753; Probationers, 632, Indians, 200. Total, 49,668.

Total increase for the year, 2,371.

Vote on the Expunction of the Rule on Slavery, 68 for, 3 against.

KANSAS CONFERENCE.

The following is a list of appointments of the preachers made by the Bishop at the session just closed:

Lecompton District.—Wm. Bradford, P. E.; Tecumseh, Cyrus R. Rice; Shawnee Reserve Mission, N. Scarritt; Shawnee Mission, J. Spencer; Shawnee M. L. School, Thomas Johnson; Paola, Louis G. Wood; Ford's Mission, R. Tenalsson; Fort Scott, John Hale; Neosho, A. Hawkins; Council Grove, Henry H. Craig; Spring River, James Brysa; Verdigris, John P. Barneby; Santa Fe, to be supplied.

Leavenworth District.—Thos. Wallace, P. E.; Wyandotte, William Barnett; Delaware, N. T. Shaler; Leaveaworth City, Jos. H. Pritchett; Kickapoo, Charles Bolles; Mt. Pleasant, F. M. Williams; Doulphan, H. H. Hedgepeth; Nimeha, D. C. O'Howell; Grasshopper, E. S. Arrington, J. Foresman; Big blue, A. Milice.

M. H. Jones, transferred to St. Louis Conference; A. Williams, transferred to St. Louis Conference.

NOTICES OF ADVERTISEMENTS.

We have but few advertisements in the *Advocate*, which, in connection with the fact that our circulation is much the largest in the South-west, makes them worth double to the advertisers, what they are in any other paper. Yet we charge little, if any, more than the other papers of the city. We call attention to the following:

Arthur & Co., Wholesale Grocers, Office corner Canal and New Levee streets, Stores on Fulton, Canal, New Levee and Common streets, former stand of Converse & Co., have all sorts of Groceries and sundries, for family and plantation use. It is an old and reliable house; and will attend faithfully to all orders, from all regions trading to New Orleans. Read their Advertisement.

Shelby Nurseries, Bay St. Louis, Mississippi. W. A. Whitefield advertises these Nurseries in this paper; and offers for sale to all who desire, facilities for supplying themselves with Apples, Peaches, Pears, plums, Nectarines, Apricots, Quinces, cherries, Almonds, Figs and almost every other fruit grown in this climate. We hope to see everything of this kind encouraged.

Shelby Medical College.—This is a new Institution, at Nashville, Tennessee. With several of the gentlemen whose names appear in the Faculty, as advertised in this paper, we formed a pleasant and very favorable acquaintance while at the General Conference. Outside of New Orleans, no better medical school, we suppose, can be found.

Read, Hedges, & Drew, Druggists and Apothecaries, have removed from their old stand, 84 Common street, to 108 Canal street, Granite Row where they keep, for families, plantations, physicians, and interior Drug stores, drugs and medicines, chemicals, paints, oils, perfumery, instruments, and patent medicines. They are worthy and reliable gentlemen, and we advise our friends to patronize them.

Daniel Pratt's Cotton Gins are known every where, as he is, and like him, the more known, the better liked. They are for sale in this city 15 St. Charles street, by H. Kendall, Carter & Co., Cotton Factors and Commission Merchants.

The Very Latest Intelligence.

FOREIGN.

General News.—Two French ships have gone to compel Portugal to compensate for the seizure of the ship, Charles George.... Prussia and England unite to abolish the Hanoverian Stadt duties.... England is considering the union of her Colonies into a grand confederation from the Atlantic to the Pacific.... The Emperor of Russia visits London and Paris in the Spring.... Lady Franklin's Arctic Expedition has safely crossed Baffin's Bay.... The London Globe discredits the report that Lord Bury goes to Canada in relation to the federation of the British provinces from the Atlantic to the Pacific.... The Bankers of M. Kahnut, who failed at Lille, were £20,000.... The London Times expects an extraordinary case in the money market.... The Turin Independent says that the visit of Prince Napoleon to Warsaw is the prelude to an alliance between France and Russia.... Piedmont has become hostile to Austria.... Spain is building small war craft for the suppression of piracy among the Philippine Islands.... The retirement of the Austrian army is progressing rapidly.... The Montenegrins have hoisted their flag in defiance of Turkey at Salerina, on the Adriatic.... A Trieste telegram says, that Lord Stratford has been instructed to express the regret of the English government at the bombardment of Djiddah; and also its intention to indemnify the sufferers.... It was reported that England will ask to have rented to her the Island of Perim, for one hundred years.... A large portion of Auckland, in Austria, has been destroyed by fire.... An Admiral of the French fleet has left Paris, with emphatic orders to protect French citizens and their property in Mexico.... The King of Prussia is alarmingly ill.... The cholera has been raging in Mecca, and 30,000 inhabitants have fallen victims to it.... Several shipwrecks, with loss of life have occurred in the German Ocean; but none of the vessels were American.... France is exempt for another year from navigation dues, on corn flour, rice and vegetables.... The Bank of Frankfurt has placed its rate of interest at five per cent.... Affairs at Canton are satisfactory.... The troubles at Ningpo still continue.... Trade at Hong Kong was dull.

Italy.—On the 27th of September, the Pope held a Secret Consistory Court. No promotions to Cardinals were made, but twenty-five Bishops have been nominated, of whom three are French. The Pope is organizing an immense missionary movement in China.

France.—The prelate who is placed at the head of the French mission in China, is to be raised to the rank of cardinal. M. Montigny, French Consul at Shanghae, has been promoted to Consul General of China, at the new port of Tientsien.

The Cable.—The London Times says that all appearances indicate that the present Atlantic cable must be given up, and hopes that the experience gained will be used to insure that success which is finally certain. It admits the great superiority of the Niagara over the Agamemnon, and thinks that a ship should be especially constructed for the laying of cables.

COMMERCIAL NEWS.

Liverpool, Oct. 6.—Cotton.—The quotations for Middling Orleans is 7⅞d.... Oct. 12.—The sales of two days were 14,000 bales, 1000 of which were taken by speculators and for export.... The circular of Messrs. Clare & Son, says the market closed with an advancing tendency.

Liverpool, Oct. 16.—The sales of Cotton for the week amount to 43,000 bales, of which speculators took 1200 and exporters 5000 bales.

A slight decline is reported on the finer and inferior qualities, middling qualities, however, have experienced no change in prices. The market generally closed firm at the following quotations: Fair Orleans, 7¾; middling Orleans, 7⅜; fair Mobile, 7 9-16; middling Mobile, 7 5-16, fair Uplands, 7¾; middling Uplands, 7⅛c. The sales on Friday were 7000 bales.

Orleans tres ordinaire at Havre is quoted at 111 francs. The market closed firm and buoyant.

DOMESTIC.

Attempt to Murder a Clergyman.—During service in the Methodist Episcopal Church, New York, on the evening of the 14th a Frenchman named Louis Berrier seated himself in a front pew, and soon after drew a pistol and fired at the pastor, Rev. M. D. C. Crawford, the ball grazing his head and lodging in the back of the pulpit. Berrier was immediately seized and given over to the police, when he stated that the minister had insulted him in his morning sermon. He was supposed to be insane.

California Mails via Tehuantepec.—The mails for California via the Isthmus of Tehuantepec, will close at seven o'clock, A. M., to-day, 27th instant. They will be carried by the steamship Quaker City, Capt Stoufeldt, which leaves for Minatitlan at eight, A. M. This will be the first mail to California by this new route. The Company expect to have it delivered in San Francisco in eighteen days from the date of its departure from New Orleans. The instruction to the Pacific Mail Steamship Company's officers on the Pacific side, relative to the junction to be made by that line, with the Tehuantepec mails and passengers at Ventosa Bay, went out over a month ago, in ample time for every preparation to complete this junction. The Company's officers here are already busy answering daily applications from all parts of the country, for passage on the Quaker City—many applying by mail, to secure passage as far off as December next.

Georgia Wash Broke, at Lafayette, Walker county, Georgia, on the Coosa and Chattanooga Railroad, on the 13th inst.

From Utah.—St. Louis, Oct. 22d.—The Salt Lake mail, with dates to the 25th ultimo has arrived.... The mail train encountered a snow storm on the Laramie.... The Indians were numerous but peaceable.... It was feared that the trains would be overtaken by snow in the mountains.... Business was very brisk in Salt Lake City.... Trains were constantly arriving from California with goods and provisions.... Good feeling was existing between the Mormons and the Gentiles.... The Mormons appear to have a great admiration of Gov. Cumming.... Johnston's command consists of between seven and eight thousand men. They are consolidated into one encampment, and will remain in Utah during the Winter.... There are also about 4000 men, under Col. Camped at Fort Brigadier.... Col. Morrison of the 7th Infantry, has arrived at Camp Floyd.

Nicaragua Affairs.—Washington, Oct. 22.—With regard to the Belly case, the Nicaraguan Minister says, his government wishes to maintain friendly relations with the United States, but he takes the ground that the transit treaties are of no value, because the route was not opened at the stipulated period.

The Little Giant.—St. Louis, October 22.—The Democratic Central Committee of Illinois, this morning received a letter from Vice President Breckenbridge, urging the re-election of Douglas, on the ground that the Kansas question is settled, and that Douglas will lead the Democracy of Illinois against the Republicans. The letter does not indorse the course of Douglas at the last session of Congress, with regard to the Lecomptonites.

In Favor of Douglas.—Dr. Leroy, the Administration candidate for Congress, in the Third District of Illinois, has withdrawn, and advises his friends in support the regular Democratic nominees for Congress, State officers and Representatives, who will vote for Douglas as Senator.

Railroad News.—New York, Oct. 22.—William Moran has been re-elected President of the Erie railroad Company.... The Illinois Central Railroad Company has resumed payment in full.

Steamboat Ben Franklin Burnt—Boat Total Loss.—Vicksburg, Oct. 22.—The steamboat Ben Franklin, with a cargo of 3000 bales Cotton, was burned yesterday morning, at Ashton Landing.

There were no lives lost, but the boat is a total loss.

U. S. Treasury.—Washington, Oct. 22.—The balance in the Treasury, on Monday, was $9,000,000. The week's receipts were $752,000. Drafts paid $10,735,000. Drafts issued $10,062,000, a reduction of $310,000 from the previous week.

Indian Fight.—The Texians, under Major Van Dorn, have had a battle with the Camanches, routing and killing forty-four, losing Lieut. Van Camp, and three soldiers.

The Yellow Fever is abating in Charleston, and Galveston, and increasing in Mobile.

General Walker's Expedition.—Washington, Oct. 25.—The State Department has neither received any official information nor given any recent orders in regard to General Walker's movements.

Its previous orders respecting the violation of the Neutrality Laws remain in full force.

The Austrian Mission.—J. Blancy Jones, recently appointed Minister to the Court of Vienna, will proceed to Austria in November.

Congressional Preparations.—Phelps, of Missouri, is the first on the list of the Committee of Ways and Means, and will probably be the chairman of that committee.

State of the Rivers.—St. Louis, Oct. 26.—The Mississippi and all the upper rivers are receding. The heavy rain last night has had little effect in checking the decline.

Underground Railroad Excitement.—New Albany, Indiana, Oct. 26, Horace Bell, an Underground Railroad conductor, who released his father and brother from Brandenburg, Ky., jail, last July, was arrested here on Saturday, and taken to Brandenburg by Kentucky officers, without a warrant.

His father and brother were committed on a charge of running off negroes from Kentucky.

The Abolitionists here are much excited, and have dispatched a party to boats to Brandenburg with a view of rescuing the prisoner. A serious disturbance is apprehended.

Telegraph Convention—Line to California and Oregon.—New York, Oct. 25.—The North American Telegraph Association, composed of the officers and leading stockholders of the principal lines in this country, closed their convention of three day's session on Saturday.

A committee was chosen to construct a reliable line to California and Oregon.

Consolidation of Lines.—The House printing telegraph line between Washington and New York, is to be consolidated with the American Telegraph Company, for the purpose of insuring a speedy extension of a printing Telegraph line along the sea board, via Charleston and Mobile, to New Orleans.

Several reforms were proposed and adopted, tending to greater simplicity of business, and to an ultimate reduction of tolls on all the lines.

Marriages.

"It is not good for man to be alone."

Married—On the 14th inst., by the Rev. Dr. R. L. Robertson, Rev. James M. Towles, of the Alabama Conference, to Miss Elizabeth G. daughter of Mr. Harlugton Phillips, of Randolph county Alabama.

On the 7th inst., by the Rev. H. T. Lewis, John R. Stubbs, to Miss Margaret M. Chaney, all of East Feliciana parish, Louisiana.

On the 7th inst., by the Rev. Matthew D. Thomason, in Octibbala county, State of Mississippi, Mr. John H. Perkins, to Miss Mary E. Boon.

On the 13th inst., by the Rev. L. M. Wilson, in Geo's Bend, Wilcox county Alabama, Mr. Charles O. Jones, of Marion Alabama, to Miss Emma Pettway, of the former place.

On the 21st inst., by the Rev. John H. Baldwin, in Citronelle, Rev. W. S. Wingfield, of the Alabama Conference, to Miss Elmira Weissinger.

On the 22d of September, by the Rev. J. R. King, at the house of Rev. T. Moody, Milton Jenkins, Esq., to Miss Fannie A. Moody, all of Wilcox, county Alabama.

On the 4th of October, by the Rev. C. D. Oliver, Rev E. D. Pitts, President of Auburn Female College, to Miss Sarah J. McNeely.

Special Notices.

SOUTHERN UNIVERSITY.

The Trustees of the Southern University are hereby informed, that there will be a meeting of the Board, in Macon, Mississippi, on Tuesday, the 23d of November, at 11 o'clock, A. M. This is the day before the next Session of the Alabama Conference. Edward Wadsworth,

October 2, 1858. [p20 5t] Corresponding Sec'y.

To those who have Subscribed to the Book and Tract Society of the Mississippi Conference, as Share Holders.

Brethren and Friends: Many of your notes and subscriptions will be due on the first of November next, and we hope it will be in your power to send us money or drafts promptly, as we have purchased a large stock of books, etc., and our notes will be due soon. We want to pay promptly; and also, purchase other books now very much needed.

Remittances can be made to me at Vicksburg, or Sharon.

o.27 3t. H. H. Montgomery, Agent.

COMMERCIAL.

Tuesday, October 26, 1858.

Cotton—The transactions in this staple for the week ending on Saturday evening, reached the large number for the period of the season, of 60,000 bales; which with sales of Western and other produce have thrown a large amount of money into circulation. About 5000 bales cotton only, changed hands on Monday—market very firm. To-day full prices were claimed, with but a poor assortment, and some inquiry—sales of but of about 1200 bales.

New Orleans Classification.

Inferior	5 @ 7	Middling	11 @ 11¼
Ordinary	8 @ 9	Good Middling	11⅝ @ 12
Good Ordinary	10 @ 10¼	Middling Fair	— @ —
Low Middling	11 @ 11¼	Fair	— @ —

Tobacco—About 1700 hhds. have changed hands during the week.

Sugar and Molasses—The sales during the week have been quite heavy for the season. Fair to fully fair 6½ @ 6½c. ₱ lb; and 31 @ 32c ₱ gal. for Molasses.

Western Produce—Sales of Flour ranging from $5 25 @ $6 ₱ bbl. Corn, 60 @ 68c. ₱ bushel. Pork, $17 25 per bbl. Bacon, at 7 @ 7½, and Shoulders 9c ₱ lb.

Coffee—Sales ranging from 10½ @ 11½.

NEW ADVERTISEMENTS.

READ, HEDGES & DREW,

Druggists & Apothecaries,

IMPORTERS AND DEALERS IN

Drugs and Medicines, Chemicals Paints, Oils, Perfumery, Instruments, Patent Medicines; etc., etc.,

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New Orleans.

Robt'T H. Read. J. H. H. Hedges, A. S. Drew.

SHELBY MEDICAL COLLEGE,

Nashville, Tennessee.

Session of 1858-59—The first regular course of Lectures in this Institution, will commence on Monday, the 1st of November, 1858, and will continue to the 1st of March ensuing.

FACULTY:

Thomas L. Maddin, M.D., Professor of Anatomy—Descriptive, Histological and Surgical.

Jno. Farnia May, M.D., Professor of Principles and Operations of Surgery.

D. F. Wright, M.D., Professor of Physiology and Pathology.

Jno. H. Callender, M.D., Professor of Materia Medica and Therapeutics.

R. O. Currey, M.D., Professor of Medical Chemistry and Medical Jurisprudence.

E. H. Harding, M.D., Professor of Theory and Practice of Medicine.

Jno. P. Ford, M.D., Professor of Obstetrics and Diseases of Women and Children.

H. M. Cooptin, M.D., Demonstrator of Anatomy.

☞ The Preliminary Course of Lectures, free to all Students, will be given during the month of October.

The *City Hospital* is upon the premises of the College, and under control of the Faculty, at which operations are performed and Clinical Lectures delivered.

Amount of Fees for Lectures, $105; Matriculation Fee paid but once, $5; Demonstrator's Fee, required but once, $10; Graduation Fee, $25. Excellent boarding can be obtained for $2 50 to $3 50 per week. For further details or announcement, apply to JOHN P. FORD, M.D., *Nashville, July 1, 1858* [p29] Dean of Faculty.

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THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

LITTLE MINNIE.

AFFECTIONATELY INSCRIBED TO MRS. V. C. BLACKBURN—BY C. LEIGH B.

She is gone—dear little Minnie!
Gone, the "Golden Streets" to roam;
Only lent to thee, from Heaven;
God has called the wanderer home.
Softly came the angel's whisper,
From that far-off land of rest,
"Come to me." Her spirit answered,
"Little Minnie, thou art blest!"

Who can still the ceaseless longings
For the little sunbeam fled!
Hearts are cold and chill without it,
And the world seems dark and dread.
Once the pretty childish prattler,
Lisped sweet music all the day;
Now, with sad heart, vainly list'ning,
Thou canst only wait and pray.

Pray, that He who knows our sorrows,
And who binds the broken heart,
May, the joy religion bringeth
To thine inmost soul impart;
Then, while thinking of the lost ones,
And how dear they were to thee,
If around the shadows darken,
Heaven's beacon light thou'lt see.

BURNING OF THE STEAMSHIP AUSTRIA.—ONE OF THE SAVED PASSENGERS LEADING A PRAYER MEETING.

Our little readers have read, we suppose, of the burning of the Steamship Austria, at Sea. Between five and six hundred people were either burned or drowned! What a horrible affair! But a few—something less than a hundred—were saved. One of them was named Mr. Phillips Berry. The daily prayer meeting in the old John-street Church, in New York, the oldest Methodist Church in the United States, has been going on for more than a year. Mr. Berry led one of these meetings lately. He opened the exercises by reading a hymn, of which the two following stanzas are a part:

"If, through unruffled seas,
Toward Heaven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.

But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home."

He then read the 20th Psalm, and offered prayer—especially remembering the friends of all who perished in the recent disaster of the steamship Austria.

As was expected, Mr. Berry made a most affecting statement of his experience, from the moment the alarm was given that the vessel was on fire to the time when he was picked up. He said, that in that dreadful hour it was terrible to witness the manifestations of ingratitude to God, the blasphemies and dreadful imprecations which pierced the sky. He, with a few Christians, mustered on the quarter-deck and there consulted upon the course to be pursued in case they were compelled to flee the ship to escape the tortures of the flames. One woman declared that death was inevitable, and she was unprepared to meet her fate; she asked what she should do; she was advised to pray to God that the blood of Jesus, which was shed for sinners, might cleanse her from her sins, she said that she could not pray; he (Mr. B.) prayed for her and with her, and trusted that she had made peace with God. As the flames spread rapidly it became necessary for the little group on the poop to separate, some of them to meet no more until they should meet in heaven. His particular friend who had accompanied him on the passage exchanged promises with him that if one of them should be saved he should inform the friends of the other that he had yielded up his spirit reposing on the arms of Jesus. They separated to meet not again until all the saved in Christ meet in heaven.

After leaving the ship, he swam for a long distance. During the time of this struggle his ears were continually pierced with the screams and wailing of the perishing. After having been in the water for a considerable time, he descried a life buoy in the distance, which several parties seemed to be endeavoring to reach. He swam with all his vigor to reach it; he gained it, but soon became cold in every part of his body. He was all this while engaged in sweet communion with his God. He had such a view of God's love as he never had before, and he was rather anxious than otherwise to glide into the possession of the sweet blessings which passed before him, and hovered over him, seeming to invite him home. Never before did he remember those beautiful lines of Wesley so vividly, and never before did he use them with better intent:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll;
While the tempest still is high;
Hide me, O my Savior, hide
Till the storm of life is past,
Safe into the haven guide;
O receive my soul at last."

After getting possession of the life-buoy, he turned and went in search of his friend; but all was quiet, save the murmuring of the ocean; those wailings and groanings which but a short time previous resounded through the air had been silenced, and many victims were engulfed in that same element through which he was struggling. He hesitated as to whether he should struggle longer; it seemed to be of little use to prolong life, simply to endure more pain in dying at last. Every limb was cold, the blood felt its circulation had ceased, and the bliss of dying was great. He was raised to the top of a wave, and from that eminence he saw a sail in the distance, and almost simultaneously with the glimpse of the possibility of being saved, his body become warm in every part, the blood coursed through his system with renewed vigor; he made for the sail, and was duly preserved as a witness to bear his testimony of God's infinite mercy, long-suffering, and loving-kindness.

DR. FRANKLIN'S SON A TORY.

The children all know the difference between a Whig and a Tory, we suppose. In the Revolutionary War, when the American Colonies were fighting the mother country, Great Britain, to obtain the liberties of their country, the Americans who sided with their country were called Whigs, and the Americans who sided against their country, were called Tories. Dr. Benjamin Franklin was a great man, and a great Whig. But, unfortunately, his son William was a Tory. Unlike his father, whose chiefs claim is for the invaluable services he rendered his country in her greatest need, the son was from the first to the last a devoted loyalist. Before the Revolutionary War he held several civil and military offices of importance. At the commencement of the war he held the office of Governor of New Jersey, which appointment he received in 1773. When the difficulties between the mother country and the colonies were coming to a crisis, he threw his whole influence in favor of loyalty, and endeavored to prevent the Legislative Assembly of New Jersey from sanctioning the proceedings of the General Congress of Philadelphia. These efforts, however, did but little to stay the tide of popular sentiment in favor of resistance to tyranny, and soon involved him in difficulty. He was deposed from office by the Whigs, to give place to William Livingston, and sent a prisoner to Connecticut, where he remained two years in East Windsor, in the house of Capt. Ebenezer Grant, near where the Theological Seminary now stands. In 1776 he was exchanged, and soon after went to England. There he spent the remainder of his life, receiving a pension from the British Government for the loss he sustained by his fidelity. He died in 1813, at the age of 82.

As might have been expected, his opposition to the cause of liberty, so dear to the heart of his father, produced an estrangement between them. For years they had no intercourse. When, in 1784, the son wrote to his father; in his reply, Dr. Franklin says:

"Nothing has ever hurt me so much, and affected me with such keen sensations as to find myself deserted in my old age by my only son; and not only deserted, but to find him taking up arms against me in a cause wherein my good fame, fortune and life were all at stake."

In his will, also, he alludes to the part his son had acted. After making some bequests, he adds:

"The part he acted against me in the late war, which is of public notoriety, will account for my leaving him no more of my estate he endeavored to deprive me of."

The patriotism of the father stands forth all the brighter when contrasted with the desertion of his son.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

BE GENTLE TO THY WIFE.

Be gentle: for you little know
How many trials rise;
Although to thee thy may be small,
To her of giant size.

Be gentle: though perchance that lip
May speak a murmuring tone;
The heart may speak in kindness yet,
And joy to be thine own.

Be gentle: weary hours of pain
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

Be gentle; for the noblest hearts
At times must have some grief,
And even in a thoughtless word
May seek to find relief.

Be gentle; none are perfect here;
Thou'rt dearer far than life;
Then, husband, bear and still forbear—
Be gentle to thy wife.

MANTEL ORNAMENTS.

Here is a very simple and, we dare say, very pretty mantel or table ornament: Take bright red asparagus berries, with sufficient stems, and mingle them with cedar, or almost any evergreen, and place them in vases; the berries will retain their bright color all winter, but the cedar should be changed occasionally. The beautiful red berries peeping out of the dark green make almost as beautiful an ornament as a variety of flowers, and they are brilliant by candlelight.

THE TWO LOST HUSBANDS.

The following circumstances afford a beautiful illustration of that beautiful affection, a wife's love for her husband.

The Philadelphia *Press* says: The wife of Mr. Theodore Gerock, of Baltimore, is now visiting her relatives in Philadelphia, and while they have an doubt of his loss, she alone has a deep conviction that he is not dead.—Either he was not on board the Austria (though he wrote to her that he had actually paid for his passage,) or, if he was, then he must have been among the few who were rescued. It may be within the knowledge of many of our readers that a clergyman of this city was among those who left for Europe on the ill-fated President, and was never again heard of.

His wife, who remains in Philadelphia, and was deeply attached to him, never did, because she never would, believe that he was lost to her. Eighteen years have passed away, and yet that trusting lady—we cannot speak of her as wife, and she repudiates the name of widow—continues to expect his return. Every day a cover is placed for him at the table, where still stands his accustomed chair. Every ring at the bell, we are informed, awakens the cherished convictions of her heart that the loved one will return.

READING ALOUD.

There is no treat so great as to hear good reading of any kind. Not one gentleman or lady in a hundred can read so as to please the ear, and send the words with gentle force to the heart and understanding. An indistinct utterance, whines, nasal twangs, guttural notes, hesitations, and other vices of elocution, are almost universal. Why it is, no one can say, unless it be that either the pulpit, or the nursery, or the Sunday-school, gives the style in these days. Many a lady can sing Italian songs, with considerable execution, but cannot read English passably. Yet reading is by far the most valuable accomplishment of the two. In most drawing-rooms, if anything is to be read, it is discovered that nobody can read: one has weak lungs, another gets hoarse, another chokes, another has an abominable sing-song, evidently a tradition of the way he said Watts' Hymns when he was too young to understand them; another rumbles like a broad-wheel waggon; another has a way of reading, which seems to proclaim that what is read is of no sort of consequence, and had better not be listened to.

DR. DODDRIDGE'S DREAM.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly host, and the splendors around the throne of God. One evening, after a conversion of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night," his ideas were shaped into the following beautiful form: he dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison-house of suffering and mortality, for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was nought to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side guiding his mysterious movements, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted athwart their path, the guide informed him that the palace he beheld, was for the present, to be his mansion of rest. Gazing upon its splendor, he replied, that while on earth he had often heard, that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding, the building to which they were then rapidly approaching was superior to anything which he had actually before beheld, yet its grandeur had not exceeded the conceptions he had formed.—The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup, and a cluster of grapes, and then said he must now leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the doctrines of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvas, that angels, though unseen, had ever been his familiar attendants, and sent by God; they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all, an exhibition of goodness and mercy, far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down at his feet completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drunk presented it to him, saying, This is the new wine in my Father's kingdom.—No sooner had he partaken than all uneasy sensation vanished, perfect love had now cast out fear, and he conversed with his Savior as an intimate friend. Like the silver rippling of a summer sea, he heard fall from His lips the grateful approbation: "Thy labors are over, thy work is approved, rich and glorious is the reward." Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

OBITUARIES.

"Let me die the death of the Righteous."

MRS. SARAH E. HOOKS, wife of Samuel D. Hooks, Esq., died, in Washington county, Alabama, August 6, 1868 after a long and painful sickness—which was borne with patience and resignation. She was a native of Duplin county, North Carolina, and daughter of the late Thomas Wright, Esq. Moved, with a number of her own and husband's relatives to Sumpter county, Alabama, in 1836; where she resided for some years, much beloved by all, for her many excellent qualities as a lady and mistress of a household—where a generous hospitality and good cheer were dispensed; around which linger many fond recollections. She joined the Methodist Church some years since; and for the last five years enjoyed the Christians faith and hope; has cheered the hearts of many a weary minister of her Savior, and made them feel that, at her comfortable fire side, they had a welcome home. She met death without fear. She requested her funeral sermon might be preached from Rev. 22 c. 5, v. H.

North Carolina Christian Advocate, please copy.

MR BERRY HICKMAN, died September 4, 1858, nearly fifty years old. After an illness of six weeks, of typhoid fever in Copiah county Mississippi.

He leaves a devoted wife, a brother, a sister and numerous friends to mourn, but not without hope; for several weeks before his death he exemplified the truth of genuine Christianity. He joined the Methodist Church in the fall of 1867, and lived a consistent member till his death; much could be said of him as a gentleman and a neighbor; sufficient to say that to know him was to love him. About two weeks before his death, he said to his wife, "I know I shall die soon; but when I am gone, dont shed a tear for me, for all will be well." The night before his death, as his wife stepped out of the room, he said, "make haste back, for if I get able to talk, I have something to tell you." What was it? O that we knew! But after that he could speak only a few words at a time. We have the comfortable assurance that our loss is his gain, and that though he cannot come to us we may go to him.

B. Y. H.

W. O. ORMSBY, was born May 31st, 1825, and died in the village of Prattville, September 29th, 1858.

His disease was thought to have been consumption, and though his illness was protracted, and severe, patience and resignation were manifested during all his sufferings, and his death was a signal triumph over the grave. His soul went down without a cloud. The bearer he approached the tomb, brighter grew his hope, and stronger was his confidence in God. At times, such was the joy of his heart, that he would exclaim "Bless the Lord, O my soul." Thus has a good man in the prime of life, been taken from the midst of his numerous friends, but our loss is his eternal gain. As a citizen, "William" was honest, and industrious, while consistency, and piety marked his conduct as a member of the Methodist Episcopal Church. In the relation of husband and father, he was kind and affectionate, while reverence and love were constantly manifested, as a son. So genial and lovely was his temperament, that a large circle of friends mourn his early death. Let wife, mother, brothers and friends be consoled that "Billy" is not "lost, but gone before." J. B.

Southern Christian Advocate, please copy.

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DARBY'S PROPHYLACTIC FLUID.—The greatest known agent for Purifying the Air. It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.
This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is in obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately. It cures burns, bites, and stings of insects. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.
It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.
In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.
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In this City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.
TRY IT—It can be had at, J. WRIGHT, & CO'S. Drug Store, 21 and 151 Chartres Street. Price 50 cents. s.22

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,
Prepared from FRESH ROOT, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too well known to be overlooked by the profession. According to many, this compound is nearer a PANACEA or CATHOLICON than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Colndet, Baron, Barnsley, Manson, Ricord, Gmelin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; Diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Piles, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Pales, Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Forgyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."
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New Orleans Picayune copy one year: June 19-1y

THE GREATEST
Medical Discovery
OF THE AGE.
MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures
EVERY KIND OF HUMOR,
From the worst Scrofula down to a Common Pimple.
He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.
Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth and stomach.
Three to five bottles are warranted to cure the worst kind of Erysipelas.
One or two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the sars and blotches among the hair.
Four to six bottles are warranted to cure corns and running ulcers.
One bottle will cure scaly eruptions of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Three or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottles are warranted to cure the rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.
Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, buts nor ifs about it nothing some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children of the year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.
To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been routine for years, and have been regulated by it. When the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is no pay, if a bad result from it, on the contrary, when that seeing is goes you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever was listened to.
Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.
For sale in New Orleans, wholesale and retail, by
dec5.1y J. WRIGHT & CO., 21 and 151 Chartres st.

PROFESSIONAL.

JOSEPH C. BEALL,
ATTORNEY AND COUNSELLOR AT LAW,
SHREVEPORT, LA.,
WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. mh12-1y

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PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Brodtwell & Payne, Pritchard & Flower, Edw. Nolle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 18 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents: dec12

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RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts.
A Servant at the Office day and night. oct.3-6m

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DR. S. GILBERT, Sr.,
HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.
He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my6 1y

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COMMISSION MERCH

NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS, WEDNESDAY, NOVEMBER 3, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—118 CAMP ST.

POETRY.

GRIEF.

There's good in tears, or they had not been sent
By him who is all good! It is not wise
To keep our sorrows in our hearts up pent,
Where we can give them freedom from our eyes.
The storm-cloud only darkens our fair earth
Until it falleth down in gentle rain;
And then what wondrous beauties have their birth;
So, when the heart is overcharged with pain.
We see a shadow upon every good;
Bet let our heavy sorrows have their way,
And as they well into a tearful flood,
What comfort may not come? Ah, who can say?
Grief hath a mission holier than joy—
It moves the selfish, and it warms the cold;
A common sorrow will e'en pain destroy,
And change the king and beggar to one mold.
Our griefs should make us gentler to our kind,
And as we comfort need, more comfort pay;
So unto sorrow, we our tears shall find
Have washed some grossness of our souls away.

Correspondence of the N. O. Christian Advocate.

LETTER FROM BRUSSELS.

The Jesuits, or, St. Michael's Church—Built in 1583—

Remarkable for its spacious interior, unsupported by pillars; its length, exclusive of the Choir, is 269 feet; its width 81. To us especially interesting, as it contains the monument, erected by his wife—the sister of the King of Bavaria—to the memory of Eugene Beauharnois, Duke of Lachenburg, son of Josephine Bonnparte. The design was by Thorswalden. It is placed in a recess of the wall, with a full length figure of him standing before the closed door of a tomb, upon a platform—plainly clad and divested of all ornament—a wreath in his hand; at his feet his crown and arms. At his right hand sits his wife with a pencil, as if sketching the group—for we understood she was an artist. On the opposite side two angels stood, ready for flight. The whole wrought in pure white marble, beautiful in effect. This Church is very rich in ornament—adorned with many statues of the Emperors and Princes of Germany, and of our Savior. The altars shine with gold and silver.

The Old Cathedral is a huge pile of brick, with the tallest windows of old fashioned cut glass we ever saw. Its towers are high and square—built without much architectural beauty,—it covers a vast space of ground with its massive walls, and is interesting from its peculiarity of shape and antiquity.

Municipal Squares in Parks and Gardens for all classes of people; and, those near the suburbs were filled with the common people, who assemble in multitudes every evening to drink beer, their favorite beverage; and on the Sabbath they are crowded. They are distinguished above all other Europeans for drinking beer and smoking.

The Gardens and Park near the palace and in the central part of the city are very beautiful and inviting, more so than those in the environs, they are much more charming as a general thing, and add much to the beauty of the place. There are a great many shade trees and flowering shrubs, beautiful hedges of lilacs in full bloom and other flowers, which render Munich attractive. A botanical garden and crystal palace with various institutions. The poor appeared to be cared for—we saw no beggars in the streets. They have an asylum for the blind, we were told, and many others of interesting character; also, studios, etc.

The Climate is healthy and delightful. Munich is one of the most elevated cities in Europe, being 16,000 feet above the level of the sea, containing a population of upwards of 100,000 souls—among them, 6000 Protestants. The city is increasing in size and prosperity, and has extended beyond the old walls, we saw a small portion of them in passing through an arched gateway flanked with towers. We heard many singing birds among the trees, as we drove around, which reminded us of the sweet songsters of Louisiana. They brought to mind those dear and cherished friends associated with their melody, and the tombs of the loved and lost—where they now tune their harps over the silent car of death.

The People in the streets of Munich look remarkably healthy, clean and well dressed—the lower classes, plain but neat. The national costume of a head-dress, among the women, called *rugel haube*—which the King has tried to encourage—is a net-work of gold or silver placed over the comb on the back of the head, and hangs down like the tail of a dove when spread; it is an expensive article, and we did not see a great many of them; in some Provinces they wear black silk kerchiefs tied round their heads, with long folds hanging behind; and some of the peasantry who visited the Gallery of Fine Arts, wore gilded ornaments almost like a helmet on the back of the head, several inches high, with a black ribbon tied under the chin to fasten it on, and several yards streaming from it upon the shoulders behind—a most singular ornament for a head-dress; the lower classes wear no bonnets; have fine healthy complexions and are not as deeply bronzed, although exposed to the open air, as in more southern climes. They labor in the field like men, and are perfect drudges.

The Ruins.—From Munich we passed through a part of Augsburg, and a country richly cultivated, to Heidleburg. We stopped to visit the celebrated castle on the banks of the Necker, one of the largest ruins in Europe—truly magnificent—whose walls are still standing, some of them several stories high; adorned with statuary in niches and carved cornices of considerable beauty. There are towers with massive walls, very high; part of which have been thrown down when attacked by the French, and they lie there resting against the tower, overgrown with vegetation. In the arches above, large trees have taken root and spread their branches among its crumbling ruins; and from the very top, trees of many years growth have thrown their shadows over its sides. The building was very extensive, as shown by detached parts and fragments standing alone. The chapel is entire, with a central hall and tower attached, which commands a splendid prospect from its height, and there we found vegetation growing in luxuriance—in the midst a little flower garden, where the pink and rose attached themselves to its walls, and the wild ivy covered one side of the ruin like a rich mantle of evergreen.

The Castle is built between the Necker and a range of hills, among ledges of rocks and woody dells, where its walls and towers are seen at a distance to rise above them all. The whole scene is of peculiar wildness and beauty. Its winding walks are densely shaded, and form beautiful and cool retreats for a Summer-drive among its ruins.

The Cellar.—We visited the cellar to see the wine ton, as it is called—the largest in the world, which holds 283,000 bottles; upon its side was built a platform surrounded by a railing, where a company used to dance, when occupied by the Elector of Saxony, who built it. There were other casks of smaller dimensions, which would have appeared very large had it not been for this one of mammoth size very near them. The massive walls of the cellar and its extensive arches were still solid, and gave striking evidence of the manners and life of feudal times—when the lord of the castle monopolized the wealth of the country around.

We passed on to Stuttgard, from thence to Frankford and Mayence, and down the Rhine again, to bid

"Adieu to thee again! a vain adieu!
There can be no farewell to scenes like thine;
The mind is colored by thy every hue;
And if, reluctantly, the eyes resign
Their cherished gaze upon thee, lovely Rhine!
'Tis with the thankful glance of parting praise,
More mighty spots may rise—more glaring shine;
But none unite in one attaching maze—
The brilliant, fair and soft—the glories of old days."

We are at Brussels now, June the 12th, on our way to Paris.

S. B. Thomas.

For the N. O. Christian Advocate.

OCCASIONAL CORRESPONDENCE.

My last was from this locality, and of course you desire a brief description of the city of—

Aberdeen,

Which is now, by the census, the *fourth* city of Scotland. It has long stood as the *third*; but, by the last census, *Dundee* has considerably outstripped this in point of population;—for, while *Aberdeen* had increased, during ten years, ten per cent. on its former population, *Dundee* had increased twenty per cent. The difference has arisen from the abandonment *here* of several cotton factories within the last ten years, and the establishment of additional manufactories in Dundee during the same period of time.

In point of architectural structure and beauty, however, the latter is in no way comparable to the former. This had a population, in 1851, of nearly 75,000, and is computed now to be about 80,000. The city is at the estuary of the Dee, an inconsiderable stream here, however dignified by the imposing name of river. The Dee rises among the most northerly and westerly of the Grampians, and running eastwardly falls into the North Sea, at the city of Aberdeen. There is an immense stone structure or pier, running out into the sea for nearly a mile, into very deep water, to guard the entrance to the harbor from the accumulation of sand and the effects of the North wind.

The Port.

There is a very spacious harbor, built entirely of stone—an immense basin or basins with a lock, which being shut when the tide begins to retire, enables all the ships to float as if on the ocean. Vessels drawing from 16 to 18 feet water can enter this harbor. The trade carried on by ships from this port, is with the Baltic and White Seas, the coasting, particularly the coal trade, and the timber business with North America. There is a great deal of ship-building carried on also; so that the Aberdeen clippers in the Australia trade, have as much celebrity as the Baltimore clippers formerly had, on the other side of the water. There are extensive works for engine building, manufactories for cotton, linen and wool; and considerable business done in all the departments of trade and enterprise. Looking through the slowness with which any change takes place in any part of this country, this must be regarded as a rising city.

The writer can testify to extraordinary changes for the better during thirty years past—so great indeed, that one can hardly realize them. This, however, is only descriptive of the face of things, and not of the people; for the people remain nearly stationary. The striking characteristics which were said to belong to them a century ago are to be found here still, and are likely to remain so—notwithstanding progress is the watchword everywhere around, and even upon the face of things, in their very midst. In the centre of—

The City.

There is a large oblong square, or open space, resembling very much (I suppose) a Mexican plaza, but here called Castle street. From this square, streets open in every direction; the principal of which is to the west called Union street. This is the Broadway of Aberdeen.

All the buildings are of stone, Aberdeen granite, an article much exported to London and elsewhere, for building and paving purposes. It is a gray, hard rock, susceptible of high polish, and is esteemed more valuable and durable than Italian marble. The most costly buildings, tombs &c., are erected out of polished granite, and appear as if they would last for ever. The whole of Union street, a mile in length—and including a stone bridge or arch, of 135 feet span, across a ravine, to preserve the uniform grade of the street—is of this durable material. The aristocracy do business and seek residences on, and adjoining, this street. The Assembly Rooms are here also, where they meet to dance, feast etc.; and, to gain admission here, is to gain admittance into upper-ten-dom.

The Cross.

But we are not done with Castle street. Here, near the eastern end of the square, is what is called the Cross, a small octagonal building, surmounted by a spire with a unicorn on the top of the spire. All round the face of this building, just under the eaves, are to be seen carved images, or likenesses, of the Stuart race of Kings. This building is of freestone, and dates its origin to a very early period. It formerly stood near the west end of Castle street, but, a few years ago was taken down, and put up again without spot or wrinkle where it now stands, to make way for the statue erected to the memory of George, Duke of Gordon. This family had been much identified with the whole history of Aberdeen, and the city has commemorated this relation, by erecting this statue to the last duke of the race; the title being extinct.

The statue is of polished granite, elevated on block of the same material, about ten or twelve feet from the ground. The figure is bare-headed, larger than life with either a plaid or senator's toga wrapped around; and is represented as in the act of drawing the sword. It is said to be a good likeness of the late Duke. On each side of it is one or the great guns taken at Sebastopol.

Town Hall.

In front, and on the right, are the buildings called indiscriminately the Town-house, Court-house, Tolbooth, etc., where the wisdom of the city is exercised for the public good; the judges dispense justice, and the erring meet with their recompense. Thither, in the year of grace 1824-5, an impulsive youth, with a lot of his companions, was brought by the inexorable town sergeant, before the sitting baillie, for a threatened attempt against the peace and safety of various citizens; by engaging with his associates, in a battle royal against the boys of another quarter of the city, for no other offence, than the fact that his opponents did not belong to the same school. The magistrate then dismissed him, upon promise of good behavior for the future; and, up to the present time, the covenant has not been violated. But we must go up Union street about forty yards; and then, turning to the right, proceed up Broad street, near the top of which, on the right, we find the entrance to

Marischall College and University.

This is an institution which was founded by Keith, the Knight Marischall of Scotland in 1593, and is now a beautiful, stately structure of polished granite, with towers and turrets of very modern plan and construction. There is a full Faculty in all the Arts—classes here having six Professors; and a preparatory school, called a Grammar school, about a quarter of a mile distant, with five teachers. There is also a College of Medecine, with a full staff of Professors; with a partial staff of Professors in Divinity and Law. The Colleges of Arts and Medicine are complete; and, for that reason, it approaches the character of a University; but the Law and Divinity classes are not full, for reasons which will afterward s appear

The Session.

The session of each college commences on the last Monday of October, and ends on the first Friday of April; continuing only a little over five months in each year. Four years are requisite for graduation; though, by the advertisement just out, a student, by examination, may enter any class of the course, and graduate, if found prepared, by examination. They enter the freshman, and all other classes by examination; and graduate by examination.

Benevolent individuals, at various periods since the founding of the University, have bequeathed sums of money to found *bursaries*, which are open for competition to the whole world, with a few preferences to the sons of decayed burgesses, or of particular names. Of such bursaries or prizes, there are from eighteen to twenty-six vacant every year; and the successful competitor is entitled to his bursary during his continuance at college, or until he graduates. The prizes vary in value, from $30 to $250; and, I believe, there are some even lower than $30; but they all partake of this advantage, however small they may be they pay all the college fees of the course, and give *some* surplus to the bursaries besides. There are eighteen bursaries, I see, open for competition next October, and the greater portion of them pay all fees, and meet the expenses of boarding besides. Two of the Professors, who were there thirty years ago, during the sessions of 1827-8-9 are all that remain in the land of the living. It was this college that, Sir Walter Scott, in one of his works, from the mouth of *Major Dugald Dalgetty* (if your correspondent's memory is not at fault) ridicules so much, in the Major's constantly telling what he did and allowed at Marischall College and University; and it was here also, that a deed of darkness gave rise to the adage "*airt and pairt in Downie's murder.*"

Downie's Murder.

Downie, the janitor, at various times had given information of the doings of some of the students, and this led to their punishment. In revenge, a great many of the students determined to retaliate, by an endeavor to frighten him. The large room in the Lemon Tree Tavern was engaged, hung round in black cloth; a bench erected for the judges, robed in the symbols of office; jury-men and lawyers all in their places; block, axe, basin and sawdust in sight of the august tribunal. When all was ready, a message was despatched to the janitor, that a gentleman from the South desired to see him on business that admitted of no delay. He came, and was ushered into this room, and was immediately seized upon by the officers of justice and presented to the assembled judges. An indictment properly drawn up, detailing the instances of conspiracy into which he had entered against the rights and liberties of the students was read to him; proof was then had of the truth of all these allegations, and he was allowed, by himself or any of the advocates present, to defend himself. He declined to plead, and tried to treat it as a joke: but justice was inexorable. The jury found him guilty, and the judges sentenced him to lose his life by decapitation. He was given fifteen minutes to say his prayers and prepare for death; when he began to plead for his life, wife and children, but he plead in vain. He was brought to the block, neck bared for the axe, and his hands pinioned behind his back: when, upon a given signal, a towel dipped in water, instead of the executioner's axe, descended upon his neck—and he was found to be a corpse! He had been frightened to death.

It was never found out how Downie came by his death, until many years afterwards, when an actor in this tragedy came to his death-bed, and he then revealed it. Indeed, so many of the sons of the principal citizens were engaged in this transaction, that they would not allow any investigation. To accuse a man however, in this locality, of being "art and part in Downie's murder," is tantamount to connecting him with some very dark deed that will not bear investigation.

The Church-yard.

But, we must proceed; so let us return to Union street, and about a quarter of a mile from Castle street, on the right, we come to the town's churchyard; in the centre of which are the East and West Churches, separated from each other by a nave which is surmounted by a belfry and and spire of great height and dimensions, containing by recent additions, a complete change of bells. This was formerly, in the time of Popery, the Church—and, is yet the *parish*—of St. Nicholas. In the nave, you will find inscriptions, setting forth that such a man, at such a time, gave so many *merks* for such a purpose; and, among the rest, that one man, in the year 1213, gave a certain number of merks to have masses said for the repose of his soul. It would be impossible however, in this letter, to notice even the prominent tomb-stones or inscriptions—my limits are already exceeded.

So, returning from this brief visit, we proceed from Castle street in a north-easterly direction, out King street, and at the distance of a mile and a quarter, we are opposite to

King's College and University.

In Old Aberdeen—an institution founded in 1494, upon principles entirely similar to those already noted in reference to Marischall College, with a larger number of *bursaries*. The Faculties in the Arts and Medicine are also quite full here; but, as in the other, imperfect as colleges of law and divinity—hence, not an entire University. With respect to this anomaly, they are Universities by charter, but not in reality; it may be said that each denomination of Christians in this Kingdom (I mean Scotland) has its own divinity-hall or college; and, consequently, a divinity college *is not needed* at the University.

Indeed, I doubt exceedingly, even—while *all* their creeds are Calvanistic, almost hyper-Calvanistic—if a divinity college at the University, managed by trustees, would be acceptable to either denomination, so rigid is each as to the shade of his opinions and Church government. From 300 to 600 students are in attendance at each University during the session. All regular students have to wear *gowns* made of red cloth. The King's College students have a plain collar, while the Marischall College student has a silk velvet collar on the neck of his gown.

The late Parliament passed an act to fuse the two Universities into that of the "University of Aberdeen," and, as the terms of the act are supposed to have been at the instigation of the King's College Professors, great wrath has in consequence been engendered, and has led to a strife of words that bids fair to be as lasting as the wars of the roses. The Commission meets very soon. The object is, if possible, to have a *complete* University.

Old Aberdeen lie on the river Don, a stream about the size of the Dee, and has also a chief magistrate and town council. I had forgotten to mention in the proper place, that the chief magistrate of this, and all Scotch cities, is called *Provost*, and the aldermen, *Baillies*. King's College is surmounted by a very ancient and curiously-built crown, of the material so abundant here for building purposes. This crown is seen from a great distance, and has a fine appearance far or near. Near to the college is the town-house, and a little further on, the Cathedral (now the parish Church) of old Machar—a very ancient and imposing edifice, with two commanding spires. The "Brig o' Balgowrie," across the Don, described and adverted to by Byron, is not far distant—a wonderful specimen of ancient architecture. It is not known when this bridge was built, but there is a prophecy of Thomas the Rhymer, that it is one day to fall down with a widow's only son and a mare's only colt. The bridge is one span—founded upon rock, and banded into the solid rock, by strong bands of iron. Lower down, where King street crosses the Don, a splendid new bridge of five arches has been built. Near the old bridge is the seat of Lord James Hay.

I intended, in this letter, to have had you out in the country, viewing the crops, the hills, the valleys, etc.; but find that I must, for the present desist—leaving such a purpose for after fulfillment.

J. M.

Near Aberdeen, N. B., Aug. 20, 1858.

Mine About the Cable.—From the statements made by the electricians, it would seem that the Eastern half of the cable was pretty much useless when it was laid down from the *Agamemnon*—there being many serious leaks in it even then; that, owing to the weakness of the currents, no message sent from Newfoundland to Valentia has ever been recorded by the instruments, the two or three dispatches transmitted being read from the deflections of the galvanometre alone; that, in addition to the great leak or fault some 270 miles from Valentia, there is another quite as serious some 500 miles or more from that place; that the copper conductor is too small at any rate, and that the very powerful electric currents required, both by the existence of the leaks and the smallness of the wire, must very soon burn up the gutta percha near every point where the water already penetrates to the wire. Thus it appears the cable was little better than worthless when it was put down, and must soon be totally destroyed as a conductor of electricity, by the action of the galvanic currents constantly applied to it.

TRIAL OF REV. J. R. GRAVES.

The senior editor of the Tennessee Baptist is, at this writing, says the last *Nashville Advocate*, on trial before his brethren of the First Baptist Church of Nashville, for slanderous, misrepresentations, etc., which will appear below.

At a distance we heard a good deal of Mr. G. as the author of the Iron Wheel, and the editor of a paper to which Pedobaptists in general, and Methodists in particular, were not much indebted for just representation and Christian courtesy. On reaching the place where his seat is, and whence his books and other publications have gone out, we were not a little surprised at the small figure he made at home, and his moral standing among those who knew him best.

His Character.

We have abstained from any editorial notice of him or his paper, and generally kept allusion to either, out of the columns of the Advocate, and for this reason, principally: According to his mode of operation, such things were capital to him. "See how these Methodists, these Pedobaptists, are after me!" and with this cry he rallied sectarian strength about him, and held himself up as the champion of the Baptist Church.

By a system of warfare upon other Churches, which we do not wish to characterize here, Mr. Graves has sought to intensify the sectarian feeling of the Baptist Church, and to put himself at the head of it. As the head, he would dictate to the body, and strike down any who were in his way.

His Success.

His policy succeeded for a while; but, like every thing of its kind, it has run out. He crushed out the Baptist paper in New Orleans—a paper of independence, of Christian temper, and scholarly tone. Dr. Duncan, the editor, dared to differ from him. Not content with turning to account his sectarian popularity, in making thousands of dollars out of the Baptist Church, as a newspaper and book publisher and author, Mr. Graves attempts to control the Publishing Boards of his Church. He proceeds to lord it generally. The elders and the editors, who had looked on in silence—not all with approbation—while he worried and maligned the ministry and members of other Churches, now began to feel his power. Mr. Graves has the masses on his side; the people are with him—so it is said. And the contest is henceforth within the Baptist Church, where for some months it has been going on.

The Contest.

We must admire the courage of Dr. Howell and others, and of the editor of the Baptist papers, at Tuskegee, Ala., and Charleston, S. C., who undertook Mr. Graves. They have brought him to trial. As every Methodist has long known, there is no difficulty in sustaining, out of the Tennessee Baptist, charges of the kind brought. Whether those Christian gentlemen who stand up for the truth and honor of their Church, having brought Mr. Graves to the bar, can hold him there and be sustained by their denomination at large, remains to be seen. His co-editor—one Dr. D., author of "Theodosia Earnest"—is shaking in his shoes. He has been ominously referred to Vicksburg, Mississippi, for certificates of character, which, we presume, his acquaintances there better understand than we. Another co-editor, "J. M. P.," of Landmark notoriety, has had his case referred, by the First Baptist Church in Nashville, to the church in Murfreesboro' with which he is connected, to be looked into. Elder P. threatens, "if it becomes necessary," to publish things that "will astound the denomination."

How three such men ever got together, on one paper, is a problem in natural philosophy.

As a beginning, we give the following, clipped from a correspondence in the Tennessee Baptist:

"Strictly Private—

"Rev. J. R. Graves—*Sir*:—I have just been informed that you took the occasion of my absence to take a prominent part in the prayer-meeting. This, you must have known, was unpleasant and displeasing to many of the members present, on account of the course you have pursued toward me, their pastor. I hope you will not repeat it, until you shall retract the charges against me as publicly as they have been made. I am pained to feel under the necessity of writing such a note as this to one who is a member of the Church of which I am the pastor. But duty compels me. Yours, etc., R. B. C. Howell.

"Saturday night, 11 o'clock, April 3, 1858."

Though marked "Strictly Private," it finds its way into print pending the trial, with a long and whining reply from Mr. G., asking "Brother Howell" for a private interview, etc.

The rest we make up from the most reliable sources we can get at—the reports of the various daily papers and our own reporter:

The charges were brought at a meeting held on the 8th September. Adjourned till the 21st.

On learning that Elder Graves was not at home, it was, on motion of Deacon Nelson, resolved to postpone the trial until three weeks from Tuesday, the 21st of September, which was Tuesday, the 12th of October, at half-past seven o'clock P. M., giving him ample time to prepare to defend himself.

Elder Howell, the pastor, remarked that as three of the charges related to matters personal to himself, it would be improper for him to preside.

Trial Begins.

On motion of Deacon A. Nelson, Deacon C. K. Winston was appointed to preside, not only at this meeting but at all subsequent meetings during the progress of the trial.

Dr. Winston is a Professor in the University of Nashville, and one of our City Council.

With a deal of preparatory and prefatory thunder in the Tennessee Baptist—some of which our correspondent, Observer, called attention to last week—meant to scare off the accusers, enlist sympathy for the accused, brag on his country strength, and prepare the way for an easy fall—the 12th October came.

The crowd, at the first Baptist Church on Tuesday night last, was overwhelming. The people commenced assembling in the basement of the church at early candle-light, and, as it would not accommodate all in attendance, they therefore adjourned to the main body of the church, which, together with the gallery, was soon crowded.

The Court was opened by the reading of the 5th chapter of Romans, by Dr. C. K. Winston; after which, prayer was offered.

Dr. Winston explained the object of the meeting, it being an adjourned meeting, and the first thing in order was the reading of the record of last regular church meeting, which was done by the clerk, Mr. S. M. Scott.

The record being read, it was approved by the church, as read.

Communications from the Murfreesboro' Baptist Church having been handed in, in response to matter contained in the record of last church meeting,

Mr. Rutland moved that they be read.

Mr. C. A. Fuller moved in lieu, that they be laid on the table for the present. Motion prevailed.

Mr. Ruthland moved that all communications received from other churches and Associations, having a bearing on this trial, be read. Motion lost.

Mr. S. M. Scott then read to the church the charges preferred against Rev. J. R. Graves, which are as follows:

The Charges.

We, the undersigned, members of the First Baptist Church, Nashville, Tennessee, charge Rev. J. R. Graves, a member of said church, and one of the editors of the Tennessee Baptist, with grossly immoral and unchristian conduct in four distinct cases, as follows:

First, in that he has sought to bring upon Rev. R. B. C. Howell, the pastor of said church, reproach and injury, and thus to destroy his character and influence in the Southwest, by forcing him into collision with Rev. A. C. Dayton, late Corresponding Secretary of the Bible Board, and now one of his associate editors, through the publication in his said paper of various false and malicious representations.

Secondly, in that he has endeavored to distract and divide said church, by means of a conflict between its pastor and four of its deacons, and several others of its influential members, which he has labored to produce, by numerous inflammatory articles published in his paper.

Thirdly, in that he has uttered and published in his said paper, against R. B. C. Howell, the pastor of this church, sundry foul and atrocious libels.

Fourthly, in that he has at various times attacked, slandered, and abused ministers and brethren of high character, belonging to our denomination, throughout the country in his said paper.

J. C. Darden,
Chas. A. Fuller.

Aside from the above, additional charges of wilful and deliberate falsehood, in *eleven* different instances, were preferred and read, composed mostly of extracts from the Tennessee Baptist, which, from their great length, we omit. These charges were preferred by two other members.

The charges being read, it was moved that they be entertained by the church. Motion carried.

C. A. Fuller then moved that the church take up the order of business, it being the charges preferred against Rev. J. R. Graves. Motion carried.

Graves Tries to Shirk—

When the charges offered September 8, came to be tried, Rev. J. R. Graves, on being asked whether he admitted or denied, inquired whether he would be permitted to defend himself. The Moderator replied that of course he would be allowed ample opportunity at the proper time to make his defence as full as he pleased; but, there being then no motion before the Church, it would be out of order to make any address. He suggested, however, that a motion to *nonsuit* would be in order, and he perhaps might make his remarks in *that* manner.

Mr. Graves then said that he denied. Mr. J. B. Rutland moved that the charges be remanded, and the proceedings quashed, for that the scriptural steps had not been pursued. Mr. Graves then offered a written protest against the charges being entertained, and urged four reasons why they should be remanded.

1st. Because the case was governed by the 18th chapter of Matthew, and that had not been followed.

2d. That he was the offended party.

3d. Because the church had no jurisdiction to try offences committed against parties not known to the church as complainants, when the parties said to be slandered had not preferred their complaint. And

4th. Because he had not been furnished with sufficiently minute specifications.

Graves is Headed.

To this Dr. Howell replied in substance, that every thing had been done to effect a reconciliation that an honorable man and a Christian could do: that every step required by the Scriptures had been pursued. All this he was ready to prove. He said that the cause of the abuse heaped upon him by Mr. Graves originated in that church many months since: that at a meeting of the Bible Board, when the proposition came up to have tracts printed for the Sunday-school, he (Dr. Howell) opposed it; and gave, as he thought, satisfactory reasons for so doing; and that he told Mr. Graves at that meeting that he was an interested party in printing those documents; and it was his duty to vote against it. He said, that since that time the editor of the Tennessee Baptist had been bitter against him—his columns had been filled with slanderous articles in respect to him; that he had misrepresented him and other ministers of the Church—that misstatement after misstatement had been published, Graves refusing to correct or retract, the members of the church were determined to settle the dispute, and had adopted the only course which they could pursue. That if Mr. Graves was the offended party, he should have adopted the course he himself recommended, and not commenced and continued a violent assault in his paper, as he had done. That the Church is the guardian of the morals of its members, and is required to take cognizance of their immoralities, whenever committed. That Mr. Graves' complaint with regard to the specifications, amounted to a demand to have all the evidence in the case furnished to him before the trial began, which was not to be required by any one in any case.

Graves Bullies—

Mr. Graves replied, affirming that the pastor had slighted and neglected him ever since he had been here; that he had manifested a settled purpose to ruin him; that he was not afraid of a trial, but he demanded that it should be a trial based on scriptural range; that he counted a fair and impartial trial in the proper manner, and he could produce proof that he had been wronged by Dr. H. I have been slandered by him, said he, and I can prove it.

Dr. Howell—I call for the proof.

Mr. Graves then read a certificate from A. B. Hendren, stating in substance that in conversation with him, he (Dr. Howell) had said that Mr. Graves was a dishonest man.

The reading of this statement was followed by loud applause, stamping of feet, and much disorder. The assembly appeared to be much excited.

Mr. Graves also read letters from ministers abroad, giving their opinions.

Dr. Howell then arose and pronounced the statement false. He said that the congregation had some idea as to how certificates could be procured. [Applause.] Dr. H. made some further well-timed remarks, after which the vote on Mr. Rutland's motion was taken, and resulted as follows: Ayes 41, noes 98.

The Moderator announced that the church had refused to remand the charges, and the investigation would be continued.

Graves Balks—

He called for the ayes and noes, and ascertaining by this test the minority that stood by him, and having in vain tried all the dodges, upon the announcement from the chair Graves arose, and declared that the laws of Christ having been trampled upon by the Church, he could no longer fellowship them, and then he announced his withdrawal.

Runs against his own Fence—

The Moderator remarked that the Baptist Church was the purest democracy in the world; when a person got into it there were but two ways to get out, either by death or expulsion. Moreover, that Elder Graves himself had been foremost in advocating this view of Baptist order. He had procured several Associations to take this ground. It was one of the old landmarks.

The Minority Expels the Majority—

That Majority ought have satisfied any democratic body: it came up almost to the two-thirds rule.

It being 12 o'clock, the congregation adjourned until seven o'clock, Wednesday evening, 13th inst.

On the adjournment of the court, Dr. Dayton requested all brothers and sisters who had voted to remand the charges against Rev. J. R. Graves back, to remain and hold a meeting of conference, and all the Baptist ministers.

Elder Kimbrough was appointed Moderator of this meeting, and A. B. Shankland Secretary.

The proceedings were opened by reading the Bible, and prayer from the Moderator.

J. B. Rutland offered for the consideration of the meeting a written instrument of declaration of rights, if we may so term it, proposing to take opposite ground, stating the object of the meeting to be the withdrawal of the members then congregated from the First Baptist Church, and the declaration that *they* were the true First Baptist Church. This document was received and accepted by the meeting, after some discussion, and persons present were called upon to subscribe to it. The meeting was addressed by a number of ministers of the Baptist Church, advocating such a course. Dr. Bayless took the ground that they were not proceeding right. Some fifteen signatures were obtained to the declaration, and furthermore, they adjourned at 4 A. M., to meet on Sunday afternoon next in the Baptist Church on Cherry street, South Nashville.

Trial Proceeds—

The court met pursuant to adjournment on Wednesday evening, and was opened by the Moderator reading the first Psalm, and prayer by Rev. Mr. Woodfolk.

The Moderator, before proceeding to business, took occasion to admonish the congregation of the impropriety of making any demonstrations on this occasion.

The charges brought against Rev. J. R. Graves having been read, the Moderator called for the proof to sustain them.

Mr. C. A. Fuller, one of the prosecutors in the case, took the floor, read the first charge in the indictment, and proceeded to prove the correctness of the same by reading copious extracts from the columns of the Tennessee Baptist, which were considered as "bringing reproach and injury upon Rev. R. B. C. Howell, pastor of the First Baptist Church, and thus to destroy his character and influence in the Southwest," and the publication of "various false and malicious misrepresentations."

The proof on the first charge being submitted, the Moderator remarked that it now devolved upon the accused to show that the testimony submitted was incorrect, and produce evidence sufficient to vindicate him from the charge.

The accused, Rev. J. R. Graves, being called upon to defend himself, was found to be absent, together with those who participated in the meeting on Tuesday night last.

Dr. R. B. C. Howell then took the floor, and spoke at some length.

Found Guilty, Unanimously—

After other remarks, the Moderator then put the question, and required all who believed Mr. Graves guilty of the first charge, to stand when eighty arose. He then requested all of an opposite opinion; to rise. No one arose.

On motion, the court adjourned till Friday night, seven o'clock, when the other charges will be taken up in order, and disposed of. Closed with prayer by the Moderator.

Guilty of Second Charge—

On Friday night, the court again met. Attendance of spectators not so large. Religious services. The second charge was read—evidence submitted at length. The Moderator called for rebutting evidence. None was offered. The question, "is Rev. J. R. Graves guilty of the second charge?" was put to the church, and decided in the affirmative, by a vote of eighty-nine for and one against.

Court adjourned to Monday night, 18th, to take up the other charges.

At this writing the third and fourth charges and the "additional charges," have not been tried. If they are not sustained by evidence, we presume they will not be by the verdict, for the proceedings seem to be cautious, and thorough, and honest. If the evidence of "those without," was called for, it would settle the case beyond a peradventure.

His Position—

Mr. Graves has either virtually confessed his guilt or abandoned his own boasted Church government, as insufficient to secure him a fair and scriptural trial. We think he has done both. He may find refuge here and there, and get up mock trials for his whitewashing, but to all unbiased minds his moral character is judicially fixed. He may find other triers, but none who know him so well, or are better able to do him justice, or whose verdict will have more weight with the public. The proceedings in his case, we presume, will have closed before this number of the Advocate goes to press, therefore we speak of it now for the first and last time, unless hereafter to announce the formal sentence which the already ascertained guilt warrants.

A Few Reflections—

1. We rejoice not in iniquity, but in the truth. The fall of any man, in any Church, is a grief and a wound to us. But we do not deny or disguise our satisfaction when one who has been a reproach to Christianity, whose influence, to its full extent, has embittered the spirit of his own denomination, and lowered its character, is thus exposed, and Church discipline vindicated.

2. Let no Church consent to be served by an evil instrument with evil means. There will be a recoil.

3. Our people must be exposed hereafter from noticing the misrepresentations of this man, whether in book, pamphlet, harangue, or paper. In plain speech, if Mr. Graves' lying is not good against "ministers and brethren belonging to our [Baptist] denomination," it ought not to be against others.

Finally—

Having dealt in facts and reflections, let us indulge a few surmises: How long was the rope that Judas used on a certain occasion; and what material was that rope made of; and whether there is any more left of the same sort.

MISCELLANEOUS.

The Introduction of Cotton into the Mississippi Valley.—The Baton Rouge *Advocate* has a letter dated Chapel Hill, Tennessee, August 10, written, as we learn from the *Advocate*, by a gentleman who was formerly a citizen of Louisiana, and at one time filled a high office in her government, from which we extract the annexed interesting passage:

The person is yet living who saw the first seed of cotton seed brought into the Mississippi Valley. It was introduced by Daniel Clark, father of Mrs. Gen. Gaines, who was a native of Ireland, a Spanish subject, and acting as Consul for the United States at the port of New Orleans. It was imported expressly for Mr. Bringier, a wealthy planter, on the right bank of the river, a few miles below Donaldsonville. Mr. Bringier had also the first cotton gin imported. The cotton seed was distributed to such planters, up and down the coast as desired to try the experiment, and in the fall of the year when it was picked, Mr. B. sent his son, Louis Bringier, the present venerable Surveyor General of Louisiana, with a barge and gang of negroes to collect it for the purpose of being ginned. The cotton was raised and ginned upon shares, and when bagged was sent to Daniel Clarke for exportation. Mr. Bringier told me he had gone up as far as Baton Rouge and Point Coupee, gathering cotton to be ginned at his father's place below Donaldsonville. This was in the latter part of the last and at the beginning of the present century.

Interesting from Syria.—The Boston Traveler has seen a letter from Beyrout, dated August 11, in which it is stated that the American Consul for that place had arrived there about the middle of July, with his family, and that the raising of the flag of the Consulate, for the first time in sixteen months, was a pleasant sight for the American residents. The trial of the Jaffa criminals was then in progress; and it was regretted that the Dixon family, whose numbers were thinned by the Arabs there, had returned to America, as it was feared that some of the miscreants might escape punishment, by lack of means for their identification. It will be recollected that the remainder of this family, who belong in Massachusetts, reached Boston but a few days since.

A rumor of disturbance at Mount Lebanon had reached Beyrout, and the Pasha there, who is only second in dignity to the Grand Vizier, had, upon the representations of the Consuls at that place, dispatched a troop of soldiers to quell the rebellion, as well as to protect the foreigners. A number of missionaries, on their way to different parts of Palestine, were at Beyrout, awaiting the execution of the Jaffa criminals, fearing that it might cause a general insurrection throughout the country, and preferring to remain under the protection of the guns of the men-of-war collected in the harbor.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, NOVEMBER 3, 1858.

UNION OF ALL AMERICAN METHODISTS.

The *Christian Advocate and Journal*, commenting on a proposition of union between the abolition portion of the "Protestant Methodists" and the "Wesleyan Methodist Connection," makes use of the following language:

"We wish success to this design, for however strong may be our convictions of the utility of denominational organizations among Christians, as affording scope for freedom of opinion and more effective Christian labors, we do believe that every unnecessary distinction of the kind is a calamity, and that one of the most crying evils of our land is its sectarianism. Unnecessary as we deem the existence of either of these Methodist communities, aside from the great Methodist family, yet as they are not in opposition to unite with us, it should be matter of congratulation among all Methodists to see them wedded with one another, and peacefully and comfortably settled in a common home, until both they and we are prepared to join hands again in the old homestead; separated for a time, but only to unite again with heartier greetings for our past separation.

We have never abandoned the hope of a final re-union of the Methodists of the new world, and never intend to abandon it. In all theological matters they are one; their ecclesiastic differences, and, indeed, any mere ecclesiastical differences, can be no justifiable reason of hostile division in a body essentially evangelical, and where free brotherly discussion is allowed, and the healthful process of change in such secondary matters is open. We do not despair even of re-union with the South, though the hope may be long deferred. However lasting may be the present position of the South on the question in dispute between us, yet as sure as the progress of opinion, which is now moving over the country, must go on, that position must sooner or later be modified, and must at last give way. This may not be in our day, but will certainly be in some future period when, our contemporary recollections and passions having subsided, and no essential differences of theology or economy existing, our children will see eye to eye, and rejoice in the re-establishment of the old and goodly brotherhood. The God of our fathers speed the time!"

The above, with the exception of one sentence, is in the right spirit. The sentence alluded to is that in which the [illegible] and *giving way*, of the present *position* of [illegible] made a necessary condition of the union. [illegible] was the kick that overturned the milk-pail. We [illegible] doubts as to whether even that sentence was more [illegible] necessary clinging to the tyranny of geographical [illegible] and sectional position and surroundings. What is the position of the South? It is the scriptural position of giving unto Cesar the things that are his. It is the position which, if the American Methodist Church had never forsaken it, would have preserved her undivided to the present day, and with which she would have been almost twice as strong as she now is. Her growth and power have been in spite of the existence of "the root of bitterness" which her departure from this scriptural and conservative position implanted. Disconnection, ecclesiastically, with the question of slavery, is the position of the South, and it accords, this day, with the views of the majority of the pious *people* of the Union, even of the Northern Methodist people. The Northern Church will yet occupy that position before she is done with the troubles growing out of *her* anomalous position on the question of slavery.

The position of the South "must sooner or later be modified!" It has already been modified. Instead of a sectional anti-slavery position, into which she had been pulled, by her devotion to the union of American Methodists, she now occupies the only position upon which that union ever was, or ever will be, practicable. Her Discipline is now free, or will be in a few months, from all disturbing political questions, leaving her free to follow the example of the Apostles, and preach the unadulterated gospel to both "bond and free."

The position of the South "must at last give way!" It has already given way. From the unscriptural position she held while in connection with the North, of interference with the things that belong to Cesar—a nullity in itself, and doing immense harm—she has "given way" and fallen back upon scriptural ground. Why shall she give way now? What presses against her? Not the Southern people; for, whether they be pro-slavery or anti-slavery, they are convinced both of the scripturalness and expediency of her present position. Not the conservative and moderate of the Northern people—the majority, we believe; for they believe as the Southern people do. Not the ultra people of the North; for they are at this moment dissatisfied with the position of the Northern Methodist Church, and will do doubt yet rend it a second time.

The position of the South is not only scriptural, but *national*. Its members, as citizens, can believe and act with all freedom on the question of slavery, or on any other political question. The Church claims no control over their opinions, except they violate the laws of the land; and they do not distract the Church with their political partyism. The position of the Southern Church is harmonious with that large conservative majority in politics, which, as yet, keeps the Black Republican faction in check; and which holds to the fundamental doctrine of non-intervention by the General Government. In both Church and State, (Federal) we seek cessation of agitation, allowing freedom of individual opinion. No such agitation was allowed in the Apostolic Church. Her course was precisely similar to that of the Southern Church. If slavery is to be perpetual, the South is right, if, as as the North argues, it is to be ultimately [illegible] away by the *gospel*, the South is right; let the gospel have "free course."

Let the gospel and spirit of our common Lord and Master judge between us and our Northern brethren.—Will they submit to this arbitrament? Are they willing, as their Southern brethren are, to trust the final solution of this great question, which has heretofore divided us, to the unrestrained and unperverted influence of the gospel, preached to both black and white, without the addition of human opinions or ecclesiastical legislation? Will they unite with us on a Discipline, neither Northern nor Southern—neither anti-slavery nor pro-slavery? Until the North can abide this test, the South has the advantage before the whole world, and to talk of union is an absurdity. On this ground we could unite; and we sincerely and solemnly believe, that the Great Head of the Church condemns a rejection of it, arising more from pride of opinion than from any practicable good in view. No concession would be made to either party, and nothing would be gained by either; but the Church would gain immeasurably. Upon this ground, the South can calmly appeal to posterity, and to the bar of God.

We can truly say, that our heart beats as warmly in favor of the ecclesiastical union of all the American sons of Wesley, as that of any man living. We shall never forget the heart-agonies, bordering on despair, with which, in the spring of 1844—our first year in the itinerancy—we heard the news of the division. We, too, have never fully given up the hope of final re-union. But it has grown weaker with every development in the North.—When, though the aggrieved party, we sent our delegate, the noble old Dr. Lovick Pierce, to the Northern General Conference of 1848, merely bearing our fraternal salutations, as a co-ordinate branch of American Methodism: he was not only repelled, and we thereby denied by our Northern brethren a place among *Christian*—to say nothing of Methodist Churches; but the plan of separation, solemnly agreed upon in 1844, was annulled, and our share of the Book Concern funds withheld, in violation of solemn covenant, forcing a shameful law-suit, before the South could obtain her rights.

Every thing possible has been done to prejudice us in the eyes of European Methodists and christians, and to induce them to join the American crusade, in the North, against the Church South. The South has never violated a single principle of christian charity, or honor, or courtesy toward the North; while the North has violated every conceivable one. No overtures can ever come from the South, even if she were unitedly desirous of the union.

Nor will the South ever change her position. She will maintain it both on account of its scriptural truth and its wise expediency. Its expediency will be as manifest in the future as now. If slavery were abolished throughout the Union, the position of the South would be more acceptable to the people of the Union than that of any abolition Church.

And we would suggest to the *Christian Advocate and Journal* that an early movement for the union of the conservative portion of the Northern Methodist Church with the Church South, upon the above grounds, is the only sure method of either preventing the threatened disruption of the Northern Church, or of placing the conservatives in a desirable position in case the disruption takes place. We say this in all good conscience.

Would the Methodist Protestant secession ever have taken place, had Southern moderation and Southern counsels prevailed? We doubt it. We believe the North is responsible for all the divisions that have ever afflicted the Methodist Church, and that it will yet stand confessed before the whole world.

Let us have the union, in God's name, if it can be had. The thought of it is enough to fire the heart and captivate the imagination of any pious Methodist. But let it be upon New Testament grounds—excluding the very seeds of the abolition fanaticism—utterly ignoring all distracting political questions. "A burnt child dreads the fire," and the disenthralled South will most certainly, "stand fast in the liberty wherewith God has made her free."

THOMAS STRINGFIELD AND GEN. JACKSON.

When a little boy, we heard of the eloquence of Thomas Stringfield. We saw him at the last General Conference for the first time. In a few days after its adjournment he died. In the editorial correspondence of the Nashville *Advocate* we find a most interesting reminiscence of him. R. M. Stevens said: "I must tell of an interview with General Jackson, which Brother Stringfield with myself had, about twenty days before the General's death. We were riding along, and, called at the Hermitage.

General Jackson was sick and not seeing company; but the name of Thomas Stringfield was a password. Stringfield had been a soldier under him—a Christian soldier, for he was converted at eight years of age—and through the war was steadfast as well as brave. We were shown into the room where the old warrior and statesman, whose fame was world-wide, sat feebly in his arm chair. The greeting between him and Brother Stringfield was hearty: it was like the meeting of brothers long parted. The sight of Thomas Stringfield, and the thoughts recalled, pat the old General in tears. They coursed down his furrowed cheeks. General Jackson was a man of tears, notwithstanding his iron nature. 'Ah, Mr. Stringfield, what times have been since we met first! You were a boy, in camp at Emucfaw, and your head was bleeding from an Indian bullet.' So it was, and Brother Stringfield's forehead bore that scar to his grave. He was a modest man, and quickly turned the conversation from himself.

'Well, General, you are weak and failing now. *General, how is it with your soul?* What are your prospects beyond the grave?' To which Jackson replied: 'My friend, I am not afraid to die.' A pause—'My hope is in the Redeemer of the world: if saved, I shall be a sinner saved by grace.' Had it been at a camp-ground, or even in this church," said Brother Stevens, "I would have shouted out loud; I never wanted to shout so bad in my life. The place was turned into a sanctuary. We all wept. The farewell was touching. 'Good-bye, General; God bless you.' 'Farewell, Mr. Stringfield; I hope we will meet where wars are no more.' And doubtless they have met—the General and his soldier—not as the first, but where,

"No rude alarms of raging foes,
No cares disturb the long repose."

BISHOP PIERCE ON SABBATH SCHOOLS.

We find in the Columbus (Ga.) *Times and Sentinel*, the following report of remarks made by Bishop Pierce at the St. Louis Conference on Sabbath-school agencies.

"The system of Methodist Sabbath-schools was based upon the supposition that every preacher would be a special agent in the work to superintend its economy. Preachers are at fault as much as parents. The Sabbath-school is the groundwork of household piety—of Scripture discipline and government. An absence of this piety at the hearth or home—of this discipline and government, is the origin of great evils in this world. It is to be remembered that one of the first principles of the church is this—that personal responsibility cannot be transferred to any other person, whether it be parent, teacher or preacher.

"The Bishop read several paragraphs from the Discipline, commenting forcibly upon each. When preachers were asked concerning their efforts in this cause they generally answered that they had done as much as was practible—as much as circumstances would permit. He disliked this kind of answers, it seemed to him very much like a lie against the Holy Ghost. He felt it his duty to speak plain, and it was at all times practicable to do right.

"The Bishop exhorted the Presiding Elders and Preachers to canvass their sections in behalf of the Sabbath-school cause—to conform to the Discipline in this respect, assuring them that thereby they could accomplish more good than by any other measures. He urged them to persevere with a faith that recognized the Providence of God, and to work with a zeal which would result in a harvest in the future, the full value of which eternity only will reveal."

SOUTHERN METHODISM IN CALIFORNIA.

A Discussion had been progressing for some time in the *Pacific Methodist*, on the question, whether they should hold their Conference at the appointed time—13th October—or wait until the arrival of Bishop Pierce, which, it seems, is expected in January. A call was made for a vote to be sent in to the office of the *Pacific Methodist*, and nearly all voted in favor of holding it at the appointed time.

The paper says, that a number of young men will offer for admission into the traveling connection, at the approaching Conference. It is encouraging, to find the Church there supplying her own ministry. Bascom Institute, (Female) at San Jose, is represented as in a prosperous condition.

At the Saisun camp-meeting, eighty-five joined our Church; at Bear River camp-meeting twenty-eight; at Butte's camp-meeting forty-six; and at the Nappa camp-meeting eighty-two; and fourteen conversions are reported at the Cachevillle camp meeting, which was still in progress.

Our old friend from Texas, Rev. Dr. T. O. Ellis, writes to the Methodist, that a train of two hundred persons from Texas, several Methodists, and several preachers, would arrive at El Monte in a short time, to his great joy; among whom Rev. Mr. Taylor of the M. E. Church, South, and educated at the McKenzie Institute of the Lone Star State.

MINISTERS AND COLLEGES

In the last *Richmond Christian Advocate*, we find a very able and interesting discussion between the Editor, Rev. Dr. Lee, and Rev. Paul Whitehead, of a question which, in one form or another, has been much before the Church: namely: as to the propriety of filling College Presidencies and Professorships, and Church Editorships, with ministers engaged in the regular work. Mr. Whitehead denies, in a communication, Dr. Dee affirms, in an editorial. The latter very justly observes: "Even admitting his definition of the specific call, viz: preaching and pastoral oversight, the Church has suspended his general rules," and left "cases" to their legitimate operation and ordinary results, viz: the impression on the public mind of the country, that education ought to be connected with religion: and that the connexion is all the more obvious and prosperous when a christian minister participates in it. We see no cause for regret in this condition of public opinion. We hope it may abound yet more and more; until every college and University in our country shall feel that its success depends upon its identity with religion; and that they all may possess the conservative and sanctifying influence that the presence of able and faithful ministers always exerts over social life."

The Doctor, arguing that the drain, though small, from the itinerant ranks, by calls to educational institutions, should be counterbalanced by increasing the number of ministers, and providing for more educated ministers, and and by providing against locations by better support, adds a third item, and one we do not recollect to have seen before in any of our Church papers, namely:

"By constitutional provision that, preserving the general system of itinerancy, will yet allow of a longer pastorate. As men grow older, the desire for a home, or circumstances as nearly resembling it as possible, constantly grows upon them. This desire, of itself, often induces location; and ministers of age and experience retire from the regular pastoral work, to secure permanency of position, and comfortable provision for the time of old age. Less frequent changes, and these are not incompatible with an efficient itinerancy, and, in many cases, would prove advantageous to the church, would remove one cause of locations, and, by the same rule, strengthen the itinerancy, and increase the qualifications and usefulness of the ministry."

NEW ORLEANS METHODIST PREACHERS.

The epidemic is now drawing to a close. The Protestant clergy of this city are brave and self-denying men. The ministers of all the Evangelical Churches have stood to their posts during the danger, both acclimated and unacclimated. But one has fallen. God has been merciful.

There is, however, one discouraging feature. As families increase in numbers, the same risk has to be encountered in the new members, whether children or grand-children. Some of the ministers longest here have children still unacclimated. For nothing is acclimation in yellow fever, but passing through a genuine attack.

Our own preachers have all been in their places. Rev. Dr. Keener, though spending most of his time in the city, has had his family over the lake during the summer, though mostly acclimated, for necessary recreation to both him and them. Rev. Dr. Walker's family is unacclimated, though here for many years. They are also over the lake. He, as our readers know, has just recovered from the fever. Rev. Mr. Parker's lady, unacclimated, has spent the summer with her friends. He has been at his post all the time, with the exception of a recent visit to his wife and father-in-law, who were quite ill. Rev. Mr. Harp has been in the city all the time, laboring with all his might. Rev. Mr. Halberg, though unacclimated, has done the same. Our German preachers, who never flinch, have all staid with their people. The editor of this paper had his family over the bay opposite Mobile, but when the epidemic broke out, his wife, though unacclimated, would not be prevented from coming home. Our local preachers, have all staid, and done good service. God has wonderfully preserved us all.

A "TOUCH OF NATURE."

"Let me kiss him, for his mother."

The history of the New Orleans epidemic of 1858, like every other one perhaps, abounds in incidents, could they all be verified and written, sufficient to make a volume of most thrillingly romantic reality.

One was recently related to us by one of our city pastors. He was called a few days since to attend the funeral of a young man. Before his sickness, he was a stout, buoyant, manly youth. He was from the State of Maine, and had been here but a short time. He was attacked with yellow fever, and soon died, with no mother, or relative, to watch by his bed-side, or to soothe him with that sympathy which none but those of our own "dear kindred blood" can feel or manifest. He died among strangers, and was buried by them.

When the funeral service was over, and the strange friends who had ministered to him were about to finally close the coffin, an old lady who stood by, stopped them and said, "Let me kiss him, for his mother!" O what a woman's heart was there! Her own motherly heart taught her

"To feel another's woe."

We have yet to find the first man or woman to whose eyes this simple recital has not brought tears. That dear old lady, whoever she is, is probably wholly unconscious of having uttered a sentiment and performed an action, unsurpassed in beautiful simplicity and sublime eloquence. May her sons, when they die, not lack a mother's sympathy; but if they should, may they find one who will kiss them for their mother!

"One touch of nature makes the whole world kin."

NORTHERN METHODISM IN CALIFORNIA.

We have just received the *California Christian Advocate* of September 24, and October 30, containing accounts of the session of the California Conference of the M. E. Church, recently held by Bishop Scott.

The Bishop seems to have traveled much, worked hard, and made a fine impression. The grace of God had been with the preachers on their work during the year, and an increase of five hundred and seventy-five was reported, making the total membership three thousand six hundred and twenty-seven.

Upwards of eighty-five preachers were appointed by the Bishop, and a number of places left to be supplied by local preachers, which, if supplied, make one hundred and eleven. Steps were taken to organize a Biblical Institute on that coast. The Missionary collections for the year amounted to $1803 45, an increase of $786 over last year, being nearly fifty cents to each member of the Church.

Resolutions were passed in favor of continued connection with the Atlantic Conferences, and in favor of lay representation, somewhat on the plan of the Oregon Conference—a steward from each District to be elected by the district meeting; such stewards to have seats and votes in the Annual Conference, in reference to all fiscal, educational, and general temporal affairs—nearly exactly our plan of "lay co-operation."

MOHAMMEDAN FANATICISM.

The Moslem Persecution of Christians in the East is becoming so alarmingly threatening, that the New York *Observer* strongly recommends the interference of the Christian Powers, including the United States.

For our own part, recent developments have created the opinion that it might have been best, after all, for England and France to have suffered Russia to absorb the Turkish Empire, as she desired. We doubt if these troubles are ever ended, except in this way, or by a general massacre of the Eastern Christians, which is constantly threatened.

BALTIMORE CHRISTIAN ADVOCATE.

According to arrangements made at the last Session of the Baltimore Conference of the Methodist Episcopal Church, North, this paper has made its appearence. It is a fair sheet, of good size, seven wide columns, large open type, full of reading matter, few advertisements, and well printed.

It is edited by Rev. Thos. E. Bond, M. D., son of the late Dr. Bond, formerly of the *Christian Advocate and Journal*—like his father, a local preacher and physician. He is a ready, fluent and sprightly writer, very catholic in his utterances; and, so far, silent on the questions that agitate his own Church.

The design of the paper evidently is, to harmonize and concentrate the opinions of the more conservative members of the Northern Methodist Church—those of the Baltimore and adjacent Conferences especially—so that they may resist the abolition fanaticism of the Church North, or, in case of its success, secede "in good order." The *Christian Advocate and Journal* advised its establishment; and, "when the worst comes to the worst"—as it surely will—the New York and Baltimore *Advocates* may be found fighting side by side, either in successful resistance, or in orderly retreat.

"KIRWAN" ON FREE COMMUNION.

"Kirwan," (Rev. Dr. Murray, Presbyterian minister at Elizabethtown, N. J.,) the celebrated author of "Kirwan's Letters to Bishop Hughes," in a recently published communication, says: "Should *John Joseph Gurney*, or any Quaker like him, be so moved by the Spirit, as to ask a seat at it, for the purpose of testifying his faith in a crucified Savior—rather than forbid him, let my tongue cleave to the roof of my mouth, and my right hand forget its cunning. I would prefer his coming in the usual and appointed way of the church; but I would reason, as did Robert Hall, that the omission of one duty was no reason for the neglect of another. I am no advocate for the union of discordant elements into Churches for the sake of an apparent external union; but I am a firm believer in the communion of saints." Popery, in connection with the sacraments, is not confined to the Papal Church; and I prefer the real thing to its milk-and-water-imitation. I have much sympathy with the feeling of Charles Lamb when he said that he regarded a clam with contempt, because it seemed to be always putting forth an abortive effort to bean oyster."

TACTICS OF ANTI-CHRIST.

The New York *Observer* says, that the way the Romanists work the Bible out of the Public Schools of New York is as follows: "They say in the nominating conventions and committees, you may have the Congressmen, Assemblymen, Aldermen, etc.; but we want Dennis O'Flanaghan and Terence Mulloney, and Patrick O'Brien, on the schools; and so they drive a bargain that seems to be all on one side, as they ask so little and give so much. But, with them, this school question is paramount to all others. They know, that to bring up the children of this country without the Bible in schools, is the surest possible mode of securing the ultimate ascendancy of Romanism and Infidelity! This is the game—The men who are playing it are shrewd, indefatigable and unscrupulous. The men who ought to oppose them are apathetic, indifferent and unbelieving in the existence of danger."

Upon this the Baltimore *Christian Advocate* remarks; "Catholics will find that they gain nothing by rearing a Godless generation. * * Protestant England has been proved to be a safer place for Romish priests than France, or even Rome, and will prove so again. The time may come in New York, when the men trained in the Bible schools will be called upon to defend the Priests of Rome from the violence of those they have educated without religion.

As surely as all things work together for good to them that fear God, all things work for harm to them that oppose his cause."

METHODISTS IN MISSOURI.

Some time ago, says the *St. Louis Advocate*, it was stated in our absence from the office, that there were thirty thousand Methodists in the State of Missouri. This was true, but not all of the truth in the case. The number of Methodist members and probationers in the bounds of the St. Louis and Missouri Conferences, which lie wholly in this State, is *forty-three thousand seven hundred and eighty-six*, and the increase during the year just closed, was *five thousand and thirty-one*. This is all shown by the abstract of the returns made at the late Conferences, and published in another part of this paper. These, be it remembered, are *Methodists*, good and true, and not covenant-breaking agitators. Their doctrine and discipline require of them to be subject to the powers that be, as good and loyal citizens, abiding the teachings of the Scriptures in this as on other subjects. With this number, if all be true and faithful to themselves, to God and his cause, what a vast amount of good may be accomplished in the future? The prosperity of the past should encourage us all to labor and hope for great things to come. He who has done so much is able to do more. His arm is not shortened that it can not save, nor His ear heavy that it can not hear. To Him let us look, and on Him rely.

REV. P. E. PITTS, D. D.

"Dominion," in the Memphis Advocate, says: "A great revival is in progress and thousands of people meet there daily, though there are but three campers. One evening, while Brother Pitts was preaching about "the white robed" of earth and heaven, the congregation gradually rose up and began to walk about Zion and praise the Lord; the mourners crowded the altar without an invitation, and the solemnity was so great that none were seen out of the shelter, and scarcely any went away till sun down. That same man Pitts is often the finest orator to be met with among millions of people; I have repeatedly heard the most famed men of America, but there are times when the flame of his pathos licks the everlasting hills with a roar that moves your soul to depths fathomed by few other men. He is not *always* splendid or moving, but when he is clothed with the mantle of Elijah he makes you feel as if you were actually riding through the heights above in a chariot of fire—you feel dizzy as you ride so high. In him, as a preacher—orthodoxy, piety, pathos and poetry blend like gems and stars and flowers in a diadem of gold.

AGGRESSIVE MOVEMENTS.

From Winchester, Virginia, where, until recently, Northern Methodism, as represented by the Baltimore Conference, had the sway, Rev. W. W. Bennett writes to the *Richmond Christian Advocate*: "I organized the Southern Church here on the 24th of July, with about thirty members, who had withdrawn from the Northern Church. Three months have not elapsed, and we have now enrolled ninety-three names, all good and true. Upwards of sixty of these have joined from the other side, the rest are the fruits of our own labors.

With present prospects for an extensive revival, we confidently expect to reach one hundred and fifty by Conference.

There is one of the largest and best conducted Sabbath-schools I have ever seen connected with our Church. It numbers two hundred and thirty, including managers, officers and scholars, and is constantly increasing.

THE DANGER OVER.

While we write—Tuesday night, nine o'clock—the indications of the frost of the coming morning are unmistakeable. The "Howards" have declared the epidemic at an end, and disbanded. No one need fear to come to the city now.

A CHAIR, EDITORIAL, OR OTHERWISE.

St. Paul boasted (not in a bad sense) to certain of his brethren of the liberality of certain others of his brethren. Under cover of this high precedent we feel that it is no harm to say that we have been the recipient of a liberality not often enjoyed. For a month past we have debated whether or not to tell it. At length, we have concluded to do so. It may *do good*. The last phrase may be interpreted just as the reader pleases.

A good friend has presented us with a *chair*, the like of which we have never seen before. It approaches more nearly to a bed and a chair both, than any thing of the kind we have ever seen. Absolutely unparalleled as a resting-place for a tired man. A simple motion of the foot will roll it to any part of the room. Its cost was—we are ashamed to tell it, but we did not buy it—*forty dollars*. And the same friend, at the same time—it will never do to tell his name—presented us with other valuable things which cost more than that. Fortunate Methodist preacher—who does not say? These "Methodists of New Orleans" beat the world. Who would not live among them and labor for them? Reader, "go thou, and—do *likewise*"—to *some* preacher.

REV. J. E. CARNES.

We are happy to find, by the last *Texas Advocate*, that our brother editor, who has had a hard time of it with the yellow fever, is "resuming" his pen and labors. He says: "After several weeks of suspension, we resume our editorial duties, an humbler and more thoughtful man. For it is no light thing to be brought near the entrance of the "dark valley." All the joys and sorrows of a life are absorbed by that solemn suspense on which the soul trembles between the probationary and the eternal. The swellings of Jordan are by no means unimpressive. Nor, at such a time, is anything more overwhelming than the thought of "cold obstruction," of this "sensible warm motion" lying in oblivions decay. Yet there is a something within that does not bow down to the material; something that cannot give itself a voice in the question of Job, "If a man die shall he live again?" something that embodies itself with assurance only in nothing less than the declaration that "if the earthly house of the clay tabernacle dissolves, we have a building of God, a house not made with hands, eternal in the heavens."

SOUTHERN UNIVERSITY.

A correspondent of the Mobile *Mercury*, writing from Greensboro, says of the Southern University: "A friend found me and placed me beside him, behind a pony with electric heels, and *presto* we were at the Methodist College. This is an imposing structure, on the eastern extremity of the town—not yet quite finished, located in a commanding position. I know too little of architecture to attempt a description. Its external effect, to me, was strikingly beautiful. Its internal arrangements seem to combine the useful with the beautiful. Under the prestige of a powerful and wealthy denomination of Christians, I look forward to the time when it will be a great seat of learning for the Southwest. Its opening has been postponed another year for a more thorough and complete endowment. I heard it rumored that a wealthy planter in the Canebrake, had just signified his intention to endow one professorship with $25,000.

AN ABOLITION BLUNDER.

It is probably known to most of our readers that the Central *Christian Advocate*, a very violent anti-slavery sheet, of the Northern Methodist Church, is published at St. Louis. The establishment of such an paper in that place, and its course—in the face of the public opinion of the State, where the Southern Church already fully occupies the ground—has been very surprising, and very offensive.

But, we learn that such folly is not without its cost in money, as well as in other better considerations. From the report of the Northern Book Concern, made to the recent California Conference, we make the following extract.

"The *Central Christian Advocate* has been published the last year at a loss of $6,828 27. The Agents, at Cincinnati, suggest that this drain cannot long be sustained by the Concern; and intimate that, the publishing of a paper under such circumstances, must be regarded as a missionary interest."

THE TELEGRAPH.

The Paris correspondent of the New York *Commercial Advertiser* gives the following hopeful paragraph: "The failure of the Atlantic Telegraph appears to attract more attention here than did the success in laying it down. A leading French scientific writer, M. Figuier, argues in last evening's *Press* that the cable is still a success, and that it will yet work. A note from the engineer, who has the Irish end in charge, seems to confirm this view of the case, for so long as the central wire is continuous, a fact I believe that is not doubted, a strong hope must be entertained that the difficulty, whatever it may be, is susceptible of being remedied."

CHOCTAW MISSIONS.

The Choctaw Missions of the American Board have been before the public for years, in the way of a contest between its abolition proclivities, and the law and public opinion of the Indians. A crisis is about to be reached, either by a movement on the part of the Board, to get rid of the Missions, or on the part of the Missionaries to get free from the Board and labor in connection with the Presbyterian Church, to which they belong.

Methodist Almanac—1859.—We have just received a copy of this little annual, and expect that the Depositories will early be supplied with enough for all our Methodist population—and others, if they desire it. It is a valuable repertory of Church statistics, and contains a full descriptive catalogue of our publications. If the preachers, says the *Southern Advocate*, will see it introduced into every family in their respective charges, it can hardly fail to create a demand for our books—for who can have this catalogue in the house, and see even the names of these good books always before them, without becoming desirous of possessing and reading some of them?

The Protestants of Hungary.—The Protestants of Hungary are at present making efforts to establish a Church fund. Baron Nicholas Vay has made the calculation that, if the Protestant owners of landed property would pay for ecclesiastical purposes one krentzer for every acre, the Church would be, after ten years, in possession of 2,278,580 florins. The baron has declared his readiness to pay during ten years his share, amounting to 68 florins a year, and many other Protestants have already followed his example.

Keep the Fire Burning!—Shall the religious flame, says the *Pacific Methodist*, which has been kindled throughout our bounds the present year, be suffered to die amid the storms and rains of the ensuing winter. Should not every member of the Church, as well as every minister, resolve, that so far as he is personally responsible, it shall not?

The North Carolina *Christian Advocate* manifests a brotherly interest in the welfare of those of us who are exposed to the yellow fever. Bro. Hatlin is a generous, warm-hearted man. The mental effort necessary to enable a man to make up his mind to face the danger of an epidemic, and expose his wife and children to the uncertain consequences, is not trifling.

Rev. J. E. Evans, wishes us to say, in the paper, that in our articles last summer, about "The Canvass Begun," we had no reference to him; which we do most cheerfully. When we wrote, we had no thought of him. Our pleasantry in regard to him, when he "took it up," had nothing deeper than pleasantry.

Rev. R. Abbey informs us that the "Genealogical Bible" will soon be out, and a copy sent to this office. We have a great desire to see it. If the plan is fully carried out, we have no doubt it will be a more valuable family Bible than any we have ever seen.

The Home Circle for November is out most promptly, and is—though already a worthy candidate—fast ordering itself more and more deserving of popular favor. As to the manner in which it is gotten up, it challenges comparison with any other monthly of the age.

Bishop Soule.—Dr. Summers informs us, says the *Southern Advocate*, that Bishop Soule is better than when his health was last reported, but still very feeble. Dr. S. thinks that the Bishop will not be able to attend any of the Conferences this winter.

Legacy to the Missionary Society.—We see from the *Nashville Advocate*, that the venerable Joseph Travis left good notes amounting to $1700 or $2000 to be collected, and the proceeds turned over to the Missionary Society.

The Russian Government has issued a "ukase prohibiting the teaching of Latin in all the colleges of the empire.—Hostility to Roman Catholicism, "Latin Christianity," as Milman styles it, prompts the measure.

Bishop Simpson.—A letter from Pittsburgh, dated October 19, says: "The Bishop is very feeble and confined to his bed, but the doctors in attendance speak hopefully of his ultimate recovery."

Hopeful.—Mrs. H. M. F. Brown, one of the Spiritual lecturers, advances the idea that the devil himself is to be saved through spiritualism.

Meetings of the Conferences.—East Texas Conference, at Tyler, Smith county, November 10th. Texas Conference, at the City of Austin, November 24th.—Bishop Pierce Presiding.

COMMUNICATIONS.

LETTER FROM A YOUNG LADY.

Trip to Otapasa Camp Meeting.

On Friday morning, 8th inst, at half past seven o'clock, in the company of Dr. ——, and other friends, we took our seats in the Jackson Rail-road cars *en route* for Camp Meeting. The weather was moderately cool, and pleasant; so, with agreeable company, together with the novel scenes and excitement at the different stations on the road, the time passed rapidly away. At one o'clock we arrived at Summit depot, and tarried at the hotel an hour; while our old friend, Bro. C., made arrangements for our conveyance to the Camp ground, which is eight or ten miles distant. The drive out was not pleasant, the road being rough and exceedingly dusty, and, as an additional encouragement, the driver informed us that his mules were in the habit of running away; but that caused us no anxiety, for we consoled ourselves with the promise that, "Sufficient unto the day is the evil thereof."

As we approached the Camp ground the recollection came, that several dear friends, whom we had met there two years ago, would be missing from among the familiar faces; for a moment we felt sad; but they have gone to the great Camp meeting above; if we are faithful, by and bye we shall meet them there. About five o'clock we got to the Camp ground, where we were soon welcomed by many old and valued friends.

The first sermon was preached that night by the P. E. the Rev. J. G. Jones. The subject was prayer; and it was accompanied by the influences of the Holy Spirit to the hearts of the people. "Father Jones," as he is familiarly called, is loved and revered by all. His move about as a "burning and shining light;" preaching holiness of heart not only in the pulpit, but in all his intercourse with the people. From Saturday morning, penitents were invited to the altar. Many came bowed down with sorrow and went away rejoicing in hope. But, thank God, the conversions were not confined to the altar, for several professed to have obtained pardon at the "Woods prayer meetings."

On Sabbath night the Sacrament of the Lord's Supper was administered to about twenty ministers, and a host of followers of the Lamb. This was a precious season. We communed with many that night with whom we shall communs no more, until we meet in our Father's kingdom. After the whites had all partaken, the altar was cleared, and the P. E. invited the colored friends to participate; as many as were disposed came forward and partook of the emblems of a Savior's dying love.

On Monday morning the work was refiewed with more earnestness than had been manifested before. The preachers were baptized with annointed from on high; the Word was quick and powerful, and accompanied by the energies of the Holy Ghost, found its way to the hearts and consciences of the hearers. The "butterflies," as the Presiding Elder called them, had all left; those who remained were in earnest on the subject of Religion. Penitents were unwilling to leave the ground without an assurance of sins forgiven, and professors were unwilling to leave without a special blessing.

Considerable interest was manifested on the subject of Sanctification. Fifteen, we believe, professed to have obtained that blessing during the progress of the meeting. Several of that number were preachers of the Gospel. Among those who professed conversion,—at least forty—were many peculiarly interesting cases. The majority were young people, and not a few children; one of them a little girl seven years old.

I know you love children, Brother Gillespie, and believe it would have gladdened your heart to have witnessed this scene. She went to the altar voluntarily, prayed earnestly for about an hour, then arose with eyes sparkling with joy; called for her Pa, threw her arms around his neck, and said she felt that the Savior loved her and had pardoned her sins. May the Lord keep her faithful and make her eminently useful, and may her example be followed by our scholars in the city Sabbath schools, is our earnest prayer!

Wednesday morning the "horn" was blown for the last time; all came to the stand. After the services were opened, the Presiding Elder delivered an appropriate exhortation. The parting hymn was then sung, and we were dismissed; feeling that the "Lord had done great things for us, whereof we were glad." May heaven's richest blessings abide upon the tent holders, for the liberality which they displayed, in providing for the people on that occasion; may they be rewarded a "hundred fold here," and "in the world to come have everlasting life." After the close of the meeting our party from the city separated. Some of us spent the day and night at Judge H.'s and remainder at Dr. M.'s; and met the next morning at Summit depot. There we dined; then bade our kind friends farewell, and took the cars for the city.

New-Orleans, Oct. 18th, 1858. F. A. E.

REV. PETER E. GREEN.

It has been widely circulated through the public prints that this gentleman was rudely shot by an assassin, and the wound supposed to be mortal. To receive the minds of his numerous friends, I wish to say through the *Advocate*, that I saw him a few days since, and the probabilities are in favor of recovery. He now sits up and walks about the house, but is still a great sufferer. The wound is in the chest, an inch or two above the *right nipple*; the ball came out not far from the spine, and just below the shoulder-blade. His mind is preserved in great peace. He deserves the sympathies of his friends and the prayers of the Church.

Natchez Oct. 26, 1858. E. M. Drake.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

EAST ALABAMA CORRESPONDENCE.

Mr. Editor: The following items of news from East Alabama, may be interesting; there are signs of improvement all over the land. It is interesting to visit *Tuskegee*; there are new brick buildings going up round the public square, and a little back the people are unroofing their old houses and extending them up higher into the air. The Baptists have rolled back their old Church and are erecting a fine brick edifice in its stead. I was on the squnre two days during court, and it occurred to me that it would be a great time to hold a protracted meeting; many Christians and sinners from all parts of the country are there. From day to day, and from court to court; if there was an awning stretched in front of the court-house within call of the Sheriff, they could preach and pray all the time for two weeks. The Colleges are doing well.

La Place is improving also, a new Masonic Lodge has been completed recently; the Collegiate Institute has been enlarged and much improved, and the school is prospering. The Methodists are building a handsome new Church that will cost more than $1,250, it will be finished inside and out, minus the cupola and bell. This has sprung the Methodists at Union Church, and they are plastering their house. That will make two Churches on Tuskegee Circuit finished inside. Texas camp-meeting was only continued four days as there were but fifty odd preachers there; however it was a good meeting, thirty or more professed religion and some, perfect love. On Saturday of the meeting the tent-holders determined to build a shingled-roof arbor, a subscription was started and the last I heard of it, they had more than a $1000; so by next year they will have an arbor one hundred and ten feet by ninety feet, that will keep the rain off.

CORNELIUS.

"BENSON A PLAGIARIST."

Mr. Editor: I observe in your issue of October 6th, an article under this caption; and, if the statement therein be true, it certainly is a humiliating charge, to us, who have always esteemed and reverenced the memory of the holy man upon whom the imputation is cast.

For one, sir, I am not willing to let it rest as it is: for to whatever else we may be lacking as a people, I have never been accustomed to think that our writers were deficient either in industry, originality, or literary longevity; and I do not believe that the time-honored Benson was deficient in any of them.

In the first place, I think that he could have written annotations quite equal to these he is charged with assuming; for I do not perceive any *extraordinary* merit in them, so far as I am able to judge.

In the next place I always understood, that Benson was urged to write or *compile* a commentary on the Bible, simply, or mostly, to rectify some prevailing erroneous opinions respecting the eternal sonship of Christ; and consequently, so that he did *that* part scripturally and originally, he did all his English brethren required of him.

Now, sir, in this compilation or commentary (mostly for devotional purposes) that he mainly preferred Pool, was to him a compliment; but Benson's object, and compilations, I think, are too apparent, for him to be charged as plagiarist.

G. T. VICKERS.

MISSISSIPPI DEPOSITORY,

To members of Mississippi Conference.

The books and accounts of the Book and Tract Society, for the years 1856-7, are in my hands, for settlement; and Dr. Hamilton, the former Tract Secretary, is very anxious to have all the old accounts settled as soon as possible. Our publishing interests require that those old accounts should be paid. We hope, therefore, that all who know themselves to be indebted, will send us the money, at the earliest opportunity; and that, if it cannot be done sooner, that all will be ready at the Conference to pay off those old accounts.

Those who have books on hand which they intend to return to the Depository, (according to our former method of doing business,) will please do so before Conference, so that we may have a final settlement of all the accounts in which Dr. Hamilton is concerned. This is important to all, since Dr. Hamilton has gone out of office.

Vicksburg, Oct. 22d, 1858. H. COPELAND.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

Alabama Conference.

PASCAGOULA CIRCUIT—Rev. W. A. Montgomery, writes: "We closed our camp meeting on Tuesday, 19th instant; it resulted in the conversion of fifteen or twenty souls, and the accession to the Church of thirteen; nine whites, four colored. Some of the conversions were very clear. The membership was much revived; better behavior and attention were never known at this place. Brother J. T. Heard, our Presiding Elder, was with us, laboring most efficiently. We had also the assistance of eight or ten other preachers, for which we are thankful. This Circuit is in an improving condition at almost every appointment; about sixty-five whites and twenty-four colored have joined the Church during the year.

PRAIRIE CREEK COLORED MISSION—Rev. J. W. McCann sends his report, for the Fourth Quarter: "I have received this quarter thirty-four on probation, baptized fifty-two children and three adults—some have died. I asked the class leaders how they died; to express it in their own language, "they died happy." I will not be able to report as many members this year as I did last. About one hundred and seventy-five or eighty, are preached to by other Missionaries, and some fled by the Episcopal clergy; we need suitable places for preaching, but we are glad to get to preach to them at all.

TALLADEGA CIRCUIT—Rev. E. Phillips, writes: "We have had a revival spirit on the Talladega Circuit, during the latter part of the summer, and so far of the fall. There have been good meetings at all the appointments, at some glorious revivals, some ninety-six whites and twelve colored taken into the Church on trial, eight by letter; making in all one hundred and sixteen during the last quarter. The local brethren have done good service, brother Ross from Talladega, was with us in the power of our Lord and Master."

WARSAW CIRCUIT—Rev. W. C. Hearn, writes: "We have just closed a meeting at Hebron, which has been continuing for seventeen days gloriously, thirty-one professed the religion of Jesus, and joined the Church. The Church greatly revived the preachers acquainted with this region and the condition of the Church for years past will join us in glory to God."

LAUDERDALE CIRCUIT—Rev. J. L. Sampey, writes: "The Lord has visited his people on this Circuit, sinners have been convicted, mourners converted and believers made to rejoice; one hundred and seventeen persons have been received into the Church this year, seventy-seven whites and forty blacks, about sixty have professed religion; this is a pleasant country to travel in, it is blessed with rail road facilities."

MONROEVILLE CIRCUIT—Rev. W. P. Miller, writes: "The Lord has visited us indeed with the outpouring of his Spirit on this Circuit, over one hundred have been added to our Church within the last three months and there have been a great many conversions. The work is still going on at several appointments."

Mississippi Conference.

BLACK HAWK—Rev. D. W. Dillehay, writes: "We have had an interesting meeting here for several days past, the old Church walls rang again with the shouts of happy converts"

Louisiana Conference.

MINDEN CIRCUIT—Rev. A. E. Goodwin, writes: "We have had a very interesting and profitable meeting at the "Cold Springs camp-ground," eight miles North of Minden, Claiborne Louisiana; it commenced on Friday night October 24th, and closed on the Wednesday morning following, forty-seven persons joined the Church and fifty-two professed conversion. The result of the first meeting at our new camp ground was very encouraging to all, and before separating the tent-holders held a meeting and resolved (D. V.) "There will be a camp-meeting held at the 'Cold Spring camp-ground' commencing on Friday night before the last Sabbath in August 1859." We adjourned from the tented grove to Minden, and commenced a protracted meeting, which lasted about two weeks, and resulted in accession of twenty-nine members and in thirty conversions, the people of God are greatly revived, and there seems to be a deep and general interest in the community, on the subject of religion. We are now enlarging and finishing our Church, at a cost of about a thousand dollars. The Missionary collection thus far has been better responded to here than ever before. God's ministers are well sustained and the cause of religion prospers on this work."

WINNSBORO CIRCUIT—Revs. T. H. McClendon, and T. J. Upton, write: "We have just closed a meeting of ten days, at "Magnolia Chapel," where God was pleased, in answer to many prayers to shower down his blessings upon the people. The Church was greatly revived, a great many penitents were at the altar, about ten of whom were through faith in Christ Jesus, justified before God who "sent forth his spirit into their hearts, crying Abba Father." Twenty-three accessions were made to the Church, the spirit of Christianity seemed pervaded the whole settlement, also $1,250 was raised for the erecting of a Methodist Episcopal Church."

VERMILLION CIRCUIT—Rev. W. P. Kimball, writes: "I see Brother White has given you an account of the interesting meeting he held for us in the Tawa of Vermillionville, and I will add that is not the only point at which the Lord has been pleased to visit us with the manifestations of his love, and the outpourings of his grace and Spirit. At Queue De Tortue, on last Saturday I commenced a meeting which progressed with increasing interest up till Tuesday night. Though we were without any ministerial help, yet the Lord was pleased to come to our aid forcing his truth upon the hearts and consciences of the people; there were twenty-four received on probation, several who had long since joined the Church as seekers were enabled to realize for themselves that Christ hath power upon earth to forgive sins. I believe there was great and lasting good accomplished, sinners convicted, mourners converted, backsliders reclaimed and the Church abundantly built up; a strong evidence of lasting good is that the people not only saw that they need a larger house of worship, but resolved to build it. The day after the meeting closed, I started round to see what they could do, the first brother I approached gave three hundred dollars, the next one hundred, the third the same, the fourth one hundred, and a widowed sister fifty. I think we shall raise enough to build one of the largest and best churches in the country. The Lord bless, prosper and save the people of Queue De Tortue."

CALCASIEU CAMP MEETING—Rev. B. F. White, writes: "I had the pleasure of attending the Calcasieu camp-meeting embracing the third Sabbath in October, we had the best order, about twenty-five conversions, twenty-eight baptized by pouring, of which about fifteen were children. Brothers Parrish and McBeath are doing a good work out there. Brother Parvin the pioneer of Methodism in Calcasieu, was there in charge of the meeting; that is an interesting field, and promising."

CALCASIEU—Rev. R. Parvin, writes, "The friends of Zion will be interested in hearing from Methodism in Calcasieu; we closed our meeting yesterday October 19th, there were twenty-five or thirty conversions, several joined the Church. The power of the Lord was felt and feared."

Ecclesiastical and Religious.

Canadian Methodism.

The *London Watchman* says that the extent, increase and developement of Canadian Methodism are suprising: and to this branch of our Church the British Conference seems to look for sending out missionaries to the new Golden-colony on the Pacific. It is at least significant, and most appropriate, that the reference to British Columbia should be found in the address of the Wesleyan Conference to the Wesleyan Methodist Conference in Canada.

Christian Slaves.

The following figures show the number of slaves at the South, who are Church members, and the Churches they belong to:

Connected with the Methodist Church, South, are	200,000
Methodist, North, in Virginia and Moryland	15,000
Missionary and Hard-shell Baptists,	175,000
Old-School Presbyterians	12,000
New School Presbyterians, supposed,	8,000
Cumberland Presbyterians,	20,000
Protestant Episcopalians,	7,000
Campbellites, or Christian Church	10,000
All other Sects combined,	20,000
Total colored membership South,	468,000

The Patagonian Mission.

We rejoice to hear from the best authority that the affairs of the Putngonian Missionary Society, in South America, are prospering to the extent which could be expected in the time and under the circumstances of their course. Their agents have found two advantageous openings in the Brazils among the Indians—two on the Rio de la Pluta—one in Putagonia—three in Tierra del Fuego. From the last named their missionaries have just brought, as most willing visitors, to the mission-station in the Falklands, Jemmy Button, with his wife and family. This man was bought by Captain Robert Fitzroy, for a button, brought to England in the Beagle, kept some months here, taught *English*, and, twenty-six years ago, returned with the same well known naval officer to Woolya, his native place. The missionaries report the difficulty to be, not to persuade Fuegians *to come* to their station, but *not to come*. They say they could have brought their ship *full*.

The American Sunday School Union.

In noticing, on recent occasions, the amount and value of the Philadelphia Book trade, we omitted the publications of several religious societies and boards. Those of the American Sunday School Union, the oldest of the Philadelphia religious book concerns, form no inconsiderable item in this department of our commercial activity. The catalogue of books published by this society numbers over one thousand, the largest list, by far, of any in the country, if not in the world. Although most of these volumes are small, yet many of them sell largely, and the aggregate of the entire sales is large—not much less the present year, we understand, than a quarter of a million of dollars. The activity of the publishing department of the society is indicated by the fact, that they are now publishing a new volume every Saturday morning. The embarrassment produced by the unfaithfulness of one of their officers last fall, seems to have offered only a temporry check to their business. The loss itself proved to be much less than was originally estimated. The creditors of the society trusted them with great liberality and forbearance, and the promptness with which the managers came forward, to make up, out of their own pockets, all the actual loss of their unworthy officer, has created for the society a very general feeling of kindness and sympathy. Besides, the books which it is their business to produce are among the growing wants of the community. The consequence of all this is, that their business as a publishing house has never been so full of life and activity as at the present time. *Philadelphia Ledger.*

A Good Pulpit.

A marble pulpit has been presented to the Congregational Church, of Brandon, Vt., by a proprietor of one of the marble quarries in that vicinity. It consists of a platform of about fifteen feet by six, and some two and a half feet in height, with massive balustrades and stairs at the ends, and a reading desk of beautiful design, set forward and supported by brackets in the center. The whole is of snow-white, polished marble, and the effect is singularly appropriate, presenting in its chaste design and luster a most impressive type of the sanctity of its purpose.

Catholic Missions to China.

A letter from Rome, in the Brussels *Independence*, states that the opening of China to Christian missionaries is the absorbing theme at Rome; and the Pope, it is added, is about to organize a grand collection throughout Catholic Europe on behalf of special missions.

Wonder if this item will stimulate Protestant Churches which have missions in China to enter vigorously into that immense country, now fully open to them!

New Church History.

It is stated that the first volume of Dr. Schaffe's Church History is in press, and will appear in a few weeks.

Literature, Education and Art.

A Vulgar Perversion.

That portion of the money-made, mushroom aristocracy of this country, who think it vastly esthetical to have their houses and grounds decurated with naked statues and Statuettes of human beings, will probably be edified by the following, from Prof. Westmacutt's "Lectures on Sculpture," taken from the *London Athenæum*:

"After the time of Phidias an innovation was introduced that greatly affected art for all time. Hitherto the female figure had been represented appropriately and modestly covered with drapery. Then, at first a comparative slight change was attempted, and the figure was only partially draped, from the waist downwards. This succeeding, a further license was taken; and, it is believed it was at this time, and not before, that the female form was first displayed in sculpture, entirely naked. This was the second phase of sculpture during its zenith, and the fatal descent was begun, by making art appeal to the grosser senses. These innovations caused a total revolution in the principles that had previously influenced art; and from which, it may be observed, Greek art never recovered. It was no longer to be of that high esthetical character that had hitherto dignified it."

It would have been well for public taste and modesty had such views generally prevailed, before the "Greek Slave," and other things like it, were exhibited naked to men and women promiscuously assembled, all over the country.

Astor Library.

Dr. Cogswell says, in the *Post*, that "no book has been published since Gibbon's History, that is so remarkable for the wide range of its citations, as Buckle's "History of Civilization;" it is learned, in the broadest sense of the word; and that this book might have been written by the aid of the Astor Library, will be evident to any one who should undertake to verify its references there."

"The last fact is, that the whole work, thus far, of forming the library, classifying, arranging and catalogueing it alphabetically, systematically, and for the press; filling all its shelves, and constantly keeping its classification undisturbed, while it was daily receiving great accessions, has been done in less time and at less cost, than ever before placed a library of equal extent in the same condition. A comparitively small portion of my part of the work remains to be done. When I shall have finished the catalogue, the printing of which has been suspended for a time, on account of the rapid additions which were being made to the library, I shall consider that my duty to the kind friend and great public benefactor, who entrusted it to my care, has been performed. For ten years it has demanded incessant labor, which for much of that time has been so exacting as to compel me to neglect all other duties."

The Very Latest Intelligence.

FOREIGN.

New York, Oct. 31.—Continental Banks.—The Bavarian Bank had advanced the rates of Discount to five per cent. The Prussian Bank also advanced their rates to 5 per cent.; and Leipsic Bank to 4½ per cent., owing to the resumption of specie payments by the Bank of Austria.....The revenue of the French Government, up to the month of October, exceed by 5,000,000 the amount received for the same period last year. Increase, chiefly sugar duties.....Atlantic Telegraph Shares are at £300 @ £350 per share.....It is denied, a coolness exists between the Archduke Maximilian and the Austrian Government.....Spain and the United States.—The Spanish Government has issued a decree to the effect, that all steamers running between Cuba and the United States shall have the same privileges as English steamers, and may carry six tons of merchandize without paying light-house dues.

DOMESTIC.

The United States Treasury.—Washington, Oct. 28.—The balance in the Treasury on the 25th inst. was $7,589,000. The receipts for the week were $650,000. Amount of drafts paid, $1,542,000; and the amount issued, $1,728,000—which is a reduction of 1,671,000 on the previous week.....Commodore Breese has been appointed to the command of the Brooklyn Navy Yard.....Our Government is preparing a reply to the British proposal, in relation to suppressing filibustering expeditions to Central America.....St. Louis, Oct. 28.—Leroy denies the report of his withdrawal from the Congressional contest in Illinois.....New York, Oct. 29—The New York *Times* reports that our Government have received dispatches from our Central American Minister, Mr. Lamar—who states that Costa Rica promptly retracts the offensive language used in the famous Belly (bully) treaty; and says, such language would not have been used had Mons. Belly been as well known as he now is.....The lake boats were proceeding up the river without interference.....A Hartford letter, from Gen. Tyler, dated Alec Mission, Washington Territory, 16th Sept. says that the Spokan and Pelnse Indians have been defeated, after two days' hard fighting, without any loss by our forces. The Chief of the Spokans was captured; nine hundred horses, and the plunder taken at Col. Steptoe's defeat has been recovered. The Indians were anxious and begging for peace. They were ready to comply with all the demands of the officers. The war is considered at an end.....Washington, Oct. 30.—The success of our troops in several engagements with the Indians in Washington Territory, has been officially confirmed in Gen. Clark's report to the War department. Gen. Clark is confident that peace will soon be established.....The Washington *Union* of this morning, speaking by authority, represents that it is not policy for the United States to acquire any portion of Central America; but holds, that it is our duty to open the transit routes, and keep them open and free to all nations.....Costa Rica has made ample apology for the insolent language used in the Belly treaty.....Gen. Wm. Walker, it is understood, will leave Mobile for San Juan del Norte, on the 14th, in a vessel which will take freight and passengers for Nicaragua; that being the anniversary of the departure of the Fashion.....Mobile, Oct. 31.—The Board of Health reports ten deaths from yellow fever for twenty-four hours, ending this evening at six o'clock. On Thursday there were eleven deaths; and Friday fifteen, instead of twenty-one, as reported.....Vicksburg, Nov. 1.—H. B. Marsh, manager of the telegraph office in this city, and telegraph reporter for the N. O. Press, died of the fever this morning at 7 o'clock.....Washington, Oct. 26.—President Buchanan has issued a proclamation declaring the objects of the proposed emigration from Mobile to Nicaragua, about the middle of November, under the auspices of Gen. Wm. Walker, to be hostile to the government of Nicaragua. He further declares that all persons will be prevented from entering Nicaragua, unless they are provided with passports from Nicaraguan authorities residing in the United States, or are simply passing from ocean to ocean. He cautions all persons not to engage in the projected pacific expedition, and enjoins upon all officers of this Government to be vigilant and active in their efforts to suppress these illegal enterprises.

The Paraguay Expedition.—Seventeen vessels are now engaged for the expedition, including three frigates, which will proceed to the mouth of the Paraguay, and transfer their crews to the smaller vessels. The impression prevails that Lopez will fight. There is information that tribes of Indians opposite Paraguay are hostile, and disposed to take part against Lopez. But so far they have not been encouraged by our government. They may be used to prevent obstructions from being placed in the river.

From the Plains.—The Santa Fe mail arrived at St. Louis on the 20th. The reported second battle with the Navaje Indians is confirmed. The Indians have had formally suspended his relations with them. He states that they own 250,000 sheep and 60,000 horses, which, if seized or destroyed, will drive them to desperation, and occasion a second Florida war.

Critical Condition of Sherrard Clemens.—The Petersburg (Va.) Press, of the 25th ult., says: "We are sorry to be informed that the condition of the Hon. Sherrard Clemens is most critical. This statement to us precludes all hopes of his recovery, and it is even possible that while we write he has breathed his last."

San Casualty.—While the steamship Calhoun was lying at Apalachicola a child of Mrs. Hazard, of Mobile, fell overboard, when three or four gentlemen sprang overboard for the purpose of rescuing the child, in which they succeeded, but one of the gentlemen, Mr. Thomas Balizel, civil engineer, a resident of Pensacola, was drowned.

Rio Grande and Mexico.—The fever had abated at Brownsville—42 had died out of the garrison at Fort Brown, being 50 per cent. Fever still raging at Matamoras, there having been 370 interments up to noon on the 26th. The deaths at Brazos had amounted to 11 out of a population of 25. Deaths at Point Isabel 15.....Vidaurri had issued a proclamation calling on several merchants along the frontier to pay sums annexed to their names, amounting to $150,000, or to remove with their goods from the country, although the goods had paid hard duties. The proclamation states: "I will give no explanation nor wish no questions, but enforce on you (the officers) to see this carried out." Many foreign and American merchants were preparing to remove their goods, when he revoked the decree and left for parts unknown.....In the battle with Miramon the Liberals lost 35 pieces of artillery, some 50 to 60 wagons, had some 1500 taken prisoners and 400 killed.

Yellow Fever.—At last accounts, it was abating at Galveston, and increasing at Houston.

LOCAL.

City Benevolence.—Now Orleans, while it is liable to several academies than any other city in the Union, has more and better supported, and more munificent, benevolent Associations than any other.

Besides these, there are numerous other associations. Such care of the indigent, the suffering, the bereaved, the widow and the orphan, in so large a city, we have never seen.

A Sad Story.—A young Englishman, Mr. B., landed in New Orleans not long since, with an interesting young wife and little son, of seven years. He died of the fever—and she, alone and friendless, took lodgings, without knowing the character of the place, at a sailor's boarding house. What she passed through, there, none but Omniscience knows but not long since, she was taken before one of the Recorders, having been found intoxicated and half-crazed in the street. Her husband having been a Mason, that fraternity took charge of her. But since then, she has been again arrested, having made a desperate attempt to commit suicide by leaping into the river. This is one of the incidents connected with the fearful epidemic of this season.

A Strange Story.—A well to-do gentleman of the interior, whose testimonials are good, was last week arraigned before one of the Recorders, charged by a shoe merchant with having stolen a lot of shoes from his store; it turned out that he had loaned the merchant a considerable amount, and had been on the most confidential terms. Although an awkward position for the gentleman, it is more so for the shoe-merchant.

Sons of S. S. Prentiss.—In the proceedings of the Board of Trustees for the First District school in New Orleans, (free school) published in the papers of the city, we find the following paragraph:

"Mr. Salomon informed the Board that he had given permission to the friends of the two sons of the late S. S. Prentiss, now living with their grandmother on the other side of the river, to enter them in one of the First District Schools during the coming session, and asked the Board to confirm that permission. It was confirmed unanimously."

A Shameful Story.—A man, discharged a few days since from the Charity Hospital, where he had apparently recovered from the fever, went to board at the Morning Star Coffee house, on Front street, between Lafayette and Poydras, where he took a relapse. Last Thursday night, about 12 o'clock, when the death struggle was upon him, the keeper of the house called a cab and told the driver to take him to the Charity Hospital. While being placed in the cab it was discovered that he was dying—froth issued from his lips, and his eyes became set. Some one said it was no use taking him to the Hospital, as they would not receive a man so far gone, and the cab-driver becoming frightened, took him back into the saloon. The proprietor of the house was urged to have the dying man taken back to bed, but he positively refused. went out, and gave another cab eight dollars to take him away. The cab-driver placed him in the vehicle, and brought him to the First District station-house, when it was found that he was dead.

Yellow Fever at Carrollton.—The fever is reported to have been very bad at Carrollton, within the last week. Bad as it may have been or is, it cannot remain bad long.

The Epidemic.—The following table shows the mortality of each week, by the epidemic, since it originated:

For the week ending	June 27	2
"	July 4	5
"	July 11	11
"	July 18	20
"	July 25	28
"	Aug. 1	70
"	Aug. 8	140
"	Aug. 15	286
"	Aug. 22	318
"	Aug. 29	412
"	Sept. 5	449
"	Sept. 12	472
"	Sept. 19	460
"	Sept. 26	444
"	Oct. 3	380
"	Oct. 10	890
"	Oct. 17	308
"	Oct. 24	208
"	Oct. 31	174
Total		4858

Good News.—*End of the Epidemic.*—The Howard Association held a meeting last Monday evening, and, in view of the small number of applications they had received for relief during the last few days, voted that the fever was no longer epidemic, and agreed to suspend operations for the season.

COMMERCIAL.

Tuesday Evening, November 2, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	6 @ 7¾	Good Middling	12 @11¾
Ordinary	8¼@ 9¾	Middling Fair	— @—
Good Ordinary	10¾@11	Fair	— @—
Low Middling	11¼@11½	Good Fair	— @—
Middling	11½@11¾	Good and Fine	— @—

We take from the New Orleans *Price Current*, the following summary of the week's business up to Friday evening. The sales of Cotton for the three days, ending Tuesday evening, the 27th ult. were about 17,500 bales, with but little activity to the market. On Wednesday, there being a better supply on factor's tables, and although still fuller prices were claimed, the sales of the day reached fully 13,500 bales, closing with an advance of about ⅛c. on most qualities. On Thursday 9000 bales were taken at a further improvement. On Friday, with still firmer pretensions on the part of holders, the market closed feebly with sales of about 5000 bales. The sales of the week, to this (Friday) evening, amount to 45,000 bales; exports, to 33,946; and the stock not cleared on the 29th ult. to 194,930 bales. Sugar, with increasing receipts, has receded ¼@½c. P lb. The week's sales ending 29th ult. were about 2700 hhds. and the receipts to 3001 hhds. Molasses—The sales of the week amount to 8800 bbls. and the receipts to 6520 bbls. In Western Produce, the business has been of quite a moderate character.....On Saturday, the Cotton market continued dull, the sales barely reaching 5000 bales, with Prices rather in favor of buyers.....The weekly statement of the Banks shows a redundancy in their vaults—viz., over $12,000,000, specie; over $17,000,000, deposits and Exchange balances have reached a high figure. On Monday about 7500 bales were taken, prices irregular and more in favor of buyers.

Sugar—Prices are lower, and we quote 5 @ 5¼c per lb for Fair to Fully Fair.

Molasses—A further decline of 3c P gallon has taken place. Sales have taken place at 24 @ 28c P gallon.

Tobacco—Small sales on private terms.

Flour—Is dull. We quote St. Louis superfine and fancy at $5; Choice, Extra, (Union) 7 50 P bbl.

Corn—Sales of mixed at 66c. and 70c for white.

Pork—Sales at $17 50 P bbl.

Bacon—A fair demand at 9 @ 9½c P lb.

Lard—Retail lott at 12½ @ 13c P lb.

Coffee—Ranges from 10¼ @ 10¾c P lb.

Marriages.

"It is not good for man to be alone."

Married—On Thursday, the 18th of September, at the residence of the bride's father, Mr. John Williams, by the Rev. J. W. Phillips, Rev James L. Harris, Pastor, in charge of Robinson's Mission, Madison county, to Miss Jane S. Williams.

On the 28th ult. in Griffin, Georgia, by Rev. Chas. R. Jewett, Mr. A. Munroe Chapman, of Mansfield Louisiana, and Miss Sallie F., daughter of the late Wm. Freeman, of Griffin, Georgia.

Died

Near Mobile on the 13th ult. JULIA MARIAH, second child of Rev. Mark F. Andrews, of Alabama Conference, aged 14 months.

Special Notices.

ALABAMA CONFERENCE SESSION.

To the Preachers of the Alabama Conference.

Dear Brethren—Those of you who intend coming to Macon, by the Mobile and Ohio Railroad, can obtain a free Ticket by application at the Company's office in Mobile. Those who strike the Road at any other Station, will have to pay half fare. On reaching Macon, you will be received at the Station. Those who come by private conveyance will call at the store of Messrs. *Bode, Badger & Dismukes.*

We shall be glad to see as many of the Preachers the day previous to the opening of the Session, as can reach here.

Macon, Miss., Oct. 15th, 1858. W. E. M. LINFIELD.

To those who have Subscribed to the Book and Tract Society of the Mississippi Conference, as Share Holders.

Brethren and Friends: Many of your notes and subscriptions will be due on the first of November next, and we hope it will be in your power to send us money or drafts promptly, as we have purchased a large stock of books, etc., and our notes will be due soon. We want to pay promptly; and also, purchase other books now very much needed.

Remittances can be made to me at Vicksburg, or Sharon.

o.27tn. H. H. MONTGOMERY, Agent.

SOUTHERN UNIVERSITY.

The Trustees of the Southern University are hereby informed, that there will be a meeting of the Board, in Macon, Mississippi, on Tuesday, the 23d of November, at 10 o'clock, A. M. This is the day before the next Session of the Alabama Conference. Edwann Wadsworth,

October 2, 1858. [o20-5t.] Corresponding Sec'y.

NEW ADVERTISEMENTS.

READ, HEDGES & DREW,

Druggists & Apothecaries,

IMPORTERS AND DEALERS IN

Drugs and Medicines, Chemicals Paints, Oils, Perfumery, Instruments, Patent Medicines, &c., &c.,

No. 108 Canal street—Granite Row,

New Orleans.

Robt D. Read, J. H. M. Hedges, S. S. Drew.

R. C. ARMISTEAD,

(Successor to Mallard & Co.)

No. 63 Gravier st., cor. Bank Place, New Orleans.

Clothing, in every variety—the most modern, at greatly Reduced Prices. Blankets, Kerseys, and Satinett Suits for Negroes, at Auction Prices. [o20]

M. U. Payne has this day retired from the firm of Broadwell & Payne, the business will hereafter be conducted by the remaining partners under the same firm. Wm. A. Broadwell.

New Orleans, Sept. 1, 1858.—9t. Andrew F. Haynes.

BUSINESS CARDS.

ARTHUR & CO.,

WHOLESALE GROCERS,

Office—Corner Canal and New Levee streets.

Stores—*On Fulton, Canal, New Levee and Common streets,*

(Former stand of Messrs. Converse & Co.)

NEW ORLEANS.

Offer for Sale:

COFFEE—Old Java, Rio, Havana and Laguayra.

SUGARS—Loaf, Crushed, Powdered, Clarified, and all grades of Louisianas and Havana

TEAS—Young Hyson, Imperial, Gunpowder, and all qualities of Green and Black—in every variety of packages.

TOBACCO—Choice Cavendish, of various brands; Medium and Common qualities, in all styles of packages; also, Fine cut, Chewing and Smoking Tobacco, of various brands.

ASSORTED CORDIALS.

WINES—Old Port, Sherry, Madeira, Muscat, Sauterne, Catawba, Champagne and Claret of various brands.

PROVISIONS—Pork, Beef, Bacon, Lard, Butter, Cheese, Rice, Flour, choice Sugar-cured Hams, Tongues, Dried Beef, etc. etc.

FRUITS—Oranges, Lemons, Raisins, Prunes, Figs, Dried Apples, and Peaches, Pecans, Nuts, etc.

PRESERVES—Imported and Domestic Sweetmeats—and in Juice; Citrob, Shaker Preserves, etc. etc.

SUNDRIES—Soap, Sperm and Star Candles, Pickles, Sauces, Ketchups, Mustard, Ginger, Cayenne Pepper, Pimento, Cloves, Mace, Cinnamon, Indigo, Copperas, Alum, Starch, Isinglass, Nutmegs, Powder, Shot, Bar Lead, Brooms, Buckets, Tubs, Wrapping Paper and Twine, Manilla Rope, Pipes, Nails, Blacking Saleratus, Yeast Powders, Soda, Cream Tartar, Inks, Candles, etc. etc.

All kinds of Goods Bought to Order. [027-1y]

SHELBY NURSERIES,

Bay St. Louis, Mississippi.

Apples, Pears, Peaches, Plums, Nectarines, Apricots, Quinces, Cherries, Almonds, Figs, Pomegranates, Oranges, Lemons, Citrons, Shaddocks, Mulberries, Guavas, Bananas, Strawberries, Raspberries, Grapes, etc. etc., of the very best quality. The trees are young, thrifty, of good size, good shape, and cheap—with no cocoa. The Proprietors ask a continuance of favor, upon the merits alone of their Establishment. Corrections in Varieties made, Free of Charge; but, if an inferior fruit has been sent, four-fold will be returned. Catalogues sent, on application. Address,

W. A. WHITFIELD, or, SHELBY NURSERIES.

o27-4m Bay St. Louis, Mississippi.

IMPROVED COTTON GINS!

H. KENDALL, CARTER & CO.,

Cotton Factors and General Commission Merchants,

Are the sole agents for the sale of Pratt's Latk Improved cast steel SAW GIN STANDS, with drum and wing brushes.

The reputation of these stands, acquired many years since, has been fully sustained, as proved by their extended sale and general use throughout the whole cotton-growing region.

A large assortment and variety of jutte on hand at all times, at No. 18 St. Charles street, New Orleans.

☞ All orders promptly attended to, with said factory references. Planters will call and examine for themselves.

Also, are Agents for the sale of the Prattsville OSNABURG—a superior article for Planters' use.

BELLS! BELLS!! BELLS!!! BELLS!!!!

WEST TROY BELL FOUNDERY.

[ESTABLISHED IN 1826.]

The subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.

For full particulars as to many recent improvements, warranties, diameter of bell, place occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.

Address, A. MENEELY'S SONS, Agents.

West Troy, N. Y. my16-1y

STOVES! STOVES!! STOVES!!!

The undersigned have on hand, and are daily receiving the largest and best selected stock of STOVES, at present in the City, or any where in the Southern country. Our stock comprise the best, and most improved patterns from all of the most Celebrated Foundries East and West. Consumers and Country dealers especially are invited to call and examine our stock before purchasing elsewhere. Our style of trimming and fitting up stoves is inferior to none, and superior to many.

We also have on hand and are daily manufacturing every description of PLAIN TIN and JAPANNED WARE.

We are prepared to fill all orders for any amount on reasonable terms, and in the shortest possible notice.

We are both practical mechanics, and after an experience of fifteen years in the business flatter ourselves that we can give entire satisfaction to all who may choose to favor us with their patronage.

☞ Remember No. 1 Front Levee corner of Custom House at the sign of the sun coffee pot. AUSTIN & GOODWYN. ag26-6m

NEW SEWING MACHINES.

E. L. Niumg, No. 7 Canal st., near Camp, Agent for all the latest improved styles. The WEED PATENT has just been received. It is very simple, and is suited to all kinds of work. The stitches will not ripor unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I am also agent for other Machines from $40 to $130. Needles and other findings for sale. Sewing Machines repaired. ja29

D. J. WASSON,

CARPENTER AND BUILDER.

Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,

☞ In lots to suit purchasers. Orders promptly attended to.

Box 388 Mechanics' Exchange, 10 St. Charles st. Shop, 385 and 387 Rampart st., First District, New Orleans. mar20-1y

FASHIONABLE CLOTHING.

T. H. JACKSON & CO.,

No 82. Common street.

Keeps supplied by frequent arrivals from New York, a well assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—Also—

A good assortment of TRUNKS,

CARPET BAGS, VALICES,

SILK and GINGHAM UMBRELLAS, &c., &c.,

All on reasonable terms. T. H. JACKSON & Co.,

jan.31 No. 82 Common street, 2 doors from Camp street.

CLOTHING!

Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the Latest Styles, at the Lowest City Prices.

L. W. Lyons & Co.,

d12 33 Canal St. near Camp.

BOY'S CLOTHING.

PER LATE ARRIVALS.

A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices. L. W. LYONS & Co.,

d12 33 Canal St. near Camp.

To Merchants and Planters.

MANUFACTURERS' COMMISSION HOUSE

LARGE STOCK OF

BOOTS, SHOES, AND HATS.

CALL AND EXAMINE THE STOCK,

AT.....

No. 41 Magazine st., opposite the Arcade,

NEW ORLEANS.

nov 14 R. W. RAYNE.

Cuddy Brown & Co.,

Having closed the office of MILES OWEN & Co., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 68 Camp street.

jy11 MILES OWEN.

J. P. WILSON,

MAGIC-PRESS CHEAP PRINTING-OFFICE

s22-1y] 59 Poydras street, New Orleans.

BLOOMFIELD'S

PRINTING & BOOKBINDING

ESTABLISMENT,

No. 46 Camp street, corner of Gravier,

All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.

dae 26 1y WM. BLOOMFIELD, Jr.

Bulletin

BOOK AND JOB PRINTING OFFICE

No. 85 Gravier street,

Conference Minutes, Sermons and Addresses, Catalogues for Schools and Colleges, Commencement Programmes, Circulars, Lawyer's Briefs, Pamphlets, Notarial and Court Blanks, Cards, Bill Heads, Dray Receipts, Check Books, Bills of Exchange and all kinds of plain and fancy printing, executed with neatness and dispatch. Orders respectfully solicited. a28-1y

Dameron & Co.,

Importers and Dealers in Carpeting, Oil Cloths, Matting, Curtain Goods, Upholstery Goods, etc., No. 26 Chartres and 72 Customhouse streets, New Orleans. jan1

P. H. WILLARD,

COAL MERCHANT,

18 Ex

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

CHILDREN'S EDITORIAL.

We are glad to be able to present to our children—all who read our children's column are our children—the "Sunday Morning Dialogue," to be found lower down in the column. If the children like this piece, the same writer will give them more after awhile. We know they will like it.

We cannot spare the children a whole column this week.

A SUNDAY MORNING DIALOGUE.

My little friend, where are you going this fine morning?

"I am going to the Sabbath School in the church yonder."

Well, can you tell me what day of the week this is?

"Well sir, it is Sunday."

Did you ever think how much Sunday time, all men have in their lives?

"No sir, I never thought about that."

Well, can you tell me, how many days in a week?

"Yes sir, seven."

How many Sundays in a week?

"One sir."

Now if one day in seven is Sunday, how much of the time is sunday time?

"Well sir, I have studied Arithmetic, let me think; 1-7th, (one seventh.")

That is right, and so one seventh of all the time in this world or in life is Sunday time. Now, when a little child is seven years old, how much Sunday time has it had?

"Why, one seventh, that is one year—one whole year."

How much Sunday time, has that girl had who is fourteen years old?

"She has had two years."

And when she is twenty-one years old, how much Sunday time then?

"Three years."

How much Sunday time has that man had who is twenty-eight years old?

"Why, four years, four whole years; what a long time."

Yes, indeed, and if we were to improve only our Sunday time as we might, how good we might become, and how much we might know. The difficulty is, we do not improve our time as we should. We take a long time on Sabbath morning to sleep, and then a long time to dress; and then if we spend an hour in the Sabbath School, and an hour in Church, that is only two hours; and nearly all the rest of the day is wasted in talking about the sermon, or the people's fine clothes or some other light, uninstructive, or foolish subject; or we sleep and are lazy. O, what a pity that we waste so much precious, holy time. Now can you tell me how many years of Sunday time that man has had who is seventy years old?

"Yes sir, I think I can, let me see; one seventh of the time is Sunday time; one seventh of seventy is ten; ten years; yes ten whole years, who would have thought it was so much?"

Yes, you are right, ten years of Sunday time; in that time, a man could learn all of the Bible by heart, and read all the books of sermons, all the commentaries and all the other good books in the world. He could also pray a great deal and become a very good man. Will not you and I promise to improve our Sunday time better hereafter?

O. S. S.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

ANGELA.

Her brow is set in mallow light,
Young Angela's! The happy mind
That dwells within is raying out
Its beauty; and as fruits behind
Her bower ripen, so her face
And form grow perfect to the mind.

Oh, ever so, through days and nights,
Be clear and smooth that rounding brow!
And ever, moulded from within,
Glow brightly pure and mild as now
The loveliness where soul is all
Upon the snowy polish'd brow!

Her braidless hair swims down her neck,
Sweet Angela's! No tresses on
The richest tropic tree that drinks
The golden breath of the central sun,
Can vie with all that curled wave
That sways her bended neck upon.

Oh, soft and deep, on cheek and neck,
Fall ever so the peerless brown!
No rougher air than floats to-day
Disturb it as it clusters down:
Nor earth disdain with sadder tint
The glossy crest of golden brown.

Her drooping eyes are full of dreams,
Rapt Angela's! The dawy eyes
Of those bright buds her hands are in,
Upon her lap, in all their dyes,
Have not a match for their serene
And holy blue—my dreamer's eyes.

Oh, let them droop, and melt, and dream,
Blue eyes! And let her hands be hid
In blossoms! May no touch of pain
Bedim a marble, silky lid,
Nor stir with need to dry a tear,
A rosy palm in roses hid.

Her down-tipped lashes quiver oft,
Bright Angela's! and melts a smile
Around the temples, down the cheek
And chin, and bathes the lips awhile;
Till, past the gold drops in her ears,
The white neck steals the sildlug smile!

Oh, like the circles on a stream,
That pass from touches of the flowers
Upon the bank, may smiles play on
About her heart, through all her hours,
And o'er her face, as now within
Her Summer-arbor fawn'd with flowers.

Her lips begin to murmur now,
Child Angela's! The lisping words
Are full of music, like the low,
Soft whisperings of dreaming birds;
And with her tiny foot, the time
Is beaten to the measured words.

Oh, ever be so near to soothe
Her soul, some poet's sweetest song!
And never harsher note afflict
Her ear; but, all her life along,
Be round her steps, and in the air,
When rain is mute, an angel song!

She knows not of my watch of love,
Dear Angela! And soon away
From this deep hillock-girded glen
Must pass the heart that beats to-day
So near her; but her picture throbs.
Forever in it far away.

In lustrous midnight of the south,
When star-shine sleeps among the vines,
And silver'd ripples crown the lakes,
My thoughts shall soar across the lines
Of Alps, and seon's of earth and sky,
To hear from out the land of vines,

A WONDERFUL BABE.—The medical faculty and curious wiseacres can now view the most singular freak of nature among the human species ever witnessed in New York. A child with four legs, three arms, two bodies and a perfect head, with beautiful features. Profs. Drs. Holmes of Montreal; Fremont of Quebec; Valentine Mott, Halstead of New York, and a host of others pronounce it the greatest living wonder, exceeding that of the Siamese twins.

PATENTS IN ENGLAND.—During the seventeenth century, the patents granted for inventions in England were 250; in the next hundred years they amounted to 2500; and in the first fifty years of the present century they had exceeded 250,000.

Family Failings.

The habit of viewing every thing in a ridiculous light, is one of the family failings that I would warn against.—It too often leads to an unamiable desire to detect and hold up to ridicule the faults of others, and it almost always destroys the finer feelings of admiration for what is beautiful, and the tender and more loveable qualities of putting the best construction upon the actions of others, etc. A critical, censorious, fault-finding woman is a most unamiable being; and let us not conceal the true odiousness of such propensities in ourselves, under the guise of the ludicrous. In many families, however, where both love and good temper prevail, there is what may be called an irksome, rather than a sinful mode of carping and contradicting one another. No harm is meant, and no offence is taken; but what can be more irksome, than to hear two sisters, for instance, continually setting each other right upon trifling points, and differing from each other in opinion for no apparent reason, but from a habit of contradiction? and such a habit does it become, that one may sometimes see persons who have acquired it, contradict their own statements just made, the moment any one advances the same opinion. It is generally on such trifles that this bad habit shows itself, so that it may seem needless to advert to it; but it is a family fault, and should be watched against, for it is an annoyance, though but a petty one, never to be able to open your lips without being harassed by such contradictions as, "O no, that happened on Tuesday, not Wednesday," or, if you remark that the clouds look threateningly, to be asked with a tone of surprise, "Do you think it looks like rain? I am sure there is no appearance of such a thing.' Narrate an incident, every small item is corrected; hazard an opinion, it is wondered at or contradicted; assert a fact, it is doubted and questioned; till you at length keep silence in despair.

Friend's Intelligencer.

Religion at Home.

"Let them learn first," says Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the Cathedral. The education of the soul for eternity begins by the fireside.—The principle of love which is to be carried through the universe, is first unfolded in the family.

The First Boston Woman.

Mrs. Anne Pollard was the first European female that stepped her foot on Boston Common. She lived 105 years, and left 130 descendants. She said in her old age that she came over in one of the first ships that arrived at Charlestown; that in a day or two after her arrival, on account of the water there being bad, a number of the young people, including herself, took the ship's boat to cross over to Boston; that as the boat drew up towards the shore, (she being then a romping girl) declared she would be the first to land, and accordingly, before any one, jumped from the bow of the boat on to the beach, and was, moreover, according to her own statement, and the belief of Mr. B., *the first European female that stepped her foot on Boston ground.* She described Boston at that time as very uneven, abounding in small hollows and swamps, and covered with blueberry and other bushes. A portrait of Mrs. Pollard, taken at the age of 103 years, is at the Massachusetts Historical Society's Rooms.

How Much to Eat.

As to the quantity each man should eat when unrestricted, it is to be determined by himself alone. We all, notoriously, eat too much, and consequently waste much food, even when we do not injure ourselves. Our sensations are the surest guides, yet they do not always tell us with sufficient distinctness when we have had enough: one thing is very clear, that to force the appetite—to continue eating after the stomach has once suggested 'enough'—is sure to be injurious; and hospitable hosts, no less than anxious parents, should refrain from pressing food on a reluctant appetite, for it is not kindness, although kindly meant.

SKETCHES AND NARRATIVES.

Horace Vernet.

A CORRESPONDENT of the *Picayune* gives us a portrait of this renowned French painter, now seventy years old. We present our readers an outline.

M. Horace Vernet has a great painter of battles. He belongs to a family which has held the pallette and pencil for now four generations. His great-grand-father, Antoine Vernet, having been an eminent decorator of carriages and bath-chairs, (a branch of art which, before the French Revolution, flourished with great vigor, and required great talents in its artists,) at Avignon. Antoine's son, was the celebrated Claude Joseph Vernet, the painter of the ports of France, commanded from him by Louis XV., and which every visitor of the Louvre has seen and admired. M. Horace Vernet has made an incident in his grand-father's life the subject of a pleasing picture. He made a voyage from Leghorn to Marseilles; a terrible storm arose, which, in its fury, menaced the lives of every body. Joseph Vernet made the sailors lash him to the mast, that he might witness a storm at sea in all its horror, without being washed away by the waves, which swept the deck every moment. Claude Joseph Vernet was the father of Carle Vernet, who at an early age evinced a happy turn for the arts—and in the nine and twentieth year of his age, painted a Triumph of Paulus Æmilius, which instantly opened the Academy of Painting to him. His venerable father, (Joseph Vernet, was then seventy-three years old,) "received" him as a member of the Academy, and lived until 1789.

Carlo Vernet was the father of the celebrated painter of battles, Horace Vernet, was born in the Palace of the Louvre (it cradle!) the 30th June, 1789; he is consequently in the seventieth year of his age. You would never suspect it were you to see his active step and iron-knitted body on the Boulevards. It has been the custom of the Crown, since the days of Louis XIII, to lodge in the Palace of the Louvre eminent artists. The father and grand-father of Horace Vernet lived there.

Horace Vernet early gave proof of great sprightliness and of talents for art. He was exceedingly handsome, and his nurse used to take pleasure in tucking up his clothes, in the garden of the Tuileries, and making everybody admire him.

Horace was sent to the College des Quatre Nations, and continued to study art while he pursued his classical studies. He soon received a place under Government (Keeper of the drawings of the war office) and obtained orders from the Empress Marie Louise and King Jerome for paintings for which were paid him between eight and ten thousand francs. He painted at the same time a great many portraits, contributed to the *Journal des Modes*, and became quite popular as a caricaturist. It is well to call the attention of novices to the low work even a great artist is obliged to do at the commencement of his career; for there is no more pernicious error than the delusion that genius at its birth possesses full plummed wings, strong enough to bear it to the sun. Eaglets themselves invigorate the pinions by short flights from low rocks. Youthful genius, aiming too high and failing, becomes discouraged, and abandons all studies because their advantage does not immediately appear.

M. Horace Vernet's fame suffered something of an eclipse at the commencement of the restoration—not from his indolence, or temporary want of talents, or mere caprice but because he was fond of painting battle-scenes and episodes of the imperial history.

M. Vernet refused to accept a peerage, offered him by Louise Philippe. He visited Russia upon the invitation of the Czar, and made an immense deal of money in St. Petersburg. His price for an equestrian figure (portrait) was $5000, and he refused more orders than he executed. He received from Louis Philippe $600,000 for his labors at Versailles. He returned from Russia on the death of the Duke of Orleans. Louis Philippe ordered him to paint "La Prise de la Smala," the largest painting in the world; it covers 16 square yards of canvas! It is said M. Vernet became pale the first time he entered his studio after this canvass had been stretched on the frame for painting. It took him, however, only eight months to paint it.

He is fond of the Bible, and keeps it always with him, even in his travels on horseback. He is a passionate lover of hunting and of horses. He is a man of iron constitution. He went with the Czar Nicholas to the Caucasus; the suite was of 500 persons; when they returned to Warsaw the Czar and M. Vernet were the only persons in perfect health." M. Vernet has every order in Europe at his button-hole. He possesses a fine mansion in Paris, and is immensely wealthy.

Last week his wife died. She had been with him in his hours of glory, and in his hours of wretchedness—for even he has not escaped the virulent attacks of the envious and enemies. She had tasted more of those objects, for which men struggle, than falls to the lot of most persons, even among those born in wealth. Would you know her sentiments? She was tired of fame and flattery and art; she had ever on her tongue, "Vanity of vanities, all is vanity and vexation of spirit;" and she met death as a friend, rather than an enemy—as a friend, who smoothed for her the easiest of all beds, the grave. Such is the great lesson of life. Happiness dwells neither in hovel, visited by wretchedness, nor in gilded hall where flatterers fawn; it haunteth rather the abodes of mediocrity—homes removed both from excessive poverty and exaggerated wealth, and therefore within the reach of every body.

Maunsel White.

"Among the survivors of the battle of New Orleans, says *De Bow's Review*, is Maunsel White, now eighty years of age. Born in Ireland, and springing from a family which traces its pedigree honorably back to the days of the Protector, Col. White reached the United States when quite a youth—repaired to the great West, and descended the Mississippi to New Orleans, making his first appearance in that city in 1800.

"The account which he gives of this visit to New Orleans, in a letter published in 1845, is quite interesting. Steamboats being then unknown, he descended the Mississippi from Louisville, with a party in flatboats, making the voyage in sixty days! He says:

"The population of New Orleans was rated at that time at about six thousand, including blacks and whites. There was not to be seen on the banks of the Ohio, from the foot of the Rapids to the mouth, but a small settlement, called Red Banks; another called Yellow Banks, Fort Massac, and a cabin below the Rock and Cave. From the mouth of the Mississippi to Bayou Sara and Point Chicot on the right, Brownsburg, Natchez and Fort Adams on the left, were all of human habitations that were seen; until you arrived at Pointe Coupee and the coast. All the rest was a dreary waste, over which the bear and the crocodile held their sway, unless interrupted by the occasional sojourn of an Indian tribe."

Becoming at once actively engaged in commercial pursuits, Col. White continued, for almost half a century, to hold a place among the most respectable merchants of New Orleans. In the zenith of its prosperity, no house was wider known throughout the valley of the Mississippi; and in no period of its history was its credit or character tarnished by a breath. The word of Maunsel White was his bond! The result of this prosperous commerce was the accumulation of an immense estate, reaching, at one period, nearly two millions of dollars. As nothing, however, can be more uncertain than the fortunes of men engaged in active business, these accumulations have been reduced to a moderate, but still ample fortune, by a series of losses, which brought the house to the verge of bankruptcy after the withdrawal of its head from the control. The writer of this sketch well remembers the noble fortitude and Roman virtue which were exhibited by Col. White, when offering over $800,000 worth of property for the satisfaction of the commercial creditors! With ordinary men such reverses must have crushed and overwhelmed; but with him, elasticity and faith survived the shock.

If we had the materials for a full biography, it would hardly be necessary in New Orleans, where Col. White is so well known, to write it. He was at an early period a member of Council, and head of the Fiannee Committee, and in that capacity suggested the plan which has worked so well of making property contribute to the expense of paving the streets, and also a plan for protecting the city from inundation. Had the latter been adopted, the subsequent insecurity and losses of the city would have been prevented. As head of the Finance Committee, he was succeeded by our late worthy citizen, Samuel J. Peters; to whom he pointed out treasury errors, which that gentleman with characteristic zeal, investigated, exposing in the result some very serious defalcations. In 1846 he was elected to the State Senate from the Parish of Plaquemines, and served during four years, occupying prominent positions on the Committees of Finance and Commerce, and very frequently the Presidency *pro tem.* of the body. He was appointed by Governor Johnson one of the administrators of the State University, and served for several years very faithfully and assiduously—donating liberally to the institution.

During the invasion of Louisiana by the British, Col. White, at the head of one of the city volunteer companies, repaired to the standard of General Jackson, and was present in most of the engagements which conferred so much honor upon that officer, and upon our gallant citizen soldiery. General Jackson, to the close of his life, remembered kindly, and often adverted to the services rendered by him—there having sprung up on the battle-field an acquaintance between them which ripened into friendship, long and uninterrupted. Perhaps one of the very last letters written by the old hero was to Col. White. We have seen this letter, and many others, which breathe sentiments of the highest esteem and affection.

A more convincing proof still of the estimation which Gen. Jackson entertained for him, may be found in the fact that Col. White was made one of the Commissioners who were sent soon after the battle, to negotiate with Admiral Cockburn for an exchange of prisoners, and a restitution of slaves.

The Colonel's reminiscences of the condition of affairs at and near New Orleans during the memorable period of 1814 '15, are of the most interesting character, and are given with great vividness in conversations with his friends. The battle was fought in immediate proximity to the family seat of Gen. De la Ronde, who was an intimate friend of Gen. Jackson, and whose daughter Col. White married.—Among the prisoners was a Captain in the British service, who, being wounded, was nursed and watched over with brotherly affection at the residence of Col. White. On his return to health, he was furnished with the means of returning to his home—and an affectionate correspondence was the result, which lasted for a quarter of a century.—Learning, long afterwards, that pecuniary distresses impended over this officer, and that a large family was dependent upon him, Col. White, through a business correspondent, caused all of the mortgages which hung over his estate to be satisfied. Was ever *enemy* more generous?—Does the desert of war present often such an oasis as this?

Col. White was also the friend and correspondent for many years of General Zachary Taylor, and was the acquaintance of his boyhood.

Col. White is at present one of the largest sugar planters of Louisiana. His estate, about forty miles below New Orleans, is one of the most beautiful and extensive on the whole Mississippi coast. It is in the highest state of improvement, and has upon it about two hundred slaves. Order and system, health and contentment, reign throughout its limits. Genuine and most unaffected hospitalities crown its board.

Bishop Morris.

The *Northwestern Advocate* says that "Bishop Morris has held, of the Northwestern Conferences, the Minnesota, West Wisconsin, Wisconsin, Upper Iowa, Iowa, Illinois, and Southern Illinois. This is no small work, but we are rejoiced to learn that our venerable senior superintendent has enjoyed remarkable health, and we are sure his Western tour has been a blessing to the Churches and the ministry. May his life long be spared, and his counsels long be given to the Church."

The Bronte Family.

The readers of the "Life of Charlotte Bronte" will be glad to learn that the Rev. P. Bronte is still living at Haworth. The reverend gentleman is in his eighty-second year, and preaches once every Sunday. Mr. Nicholls (Charlotte's husband) resides with him as his curate. The servant Martha, who is often mentioned in the work, still lives at the parsonage, and is a comfort to her aged and venerated master.

Death of Surenne.

The *Scotsman* announces the death, in Edinburgh, of M. Gabriel Jacques Surenne, the author of the "French Dictionary." His age was 80. M. Surenne was a native of Compeigne, was educated in the Ecclesiastical College of St Cornell, and entered the army of Napoleon in 1793, serving through the Italian campaigne. In 1816 he became a teacher of the French language at Edinburgh, and continued in that city until his death. His contributions to educational literature were numerous.

OBITUARIES.

"Let me die the death of the Righteous."

MRS. LEANAH ROBERTSON, wife of Joseph W. Robertson, deceased, and daughter of Evan and Elizabeth Harvey, born in Hinds county, Mississippi, 6th January, 1820, died on the 20th ult at her residence on Deer Creek, Issaquena county, Mississippi. The death of her husband left her a widow in May, 1857—with whom she had lived most happily; a woman of great benevolence of heart, she was esteemed and loved in all the relations of life. She was an affectionate mother, a kind mistress, and as a neighbor and friend, perhaps no one was ever more highly or generally esteemed. For many years she had been a member of the Methodist Episcopal Church, and in her life were exhibited the virtues that adorn the Christian character. The impression was on her mind for some time previous to her death, that her stay in this world would be short; she talked frequently and calmly of her approaching departure—saying she was prepared, and had no fear of death. In her last illness, she assured her friends that "all was well!" And, when the final conflict came, without a struggle or a groan, she yielded her spirit into the hands of Him who gave it

Deer Creek, Miss., Oct. 2, 1858. W. D. BROWN.

ROBERT HENRY, was born in South Carolina about the year 1777, served God in the M. E. Church, about fifty years. A man of undoubted probity, and uncompromising stability, his life was exemplary and his end peaceful. He fell a sleep on third of August 1858, of cancer of the face; the memory of his oldest children cannot go back to the time when he did not hold family prayer. He lived to see all his children grown, and members of the Methodist Church. He was visited a few hours before his death by father Gillon, a faithful aged local minister, to whom he spoke freely of his approaching dissolution, and with a confidence that gave to his friends the most comfortable assurance of the peacefulness of his end. He however, was suffering much from the disease. He requested father Gillon to pray, and while all knelt, the Spirit of God came in much power, comforted the hearts of his children to overflowing, and called forth from the dying veteran, responses of the most hearty, cheerful character. From that moment there was a composure and quietness, that told much of the triumph of grace over the pain of death. The sting of death is sin and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

A. D. GILLARD.

MRS. MARY QUELLMALZ, wife of Rev. C. Quellmalz, German Methodist Pastor in Mobile, departed this life October, 10, 1858. She was born in Choctaw county, Ohio. She united herself to the Methodist Episcopal Church, in early life; and was until death a consistant and devoted follower of the Lord Jesus. She was a victim of the prevailing epidemic. She evinced a good degree of Christian courage, mingled with extacies of joy even in deaths fearful trials, by singing and shouting the triumphant song. She leaves a husband, who has charge of German Mission here, and three children to mourn their loss, but her infinite and eternal gain.

J. W. WILLIAMS.

Memphis Advocate, please copy.

MISS CAROLINE MIXON, daughter of William Mixon of Coffee county, Alabama, died October 15th, aged about twenty years, and about eight years a member of the Methodist Episcopal Church. She was a very promising young lady, mild in temper, and obedient to her parents. Her disease—was a soreness and swelling of the throat, extending quite over the face. She died in the faith, perfectly in her senses till the moment of her departure. She was enabled to praise God the evening before she died. Bright was the testimony she left behind of her hope of heaven.

ROBERT SMILIE.

MRS. SOPHIA WISEMAN, died in peace at the residence of her son in law, Samuel McClellan, near Rocky Springs, Claiborne county Mississippi, on the 2d inst., who had been a member of the Methodist Episcopal Church, more than forty years, in the seventy-ninth year of her age.

S. H. JOHNSON.

Gallatin Miss., October 25th, 1858.

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Five to eight bottles will cure the worst case of scrofula.

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To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed, they always disappear in from four days to a week. There is never a bad result from it, on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 41. WHOLE NUMBER 404.

NEW ORLEANS, WEDNESDAY, NOVEMBER 10, 1858.

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Correspondence of the N. O. Christian Advocate.

LETTER FROM PARIS.

Visit to the Tuileries and Louvre—Bronze and Marble Statuary—Charles IX. and the Huguenots—Magnificence of the Louvre—Casket of Mary de Medici—Napoleon's Room—Coffin in Vienna—Versailles—Medallion of the Grand Monarch—Cabinet and Clock—La Vallière—Louis and Mme. Maintenon—Glory Palace and enchanting Grounds—Women of the Court of Louis, their Influence, and what Resulted—The Petit Trianon—Dead Sea Fruit.

THE TUILLERIES AND LOUVRE.—A second visit to this magnificent palace does not detract from the first impressions of its beauty or magnitude, when compared with others we have seen. It forms the centre of attraction, in the very heart of Paris, where all strangers have free access to its magnificent saloons of Fine Arts, and its Museum of Antiquities, without any exactions. The Tuilleries and Louvre form one great building; and it is interestingly connected with modern history, and the Fine Arts.

It stands upon the bank of the river Seine, has a commanding prospect of its waters, and the opposite shore lined with palaces. Fronting, on another side, the garden of the Tuilleries, Place de Concorde, and Champs Elysees—almost a paradise of beauty; here the taste of Louis XIV. was first displayed, in these extensive grounds and gardens; which have undergone, since his time, still further improvements, and are finished in a style of elegance and taste unsurpassed in beauty.

The enclosures are arranged in flower-beds, and kept in the most perfect order, every plant cultivated and trained to the perfection of its growth. A portion of the flower garden in front of the Tuilleries is separated by the private promenade of the household of the palace. In front of the palace, a grove of trees forms a small park in the centre.

Bronze statues adorn the grounds around the palace—where may be seen the classical forms of Laocoon and Diana; and, up the grand entrance, the Sicilian Knife-grinder, and Venus sitting upon a tortoise. Three circular basins, with fountains of water, adorn the public gardens; and, around the centre, groups of marble statuary—the noble form Æneas rescuing Anchises, and leading Ascanius; the death of Lucretia; and Atlas, changed into a rock.

A great variety of statuary adorn all the grounds, scattered among the flowers and gardens, adding elegance to the picturesque beauty, in the refinement of taste which everywhere meets the eye.

The Tuilleries was commenced in 1564, as a residence of that notorious Queen, Catharine de Medicis, whose character is shaded with deeds of the darkest and deepest dye. Louis XIII. and Louis XIV. resided in it. It has been fitted up in a style of royal magnificence for the present Emperor, who occupies it now.

The Louvre, with all its attractive charms, has historical associations of a tragical character; which call up reminiscences of the past, enough to chill the feelings of the stoutest heart, and cause it to quail beneath their influence.

From the Balcony of one of the windows, is shown the place where Charles IX. stood, to fire deliberately upon his Huguenot subjects, and commenced the cruel massacre of that memorable event, (St. Bartholomew) which filled all Europe with astonishment and dismay, and the Protestant world with horror; the recollection of which, now, sends a pang through the heart, of anguish and sorrow.

The imposing grandeur of this edifice, strikes every eye with admiration, while the beauty of its grounds adds to its magnificence, in the delightful contrasts nature affords, controlled by the refinements of taste—shaded walks, groves, fountains and flowers.

The Louvre is appropriated to works of genius—the most celebrated school of painting and sculpture. No Sovereign has resided here since the time of Louis XV. Five galleries on the lower floor are filled with specimens of ancient sculpture. A series of galleries run around the building, adorned with paintings by the first masters; the ceilings, ornamented with most beautiful frescos, with historical associations and classic forms.

The room which contains the royal costume of the Kings and some souvenirs of their Queens, is very interesting—a casket, formerly belonging to Mary di Medici, composed of precious gems very curiously wrought, and worth several thousand pounds; a piece of furniture, formerly the property of Maria Antoinette, made of fine colored wood, inlaid with pearls and jewels; a casket ingeniously ornamented, given by Cardinal Richlieu, to Catharine de Medici; the swords and sceptres of various monarchs, and the crown of Charlemagne, and armor of other Kings.

But Napoleon's room, with his coronation robes and trophies of his military greatness, interested us the most. His simple military costume and the camp-bedstead were there—the room was full of his history. The taste displayed in his royal robes is more chaste and elegant than exhibited by the Kings; a deep border of gold upon a crimson ground, of velvet, the front laid over with a lapel of white satin, embroidered with gold, with a plain ground, to give relief to the exquisite design and workmanship; while those of the Kings are covered with gold flowers all over. All Bonaparte's rich dresses were of the same character. There hangs the wardrobe of his little son, by the side of his infantile bust; and there stands the splendid cradle, in which he enjoyed the slumbers of innocence, with no thought of the future, to disturb his repose, of the dark cloud rising, with its threatening aspect, to burst upon the head of his father, and blight his prospects for ever,

We stood by his coffin, in Vienna, in the vaulted tombs of imperial greatness among the regal dead, with none to disturb him there, until the arch-angel wakes the cold ear of death by the last trump which shall sound. Strange thoughts of life's drama passed before our minds, in that room; and historical events, rapid in their association and of deep and thrilling interest, in which the world at large was involved, arrested our attention; it was as a dark vail thrown over the dazzling splendor of surrounding objects—a drapery of woe, upon human greatness, and brilliancy of the royal diadem—to shroud their glory.

The Louvre is rich in the productions of Raphael, Titian, Guido, Leonardo da Vinci, Corregio, Murillo, and others—which forms a study, of the finest artists of the world; in it, weeks might be spent in examination, and still find something new to gratify the taste. In the upper story, the Marine department is a little world in itself, full of interest.

VERSAILLES.—To speak of this palace, and do it justice, would require artistic skill and powers of analyzation, possessed by few; so inconceivably vast is the plan, so wonderful and complicated the design. Never was a motto more perfectly applicable than the one written upon one of the wings—"*A toutes les gloires de la France,*" for in it, they appear to be concentrated and displayed, to the utmost perfection.

The railing, which surrounds the court, in front, is very beautiful, and, on all its sides, adorned with the statues of eminent statesmen. The halls of the palace are immense; and in number so great, that they appear like a labyrinth of inextricable mazes, where one might be lost, wandering amidst the wonders which surround them.

One, called the Great Gallery, 242 feet long, 35 broad, and 43 feet high; and, in this room, Louis XIV. was daily crowded with courtiers. Here the capricious Monarch felt himself enthroned in a world of his own glory; where his fancy created ideal wants, which he brought out with an ingenuity as astonishing as they were beautiful—works of nature and art, unequalled in the world.

In one room is a cabinet of the King, where are seen his Council-chair and table, and a curious clock, that plays a chime when the hour strikes, being set in motion by a machinery, in which sentinels are made to advance, a cock, flaps his wings, Louis XIV. comes forward—Victory, descending from the skys, crowns him with a golden chaplet. How illustrative of the Monarch's self-esteem and vanity.

A suite of apartments are shown, associated with the memory of the unfortunate Queen, Maria Antoinette; from these apartments she made her escape, when the people burst into her room to seize her person.

In the Chapel of the Virgin, she was married to Louis XVI.

The Salon d'Hercules, was formerly used as a chapel—where the eloquence of Bossuet and Massillon fell upon the ears of the refined courtiers, with all their fascinating power—that the light of the Gospel might shine upon them, and they be left without excuse in the day of judgment.

Upon the ground floor of this palace, in the South wing, are twelve rooms, adorned with the paintings illustrating the political and military career of Napoleon; also, containing busts of the Emperor and his family.

Another, the Hall of Marengo, illustrative of French history, from 1789 to 1814. French history is spread upon these walls, in their various departments; and the mind requires to be well stored with historic knowledge, to receive benefit, or become interested in the representations.

There are five rooms, adorned with different battles fought by the Crusaders—it is unnecessary to particularize the rooms, independent of their treasures of art—to walk through them is to read its revolutions and character. The scene which transpired in the Court of Louis XIV. when the beautiful LaValliere adorned those halls with her unrivalled charms, elegance and grace—whose sad history is told by years of penitence and grief, secluded in a convent; while the capricious Monarch revelled in pleasures, without remorse, with her substitute, Madame Montespan.

The large chapel is magnificent, eighty-six feet high; embelished with paintings—the pavement is composed of rich marble, elegantly wrought in Mosaic. There are seven chapels attached to this edifice.

The theatre is most splendidly and elaborately wrought, with rich gildings and ornamental work, so that when lit up at night, it must have been one blaze of splendor.

The sculpture galleries were large and magnificent—among them a statue of Joan of Arc, designed by the daughter of Louis Phillipe—much admired for its faithful expression and beautiful form.

Among the portraits of literary characters, we saw that of Madame DeSevigne, whose sprightly letters, full of wit and satire—which still retain their position as models of epistolary writing, in purity of style and eloquence of language—did not strike as in an intellectual woman of high order, no more than the bust of Socrates, as a moral philosopher.

This magnificent chateau is a world within itself, almost inexhaustible in its treasures of art—which it would take weeks to study.

The grounds are wonderful. The vast terrace, in front, is adorned with statues, representing Antinous, Silenus, Bacchus and Apollo. The gardens are ornamented with superb fountains, flowing from groups of statuary, in all the variety of gods and goddesses, belonging to Neptune.

Among them is an artificial water-fall, issuing from deep caverns—at the entrance of which are groups of Nymphs. But the most splendid of all is the Basin of Neptune. Around its margin are arranged twenty-two vases; at its sides are groups of statuary—representing Neptune, Amphitrite, Proteus, and the ocean, and two collossal statues repose upon pedestals, bearing Cupids. From these groups, a flood of water is poured forth, increased by magnificent jets in different parts of the basin; when in operation their effect is splendid beyond description.

The grounds and gardens of Versailles, its fountains and statuary, must have exhausted the fertile genius of the most distinguished artists of those times, and taxed their ingenuity and skill to the utmost extent in adding variety to this chateau—where fancy and imagination are displayed in forms of exquisite beauty and taste, in these wonderful creations—to fill out a picture to satisfy that voluptuous Monarch, who spent forty millions sterling, in laying out these grounds and beautifying the palace.

From the Avenue Apollo, a road leads to the Grand Trianon, built by Louis XIV. for Madame de Maintenon, whom he elevated to the position of Queen, from the humble position of teacher to his illegitimate children to become partner of his throne and partial ruler of his Court and Kingdom. Over his mind she held undisputed sway; for, after exhausting all the resources of external pleasures, this proud Monarch in his declining years was thrown helplessly upon the talents of this intellectual woman; and, in a measure, dependent upon her for his happiness—being capable of appreciating in her the mental capacity and resources he did not himself possess.

This is a fairy palace, situated in the centre of a green wood. One of those beautiful creations of fancy, that this voluptuous Monarch knew so well how to form—one-story high, and near 400 feet long; surrounded by a colonnade of most exquisite marble, eight of the Ionic columns are green, the others of variegated Languedoc marble. The grounds are laid out in a style of regal magnificence, adorned with gardens, statues and fountains, arbors and bowers of evergreen shade, bloom in beauty—while the depth of the groves which surround it, forms a still and lovely retreat, with shady walks of rural beauty and sweet repose—to suit the most fastidious taste.

The palace is divided into two parts, by a pavilion. The rooms are finished and furnished in a style of royal splendor, adapted to their design; chaste and elegant, adorned with the portraits of Madame de Maintenon, Maria Lazinski, wife of Louis XV., Maria Theresa, Maria Antoinette, Louis XV. and others of like distinction. We looked at these portraits, not only to behold the beauty of those features which adorned the world, but to read in their presence the history of nations, written upon each brow; for they were involved in their revolutions, and their influence felt to their utmost bounds—for they bore a conspicuous part in those scenes which overthrew France, and deluged it in blood. How powerful is influence—how mighty and fearful its results, from the sceptered throne to the humble cottage—acting upon society in a limited or enlarged scale—to pass, like a wave once stirred, through vast Eternity! How few realize this, in any condition.

This charming residence has been successively occupied by Louis XIV., Louis XV., the Emperor Napoleon and the lovely Josephine—a place of retirement well suited to him who could grasp kingdoms and found empires, and crown the brows of his friends and relatives with kingly diadems, and place in their hands the sceptre of power! This building seemed to be an appendage to the magnificent domain of Versailles in the reign of Louis XIV.

The Petit Trianon, not far from this, is a square pavilion of two stories, elegantly furnished and adorned with paintings. It was once the residence of the Duchess of Orleans.

The gardens were very beautiful, laid out in English style—peculiarly their own, differing entirely from that of the French; we think they excel them in blending nature with art, in its most picturesque forms; and, as to landscape gardening, they surpass all the countries we have seen—as much as the French do in costume, in fitness, style and elegance of taste.

But in these abodes of Imperial splendor, what recollections are called up? What graphic scenes pass before the mind, tinged with every hue; which detracts from their charm of royalty, and gives a sombre hue to all their dazzling glories, so beautiful and fascinating in appearance—like the Dead Sea fruit,

"Which tempts the eye,
But turns to ashes on the lips."

S. N. THOMAS.

For the New Orleans Christian Advocate.

OCCASIONAL CORRESPONDENCE.

The Railway and Locomotive—Rate of Travel—Crops—Disease in the Potato, the Cause—Improvements—Changes in the Face of the Country—Kintore—Inverary—Elgin—Tariff—Gordons—Leuchar—Octogenarian Minister—Dee side—Balmoral—Wells of Pananich—Loch na Garr—Braemar—Earl Mar—Farm of Ballatrich—Cairngorm—Cairmulgie—The Queen.

My last, spoke of a purpose to go into the country; and, to carry out this purpose, we must take the Great North of Scotland Railway.

This road connects this city with Inverness, the most Northern city of the kingdom; and generally designated the capital of the Highlands. The distance is about one hundred and six miles, and is traveled at the rate of twenty miles per hour, including stoppages, which are very frequent. The mail trains, of which there are two; daily travel at the rate of thirty miles an hour, including stoppages; though the stoppages are much less frequent than on the passenger trains. The locomotives are massive, powerful machines, generating steam from coke mixed with coal. The alarm is exceedingly shrill. The carriages are much shorter than with you: It would take nearly three of these cars to make one of yours on the New Orleans, Jackson, and Great Northern Railroad.—There are first, second and third-class cars; and the fare in each is in accordance. The first—easy, single-cushioned seat, constructed like an arm chair, for one individual—with a high back, in which he may sit and sleep, or roll himself in silent, solitary grandeur, as he chooses. The Second, has a comfortable cushion for five, sitting transversely across the car, and having five others similarly situated, fronting them—these are all that are in one apartment, only six in the First, and there are two or three apartments only in one car, generally two. The Third-class cars have plain wooden seats, and though the three apartments in each carriage have divisions between them, yet the division is only half way up, and all the passengers may see each other. Thus, six are visible to each other in a first-class; ten, in a second-class, and thirty in a third-class carriage. The mail carries only first and second-class passengers; but once a day, by act of parliament, every railway in the United Kingdom is compelled to carry parliamentary, or third-class passengers at one penny, (two cents,) per mile. The bulk of the people travel as third-class passengers. The iron on the roads, here, is much heavier, and the guage much wider than with you; though the curves in the road are more frequent and more acute, where they occur. The bed of this road, for about two miles from the harbor, where the terminus is, was previously the bed of the canal; by reason of which, they have without any interruption to business or travel, in passing through the city, a station in the South, and one in the North, for the accommodation of passengers or business. The roads are all fenced in, and where a common road crosses the railroad, it is by a bridge over the railroad—these crossings are very numerous; but, I almost forget that we are out in the country, beholding the face of nature and the luxuriance of the crops.

It is admitted by all, that this has been the most abundant crop of wheat, oats, barley, and all cereal grains, that the country has experienced in many years; indeed, it is doubtful if they have ever had such a crop before in Scotland. The disease is, this year, again in the potatos. This crop, so much relied upon by all classes as a necessary part of daily food, is almost a total loss. It is not yet understood how the disease comes, or by what it is caused. The general opinion leans to its being atmospheric; and, from all I have heard or seen, I should certainly decide it to be so, for it always commences while there is a dense fog. In the course of one night, the angel of death seems to spread his wings on the clouds. The field, which on yesterday was so green and promising, is in the morning as if the frosts of winter had passed over it. The potato at the root begins to have a darkish color, which increases until winter, when it becomes entirely rotten. After the disease commences, they are only used to fatten pigs—for which they are excellent.

Such have been the improvements everywhere on the face of the country during the last thirty years, but that for the everlasting hills and unchanging valleys, one is tempted to believe himself in a different country. The government aided in this transformation, by advancing, according to the value of the place, large sums of money—to erect better buildings, ditch, drain, and trench waste lands; and, in repayment, exacted only six per cent. annually on the amount advanced, for twenty years; at the expiration of which time the principal and interest, if the six per cent. was paid annually, were extinguished.

This was a great accommodation to the proprietor in redeeming waste lands, and of some gain to the government because they could borrow any amount at three per cent. for any period of time.

But we are just passing the royal burgh of Kintore, which gives title to an Earl; and four miles further on, we are at the royal burgh of Inverurry, which gives the title of Lord to the eldest son of the aforesaid Earl. These two burgh-towns, (each about as large as Jackson, Mississippi,) join with Elgin and two other burghs in sending a member to parliament.

We have now arrived at Turriff, the present terminus of this branch of the Great North, is an ancient and very respectable town, where we make no stay, because, with the aid of a dog-cart, we are in an hour more, eight miles further North, and are set down in the town of Aberchirder, which gave rise to the first case of non-intrusion of intrusion, just as you please, that led first to the disruption and afterwards formation of the Free Church of Scotland.

As you are not acquainted here however, I shall not descend to particulars; but, taking the couch, we are in less than an hour and a half at Huntly, on the line of the Great North again, forty miles from Aberdeen, by which we shall return to the place of beginning, having seen a great deal during three days.

Huntly, gives title to a marquis; and formerly belonged to the eldest son of the Duke of Gordon, of this neighborhood; but, as this dukedom is extinct, the marquisate has passed into another branch of the Gordon family—where, for the present let it remain. As there is but one step from the sublime to the ridiculous, so there ought to be but one step from the nobility to meaner subjects, and—accordingly—to dog-carts. This is a conveyance in great use with farmers, sportsmen etc. It is what you call a gig, on two wheels, with seats for four, back to back, and a large opening under the seats for carrying slops. They pay less duty than any other kind of carriage.

But we have returned, and start with the coach eight miles Westwardly; and now our notes will be somewhat reminiscencial.

This is the parish of Skene; and there, on yonder elevation stood the house in which, for upwards of thirty years the family lived, of which one of your correspondents was of the number. Of nine, but four are now in the land of the living—and time has made its mark on the survivors. Progress too has reduced the houses in the village from thirty to three, and the very mill-pond and quagmire adjacent, which were the dread of many a fond mother are now a teeming cornfield. There too at the distance of nearly two miles, are the moor and haughs of Leucher, on which an unwilling wight from nine to eleven years of age, in meeting, his share of duty in the body economic, had, for upwards of two years, to act the part of herdsman. His vocation, his dog, and the pasturage, are all long since gone, and nothing but fertile fields and luxuriant crops, now meet the eye. So great indeed has the change been, that now it has not even the semblance of home. But we must proceed up the Leucher to its source, the Loch of Skene, and there the aforesaid wight with many companions, during the mid-day play at school, took his first lessons in *aquatics* and naval architecture. It is not averred to what extent on such occasions the science was carried.

We are now at the school-house, and here are the dial, spring and play-ground, as if they were but of yesterday's observation. Other houses have disappeared, but these and the school house remain as formerly. This is the parish church and burial ground, neither of which has undergone much change.

Yonder, in that grave with the fresh head-stone, sleeps the dust of one who was the first and unvarying friend of my life; whose affection ceased only with life itself. "We all shall meet again." But here is the minister, an Octogenarian, yet enjoying a green old age. From his lips, as parish teacher, many a youth received the rudiments of his after education. He did not come out at the disruption—a wife and eleven children were twelve strong arguments against such a step—but he is greatly respected notwithstanding. Had he gone out, he would have carried the whole parish with him. He cannot for the rule of his General Assembly, ask his former pupil to preach in his Church; but he does the next best thing he can, he publicly prays for him. The lack, however, is readily supplied by the Free Church minister; who, having given extensive intification, even the moderate as they are called, flocked to hear what this babbler would say. This occasion brings together elements that have not commingled before, since the disruption in 1843. But our reminiscences will become too protracted, so having returned—we start by railway up Dee-side.

This is the route to *Banchory, Ballater, Balmoral* and *Braemar*; and, because the court for six weeks in the year takes this tour, not because of the scenery—though that is picturesque and beautiful—has become the route for all fashionable travelers. This traveling brings all classes and conditions of men together, each suiting themselves in the character of their amusements. The railway is completed to Banchory and will be carried up as far as Aboyne, thirty-two miles from Aberdeen, and the other distances are to be reached by coach. The route is almost directly West. The crops are here even better and earlier than in the direction of Huntly. If Dee and Don are the most fertile portions of Aberdeenshire; Banchory is the summer retreat for the city gentry—many a village, cottage, and mansion is seen along the railway.

The strip of rich country narrows considerably above Banchory; and gradually lessens until at the Linn of Dee it entirely disappers, and is lost in the mountains and heather. Kincardine, O'Neal, and Aboyne are very pleasant country villages—having generally good houses. Here is Loch Cannor, where Malcolm Canmore, one of the great Kings of Scotland is said to have had his residence; and yonder, in the distance, are to be seen Culbleen and Morven, the scenes of former great battles immortalized by the muse of Byron.

Now, we are opposite the farm of Ballatrich, where is yet to be seen the very bed in which the great poet slept—a very wooden and common looking affair. Next come the wells of Pananich, to which invalids resort in great numbers. You cannot get a drink of this water without registering your name and residence. But now we are Ballater, a neat and very thriving town; having, in the meantime, passed several villages of lesser note.

We change coaches here for Braemar, eighteen miles distant, which we reached in two hours and a half without accident. The first place of note, on the way, is Abergehlie, where H. R. Highness, the Duchess of Kent, the Queen's mother, has her summer retreat. This is eight miles above Ballater, and fifty two from Aberdeen, the estate has recently been purchased by H. R. Highness the Prince Consort, together with Birk-hall, an adjoining estate; to form, with the other estate an extensive deer forest.

This, however, brings us opposite to Balmoral, the royal residence of Britain's Queen; and how shall I describe it? I did not seek an admission within its walls as the Commissioner was then absent, waiting on the Duchess of Kent; but I had a capital view of it, while we were changing horses, from within one hundred and fifty yards of the building. It is not an old castle, but an entirely new edifice of hewn and polished granite; of modern, though imposing castle architecture. It is certainly a beautiful residence—but such only as a Queen can afford. It is on the South side of the Dee, and is reached by a new bridge built by the Prince Consort, a short distance below the castle. On this side, near to the bridge, on the hill, is the Church of Crathie, in which Mr. Caird preached that sermon—the publication of which by Her majesty's command—has gained him place, peace, and notoriety. But we must ascend, or the coach will leave us.

It is not possible, for me at least, to describe the mountain scenery around. It is not as grand and towering as the scenery in East Tennessee and Virginia, but the changes are at once bolder and more frequent. You can see a great deal in a short space of time and distance here. Back of Balmoral, and forming a part of the estate is the "Dark Loch-na-Gar."

Three miles above, we cross the Dee to the south side, on a bridge which was erected in the time of the rebellion—a very primitive structure, one arch only. We are now opposite the house of Invercald, the home of the Farquharsons; and, anon, we are at Castleton of Braemar. Here is the castle of Braemar, an imposing structure of the old regime, now used only as a barrack for soldiers. On that elevation, on the banks of the Clunie, the Earl of Mar raised the standard of rebellion for Prince Charlie, in seventeen forty five.

Here the mountain scenery is grand indeed—rising up abruptly on every hand to a great hight, with openings or glens in every direction—east, west, north and south. This is truly the highlands of Scotland. Yonder is Cairntoul; and this is Craignich; here is Ben Macdhui, the highest mountain in Scotland; and there is Cairngorm, from which precious stones were formerly brought.

And now, in the dog-cart, we must still ascend seven miles more, to view as we pass the falls of Corrimulzio; the linn or falls of the Dee, and the falls of the Quoich—but, I cannot stop to tell you of them now, I must hasten my return to Aberdeen, to meet her majesty.

A good sight we obtained of the Queen on her arrival from the south, at the Ferry Hill Station. This station is about three fourths of a mile south of the Aberdeen station, where the track leaves to go up Dee-side. They changed locomotives here, and remained about nine minutes in doing so. I had previously waited on the polite Secretary to request a ticket of admission who gave me the permission of standing inside, on the railway track, to have as near a view of her majesty as possible. He very readily gave me one ticket, and offered me more if I had company with me. At that point there was a triple track, and the locomotive that brought her majesty's carriages from the South, came up on the middle track—coming to a rest just opposite to where I stood, the Queen's carriage a little ahead. The train was past stopping, as her carriage passed very slowly my point of observation. She was sitting at the plate glass in the after part of her carriage looking out. Others said, though I did not see him at that time, the Prince Consort was standing up a little in front of her. I was about fifteen feet distant from the track when the train stopped; and I was consequently within that distance of her majesty, but there was too dense a crowd of favored ones, for me to change my locality advantageously: at last a thousand eager eyes sought to catch a glimpse of their sovereign, while thousands were outside looking over the fence. I waited patiently for the change of slips and locomotives; until the train should re-pass me to take the Dee-side line, a little beyond. As the Queen's carriage was only about fifteen or twenty steps from my position, the train was barely in motion—such, I suppose, had been the orders—when the carriage thus slowly re-passed me. This time, she was standing up at the open window, making her acknowledgements to the assembled multitude. The view was quite satisfactory this time, and very cheap, without money and without price. The Prince Consort was sitting down with two of the children in the same carriage.

Well, what of the Queen? Why, to tell you the real truth, your correspondent thinks that she is a very good looking woman; or, rather, a very intelligent looking lady—and not the dumpy, Dutch-looking personage that so many have described her to be. Those who have seen her before, say that she has improved greatly in appearance. The Prince is an intelligent, easy, good-looking, gentleman, of evident Germanic origin. The children are fair-haired and delicate. I saw other dignitaries but the lesser were lost in the greater. This is enough for one letter.

J. M.

Near Aberdeen, September 8th, 1858.

EAST ALABAMA CORRESPONDENCE.

MR. EDITOR—It affords me much pleasure to get the New Orleans *Advocate* each week, as it revolves around. It seems that you are really in earnest in making it one of the best, fairest and most interesting children of the *Advocate* family. I would not derogate from the value of the others; they are ably conducted, and doing in their respective spheres noble service for the Church and for the cause of christianity: yet, Mr. Editor, I feel a very special interest in the N. O. *Advocate*; in its appearance, in its character, and in its success. So far, in all these it has given to its friends great encouragement. May its future grow brighter, its dimensions and circulation larger, and may your name live for all time among the benefactors of the race!

Mr. Editor, do you not hail partly from East Alabama? I knew a man of your surname in that region, a few years ago, whose initials were C. C. Said individual conceived the idea of establishing in the beautiful town of Tuskegee a Female College, to be committed to the custody and patronage of the Alabama Conference. The conception was a grand one. Some thought it chimerical, but, wonderful to tell, the dream has been realized, the thought *materialized*; and, a temple, "beautiful for structure," almost the perfection of architectural art, and dedicated to female education, meets your glad eye as you enter the town; and many are the fair daughters who are there being trained for those high and sacred responsibilities which devolve peculiarly upon the sex, in the relations of daughter, sister, wife and mother. May the nourishing grace of heaven be given it, and may it be a perpetual fountain of good and purifying influences!

On your way to New Orleans, did you not pass through Auburn? Is there not something pleasant and soothing in the name? You call to mind the line in Goldsmith's Deserted Village,

"Sweet Auburn! loveliest village of the plain."

No doubt, this suggested the name to the one who christened it. This Auburn is unlike Goldsmith's, in that it has no plain; it is a town of undulations, pleasantly broken and free from the monotony of a level scenery. It is to be hoped that it will be unlike it in its fate, deserted and a thing of song. Its *present* promises an auspicious future. Its borders are enlarging, and its population multiplying from within and from without.

It has four churches—Methodist, Baptist, Presbyterian and Episcopalian. The former has much the more handsome and commodious building, and much the larger membership. The edifice of *The Church* presents a perfect burlesque upon their ostentatious assumptions. It is a little brown gothic structure, adequate to the accomodation of a hundred, or a hundred and fifty. Its minister, of Erin education, and regularly descended from St. Peter, or St. Paul, or St. Patrick, or St.——, visits his flock of half-a-dozen once a month, and delivers them a small, pleasant discourse from manuscript, that would hardly make a ripple upon the calm waters of those hearts, which "are at ease in Zion." O Lord! make the watchmen upon the walls of Zion to see the sword of Thy justice coming, and to cry aloud and spare not, so that their clerical robes may be free from the blood of sinners, hypocrites and spiritual adulterers!

Too many ministers, in all the churches, announce the Word of God in a timid, edgeless style, which makes it, among many, a thing of contempt. The Scriptures represents that truth, as a sword, a fire, a hammer. A sword is to pierce with and to cut assunder; the fire burns and consumes; the hammer drives and breaks to pieces. But alas! for many of our pulpits, they have ceased to be Sinais, where the Divine majesty is felt, and from whence issue the Law, at which men tremble and fear to sin; they have ceased to be Calvary, where before the eye of Faith a crucified Jesus dies, and temple veils rend, and people with smitten hearts cry out "surely this was the Son of God!" They have ceased to be the fires, in which were forged the bolts of truth, which should be launched against the head of error.

The Pulpit should be sanctified—"baptized with the Holy Ghost, and with fire." It should no longer be a bulletin-board for advertisements, or a table of nick-nacks and boquets to regale the dainty taste and smell of amateur church-goers. Let it be the Holy Place where naught shall be heard but the eternal oracles of God—let those who speak, do it with lips touched as with a live coal from the altar of God. May the spirit of a Paul, a Luther, a Wesley, a Whitefield, come upon those who ascend the Pulpit to talk to us about Christ and salvation, about our souls and eternity.

Mr. Editor, see here, I have run off to moralizing, and preaching to the preachers. The Lord willing, I desire to say something more about East Alabama.

PAX.

October, 26th 1858.

BIOGRAPHY OF MILTON.—The first volume of Prof. Masson's "Life of Milton" which is in fact to be a history of the Poet's time, as well as a biography, is nearly ready for the press.

A SENSIBLE VOTE.

THE *Christian Advocate*, Nashville, informs us that "the Holston Conference by a large vote considered it best to have no Depository." That we call a sensible vote. We admire the moral courage of the Holston Conference in venturing to reject the plan of a Conference Depository—regarded as it is, by the Financial Secretary, as inseparable from Church progress; and of which he says, whether by revelation or not we are not informed, "the finger of God is in it." I wonder why every member of the Holston Conference did not feel that, even to approach this divinely projected scheme for curious inspection, was sacrilage. To us, the bare idea of opposing so grand a plan, is frightful; we straightway suspect our love for the Church; and instinctively put our hand upon our heart to feel whether or not it throbs Methodistically. But the Holston Conference has boldly trodden the sacred ground with shoes on; and from their vote, we infer, they thought the Secretary's vision of the finger of God, to be but the dream of an uninspired mortal, fed upon such diet as we ourselves consume. This comforts us. We breathe freer in our investigation. The charity which thinketh no evil, must conclude the Holston Conference still loyal to Methodism, notwithstanding their temerity, in prying too closely into this plan; and therefore we also may dare ask for the sacredness of the thing.

A Conference Depository—what is a Depository? Is it an assembly of immortal minds drinking at the well of religion undefiled? No sir. It is just a Book Depository, whence Methodists books are to be scattered broad-cast over the land. For instance, if established in Mobile, it will sell more Methodist books to the citizens thereof, than the preachers need to sell them—provided the citizens will buy them. Moreover, it will ship sundry boxes of books, as per order, to divers points on the Mobile and Ohio Rail Road, likewise up the Tombeckbee, and Alabama rivers.

Now pray tell the public, Mr. Editor, whether the New Orleans Depository can ship the aforesaid boxes, in the above named divers directions, as easily as a Mobile establishment could. If you think you can do it, then give us such proofs of the fact, as will remove our apprehensions of a dearth of prophetic literature, in case we have no Depository. But if we order books from New Orleans there will be, at least, a whole day's delay in getting them. Ah, indeed. Well that is serious. A whole day to a man in a death-struggle, is a very, very long time. Consequently, it would take a fruitful imagination to tell the evils, which a day's delay in selling books might produce.

But the Secretary must have other reasons for this new movement, than mere facility in selling books. He must surely know he is right, in proposing so great a change in our policy. He probably had safe precedents in our Church history, guiding him in manufacturing his wonderful plan. It is a fair presumption, that he took for his model the great Book Concern of New York, which for fifty years supplied the United States with Methodist reading, and from the profits of its sales, accumulated more than half a million dollars.

Now is it not written somewhere in our Church Chronicles that this great Book Concern had Depositories as plenty as blackberries? And is it not written in some unknown author, that Depositories, planted at all the great cross-roads of the nation, were the secret of the success and great growth of the Concern? I must confess my ignorance, sir; I really never heard of but two or three Depositories. I ask for information.

Seriously, I fear that the Financial plan of R. Abbey has in it elements of ruin to our Church finances. It will drain the resources of the Church for these unnecessary establishments, which means might otherwise be applied to the noble work of preaching the gospel to the heathen, and to the scattering of tracts, and bibles, to the four winds. It will entail upon the Conferences which adopt them a large annual expenditure in supporting them; until, by-and-by, they will be glad to get rid of them, even if they are closed for them by the Sheriff.

However little the Depository scheme will bear looking into, yet on account of its great pretences many who doubt its utility will be induced to support it, lest they be thought luke-warm in the interests of the Church. Already some Conferences have adopted it. The Western Virginia for example, which raised three thousand dollars for Missions, and paid its Conference claimants only twenty per cent last year, now boldly undertakes to raise fifty thousand dollars for a Depository—grand financering that—the Financial Secretary's eloquence must have acted as a charm upon them, and made the whole thing appear "as easy as falling off a log."

ALABAMA.

For the New Orleans Christian Advocate.

TENNESSEE CONFERENCE.

Mount Minnville, October 27, 1858.

MR. EDITOR: The Tennessee Conference is now in session in this place. Bishop Andrew, presiding, W. C. Johnson, Secretary. The Bishop is in good health, though evidently getting a little older. Business is progressing smoothly and finely. The Conference is increasing in power, influence and usefulness, in every respect.

This, you know, is a very large Conference, consisting of over two hundred preachers. They are mostly present, and compose, certainly, a vigorous and imposing phalanx of the Lord's army.

The question of Book and Tract operation, pursuant to the action of the General Conference, was placed in charge of a Committee, consisting of one member from each District, on the first day of the session; and their report, recommending the adoption of a Constitution for a Book and Tract Society of the Tennessee Conference, with a capital of one hundred thousand dollars, was considered and discussed at some length, on Friday and Saturday.

As to the adoption of the general plan, recommended by the Financial Secretary to this and other Conferences, there is no difference of opinion, at least none worth remaining. The difficulty is in adjusting it to the peculiar condition of the Tennessee Conference. This peculiarity is that the Publishing House, itself, is in this Conference. Hence, they do not need, as is thought by many, a separate *depository* of books.

Here were some questions of expediency, involving some matters of detail in the practical working of the system. The adjustment of these details occupied some time, and were finally acted upon to-day, to the entire satisfaction of all. They propose to raise $100,000; and recommended the appointment of two traveling agents. For this purpose, Dr. A. R. Erwin and W. C. Johnson were selected. They are the choice of the Conference. They were determined to put their very first man into this office. At the close of the Conference this morning, they proposed to receive $100 subscribers, and in a few minutes the list amounted to $7,500. Dr. A. L. P. Green heads the list with $1,000. The Agents think the subscription in the Conference will amount to $10,000; and they feel entirely confident that they will bring up the one hundred thousand dollars by the close of the year.

The enterprise is working well. The *one million* will be forth coming, I think.

This morning, the vote on expunging the slavery laws of the discipline was taken, as follows—in favor 101 against, 2. The statistics are taken; and show, I am told, a very large increase; but at this moment they are not footed up and I cannot give you the figures.

Since writing the above, the Conference subscription to the proposed $100,000 for Book and Tract Society of Tennessee Conference, has reached the sum of $10,000.

R. ABBEY.

THE LEVERTS.—The New York papers state that Rossiter, the artist, is taking a portrait of Miss Octavia Levert; and, that Mrs. Levert is about to publish a work, entitled "Sketches of Eminent Americans."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, NOVEMBER 10, 1858.

CHINA.

The population of this country, but recently thrown open by treaty to christian missionaries, is so immense that we can hardly conceive of it as shut out from the world until now. It is nearly equal to that of the rest of the globe. The Russian mission, now at Pekin, has, in a recent report, made known the result of the last census, taken by order of the Emperor of China. The present population is said by this document to amount to 415,000,000—that of Pekin being 1,648,814.

This grand opening for missionary enterprise is beginning already to stir the blood of the Christian world. A large caravan of Roman Greek missionaries started a month ago under the Archimandrite Goori for Pekin. Russia will be first in the field of conversion.

Five young Chinese Christians have arrived at Suez, on their way to France, to be educated. They are accompanied by a Chinese Roman Catholic priest, who speaks French and English fluently.

A letter from Rome, in the Brussels *Independence*, states that the opening of China to Christian missionaries is the absorbing theme at Rome; and the Pope, it is added, is about to organize a grand collection throughout Catholic Europe on behalf of special missions.

At a recent meeting of the directors of the London Missionary Society, gratitude for this opening of providence, and prayerfulness for divine direction, animated the assembly. Two of their missionaries, Dr. Legge and Dr. Lockhart, briefly addressed the meeting. Dr. Legge pointed out that both the Russians and Romanists were about to make new and great proselytising efforts in China; and would the Protestant Churches be left behind? Would the London Missionary Society, and who could name Morrison, Milne, Medhurst, and Dyer as their own, suffer any to take their crown? At present, they had not even a sufficient number of laborers there to occupy all the ground that had been opened to them by the treaty of 1842, and trusted the churches would awake to a sense of the vast responsibility imposed upon them by the throwing open of the whole country.

Dr. Lockhart mentioned several facts in confirmation of the order and zeal of Papists in China. In their diocese of Nankin there were 60,000 professing Catholics, and whole families of Italians devoted themselves to the work of proselytising. At the same time their own missionaries were not unsuccessful; he had just heard of Mr. Shrembach having baptised eleven Chinese at Amoy. And a few years since a *colporteur* brought a Chinaman from the interior to Hong Kong, who appeared to have come to a knowledge of the truth, and was at last baptised. He went back to his own country, and in nine months afterwards returned with several of his neighbors, men and women, who were all anxious to be baptised; and by the last mail he heard from Mr. Chalmers that he had again returned, bringing still more; and asking that a teacher might be sent back with them. Thus this man had not only maintained his own Christian steadfastness, but had collected a band of some thirty believers out of the heathen round about him.

British Methodism has been not the first, says a correspondent of *Zion's Herald*, but among the last to send her contingent of *militants* to China. We have only just gained a foothold in that vast empire; and our five missionaries in their last report gratefully chronicle the fact that the Chinese converts have been increased by two, making a total of five who have "put on the Lord Jesus," and are walking worthy of their calling. But for the gigantic undertakings of our Foriegn Missionary Society in other parts of the world, our force in China would be at once and largely augmented. We are under solemn engagements to send out sixteen additional missionaries to British India, and last week the first instalment of this number, four godly men, took their departure. We have also resolved to establish a mission in the new colony, British Columbia, in consequence of the gold discoveries there, and four missionaries are under orders for this new field. Still we cannot doubt of an attempt to provide means to send a reinforcement to China, for what must be thought of five men only from the most vigorous of the churches of Britain devoted to the evangelization of more than four hundred millions of the human race!

What are the missionary authorities of the Methodist Episcopal Church, South, going to do? Will the matter be brought before the approaching Conferences? What says the Secretary? "Put the Board in funds," says the *Nashville Advocate*. "Give us a special object," say the people. The recent treaty provides for the toleration of the Christian religion in all parts of the empire, and stipulates that missionaries shall be unmolested in their work. Missionaries have been sanguine in the belief that if they could penetrate inland, they would find the people more upright and religiously inclined, and therefore more ready to receive the Gospel. In the commercial cities, where alone it has been lawful for foreigners to reside, the love of money and trade has blunted the conscience, so that missionaries have sometimes doubted if the Chinese as a nation had any conception of a holy God, or any idea of veracity.

TENNESSEE CONFERENCE.

We rejoice a long-wished-for pleasure, says the Nashville Christian Advocate, in taking a seat among the members of this old Conference, Saturday morning, October 23, in McMinnville. It was in its forty-seventh session. This is the Jerusalem Conference—"the mother of us all," in the Southwest. It has sent out members and ministers and wages more extensively into the Connection than any other. What Conference or Church but has one or more members from Tennessee? and when when a matter was in debate, who has not heard how "we did it in Tennessee!"

Age and title of Ministers.

A glance at nearly two hundred showed fewer gray heads than we had expected. Naturally, we had associated the age of the body with the individuals. The almond tree flourishes upon the beautiful gray head of Father Maddin; the hair, what there is of it, on the heads of elders Kelly and Pitts, tells of time. The others have fought Time bravely, or to them he has not yet come, leading Old Age by the hand. No cues, or knee-breeches, or buckle-shoes, and but one straight breast and standing collar, which was worn, *a la* military, by our excellent brother, Petway, who is as straight as his garment. They are middle-aged and young men of modern style, and strong to labor. And the summing up of the past year shows that they have labored. The justly famed eloquence of the Western pulpit has many representatives among them.

Sons of Prophets.

It is pleasantly significant to see the sons of itinerants joining the itinerancy. At the Holston Conference we saw a son of the fallen Stringfield take his noble sire's place in the ranks. Here, a son of Dr. A. L. P. Green, and a son of W. H. Browning, both presiding elders, were received on trial. The occasion suggested impressive remarks from Bishop Andrew, in the chair, and from members.

Anniversaries.

Dr. Taylor, General Sunday-school Secretary, was present the first days of Conference, and a Sunday-school meeting was held Friday afternoon. The collection was small—$27. Anniversaries of the Missionary Societies were held simultaneously at the Cumberland Presbyterian and Methodist churches on Saturday night. Collection at former, $230; at latter, $206; and a pledge by the citizens for $150 to support a missionary on Collins's river.

Book and Tract Society.

The Conference, after much discussion and reference, got this launched with a heartiness. Two of its best men were designated for agents to collect $100,000, for our publishing interests, and before adjournment, $10,100 of the sum was subscribed. That shows the preachers are in earnest; they believe in tithes. If one-tenth of the entire amount was raised in two days at the seat of Conference, surely the balance can be in twelve months throughout the Conference territory. Tennessee stands up to the trust which the Church has put here. She has resolved right, and now, as St. Paul would say, let her "perform the doing of it."

"METHODIST PRESS."

The Holstan Conference, the Switzerland of our ecclesiastical connection, must be as literary in its tendencies as the real Switzerland. Dr. Patton, of revered memory, originated the *Holston Christian Advocate*. The conference patronizes the *Nashville Advocate*. The editor of the *St. Louis Christian Advocate* is from Holstan. Rev. Mr. Hicks, a Presiding Elder of the Holstan Conference, is the editor of the the *Herald of Truth*. Rev. Mr. Graves, another Presiding Elder of the Holstan Conference, is the editor of the *Religious Intelligencer*. Rev. A. F. Cox, of Goliad, Texas Conference, but recently transferred from Holstan, is the editor of the *Goliad Messenger*.

We have often heard, and have written somewhat, of the importance of sanctifying the secular press, at least so far as to have it conducted by christian men. But we had not expected the work to begin after this fashion. But, who knows what is to happen? The last three papers, which we have called secular, are of excellent spirit. What may be the necessity for those of Mr. Hicks and Mr. Graves, we cannot tell; but a pure press in Goliad was, before Mr. Cox took hold, a public necessity. We sincerely hope he may be useful, both as minister of the Gospel and as editor.

We have also received the *Centenary Casket*, a dainty little paper, conducted by the young ladies of Centenary Institute, Alabama. The *Messenger and Portfolio*, and the young ladies' paper, is sent us by the young ladies of Columbus Institute, Miss. Youth, hope, and beauty—bright eyes, clustering ringlets, and lily hands are always suggested when we open these papers.

TEXAS MILITARY INSTITUTE.

The advertisement of this institution of learning will be found in another column. It is located at Rutersville, Fayette county, Texas; one of the most beautiful, salubrious, and fertile regions of the State. Prof. C. G. Forshey, formerly of this city, is the Superintendent. One of the first gentlemen with whom we became acquainted upon landing in Galveston in 1854, was Prof. Forshey.—To him, and to his accomplished lady, during the distresses of the epidemic of that season, and in the midst of embarrassments growing out of our new position, we were indebted for a friendship as refined as it was disinterested. The mutual friendship then formed has grown with increasing years.

In the beginning of 1855, the Military Institute was established in Galveston, where it attained a most flattering success in the proficiency of the Cadets. Afterwards removed to Ruterville, its pupils are still witnesses of its high educational advantages. Prof. Forshey is well known as a cultivated and urbane gentleman; and a more enthusiastic and laborious educator we have never seen. With the gifts he passes, and the life-absorbing labor he bestows, he deserves the highest rewards of professional fame and pecuniary success. The culture received at the Institute is thorough, and of high grade—literary and scientific—physical and mental. In regard to the person and manners of the Cadets, it is unsurpassed. We speak from personal knowledge.

RUSSIAN EDUCATION.

Russia is advancing. The great Russian educationalist, M. de Hamel, has just completed his inspection of the two great Normal Training and Model Schools of Ireland, viz: that of the Church Education Society, and that of the National Board. He was commissioned by the present Emperor of Russia to visit the educational establishments of Ireland, with the view of digesting a plan of national education for "all the Russias," more particularly for the serfs of that immense empire, who are about to be emancipated; and he has been furnished with the various publications and reports of both institutions.

M. de Hamel's religious profession is that of the Moravian church, whose rule of faith is the Bible, and it is believed, that as far as in him lies, he will recommend an educational system for Russia which shall uphold the supremacy of God's word. He occupies a high position among the *savans* of Russia; he is "Conseiller d'Etat Actuel;" he is a member of the Imperial Academy of St. Petersburg, and the author of the German work on education, which Guizot has translated into French under the title of *l'Enseignement Mutuel*.

REV. L. ROSSER, D.D.

A Correspondent of the *Richmond Christian Advocate* says: We have already taken leave of our Presiding Elder, that man of God, that gifted and eloquent soldier of God's battalions, Rev. Leonidas Rosser, D.D. We deeply regret that this beloved brother is to leave the active duties of the ministry to wield the pen. He has fought a good fight, and flashed in the faces of the enemies of the Church and of souls, a brilliant blade. From the blue tops of the Alleghanies, along the plains, among the lowlands, and in the valleys, he has borne the standard of the cross and the banner of the Methodist Church in glorious triumph. In the spirit of a Christian minister he has gone forth ringing in the ears of sinners the sound of the gospel, refuted error in high places, put to flight the enemies of his Church and the institutions of his native land, revived the drooping energies of his people and devoted his whole time to the establishment of true and vital Christianity separate and distinct from the affairs of the world. We hail him as the pioneer of Methodism in the Valley of Virginia.

QUEEN VICTORIA.

After her return from visiting her daughter in Germany, the Queen visited the town of Leeds and inaugurated a magnificent Town Hall there, amid an extraordinary display of popular enthusiasm. She then proceeded to Scotland, and is now spending the autumn at her beautiful Highland home at Balmoral, Aberdeenshire. She is in the habit there, of visiting the cottages of the peasantry. The "gude wives" are on excellent terms with her, and some of them address her as "Mistress Albert." Among the cottages both she and her daughter, (now the Princess Frederic of Prussia,) have been wont to circulate religious serials. The young lady is believed to be a sincere and devout Christian, and last year bade farewell to many of the cottagers with tears in her eyes.

The Church of England is now considerably disturbed by the attempts of certain clergymen to introduce "confession," something after the Romish plan, priestly absolution from sin is also being warmly discussed. The anti-Romanist laity are taking it up against the Romanising tendencies of the High Church clergy. The discussion having increased for years past, and some of the points are likely to increase more; and startling results are anticipated.

CAMELS IN THE UNITED STATES.

Forty-nine of the camels belonging to the United States are now at Campe Verd, sixty miles from San Antonio, Texas. Only one of those imported has died, while ten have been added by birth. These young American born camels thrive well, and promise to grow up equal in all respects to those imported. One hundred and twenty more have recently arrived. These camels are imported on private account, and the owners are ready to sell them either to the Government or to private parties. They are almost the only domestic animal in the Canary Islands for service, and are there used, not only for transporting all burthens, but also for plowing and nearly all other purposes on farms. No carts, wagons or carriages are there used, but the camel supplies their place. It is believed by some that this animal will be found profitable for similar uses in Texas, and the experiment already made by the Government proves entirely successful. But one of those imported two or three years ago has died, while there has been quite an increase by births. The climate and food seem to suit them admirably.

A TEXAS PREACHER FALLEN.

Rev. William F. Hubert, of the Texas Conference, stationed at Lavaca and Indianola, has fallen a victim to the yellow fever.

Upon being told by his physician he could live but a short time, he remarked, "I have been long preparing for this. I am ready at the summons. Death hath no terrors for me. I have a crown of righteousness laid up in heaven."

Bro. Hubert was an excellent young man, of one of the oldest Methodist families in Texas. His brother, Rev. Henry L. Hubert, is a devoted young minister of the Texas conference.

REV. L. B. WHIPPLE.

We rejoice to learn from the Texas Advocate, that Mr. Whipple has recovered from the yellow fever.

He was nigh unto death, for the work of the Lord committed to him, which he could not be prevailed upon to leave at the approach of the pestilence. We join in the fervant thanksgivings of the congregation for his recovery.

Last Phase of the Graves Case.—As we expected, Mr. Graves got a large majority of the late Lebanon Association to stand by him. His party sent up delegates. The majority—the First Baptist Church in Nashville—also sent up delegates to the Association. The latter were rejected, the former received, and Mr. Graves actually made Moderator of the body! Dr. Howell, and those acting with him, have published a strong protest, stating that the action of the Association was against its own constitution, and on a wrong and *ex parte* showing. Steps are being taken by them to establish another Baptist paper in Nashville.

"The British" seem determined to prevent American philibusters from entering Nicaragua. The West Indian fleet is waiting for them. British rashness stirred up the resistance of the American Colonies; British rashness at Lexington precipitated the war of the Revolution; British rashness roused subdued South Carolina to drive Cornwallis from her borders—and British rashness will make the fortune of the filibusters. Better leave them to the management of the President of the United States.

The Relation of Children to God and the Church is quite a fruitful theme for newspaper writers at present. A great many crude and wild views are being offered. We wish it distinctly understood that neither our church, nor the editor of this paper, is responsible for any mans' opinions uttered herein. We do not object to the discussion, however. We, also, shall have something to say after awhile.

Mrs. Read's Female Seminary.—We have received the Catalogue of this institution, located at Baton Rouge. In case of an epidemic, it is removed to Greenwell Springs, a beautiful pine woods situation, nineteen miles distant. There is a full corps of teachers, and the institution is represented as of the most excellent character. Rev. Dr. Keener, Dr. C. G. Young, and others, have spoken to us in the highest terms of commendation.

Bishop Andrews, after the adjournment of the Tennessee Conference, says the Nashville *Advocate*, came on to Nashville. He preached in McKendree Church, last Sabbath, to a vast and deeply attentive congregation. We heard an appointment given out for him at the brick-colored Church: he is to preach there to the negroes on Wednesday evening.

Death of Mrs. Sehon—The numerous friends of Dr. Sehon will sympathize in the deep but not unexpected sorrow occasioned by the death of his mother, in Clarksville, Virginia, October 28. This venerable Christian lady has for months been on the verge of death, and her memory is blessed.

Harper's Magazine, advertised in another column, is *the* great American Monthly. In addition to its literary worth, it is the only Secular Magazine that is perfectly true to the evangelical religious sentiments of this country.

A Writer in the Texas Baptist accuses the Methodists of copying the Catholics, because, they, in the administration of the Lord's Supper, use the very same words the Savior used when he administered to his disciples, except that they say, "The blood of our Lord Jesus Christ," instead of "This is my blood!" What next?

COMMUNICATIONS.

NEW ORLEANS CITY MISSIONS.

Mr. Editor—In my first article on the subject of City Missions, I inadvertently trod upon the toes of a distinguished member of the alphabet family, whose ire was consequently aroused to desperate deeds. That which was intended simply to call the attention of the Church, and awaken an interest in this important work, was by the letter "H," tortured into "a reflection made to dishonor the Church."

It is truly refreshing, to note the pompous air of this would-be defender of the Church's honor; as he, with the courage of a Falstaff, hides himself behind his alphabetical barricade, and pelts the "reverend missionary" with empty words. His rhetoric glitters—with tinsel; his logic is potent, with ignorance of the subject upon which he writes. Had he known better, he would have written differently. As a rule, anonymous assailants are not entitled to honorable notice, but *you*, Mr. Editor, have given a place in your columns to his personal strictures and unjust censures, and hence I am obliged to notice him.

I did not deem it necessary to inform the readers of your paper, "whom the Conference appointed to this important work," for the reason, that this was published in the *Advocate*, with the appointments; which, I suppose, was read by all the Church. But your sapient correspondent takes umbrage at the ommission, and gravely gives the information. I am sure your readers must feel obliged! I speak advisedly, in saying that "facts do warrant" the assumption, that the Church has not sympathized with the appointment of the City Missionary this year; whose the blame, remains to be seen. It is with reluctance that I present the following statement of facts, but justice to myself requires it.

As soon as possible, after receiving my appointment, I came to the city, and reported myself to the P. Elder. He, and the preachers stationed in the city, professed to deplore my appointment to this work, declaring their conviction that I would not be sustained by the Church: "The Church had given liberally, to the full extent of its power, and could do no more." At the instigation of Bro. Walker, I agreed to unite the Mission with a *part* of the New Orleans circuit, which was left "to be supplied," giving my time in equal portions to each.

The Rev. R. J. Harp, who stands alone *the pledged friend* of the City Mission, advised earnestly against this union, and twice invited the professed friends of the Mission to meet in conference, and organize the enterprise. To these invitations there was not a single response. He soon found that the men for whom he had pledged himself for $1,000, in support of the Mission, did not consider themselves committed to the enterprise.

My first move was to organize a Sabbath-school, in the rear of the First District; but the means were not forthcoming, though frequent application was made to professed friends. What do these facts warrant? Simply a belief that there was a lack of sympathy.

But "H" asks, "what is the fate of the Mission Ship?" And, after a few flourishes, answers the question himself: "She remains as at first, launched by the Conference, without ballast or equipments to get her to sea." This is, at best, a gratuitous assertion, not warranted by facts; and is either wilful misrepresentation, or the result of wilful ignorance. Not only were efforts made to "get her to sea," but efforts are being constantly made to keep her there. But who, I ask, was to furnish the ballast and equipments necessary for the voyage—the Church upon whose sympathy she was cast, or the missionary, with but twenty dollars in his pocket when he landed in New Orleans? If "H," who seems so full of nautical lore, had been placed in command, he would doubtless have experienced some difficulty, in finding ballast, or equipments either, out at sea. But, "what *has* become of the Mission Ship?" She is upon the waters, sir; and, though frequently thrown upon her beam ends for want of ballast, and her crew nearly famished, (literally,) for want of provisions, yet she floats.

I tell you, Mr. Editor, when I bring to mind the privations which my wife and children are enduring in this work, from want of sympathy, and read this uncharitable and uncalled for assault of your hidden correspondent, I feel ready to stand up in defence of that "degenerate Methodism," reprobated by another of your correspondents. I should have been glad to have exchanged signals with those "Missionary Sabbath School privateers." I would have been assured of sympathy with my cause, if not for myself; but I presume, like "little boats, they kept near shore." Several of those craft were cruising from the Third District, but I never heard of any other.

But, he also presumes to plan work for "an active City Missionary." There is no lack of places to labor in New Orleans—it was to show up this fact that I wrote my articles; but H. is on the wrong track this time; a cotton bale is too high, and a coal boat too dirty for a pulpit—there are more available places than these. Your worthy predecessor on the tripod advised against preaching on the levee; a man can find plenty to do here, besides spinning a rope with sand. I have preached, on an average, three sermons on a Sabbath, until the fever became epidemic. I have visited the sick, buried the dead, and comforted the living. I have "toted," and distributed tracts, purchased out of my own scanty means. I have distributed on steamboats, and in the hotels, cards containing directions to the Methodist churches, printed at the suggestion of the Preachers, and paid for by myself. I monthly distributed fifty copies "Sabbath School Visitor," furnished by Bro. Harp.

That I have been here, laboring to the extent of my ability on the mission, has been known by the Preachers, regular and local, and by many of the prominent members of the church. The amount of tangible sympathy I have received is:

Cash from Rev. R. J. Harp	$300 00
" " all other sources	15 00
Groceries to amount, perhaps	10 00
	325 00

Did "H" wilfully intend to mislead the minds of those who had no opportunity to know better, or was he misled, in summing up the churches in the "nocared for" sections of the city? I have, since writing my first article, found out my mistake concerning the one Episcopal, and one Presbyterian churches, but the locality of the one Baptist, and three Methodist churches, in which regular services are held every Sabbath, is unknown to every body else, but "H."

Can it be that he *pretends* to misunderstand me, and refers to the churches for colored persons, in which no *white congregation* ever assembles? Perhaps so! But, verily, his effort to defend the churches which were not attacked, has shown him to be devoid of that "charity which rejoiceth in the truth," Charles J. Hallberg.

THE RELATION OF CHILDREN TO GOD AND THE CHURCH.

Mr. Editor: The above caption contains a question of much importance to every denomination of Christians, and especially to us who "profess to have no confidence in the flesh," but to walk after the Spirit of the Gospel. That is, to discard all useless forms and ceremonies, and to make use of no signs or seals that do not signify or seal something.

Now it seems to me, that in the solution of the above question is involved one of the fundamental doctrines of our Church, viz. Infant Baptism. Other denominations—that have "some confidence in the flesh," "and account him a Jew, that is, one outwardly," profess, by that sacrament to secure to the child a state of grace, or that by it the child is inducted into Christ's militant Church, and into his spiritual kingdom.

But we, as Methodists, believe no such thing. Then the question is, what do we believe? What is the relation of children to God and the Church? And what do we do for them in baptism?

To the first question, we have an answer in our seventh article of religion—"Original sin standeth not in the following of Adam; but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Mr. Adam Clark, after examining critically the many texts of Scripture on the effects of the fall, concludes that, "all are born with a sinful nature, and the seeds of this evil soon vegetate, and bring forth corresponding fruits" and also, that "the original infection or corruption of nature is the grand hidden cause, source, and spring of all transgression; as the various powers of the mind are developed, so it diffuses itself, infecting every passion and appetite through their whole extent and operation." In short, he is convinced of the total depravity of the human heart.

In your paper of September 27th, "Spectator" reiterates his opinion as expressed in a former issue, "that children in infancy, were not in such a state of purity as to become Christians at years of accountability without a change of heart, or new birth."

The "image of God," in which man was created, was "knowledge, righteousness, and true holiness;" but children are ignorant, unrighteous, and unholy. Consequently we conclude that, "that which is born of the flesh is flesh," and that "except a man be born again he cannot see the kingdom of God."

While considering this part of the question it remains to determine, what was the effect of the atonement in regard to children. That they are brought into a salvable state, and if they die in infancy, they are saved in heaven, is a glorious doctrine, well sustained by divine authority, and a healing balm to many a wounded heart.—But, that those that live are not changed, are not fit subjects for Christ's kingdom or his Church, we have ample and conclusive proof. In answer to the second part of this question—the relation of children to the Church—we will quote from Mr. Watson's Institutes, part fourth, page 717; he says, "admitting that" by "the kingdom of God" or "of heaven," our Lord means the glorified state of his Church; it must be granted that none can enter into heaven who are not redeemed by Christ, and who do not stand in a vital relation to him as members of his mystical body or, otherwise; we should place human and fallen beings in that heavenly state who are unconnected with Christ as their redeemer, and uncleansed by him as the sanctifier of his redeemed. If infants, therefore, are thus redeemed and sanctified in their nature, and are before death made "meet for the inheritance of the saints in light," so that in this world they are placed in the same relation to Christ as an adult believer, who derives sanctifying influence from him; they are therefore, the members of his Church. They partake the grace of the covenant, and are comprehended in that promise of the covenant, "I will be to them a God, and they shall be to me a people." In other words they are made members of Christ's Church, and are entitled to be recognized as such by the administration of the visible sign of initiation into some visible branch of it. Thus we see that Mr. Watson's main argument for infant baptism is, that they are in a state of sanctification, consequently members of the Church, and fit subjects for the sign of grace, and seal of the covenant.

Here too, we have an answer to the question, "What do we do for infants in baptism?" We receive, or induct them into the Church, of which they had already been made members by virtue of the atonement.

We quote again from "Spectator." He asks, "does baptism change the child's relations to the Church? We answer, not; since no change has been effected by this ordinance." "Children unbaptised are not considered fit subjects for Church membership, whilst in years of infancy or unaccountability."

He goes on to speak of the fallacy of taking children into the Church, and very justly remarks that, not one of a hundred thus taken in by baptism or otherwise, will at the age of accountability give evidence of a fitness for that state, without being first converted. I will not recapitulate the facts adduced in this article, but simply point to the caption, "What is the relation of children to God and the Church," and add, what do we do for them by baptism?"

May he who has power to make "crooked things straight," and to "bring light out of darkness," shine into the heart and mind of some one, and inspire him to write, that we may know the truth "of this whole matter."

Esquirer.

LETTER FROM EAST TEXAS.

Book Depository again—East Texas Conference—"Brier"

Ma. Editor—The New Orleans *Christian Advocate*, of October 13th, contains what the writer "Brier," deems an answer to mine of September 8th, on the subject of a suitable point for a Book Depository, to meet the wants of our people in the E. T. Conference. Had you used the same prerogative in the use of your scissors, as you do with long obituaries and lengthy revival notices, I should have had but one point brought before me worthy of a passing notice. Were I to tax myself with the *labor* and time, to present something like a synopsis of these irrelevant matters, I should have an herculean task before me. Let us sketch:—

"Ask the rivers—rise in the wrong place—run the right way or not at all; old Ocean—Rail-roads—commercial business of the *World*—where the other tenth go? divided between Jefferson, Shreveport, Magnolia, Sabine Pass and Galveston—inducements to go to any other place than N. O., unless New York."

The above is all out of place—no argument; again, what allusion is there in my communication to the origin of "*Texas Advocate?*" what did I say about "Soule University?" Did I make any mention about "small pebble?" Not a word! Why does "B" fly off at such a tangent? "Room to air is," and "airier," are all uncalled for. But I will not attempt to follow "B" in his zig-zag course any longer. Why did he not stick to the text, and adduce some arguments to *prove* that New Orleans would not answer for our point to get books? But we have only an assertion. Why not prove that nine-tenths of the merchants and farmers of East Texas do not trade with New Orleans? Why did he not adduce something like an argument to prove that Galveston could better accomodate us in supplying our demands, by river or rail-road? But no argument is found, simply an assertion.

I will notice one declaration of Bro "B:" "About one-third of East Texas Conference can go no where else, but to Galveston." Well then, one-third is in a fix! No trade to New Orleans? If I am not greatly mistaken, there has been quite a number of boxes of books shipped from *Louisville, Ky.*, and from *Nashville*, that have been received and sold in that one-third of our Conference; and the Opelousas Rail Road, now rapidly extending into that one-third, will soon get it out of its fix.

As to his prediction—about East Texas refusing further joint co-operation, being a ruinous affair—I am impressed that it will be greatly to her advantage in time to come. As to being "tacked on," I had rather be tacked than *tied*.

Mr. Editor, I would suggest that East Texas Conference had better keep herself aloof from unprofitable alliances, and look well to her own interests. What are we doing, as a Conference, for the education of our people? I will say, without fear of being *scratched* by a "Brier," that we are doing next thing to nothing. Look at our Starrville female school, look at Fowler Institute, and I ask what is being done to advance our educational interests? Do I ask what we are doing? We are not "*doing*." I can hear of no effort. Are we to have the minds of preachers, laymen and citizens *now* wholly turned to "Soule University;" hundreds and thousands sent off to build up that Institution, while our own houses, built for educational purposes, are rotting down, going to ruin? No, never let it be said that we have filled the treasurer's coffers of "Soul University," while we gaze upon the dilapidated houses of our own Conference. "Charity begins at home," is an old adage. Beginning at home conveys to my mind that *home* demands—*urgent* demands—should be met first; and then let her streams flow out to other necessities. Our Conference, in one sense, is our home, and let us look well to the claims of *our home*, and then help where it is most needed; and if "Soule University" is the most needy, I go in to help her. Come, preachers and members of East Texas, let us look well to the measures we are about to adopt and patronize.

Mount Airy, East Texas, Oct. 1858. PHILO.

BENLOMOND.

In the vicinity of the seat of the Tennessee Conference, there rises a beautiful mountain, overlooking a large extent of country surrounding, which is called Benlomond. It is about three miles distant from the town, and overlooks it most favorably. It is about a mile from the base of the mountain to the summit, up a very steep and rocky ascent.

I noticed, when I attended the Kentucky Conference, that in making the appointments of the preachers they very frequently, if, indeed, they do not generally, put the youngest preachers into the *highest* positions in the Conference. In Mississippi the rule is different; there, for the most part, the young men are put in the *lowest* places.

Thirdly. The citizens of the very clean and hospitable town of M'Minnville proposed to the Conference, that on Tuesday they should pay a visit to Benlomond. The Conference assented; and, at the time appointed—the carriages omnibusses, buggies and saddle-horses were in requisition in no small numbers, and the procession moved. At the head of wheel navigation the harness horses were disengaged and hitched to limbs, fences, etc.; the carriages were placed around, like a camp meeting, and the Conference, visitors, townsmen, countrymen, ladies and a few babies, proceeded on Walker's line to the summit.

The view was grand, beautiful, and extensive. After resting a little, all were glad they came; and, after the reading of a piece of original poetry, by Dr. Erwin, made for the occasion, and two or three short and appropriate speeches, and a final benediction by Bishop Andrew, the summit of Benlomond was left to its quiet solitude, and the monotonous eloquence of its stiff and bracing breezes.

In the debates in the Conference, touching the Book and Tract Depository interests, the Tennessee Conference was frequently called the "Central Conference;" whatever may be said with regard to the propriety of this appellation, it cannot be doubted but the Tennessee Conference did, for a time at least, occupy a *higher* position than any other Conference in the Church.

The summit of Benlomond is intended, at no very distant day, to be the seat of a large watering place; or, I would say, if the good people of M'Minnville have no objections—an *airing place*.

But alas, for earthly elevation! The Tennessee Conference did not maintain its high position; it was attained too suddenly to last. By about the time of the setting sun we were all quietly and safely back, in as clean a mountain town as the State of Tennessee can afford.

M'Minnville, Tenn., Oct. 20, 1858. B. Abbey.

METHODIST USAGE VS. THE INTEREST OF METHODIST CHILDREN.

While it is not the intention of the writer to arraign before the bar of public opinion the Church of my choice, yet I cannot with my present views and feelings, refrain noticing what I regard a most fatal and egregious error into which we, as a Church, have fallen. I am not ignorant of the fact, that it is a delicate point to come in contact with a long established and popular usage, even though that usage be not founded in law, nor accomplish the ends contemplated; because any attempt at reformation will be regarded, by the masses, as an innovation on the "old landmarks." Still when "old paths" become dim and only impede the march of *truth*, it becomes necessary to oppose popular prejudices and remedy the evil.

Now, in the absence of all legislation—for, so far as I know, there is no ecclesiastical statute bearing upon the point in question—the Methodist Church has, by a sort of common consent, adopted the most *liberal* system of Sabbath School instruction ever adopted by any religious organization beneath the sun; a system that annihilates the very objects sought to be gained.

Child that Methodist children as much belong to, and are the property of the Methodist Episcopal Church, as the citizens of Louisiana belong to and are the property of the United States. Hence, the Church is bound by the highest moral obligations not *only* to interest them in the word of God, but to teach them the principles, the rules, the laws, by which we as a Church are governed. Why? because, we believe our polity is right, approaching nearer to, and more consonant with the word of God than that of any other denomination. If then we are *right* (and so we preach and so believe) *why* so careful to exclude our Discipline from our Sabbath Schools? Why not adopt it as a text book and teach it to our children? At least, why not have a *catechism* setting forth our "articles of faith?" An objector is ready to answer; "because it would be too *sectarian*; let us rather teach our children plain Scripture truths and leave Church policy for them to learn after they shall have come to years."

Here is the usage ever pursued by our Church; and what are the results? Thousands of Methodist children after they have grown up, have been prejudiced against the Church within whose pales they have been reared, by designing men whose business is to proselyte from other Churches, and thus estranged from the paternal fold: And further, nine out of every ten that join our Church are as *ignorant* (and what is still more lamentable, they remain so) of our creed almost as an Arab. But suppose we were to teach them our doctrines if not our Discipline, the results would be vastly different. Then they could meet and successfully repel at every point any attack that might be made by our most subtle enemies.

As it is however, not only does the interest of Methodist children suffer, but the great interest of our Church. This is specially true in our own beloved Conference. Here we regard Sunday Schools as the great nursery of the Church—the hope of Methodism. How important then that our doctrines, yea, our creed, be taught the children that come within the scope of our instruction.

If there is nothing in the Discipline to bar it, I hope our approaching Conference, will take into consideration the propriety of having a catechism prepared, which shall contain our "Articles of Faith."

Would like to hear the views of brethren generally, and of our worthy Editor specially upon this subject.

Paris, Tennessee, Oct. 21, 1858. J. W. Johnson.

THE SABBATH SCHOOLS.

They are there so few Sabbath Schools, while all admit the vast importance of training the young? Is this an important question? The church will not have done her duty until a change is wrought here. The preachers will not have discharged their vows before God and the brethren until they have made a sincere effort to start a Sunday School where "ten children can be collected." They will not have discharged their duty until they have preached on the subject "at least once in six months in every congregation."

Where is your conscience, Brother? Does it not resemble the "aspen leaf" when you think of this? Have you not "come short" of your promise, your duty, your privilege of doing good for the young? You tell of your difficulties—you have too much to do. What *can* you do, more important? Better neglect other things, than this—the most promising part of your crop—the richest and earliest yield—the easiest to cultivate—and producing the most permanent and by far the surest crop.

The old *may* heed, and repeal—the child, led in the right path, "will not depart from it," since the morals, save the souls of the rising population—and you strengthen, extend, and crown the church with victory, and lay the track for the Millennial ear. Juvenis.

TENNESSEE CONFERENCE.

Admitted on trial, fourteen; Re-admitted, three; Discontinued, one; Received in full connection, seventeen; The following laymen were announced as the District Stewards to act in conjunction with the Conference Stewards, according to the finance plan of the Conference, viz: Isaac Litton, Paschall P. Hudson, D. M. Southard, B. S. Hardaway, T. B. Miles, James H. Scruggs, H. M. Welch, G. W. Petway, W. M. Voorhies, Samuel M. Byrn, H. F. Beamount. Traveling Preachers elected and ordained Elders, six; Local preachers elected and ordained Deacons, eight; Local preachers elected and ordained Elders, six; Deaths: three beloved brethren died during the past year—James W. Allen, Aaron J. Gilmore, John K. Woodson. These all died in faith. The funeral sermon was preached by the Rev. S. D. Baldwin before a large and sympathizing congregation. Superannuates, ten; Preachers who have retired, two.

C. D. Elliot *vs.* J. B. McFerrin: extract from the Journals, October 25, 1858: the name of J. B. McFerrin was called, William Burr, acting for the presiding elder, who was absent on account of sickness, stated that he knew of nothing against him. The Bishop stated that he had received a printed document, signed C. D. Elliott, in which there were complaints against J. B. McFerrin, this printed document was read. J. B. McFerrin replied to the complaints made by C. D. Elliott. A preamble and resolutions, offered by F. S. Petway and W. H. Browning, were read. Remarks were made by A. L. P. Green, and further by J. B. McFerrin. Whereupon said preamble and resolutions were adopted unanimously by a rising vote, as follows, and were, on motion, ordered to be published in the Nashville Christian Advocate:

Resolutions.

"Whereas, Collins D. Elliott has sent to the Tennessee Conference complaints against the course pursued by J. B. McFerrin, in reference to said Collins D. Elliott and his connection with the dancing taught and practised in the boarding-house of the Nashville Female Academy:

"*Therefore resolved*, 1. That the complaints are not sustained by the facts in the case.

"2. That we approve of the conduct of J. B. McFerrin in the premises.

"3. That the character of J. B. McFerrin pass.

"Signed, F. S. Petway,
W. H. Browning."

VOTE ON EXPUNGING.

The vote on the recommendation of the General Conference to strike out the Rule on Slavery was 112 yeas, 2 nays.

MEMBERS IN SOCIETY.

	White Members.	White Probation'rs	Col. Mem.	Col. Prob.	Local Preach'rs
Total this year	31,111	6228	6846	926	377
" last year	30,681	3963	6724	808	364
Increase	430	2265	122	318	1

The Conference adopted the usual complimentary resolutions. And well did the friends at McMinnville deserve our warmest thanks. These, with various other matters, I will send you in time for your next issue. I am compelled to close in great haste.

Secretary Tennessee Conference. W. C. Johnson.

Appointments.

Nashville District.—A. S. Riggs, P. E., P. O. Franklin; Nashville—McKeadree, W. D. F. Sawrie, W. R. Warren, Sup.; Colored Mission, W. Raadie; Andrew, Thomas Wainwright; Elysian Grove, B. M. Stevens; German Mission, P. Barth; Nashville Circuit, J. M. Campbell, P. C. Tunk; Harpeth, G. W. Winn, one to be supplied, T. N. Laakford, Sup.; P. O. Franklin; Franklin, D. C. Kelley; Hobson Chapel, W. Burr, F. E. Pitts, Sup.; Edgefield and Trinity, R. S. Hunter; White's Creek, J. W. Cullom, T. J. Neely, Sup.; P. O. Nashville; Nashville City Mission, J. R. Harwell

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Perin, General Book Agent, and member of Hobson Chapel Quarterly Conference. W. C. Johnson, Book and Tract Agent, and member of McKendree Quarterly Conference.

LEBANON DISTRICT.—L. C. Bryan, P. E., P. O. Nashville; Lebanon Station, S. D. Baldwin, J. Kelley, Sup.; Lebanon Circuit, B. F. Ferril, J. G. Gwyan, Sup.; P. O Gallatin; Union, J. M. Hamer, R. Eskew, Sup.; P. O. Green Hill; Shady Grove, R. G. Linn, W. H. Johnson, Sup.; P. O. Gladeville; Sumner Circuit and African Mission, R. C. Hatton, W. M. Green, P. O. Gallatin; Gallatin Station, J. J. Ellis; Goose Creek, J. G. Ray, J. W. Judd, Sup.; P. O. Hanner's; Fountain Head Circuit and Drake's Creek Mission, G. L. Staley, one to be supplied, P. O. Mitchellsville; Mill Creek, C. C. Mayhew, E. W. Browning, J. Clark, Sup.; P. O. Nolensville; Lafayette, H. J. Hulsey, P. O. Bagdad; Smith's Fork, J. J. Comer, J. W. Prichard, P. O. Alexandria; Cumberland, J. A. Jones, P. O. Galuesboro'; Livingston, E. J. Robertson, J. C. McKee, P. O. Livingston; Sparta Circuit, J. H. Stone; Cookeville, to be supplied, W. Jared, Sup.; Short Mountain, Carnn Free man, A. H. Reams, Sup.; P. O. Smithville: Woodbury, J. I. Allison, E. J. Allen, Sup.; Sparta Station, S. H. Brown.

MCMINNVILLE DISTRICT.—J. C. Putnam, P. E.; P. O. McMinnville; McMinnville Station, S. P. Whitten; Hickory Creek, J. G. Rice, J. A. Orman; Manchester, R. T. McBride, one to be supplied, J. J. Pittnaun, Sup.; Bedford, A. Telbide, J. B. Stevenson, Sup.; P. O. Shelbyville; Tullahoma, C. A. Hinrwell, M. M. Henkle, Sup.; Winchester Station, G. W. Martin; Mt. Carmel, J. G. Murtin, P. O. Stevenson; Salem Circuit and Camden Mission, W. H. Anthony, H. H. Thacker; Fayetteville Station, J. A. Edmounson, G. S. Allen, Sup.; Fayettoville Circuit, R. M. Haggard, P. O. Mulberry.

MURFREESBORO' DISTRICT.—A. L. P. Green, P. E.; Murfreesboro' Station, J. R. Plummer; Stone's River, H. A. Graves, one to be supplied, A. Overall, P. O. Murfreesboro'; Stone's River African Mission, W. M. Shaw, P. O. Shelbyville; Middleton, M. W. Gray, T. J. Read, T. B. Marks, Sup.; Shelbyville Station, R. P. Ransom; Rich Valley, N. A. Keyes, D. P. Searoy, Sap., P. O. Lynchburg; Rock Creek, J. G. Myers, H. Smith, J. R. McClure, Sup.; P. O. Farmington; Cornellsville Station; W. T. Dyer, Golman Green, Sup.; Middleton African Mission, C. B. Paris, P. O. Versailles; Shelbyville University, S. S. Mnoly, President, Z. Parker, Agent, members of the Shelbyville Station Quarterly Conference.

CENTREVILLE DISTRICT.—A. F. Lawrence, P. E.; Centreville, J. W. Tarrant; Swan and Beaver-Dam Mission, M. H. Fielding, F. Tarrant, P. O. Palestiao; Linden, J. W. Lyter; Wayne, B. F. Smith, P. O. Clifton; Tennessee River Mission, to be supplied; Piney, G. W. Russell, J. N. Allen, Sup., P. O. Vernon; Waverly, E. M. Baker, J. R. Randle; Yellow Creek, M. L. Whitten, P. O. Bowling Green; Dover, J. H. Reynolds.

CLARKSVILLE DISTRICT.—J. W. Haaner, P. E.; Clarksville Station, J. B. West; Clarkaville Circuit, S. D. Ogburn, E. W. Coleman, Sup.; Montgomery, R. L. Fagan, P. O. Woodlawn; Cumberland Iron Works, H. C. Wheeler; Dickson, P. M. Hickman, J. B. Malone, J. Moores, Sup.; P. O. Charlotte; Ashury, A. B. Coke, P. O. Red River; Red River, J. B. Andersan; Springfield Station, J. A. Ellis, Sycamore Mission, J. Willis, P. O. Sycamuro Mills; Clarksville Female Academy, A. L. Hamilton, President, member of the Clarksville Station Quarterly Conference.

M. B. Pearson is transferred to the Arkansas Conference.

W. C. Haisliip is transferred to the Washita Conference.

J. M. Shirp is transferred to the Memphis Conference.

Next Conference to be held at Columbia, Tenn.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

Mississippi Conference.

SCOTLAND CIRCUIT—REV. J. B. HOWEN, writes: "We commenced a meeting at Brandywine Springs, 23d October, and continued until the 31st.

"The Lord was with as in great powor—a deep interest was manifested by the whole community. Up to the time of our leaving, there were fifty accessions—thirty-two of them whites; eighteen colored; twenty-five clear conversions among the whites. Several heads of families joined who promise much good to the church. The membership are all how in a flame of love. The young converts have gone to work in earnest; one day a propnsition was made to raise money to build a church—in a few minutes $1000 was subscribed; and shortly after, more than $500 promised; a committee of responsible men at the head of it, will soon have a good church at this point.

"Conference collection, $11,60. The preacher will receive liberally, with other good causes. We left a large number of mourners at the altar—may the Lord convert and save them.

"We have just closed our accood protracted meeting at Nebo, which lasted six days, and resulted in the accession of four persons and five conversions. The fruits of our past revival are still manifest; among the converts, were mourners that have been seeking religion for many years—ons of them, for eleven years, received the witness of the Spirit, and now rejoices in the God of our salvation.

"We have yet one more protracted meeting on the Scotland Circuit, and another round yet to make. Up to the present, there has been one hundred and twenty-five accessions, and near that number of happy converts, several have made a profession of "perfect love," and a good number of backsliders reclaimed. Our missionary and conference collection have not been neglected, neither has the interests of the Advocate.

"The preacher will get his allowance—we hope, to have the work in a good condition for the new preacher."

TALLULA CIRCUIT.—REV. R. W. LAMBERTH, writes: "Our presiding elder, brother Wm. H. Hines, has been with us for three days past, holding a meeting. Thank God! it *was* a meeting—a meeting with Jesus. The power of God was with us. It is true, only two were converted, one reclaimed, and three accessions to the church, which would appear, to many of our brethren, who have populous circuits, to be a cold, and *almost* unprofitable meeting—but with us, in a sparsely settled country, where people, being highly blessed in their temporal interests, place the affections of their hearts upon their accumulated wealth, it is regarded a glorious time—the best ever known or felt here. May God prosper the cause of Zion among this people, and build them up in a most holy faith. Brother Hines was called off by the illness of his family, and with regret, he parted from us, while we were loath to give him up. In consequence of my own physical inability, I was unable to protract the services. Our membership amounts to thirty-six whites, and over seven hundred colored. The principal portion of my labor is among the latter.

"Upon my arrival here last winter, I met with great difficulty in getting a house—this aroused the kind feelings of the people, who have determined that their minister shall not be thrown under such embarrassments, and manifested that determination by their liberality in subscribing to the erection of a parsonage; two acres of land have been given, and more than seven hundred dollars have been subscribed, while much more is promised by persons whose names I have not yet obtained. Our quarterly conference proposed a division of the work, that the people may be more frequently accommodated with preaching; all are anxious in the upper portion of the work for the division, and promise to erect a parsonage if you will give them a preacher. Brethren, this is a kind hearted, generous and hospitable people—willing their ministers' wants should be supplied, and willing to supply them. The sickness we have here is generally mild in its character, but little that is fatal, being mostly chills and fever.

"May the Lord be with this people, and grant that a minister may be sent them next year who may be instrumental in the hand of God, in converting them from the error of their way."

Alabama Conference.

CATOMA COLORED MISSION—REV. J. W. BROWN, writes: "You will permit me through your paper, to give account of my work and to make in addition a few suggestions. I was appointed for the present year to the Catoma Colored Mission, which I found by hunting it as I had neither plan nor instructions. And having served the same work about eight years since for two years in succession, I concluded to adopt a new plan and to make an effort at concentration; I had a number of applications to preach on the plantations, but would not accept of them. And continued to urge the importance of concentrating at some point; and finally succeeded in concentrating at two points and two only. And these are the only appointments on the work; now to an advocate of the old plan this seems like doing nothing. But let us look at the true merits of the case. These two Churches are in densely populated neighborhoods, and, say, from sixteen to twenty plantations are served, and this every two weeks, with regularly organized societies and comfortable houses of worship, where the owners of the slaves, and overseers with their families, may meet and worship God. Now you will readily see that upon the old plan of plantation preaching it would require from eight to ten weeks to serve these sixteen or twenty plantations, with all the inconveniences peculiar to this plan; such as little dirty houses, or under a tree in the yard, or in the sun, with many of the slaves badly dressed, which would not be the case under the plan which we propose. And in addition to all this many of the negroes think that their owners employ the Missionary in order to keep them at home, which puts them in a bad condition for hearing and appreciating the Gospel; and more still, as the work now stands generally within the bounds of the Alabama Conference, it is subject to perpetual change—such as the change of ownership on plantations, and not unfrequently, the mere change of an overseer affects this work seriously. Where, if we had the houses built it would give permanancy to this work. Such would be the fact from various considerations. Such as confidence being established in the owners of the slaves, as to the work being permenent; and also confidence in the agency that when they join the Church they are in the Church, which they do not feel as they should, as the work now stands. And furthermore, the minister who serves these people has some claim to respectability, or should have, and also to comfort. But as the case now stands he scarcely knows his whereabouts, after going at half speed all day on Sunday—and at night feels more like dying than living, without any sort of comfort of having accomplished any good during the day of confusion which he has passed. Now I will ask any one to look at our Missionary work, as it now stands in the bounds of the Alabama Conference; and say, after the thousands of dollars and tens of thousands, with the sweat and toil, and loss of life of our dear brethren, in this work, if it has not been almost a failure. And such is the fact in my humble opinion from the above mentioned difficulties. And I would suggest that some plan be adopted at our next Annual Conference, by which to establish this work. Now would it not be better to make an appropriation from the Missionary Society to build Churches, Mission Churches; than have the work as it now is? I think so, even if the number of appointments be less, which would have to be with such appropriation, as many of the appropriations are now made. But such appropriation is not nedessary if we could get concentrated action in the premises. Buy an agent, to collect from the planters to build Mission Churches in their own neighborhoods; or if you prefer it, a superintendant of Missions to do this work. I am simply making suggestions because I desire action and immediate action in the premises. The work can be done, and must be done."

LINDEN CIRCUIT—REV. J. W. SHOMES, writes: "I am closing my labors on the Linden Circuit, with gratitude to the great Head of the Church, for his goodness, and wonderful works among us. The revival spirit has pervaded almost the entire Circuit for two months; and the Gospel of Christ has proved the power of God unto the salvation of many souls. We have received into the Church since the last quarter, about one hundred persons who say they enlisted for life. We have tried to keep the door closed against all but "life-time volunteers." How far we may have succeeded in this respect, must be determined by the future fidelity or infidelity of this band of young Christians. Our Conference and Missionary claims on this circuit will be fully met; and upon the whole, Mr. Editor, I am closing two of the happiest years of my itinerant life. I shall soon be again on the itinerant wave, not knowing whither I shall be drifted, nor what things shall befall me there; but I shall leave my present field of labor with a fervent prayer, "that God may bless all the people of Linden Circuit, Amen."

COOKSVILLE—REV. W. C. HEARN, writes: "We have just closed a very interesting meeting at Cooksville, of fourteen days continuance; forty professed the religion of Jesus, forty-one whites and nine blacks were added to the Church, adding these to others reported, we have had one hundred and twenty-seven converted and joined the Methodist Episcopal Church."

Louisiana Conference.

EVERGREEN—REV. D. S. WATKINS, writes: "The shower continues held a meeting at Evergreen, eight joined the Church. Several converted. Thanks to Rev. J. Landrum, for faithful service done."

VIENNA—REV. R. C. GOODSON, writes: "We are in the midst of a protracted meeting at this place, much good being done; some twenty-two have been annexed to our society at this place; the number of conversions I have not ascertained; the prospect is growing better daily."

Texas Conference.

HELTON CIRCUIT—REV. T. B. FERGUSON, writes: "We have had glorious revivals in Texas; this year I have taken in "my work" one hundred and eighteen members. The Indians are committing depredations on our frontier constantly."

The Very Latest Intelligence.

FOREIGN.

LIVERPOOL Oct. 25.—The sales for two days, amount to 11,300 bales. Of this amount 1600 bales were sold to speculators and for exportation. The market on Monday closed with a declining tendency, and quotations were irregular. In some instances a slight decline was submitted to. Holders were offering their stock freely, but showed no disposition to press on the market. Middling Orleans is quoted at 7 3 16@7¼. The advices by the Arabia had a tendency to depress the market, which closed dull.

NEW CODE SECURITIES.—The British war steamer Horcon, of the late telegraph fleet, had arrived at Liverpool from Fayal. She has been taking soundings for another trans-Atlantic telegraph, from New Foundland to the English Channel, via Fayal. No report of these soundings have yet been made.

THE PORTUGUESE QUESTION SETTLED.—PORTUGAL YIELDS.—The Portuguese Government have yielded up to the French Government the slaver which has been so long the bone of contention between the two Governments; but in yielding to the demands of France, the Portuguese Government declare that they do so not from a conviction of the justice of the claims of the French Government, but yield only to threatened force.

TELEGRAPHIC CABLE BROKEN.—The Dover and Calais submarine telegraph cable is broken, and communication by that route will be suspended until a new cable can be laid.

PRUSSIA.—The Prussian Chamber of Deputies have unanimously affirmed the necessity of the Regency, and legalized the power of Prince William, the brother of the King.

DOMESTIC.

St. Louis, Nov. 8.—The overland California Mail has arrived, with later accounts from California.....The Fraser River miners were returning very much disappointed and disheartened at their ill success. The whole amount of gold received at San Francisco from Fraser River, to the 1st October was $57,000.....Twenty-seven houses have been destroyed by fire at Jamestown. Loss estimated at $250,000.....Business at San Francisco was quiet, but the country trade was good.

GEN. WALKER'S MOVEMENTS.—Washington, Nov. 8.—Gen. Walker is here, partly for the purpose it is stated, of ascertaining to what extent the British Government purpose to interfere in the affairs of Nicaragua. Gen. Walker expresses himself as satisfied that there will be no obstacle presented by the British to any lawful emigration from this country. Walker intends leaving for Mobile to morrow.

THE GALWAY STEAMERS.—St. John's, New Foundland, Nov. 5th—The Colonial Government of Newfoundland have made an additional grant of £15,000 to induce the Galway line of steamers to touch at St. John's each trip. The time between Galway and St John's will be about seven days.

TELEGRAPHIC ARRANGEMENT.—The associated Press have made arrangements with the Galway Line and Telegraph Companies for the prompt delivery and transmission of dispatches to and from Europe, via St. Johns and Galway. News from London, Liverpool, and all parts of Europe, up to the latest hour, will be dispatched from Galway by each steamer of the line, and immediately forwarded from St Johns on their arrival.

UNITED STATES TREASURY.—Washington, Nov. 6.—The balance in the Treasury, on the 1st of November, was $7,643,000. The receipts into the Treasury for the week, were $782,500. Amount of drafts paid, $1,321,000. Amount of drafts issued, $1,129,000.

EASTERN SHORE SLAVEHOLDERS.—Baltimore, Nov. 5.—The Eastern Shore slaveholders, in convention to-day at Cambridge, passed a resolution to the effect that the free negro system was incompatible with slavery. A general convention will meet at Baltimore in June next, to devise a system to present to the Legislature of Maryland for the better regulation of the negro population of the State. A committee was appointed to address the people upon the grievances of the Eastern Shore slaveholders.

COMMERCIAL.

TUESDAY EVENING, November 9, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	—@—	Good Middling	11¾@12
Ordinary	8½@ 9¼	Middling Fair	—@—
Good Ordinary	10⅜@10¾	Fair	—@—
Low Middling	11 @11⅜	Good Fair	—@—
Middling	11¾@11⅞	Good and Fine	—@—

The following summary, copied from the New Orleans *Price Current*, gives the market receipts, sales, etc., viz: For the first three days the Cotton was dull, about 20,600 bales were disposed of, closing with a decline of ⅛@¼c. ₱ lb. in low and middling grades. On the 1st inst. about 5500 bales at previous rates; the day ensuing, operations were checked by the reported dull market of Liverpool, with a decline of ¼d. which unsettled our market, and confined sales to about 4500 bales, with a decline of ¼c. Offers were made on the 5th, mostly below the views of holders, 9,500 bales were disposed of at irregular prices, and still more in favor of buyers. The decline for the week has been ⅜@½c. ₱ lb. This paper further says—The past week has been a period of but moderate activity in the market, generally. Cotton has given way somewhat, under the pressure of free receipts and adverse foreign advices. In Sugar and Molasses there have been some recovery within the past few days, from the depression of the first part of the week. Tobacco maintains a firm position, though with limited transactions. In Western Produce there is but a limited business going forward, the transactions in most articles being confined to small parcels. Sales of the week, 40,000 bales; receipts, 65,780—since 1st September, 373,950; and the exports of the week were 45,581 bales. The supply of money is not only unusually abundant, but is also on the increase, and owing to the diminished amount of paper offering, capitalists have some difficulty to finding employment for it.

A considerable business, says the *Picayune*, was transacted in the general market to-day. What with large arrivals of cotton, produce, etc., there is an immense activity on the Levee.....The Money market is far less active than other departments. Paper continues scarce, and when offered is quickly taken at 6@8 per cent. The Banks all have large reserves, and a perfect plethora of bullion.....Stocks are generally in good request at full rates. For some securities the tendency is upward.....The market for beef cattle was active, and but few good Western remain on sale. We quote good Western Beeves at 8@—c ₱ lb. net, and Texas, etc. $14@$32 ₱ head.....Hogs, held mostly at 9c and small parcels 9½c ₱ lb. Near 600 head on the market.....About 550 head of sheep remain on market—held at $2 50@$3.....Milch Cows, at $10@$36 ₱ head.....Veal Cattle, 200 head received—prices $7@$11 ₱ head.

The sales of Cotton on Saturday amounted to 10,500 bales. On Monday the demand was quite active, and fully 14,500 changed hands.

SUGAR—We notice an active demand, with sales of about 1800 hhds. We quote fair to fully fair, 5¾@6c ₱ lb.

MOLASSES—Demand active, and some 2000 bbls. sold at 26@26½c for prime and choice; common at 25@25½c.; fermenting, 24c; and hf-bbls at 28c ₱ gallon.

TOBACCO—250 hhds were sold on private terms, and a lot of 3 hhds. at 6c. ₱ lb.

FLOUR—There has been some demanding, with sales of about 3500 bbls. including 460 unbranded at $5@$5 50; 100 St. Louis superfine and 150 fancy at $5; 540 Indiana extra at $5.25; 150 country do. at $5 62½; 200 Plant's, also in lots, at $7 50 ₱ bbl.

CORN—No change. Sales of white at 70c, and 500 sacks at 68@70c ₱ bushel.

PORK—Sales at $12 ₱ bbl.

BACON—We quote at 9@9¼c ₱ lb.

LARD—Some inquiry, but at rates below the views of holders.

COFFEE—Ranges from 10½@11¾c ₱ lb.

Marriages.

"It is not good for man to be alone."

Married, by the Rev. A. H. Nicholson, at Rev. Mr. Whitworth's, near Brookhaven, on the 27th October, THOMAS H. LEWIS to ASENATH E. HENSON, all of Lawrence county, Mississippi.

On the 28th of October, by Rev. S. B. Suran, Mr. F. M. WADE to Miss NANCY MCELROY, both of DeSoto Parish, La. Printer's Fee—a new subscriber.

On the 29th instant, at the residence of the bride's father, in Talladega county, Alabama, by the Rev. Elisha Phillips, Mr. ELBERT S. JEMISON, of Palestine, Texas, to Miss LOUISA A. MCELDERRY.

On 26th October, in Copiah county, Mississippi, by Rev. John H. Bowen, Mr. J. J. EMORY to Miss MARGARET M. SMILIE.

Special Notices.

ALABAMA CONFERENCE SESSION.

To the Preachers of the Alabama Conference.

DEAR BRETHREN—Those of you who intend coming to Macon, by the Mobile and Ohio Railroad, can obtain a free Ticket by application at the Company's office in Mobile. Those who strike the Road at any other Station, will have to pay half fare. On reaching Macon, you will be received at the Station. Those who come by private conveyance will call at the store of Messrs. *Hale, Hudger & Dismukes.*

We shall be glad to see as many of the Preachers the day previous to the opening of the Session, as can reach here.

Macon, Miss., Oct. 15th, 1858. W. E. M. LINFIELD.

THE PREACHERS OF THE ALABAMA CONFERENCE, ON TAKING the Cars, will please give their names to the Conductor of the Train, and let him know you are members of the Conference. He will pass you free. W. E. M. L.

To those who have Subscribed to the Book and Tract Society of the Mississippi Conference, as Share Holders.

Brethren and Friends: Many of your notes and subscriptions will be due on the first of November next, and we hope it will be in your power to send us money or drafts promptly, as we have purchased a large stock of books, etc., and our notes will be due soon. We want to pay promptly; and also, purchase other books now very much needed.

Remittances can be made to me at Vicksburg, or, Sharon.

o.27.3t. H. H. MONTGOMERY, Agent.

SOUTHERN UNIVERSITY.

THE TRUSTEES of the SOUTHERN UNIVERSITY are hereby informed, that there will be a meeting of the Board, in Macon, Mississippi, on TUESDAY, the 23d of November, at 10 o'clock, A. M. This is the day before the next Session of the Alabama Conference. EDWARD WADSWORTH,

October 2, 1858. [o20-5t.] Corresponding Sec'y.

NEW ADVERTISEMENTS.

COLUMBUS FEMALE INSTITUTE,
Columbus, Mississippi.

BOARD OF INSTRUCTION:

Rev. R. F. LAMBDIN, A.M., *President*, and Prof. of Moral Philosophy.
THOMAS H. HALL.....Professor of Natural Science and Latin.
J. W. M. SHATTUCK.....Professor of Mathematics and Chemistry.
DR. A. MENUTH.....Professor of Modern Languages.
REV. W. H. MAHAFFEY.....Professor of Vocal and Instrumental Music.
MRS. K. E. SHATTUCK.....Lady Principal and Instructress in the English Department.
MISS G. H. SEABURY and MISS L. SEABURY.....English Department.
MISS E. ANDERSON.....Drawing and Oil Painting.
MRS. L. P. LAMBDIN.....Piano. MISS E. HYDE.....Piano and Guitar.
MISS M. S. WARREN.....Piano. MISS M. A. CURTIS.....Matron.

☞ *The Session commenced on the 1st of October, and closes on the 6th of July.*

INDUCEMENTS.

I. COLUMBUS FEMALE INSTITUTE, being the largest School in the State, and one of the largest in the country, can afford to, and does pay such salaries as to secure the services of the very best of Professors and Teachers. No gentleman in the Faculty receives less than $1200 per annum, and the ladies are remunerated in the same proportion. It is confidently believed that no Female College in the United States has more liberal provisions for securing the highest order of talent in the board of instruction.

II. The location is remarkably healthy, there never having been a single death among the pupils boarding at the Institute since its establishment, twelve years ago.

III. The location is peculiarly fortunate, in the fact of the refinement and intelligence of the community, and the strength of its moral and religious sentiment.

IV. The additional building now in progress will render the Schooledifice equal in any other in point of commodiousness and adaptation to the wants of such an institution.

V. The large number of pupils enables us to accomplish a most complete classification, and dispose the labor of the teachers in the highest possible advantage. [nov10

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All things being TAUGHT PRACTICALLY. Students are enabled at once to enter upon the discharge of their duties, whether in

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It depends on its own merits for support, and the practical plan thus adopted, has been commended by the Press and leading public and mercantile men of the country. Students can begin at any time, and resume their lessons at any future time without further charge. All are desired to attend until a perfect knowledge in any branch from 300 to 400 attend annually, from a large number of the States, Mexico, Cuba, etc. There are now not less than 2000 of the former students in banks and business houses in this city. Merchants apply here for Clerks and Book-keepers.

There are nine apartments and Professors for each branch. There are also private apartments for those in public life; and, an elegant par-or for contrary.

There are greater facilities here for the acquisition of the living Languages and a practical commercial education than in any other Institution in the United States.

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TERMS—PAYABLE IN ADVANCE:

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" Preparatory.....$30 " $60 "
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PROF. C. G. FORSHEY, Superintendent, with full Faculty. nov10-3t

HARPER'S NEW MONTHLY MAGAZINE.—EACH number of the Magazine will contain 144 octavo pages, in double columns, each year thus comprising nearly two thousand pages of the choicest Miscellaneous Literature of the day. Every Number will contain numerous Pictorial Illustrations, accurate Plates of the Fashions, a copious Chronicle of Current Events, and impartial Notices of the important Books of the Month. The Volumes commence with the Numbers for JUNE and DECEMBER; but Subscriptions may commence with any number.

TERMS:—The Magazine may be obtained of Booksellers, Periodical Agents, or from the Publishers, at THREE DOLLARS a year, or TWENTY-FIVE CENTS a Number. The Semi-Annual Volumes, as completed, neatly bound in cloth, are sold at TWO DOLLARS each, and Muslin Covers are furnished to those who wish to have the back numbers uniformly bound, at TWENTY-FIVE CENTS each. The Eighteenth Volume commences with the Number for December, 1858.

The Publishers will supply Specimen Numbers gratuitously to Agents and Postmasters, and will make liberal arrangements with them for circulating the Magazine. They will also supply Clubs, of Two Persons at FIVE DOLLARS a year, or Five Persons at TEN DOLLARS.

CLERGYMEN and TEACHERS supplied at *Two Dollars* a year.

From the Methodist Protestant (Baltimore).

No Magazine in Europe or America is so well known; none has half as many readers; and, we may safely say, none has received so large an influx of circulation from the cultivated classes, that delight in a healthy, diversified, elevating periodical literature. It not only covers a broader ground than any similar publication, but it is more distinctly planned as a popular educator in all the departments of an agreeable and instructive miscellany than any work of which we have knowledge. In the fresher forms of history, in articles of illustrated travel, in biographical portraiture, in every variety of essay, from the graceful sketch of miscellaneous columns to the elaborate position of great moral topics, in pleasant stories and animated narratives, it is the foremost Magazine of the day. The fireside never had a more delightful companion, nor the million a more entertaining friend than Harper's Magazine.

From the Rev. President of Tuskegee College.

Each month it gladdens us and our household, to say nothing of the neighbors who enjoy it with us. Twenty-five cents buys it—the cheapest, richest and most lasting luxury for the money that we know. Three dollars secures it for one year, and what three dollars ever went so far? Put the sunin amount in clothes, eating, drinking, furniture, and how much of a substantial thing is obtained? If ideas, facts and sentiments have a monetary value, above all, if the humor that refreshes, the pleasantries that bring a gentle smile, and brighten the pas age of o truth to your brain, and the happy combination of the real and the imaginative, without which no one can live as a life above the animal, are to be put into the scale opposite to dollars and cents, then yob may be certain that if Harper were three or four times as dear, it would amply repay its price. It is a Magazine proper, with the idea and purpose of a Magazine—not a book, not a scientific periodical, nor yet a supplier of light gossip and chatty anecdotes—but a Magazine that takes every form of interesting, dignified and attractive literature in its grasp.

From the Southern Christian Advocate.

Each number rivals its predecessors in attractiveness. To the general reader it is the *delicæ literarum*. The Editor's Drawer, etc., make it more attractive and useful. It is conducted with markod vigor and decided taste, and is worthy of the vast circulation which it enjoys.

From the Wesleyan Banner.

This Magazine has surely the pre-eminence of all the others: it is clear, rich, useful and attractive.

From the Pittsburg Christian Advocate.

We doubt not, from the numbers before us, the character of the publishers, and the opinions of that portion of the press in which we have confidence, that this Magazine is destined to take a high rank among similar publications, whether in the Old or New World.

From the Philadelphia Christian Advocate.

Replete with interesting and useful reading matter well illustrated.

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This popular Magazine, while it does all that is lawful to court popularity, never descends to cater for it by administering to opinions or propensities injurious to good morals or social order. Though not exclusively a religious work, it is always auxiliary to Bible truth and sound morality. * * * It is one of the excellences of this Magazine that it does not seek the marvelous, but the true; so that young readers are not misled either in history or philosophy. That which they learn may always be taken for all that is known on every subject treated of.

From the Methodist Quarterly Review.

Its Monthly Record of Current Events is prepared with great skill and judgment; and the Literary Notices are both impartial and discriminating, while the Editor's Drawer, etc., is very attractive. In a word, as we have said, Harper's New Monthly has achieved its great success by deserving it.

From the Southern Methodist Quarterly Review.

It is elegantly executed, replete with the most curious information, and beautifully illustrated.

From the New Orleans Christian Advocate.

Our estimate is unabated of its substantial literary merits. It is one of the wonders of this printing age that so much first-rate reading matter, so handsomely gotten up, can be furnished for twenty five cents.

From the Western Christian Advocate.

The literary character of this Magazine is higher than any original publication can hope to maintain. The pieces are almost infinitely diversified.

From Zion's Herald and Wesleyan Journal.

There is a large amount of not merely entertaining, but of really useful reading in this work, and its vast circulation cannot fail to render it an agent of great, if even national utility.

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From the Northwestern Christian Advocate.

Of permanent value, and worthy of preservation. The Editor's Table is better than money; it is full of suggestive thought.

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At the head of our Magazines. The Publishers' choice of articles and authors is proof of the high price they pay for the best productions.

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This "Prince of Monthlies" reads well, and is as interesting and instructive as ever.

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From the Baltimore Christian Advocate.

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New Orleans, Sept. 1, 1858.—3t.

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THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

GOOD NIGHT.

"Good night!" said the plough to the weary old horses,
And Dobbin responded, "good night!"
Then, with Tom on his back, to the farm-house he turned,
With a feeling of quiet delight

"Good night!" said the ox, with a comical bow,
As he turned from the heavy old cart;
Which laughed till it shook a round wheel from its side,
Then creaked out, "good night from my heart!"

"Good night!" said the hen, when her supper was done,
To Fanny who stood in the door;
"Good night!" answered Fanny, "come back in the morn,
And you and your chicks shall have more."

"Quack, quack," said the duck, "I wish you all well,
Though I cannot tell what is polite."
"The will for the deed," answered Bonny the brave,
"Good night, madam Dockey, good night.

The geese were parading the beautiful green,
But the goslings were wearied out quite;
So, shutting their peepers, from under the wing
They murmured asleepy "good night."

Now the shades of evening were gathering apace,
And hiding the last gleam of light;
So to father and mother, both Fanny and Ben,
Gave a kiss and a hearty "good night!"

LITTLE RAIN-DROPS.

Oh! where do you come from,
You little drops of rain,
Pitter patter, pitter patter,
Down the window pane?

They won't let me walk,
And they won't let me play,
And they won't let me go
Out of doors at all to-day.

They put away my playthings
Because I broke them all,
And then they locked up all my bricks
And took away my ball.

Tell me, little rain-drops,
Is that the way you play,
Pitter patter, pitter patter,
All the rainy day?

They say I'm very naughty,
But I've nothing else to do
But sit here at the window—
I should like to play with you.

The little rain-drops cannot speak,
But "pitter patter pat"
Means "We can play on *this* side,
Why can't you play on *that*?"

A TRUE STORY.—BY ONE WHO LOVES THE CHILDREN.

Bettie and Alice were two sweet little girls; gentle, loving, and obedient. Bettie had rosy cheeks, fair complexion and dark curling hair. Alice was a brunette. What a joyous creature Bettie was! She had never known sorrow, and being innocent she dreaded no evil for the future.

It may be, that Alice remembered the cold, pale features of her father, or perhaps the wail of mother when she consigned him to the grave, had made a lasting impression on the child's mind, for her countenance wore when at rest, a tinge of sadness. But this fled away at the approach of her friend Bettie, like mist before the beams of the morning sun, and she would join in the childish merriment of her schoolmate, with all the glee usual to one of her years.

They loved their school, for there they met each other. There they studied and recited together, there they played, gathered wild flowers, and Autumn leaves; there they were together, and that was happiness.

How beautiful was their innocent love! Having neither brother nor sister, their young affections twined around each other with a strength not to be severed by death itself. Sickness came, and death then; little Alice went to heaven, for she loved Jesus and he invited her "to come unto" him.

Bettie returned from the funeral feeling lonely and sad; and strange as it may seem, she felt that she too would like to go and be with Alice, even if she had to be laid in the cold ground by her side. The next day she was taken ill, and although the doctor gave her nauseating medicine, and her parents, and kind friends nursed her carefully, yet soon all saw that little little Bettie, too, must die!

Calmly she awaited death. Her father offered her more medicine. "Why must I take it father?" asked the child. "That you may get well, darling." "And why do you wish me to get well?" "Because if you die mother and I will have no little daughter to love." "But father if I die now, when I'm only seven years old, I'll go straight to heaven, but if I get well and live to be grown I might be wicked and never get to heaven!" Her father was hushed and was turning away to conceal his feelings, when she added, "Give it to me father, I'll take it if you wish," and the useless potion was swallowed. In a few days little Bettie bade all farewell. Distributing her little trinkets to those she had loved best and requesting to be buried beside Alice, she resigned, without a struggle, her spirit to Him who gave it. Soon, no doubt, was she clasped in the arms of her friend, and now they can walk the golden streets of the new Jerusalem, or wander on the banks of the river of Life and talk of Jesus, love. Children, "do you want to go there too?" Then pray to Jesus to make you gentle, loving, and obedient like little Bettie and Alice.

THE HOME CIRCLE.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."

For the N. O. Christian Advocate.

TO S. M. T.,

ON THE DEATH OF HIS INFANT DAUGHTER, TWO YEARS OLD.

And art thou listening still
That little step to hear,
Which thro' thy bosom sent a thrill,
Like music to thine ear!
Hark! a sound of rustling wings,
Is heard above thy head—
Among bright forms in triumph sings,
Thy darling, which has fled.

Fix not on this vain world thine eye,
Her infant voice would say,
But to the spirit's home, on high,
Where I have passed away;
Most sweetly tuned my golden lyre,
Without a jarring string,
In harmony with Heaven's own choir,
Which makes its arches ring.

That lovely brow, where Hope's bright beams
In fancy's visions played,
To fill up life's perspective scenes,
Is veiled in death's dark shade;
But, now released, her mental powers
Unfold in clearer light,
Where beauty blooms in fadeless bowers;
No more for death to blight.

That tiny hand, once clasped in thine,
Is led by Angels now,
Around the Savior's hallowed shrine,
To wreath His glorious brow.
On earth, He blessed her—now, in Heaven,
He folds her to His breast:
A pledge of love, divinely given,
To link thee with the blest.

Paris, France, June, 1858. S. B. THOMAS.

Fiction and Wives.

By what fatality is it, that the married lives of our ablest writers of fiction are so generally unfortunate and unhappy? Dickens, Bulwer, Herbert, are sad illustrations. It might not have seemed surprising, perhaps, in regard to our old style of novelists. The author of Peregrine Pickle, Roderic Random, or of Tom Jones, might have been supposed not so well calculated for domestic felicity as they really proved. But no one can be surprised that the author of Don Juan was unhappy in his home relations; or, that even his daughter by no means adores her father's greatness. So, too, all feel that the tragedy which closed Shelley's first marriage was the result of his misconduct. But there was Coleridge, the most philosophical, the most pure and sentimentally profound of dreamers: why could not he and his wife live happily together? Why must she go about abusing him as a mere idler, and he declare that she was fit only to scrub pots and kettles?

The Reason.

One reason is, of course, that poets, and all the imaginative classes of men, are very apt to be the complete dupes of their own imaginations. They dress up the first pretty face they meet with all imaginary virtues and excellencies, and fall in love with an ideal and not the real character. The least touch of truth wears off the delusion. It was thus with Walter Scott, full of common sense, objectivity and practical wisdom as he was in most matters requiring it. His wife, though most respectable and decorous, according to Lockhart, had no sympathy with him or with his writings, not even taking the trouble to cut open the title page of the works that were filling Europe with her husband's fame, but living in utter apathy and selfishness. Charles Lamb never married, and Miss Bremer, who makes domestic life so amiable to all others, is also single. One would have thought they, at least, were each calculated to enjoy home life. Yet Lamb's sad habits would, perhaps, have broken a wife's heart; and Miss Bremer has done well, to let well alone in regard to her condition.

Dickens.

But Dickens whose genial philosophy and imperturbable good humor, have, for twenty-five years, sent every man on the two Continents to bed at night with a better opinion of his fellow creatures and better disposition to do good himself—Dickens, the author of Little Dot and of Little Dorrit—that he and his wife should separate! Alas, for the day! As for the idle gossip about a young actress, we may well hope, and believe most firmly, that this is all gossip and slander. And we may as well make up our minds to believe the least objectionable rumor afloat, that his wife's orthodoxy and his heterodoxy are the only known causes of the separation. But still the question rises, like Banquo's ghost, if some deeper than this accidental cause does not lie at the bottom of all these cases, Other Unitarians have Presbyterian wives, and get along amiable enough, without dividing their households.

Bulwer.

The case of Bulwer and his lady at this time, suggests still more pointedly, the same idea of a deeper cause than any supposed even by the parties themselves. Here is the man whose portraiture of human character is certainly the most felicitous of that of any writer of fiction—living or dead—whose conceptions, at least, are more lofty and instructive than those of any author. And yet he, who can portray a Guy Darrell, turns pale, and more, actually beats a retreat before his own wife, and she takes his place upon the hustings, to address his own electors against him! Nothing can be clearer, than that there lie deeper causes underneath all these occasions, of which they are only the accidental developements.

The Germs Irritable.

If a man is in a consumption, he may very likely tell you that he was getting over one cold, but took a fresh one the night before through sitting out in the damp. But you know very well the cause of his cough is nothing but the occasion. If he had not sat out of doors something else would have brought it on in a day or two. The disease was in the man, and had to come out of him.

So it is with the poets and fiction writers. They all belong to the *genus irritable*. It is not only that they select superficially, in choosing their wives, but that ever afterwards they see a wife's faults and defects more actually than others, and magnify mole-hills into mountains. They are to themselves as changeable as the chameleon, and ought to have as many wives as humors; for it is impossible for one and the same woman to love them through all the different phases of character they assume. They become different men to all intents and purposes, and the very woman who most adores them in one character, is sure to quarrel with them in another.

Hearts Divided.

Then, too, these men put all their strength into their writings, and exhaust themselves so completely as to exhibit an inconceivable degree of weakness and irresolution in home matters, and the little things that make domestic life most agreeable. Few women have wisdom enough to overlook and forgive all this. They, feeling fresh and healthy, are really stronger in mind and will than their husbands, thus utterly exhausted. And such parties, grow more and more apart if they do not grow together. These are the real causes of these domestic troubles, that have led to two separations becoming so notorious, and one suicide, in the last six months. Patience, forbearance, and the virtues of living Christianity, alone are the remedies. [*Philadelphia Ledger.*

"The Land of the Living."

That was a beautiful idea expressed by a Christian lady on her death-bed. In reply to a remark of her brother, who was taking leave of her to return to his distant residence, that he should probably never again meet her in the land of the living. She answered: "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

SKETCHES, ETC.

Piccolomini.

New York is alive with the admiration of the new singer, Piccolomini, who has recently made her debut. A correspondent of the *Delta* thus describes her: The case has proved one of the very few in which the anticipations have not exceeded the reality. The gentlemen are all completely captivated, and declare her "charming," "bewitching," and "a little enchantress." The ladies, also, (for a wonder,) are not, or do not appear to be, the least jealous, but amid their falling tears at the pathos of her *Violetta*, call her a "dear little pet," and the "sweetest darling." And in this lies the secret of her attraction, the extreme ardor and sympathetic reality of her organization, and the whole soul which she throws into her voice and action. Her face is also very sweet and expressive, her motions extremely graceful and high-bred, her hands and arms exquisite.

There is, therefore, nothing to restrain the entire pleasure with which one can not help giving oneself up to the magic of her influence; her *petite* person, so perfectly formed and elegant in its miniature proportions, adding another charm, and making her appear like a little *bijou*, a pocket edition of a woman.

Her voice is not of extraordinary power, but it is of wonderful sweetness and mobility, especially in the lower notes, and has a mournful wail, like the sobbing of the South wind, or the fitful music of an Eolian harp, when expressing the touching sadness of the heart-breaking *Traviata*. She has the rare gift of what the French call *tears in the voice*, and her wild sorrow is even more touching than her pretty coquetries are attractive.

In person she is small, but beautifully formed, with a clear brunette complexion, dark sparkling eyes, and rosy mouth. She is a perfect costumer, every detail of her toilette being arranged with exquisite taste.

Bulwer and Disraeli.

Professor G. H. Fillmore has contributed a very intesting letter from London to the New York Christian Inquirer. We select therefrom the following allusion to well known public men:

Among the Cabinet Ministers, Bulwer and Disraeli, who sat side by side, (and took snuff from the same box,) interested us much. Both won fame first by their romances; Disraeli is about the same size and figure of Frank Pierce, though not so graceful in his carriage. He speaks in a conciliatory manner.

Bulwer is small and spare, with profuse light hair, whiskers and moustache, with a high forehead, aquiline nose and eagle eye. He is now, as most of your readers may be aware, Secretary for the Colonies, and like all the cabinet ministers, has a salary of £5000 per annum. Though now fifty-five years of age, he seems to be in the prime of life, and with scarcely any of the marks of age, excepting a slight deafness, which leads him to put his hand to his ear to enable him to hear better. His wide reputation as a linguist, novelist, poet and historian, is alone sufficient to make him a man of mark, to say nothing of his statesmanship. We thought, while looking at him, how much wiser had been his interpretation of life than was that of Byron, with whom he is often compared.

The Sultan.

Abdul Medjid, whose recent reforms we have noticed, is thirty-five years old, having been born April 23, 1823. He came to the throne on the demise of his father, Mahmood II., July 2, 1839. The Turks, with a fondness for epithets which characterizes the Orientals, whether from the condition of the Empire at the time it passed into his feeble hands, or with reference to his horoscope, styled him Abdul the Unfortunate; a pregnostic which has been too truly realized in the history of his reign thus far.

YELLOW FEVER—*A Preventive.*—The Rev. C. W. Thomas, who is now furnishing the readers of The Southern Christian Advocate with his interesting reminiscences of a cruise on the coast of Africa, writes: "The experience of English explorers on the coast and rivers of Africa shows that small portions of quinine in wine, taken twice a day, is a preventive of African yellow fever, which is but an aggravated type of ours. The experiment was entirely successful in the late expedition up the Neiger—not a man was lost!. The stomach is the seat of these fevers, and the tonic and anti-febrile properties of quinine are universally admitted."

NOTICE TO MARINERS.—A dangerous rock has recently been discovered off the entrance to the harbor of Portsmouth, N. H., with only six and a half feet of water on it at mean low tide. Its position is indicated by the following data: The monument on York Ledge bears north 29° 15 east, distance one and three-quarter nautical miles. The light on Whale's Back bears south 78° west, distance four nautical miles. Boon Island is six and a half nautical miles distant, and with Whale's Back on the range will nearly include the rock, it being 9° 30 to the southward.

OBITUARIES.

"Let me die the death of the Righteous."

MRS. ANN JANE, wife of Thomas W. Scott, aed only daughter of Rev. H. H. Schrock, died at Sharon, Mississippi, October 23d, of typhoid fever, aged about thirty-one years. To know her intimately was to love her, and they who know her best, loved her most; in all the relations of daughter, sister, friend and wife engraven on their hearts are the records of her virtues, and enshrined in their bosoms, the memory of her moral, social, intellectual, and religious worth. They are treasures too sacred to be paraded even in a religious Journal, and too highly valued to be shared with strangers. She adorned in an eminent degree the difficult and responsible station of a "step mother," and her step daughters and sons, both single and married, loved her as their own mother. If love could have disarmed death, then she had not died, but lived to bless and foster, as only a mother can her own precious little sons, and cheer the declining years of her, now, desolate and deeply afflicted. HUSBAND.

Sharon Mississippi, October, 20th, 1858.

MRS. RACHEL M. MENEFEE, died on the 7th of October, at the residence of her uncle, H. Hooks, Pike county, Alabama, in the sixteenth year of her age. She was the daughter of Charles M. and Arien Hooks, and consort of S. J. S. Menefee. In early life, the subject of this notice was deprived of a father's love and care, and while she was still young her mother too was called away from earth, and she was left to the cars of others, who were faithful to the trust committed to them. Mrs. Menefee entered upon life with bright prospects, the future presented to her view all that heart could desire; she did not dream that death would so soon come and destroy all her hopes and expectations on earth. Thus she expressed herself, but she had scarcely begun to drink of the pleasures of life, ere they were past, and she was forced to try the solemn realities of eternity. Death did not, however, find her unprepared. She had long accustomed herself to secret prayer; and in August last, at a revival, she fully gave herself to God, and was made to rejoice in the hope of heaven. She returned home and was immediately taken sick. Only seven weeks elapsed, and consumption to which her father also fell a victim, finished its work, and the loved one was consigned to the grave. A short time before she died, in reply to questions respecting her future welfare, she said that she was not afraid of death, that she would soon be at rest. JOHN M. LOCKHART.

Pine Grove, Alabama, October 20th, 1858.

MRS. MALISSA WOOTEN, wife of brother Simeon Wooten, died 31st of August, 1858. Sister Wooten was born April 18, 1824, in Monroe county, Georgia; joined the Methodist Episcopal Church in early life, and professed to find peace in believing. She has ever since lived a consistant member, until death summoned her away. On the 16th of October, 1845, she and Simeon Wooten were married, and lived together for nearly fourteen years; during which time she discharged the duties of a wife, a mother, a Christian and a neighbor. Her illness lasted twenty-nine days, her sufferings were intense but she bore them with Christian fortitude and resignation. During her illness her youngest child Thomas Adderson, aged one year and eight months died, this seemed not to terrify her in the least, but her acts all seemed to say the will of the Lord be done. While she was suffering so intensely, she requested those who were her attendants to sing the Old Ship of Zion, and would sing the songs of Zion herself though her voice was faint and weak; when life was sinking apace and death was drawing near, her husband approached her and asked her of her prospects; she informed him that Jesus was with her; after calling her sorrowing children to her bedside and delivering to them her dying charge, she then told her husband to meet her in heaven, and requested him to inform all of her relatives who were far away that she was gone to rest, and that she wished them to meet her in heaven. Thus passed away one of earth's brightest treasures, and has no doubt reached the climes of everlasting felicity, where sickness, sorrow, pain and deathlore felt and feared no more. And in the morning of the first resurrection, will shout redeeming grace throughout endless eternity. She has left a husband, five children and a large circle of friends to mourn her irreparable loss; they however sorrow not as those who have no hope. Blessed are the dead who die in the Lord. E. B. NORTON.

The Southern Christian Advocate, please copy.

M. V. B. DYE, son of John M. and Mary Dye, was born on 15th, day of August 1832, in Amite county, Mississippi, and died at the same place on the 9th day of October, 1858. The history of this young man is of some interest; he left home at the age of sixteen years and labored here and there for some length of time, until able to go to school a while, learned rapidly and then went into business; and thus onward, until his genius led to the construction of a wooden machine by which he learned the secret of Telegraph operating, upon which business he entered and followed until disabled by the affliction that proved fatal to him, inflamitory abcess in the left hip. He was a young man of fine manners, esteemed highly, and really on the way to renown, but God calls and man must obey. The last month his afflictions were most intense; he often was heard to say; "O that I could die and be at rest." He was exhorted and counselled by the pious of the neighborhood who visited him in his distresses, and he gave the greatest evidence of penitence, and importunately sued for mercy, and I trust has gained it eternally, for this evening previous to his death, I asked his present feelings; he answered, that he did not feel right; I asked if he could not trust Jesus for all things, he remarked that he could trust all to him. Said I, just believe, "and thou shalt be saved," saith the Bible; he smiled into tears, and pressed my hand gently and would say no more to me. I left him for home, and next morning was sent for, that he was dying; but before I reached him, he was dead. His struggle was light, he called his mother to turn him in bed, she did so, and immediately his breath began to shorten, he gave his faithful mother his dying embrace.

N. T. MCDOWELL.

MRS. FRANCES E. MULLINS, consort of Rev. E. Mullins, was born in Jefferson county, Mississippi, in 1831, was married in 1848, and died September 27th, 1858. She joined the Methodist Church in 1849, and professed religion in 1854. Since that time, she has lived an exemplary member of the Church, beloved by all who knew her. She sustained an unsullied reputation, in all the avocations of life—being a kind mother, an affectionate wife, and a lasting friend. She leaves a sorrowing husband, three interesting little boys, and many near and dear relatives and friends to mourn her loss. She was confined to her bed several months previous to her death, and suffered great pain, but with little complaint. She seemed buoyed above the fear of death, by a fixed hope and an abiding faith in the atoning sacrifice of her Divine Master. Shortly previous to her death a most affecting scene occurred. She and her friends believing she was about to die, she called for her eldest son; and made him a present of a Bible and Hymn-book as a token of her love, to be remembered by him; and gave her dying charge to him to meet her heaven—she did the same with her second son. She then called for her babe, and, while she embraced him, with a heart full of love and confidence, she exclaimed, "*I will give you to the Lord!*" She next called her husband, and exhorted him to be faithful in the discharge of all his duties. She bade her friends an affectionate farewell, hoping to meet them in a better world. The final summons had not gone forth, she was reserved for further trial. On remarking that her feet were cold, she remarked calmly, that they would soon be cold, cold in death; that "she would never more be free from pain till Jesus came." She seemed ready and willing to die. She was asked if all was well with her: but she was unable to speak. Then she was requested, if all was well with her to raise her hand; she held one hand up, and attempted to raise the other but could not. A lovely smile played over her countenance. She seemed to realize that "Jesus can smooth a dying bed," and, as if pillowed on his breast, she without a struggle passed from time, into that great eternity. The bereaved, if faithful to the discharge of every duty, are cheered with the bright prospect of forming a family again, where partings are unknown.

J. B. H.

MRS. MARY HEARN, wife of Rev. Ebenezer Hearn, died at her residence near Camden, Wilcox county, Alabama on the 14th instant, in the fifty-eighth year of her age. She was the daughter of Rev. Joseph Walker, born in the State of Georgia, December 14th, 1800. At an early period of her life she professed religion and joined the Methodist Episcopal Church. In 1817 Brother Walker removed to Shelby county, Alabama; where they were for a while deprived of those means of grace with which they were associated in the country they had left behind; but this privation in their Christian enjoyments was not suffered to continue long; for in the spring of 1818, Brother Hearn the Missionary, appointed to that region of country for that year, soon searched them out and supplied them with the word of life. Brother Walker's family was the first to step forward, and form the front rank in planting Methodism to that new section of country; and the subject of this notice, not the least in avowing her attachment to the Church, and love for the cause of God. Here brother Hearn first became acquainted with her, who was afterwards the sharer of the joys and sorrows incident to a long, laborious, and self sacrificing itinerant life. In the fall of 1822, they were united in marriage, and for the next two years, the work among strangers, and the most of the time absent from her husband; this no doubt was to her a trial, but her faith was not, and it was to her a trial only of that faith which worketh patience. We hear from her no complaint, no murmuring, no reproaches cast upon her husband for leaving her, but instead of this "go and fill your appointments, and don't neglect your work for my account!" And although she was cast among strangers, her mild, quiet, Christian spirit and deportment, secured to her the love and confidence of those with whom she was associated; and no doubt many of those who now survive her, yet cherish for her Christian virtues the fondest recollections, particularly the family of Winans, at whose house she boarded, as also others with whom she became acquainted during her stay in that part of the work. In the early part of 1825, they settled in Dallas county, Alabama, where they lived until 1837, when they removed to Wilcox county, and settled the place at which she died. During this time, and while she lived, she was local, staying at home "taking care of the stuff," while her husband continued in the itinerant work, travelling throughout the bounds of the Alabama Conference; and in the day of final reckoning when God will say, "Call the laborers and give them their hire," doubtless sister Hearn will be there, and receive from the mouth of God—"Well done good and faithful servant, for as much as thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." Sister Hearn's character, as a Christian, a wife a mother, a mistress, a neighbor, a friend of the poor, and a member of society, needs no eulogy, it is read and known of all who knew her. Her babe is endeared to all with whom she has been associated, in the various relations which she occupied in life. In prosperity humble—and when the chill hand of adversity pressed heavily upon her, she murmured not. In short she possessed in an eminent degree that charity "that believeth all things, hopeth all things, and endureth all things." She attended a Quarterly Meeting at Oak Hill, on the fourth Sabbath of September, where for the last time on earth she commemorated the death and sufferings of her blessed Lord, a season which she always enjoyed; from this meeting she went home on Monday, much indisposed, took her bed, and for eighteen days suffered intensely. During the whole time, she was calm and resigned, and her mind continued clear and rational. She employed much of her time in supplication and prayer, and remarked to her husband "all was well." Thus has passed from our midst, a mother in Israel. The Church in Camden has lost one of her best members; the community a bright and shining light, the servants a kind mistress, the husband the companion of his bosom, the children have lost a mother! a mother! Blessed are the pure in heart for they shall see God. A. C. RAMSEY.

Allenton, Alabama, October 25th, 1858.

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IN MAKING this announcement, we would particularly call the attention of planters to our stock. From our familiarity with the wants of the country, we have well supplied ourselves with the best SHOES, ADAPTED TO PLANTATION AND FAMILY USE. Our Russets, Ditching Boots, Black Brogans, etc. are Manufactured for our own sales, in the most thorough custom manner; and, our FAMILY SHOES are made under our personal attention—warranted equal in Style and Quality to any made to measure.

At our OLD HOUSE, No. 12,

We shall continue the sale of every variety of TRUNKS, TRAVELING BAGS, VALISES and NEGRO HATS. The advantage of filling your entire bill of Family as well as Plantation Shoes and Hats, are obvious; and, in making up your orders for the Fall and Winter supplies, we solicit your preference; promising that our Goods shall please you—and our prices you will not object to. C. E. CATE & CO.,

Nos. 12 and 18 Camp st., under City Hotel,
D. TILLOTSON, Sept. 4, 1858.—[sep22] New Orleans.

YELLOW FEVER! YELLOW FEVER!

TO THE AFFLICTED CITIZENS OF NEW ORLEANS!

Read Carefully and Thoughtfully.

DARBY'S PROPHYLACTIC FLUID.—The greatest known agent for Purifying the Air. It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.

This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is to obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately from the sick chamber, hospitals, etc. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.

It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.

In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.

Orders from that City represent it, as in the most active demand. It has not been advertised there but one month, yet orders for hundreds of bottles, have been filled for that City.

In this City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.

TRY IT—It can be had at, J. WRIGHT, & CO'S. Drug Store, 21 and 151, Chartres Street. Price 50 cents. a.22

DR. T. McGOWN'S
SARSAPARILLA
AND
IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from FRESH ROOT, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is more PALATABLE and CATHOLICON than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Angel, Colndet, Baron, Bardsley, Manson, Ricord, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Piles, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Limbago, Chronic throuchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Forbyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

FEMALE COMPLAINTS.—Amenorrhea, Dymenorrhea, Irregularities, Suppression, Diseases of the Womb, Leucorrhea, Tumors, Enlargement of the Uterus, Breasts; Chorea, etc.; Impurities of the Blood or System, and all diseases dependent thereon. Makes the skin clear and smooth—an object of interest with the ladies. It should be used in the spring to purify the blood and prevent sickness.

MCGOWN'S ESSENCE TAR.—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux, etc.

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MCGOWN'S GOLDEN PECTORAL.—For the relief of Coughs, Colds, Consumption, etc.

MCGOWN'S STOMACH BITTERS—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

MCGOWN'S OINTMENT—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

The above prepared and sold in Memphis by H. S. HUGHES, Druggist, No. 343 Main st.

Agents—J. Wright & Co., and Sickles & Co., New Orleans; J. Hannay, Galveston, Texas; S. W. Ruff, Warrington, Florida.

Other responsible agents wanted.

New Orleans Picayune copy one year: june 19-1y

THE GREATEST
Medical Discovery
OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of biles.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One or two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corns and running ulcers.

One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst kind of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure the rhumm.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no IFS nor ANDS, limit nor limits about it salting some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, worny-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick headache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of natura, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant absurdities of it that ever man listened to.

Manufactured by DONALD KENNEDY, No. 120 Warren street, Roxbury, Mass. Price $1 per bottle.

For sale in New Orleans, wholesale and retail, by
dec6.1y J. WRIGHT & CO., 21 and 151 Chartres st.

PROFESSIONAL.

JOSEPH C. BEALL,
ATTORNEY AND COUNSELLOR AT LAW,
SHREVEPORT, LA.,

WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. mh12-1y

J. O. FUQUA. J. O. KILBOURNE.

FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nells & Co., Rev. H. N. McTyeire, New Orleans. mch 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct.3-6m

A CARD.

DR. S. GILBERT, Sr.,

HAS RETURNED to his old homestead, near Memphis, and re-opened his INFIRMARY, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. His also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9-1y

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THARP, McCRAY & CO.,
GROCERS AND PRODUCE MERCHANTS,
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**Lane, Mayfield

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

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NEW ORLEANS, WEDNESDAY, NOVEMBER 17, 1858.

$2 00 A YEAR, IN AD V I C E
OFFICE—113 CAMP ST.

POETRY.

CHRISTIAN MUSINGS.

This Hymn was found in a chest in an English cottage. The author's name is unknown.

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague expression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For O, in spite of past and present care,
Or any thing beside, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing, my spirit lies
Beneath thy power.

For what is there on earth that I desire
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but thee?

THE DESERTED WIFE.—James G. Percival.

He comes not—I have watched the moon go down,
But yet he comes not. Once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come and chide and I shall weep;
And he will wake my infant from its sleep,
To plead its feeble wailing with my tears.

O! how I love a mother's watch to keep,
Over those sleeping eyes, that smile, which cheers
My heart, though sunk in sorrow, fixed and deep.
I had a husband once, who loved me—now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel flowers a poison sip.

But yet I cannot hate. O! there were hours
When I could hang for ever on his eye,
And time, who stole with silent swiftness by,
Strewed, as he hurried on, his path with flowers.
I loved him then—he loved me too. My heart
Still finds its fondness kindle if he smile;
The memory of our loves will ne'er depart;
And though he often sting me with a dart,
Venomed and barbed, and waste upon the vile
Caresses which his babe and mine should share—
Though he should spurn me—I will calmly bear
His madness; and should sickness come and lay
Its paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the patient should weep, and say,
How injured and how faithful I had been.

LETTER FROM PARIS.

Fontainbleau—Historic Associations—Separation of Napoleon and Josephine—Napoleon's Abdication—Horse of Marcus Aurelius—Gallery of Francis I.—Apartments of Napoleon; his Magnificence; his Late Addition—Reflections—Chapelle de Saturnin, Consecrated by Thos a Becket—Description—The Forest—Condition of the Women.

The Chateau of Fontainbleau—another kingly palace, of vast extent—covering twenty-three acres of ground, without including its gardens and parks. It is wreathed with curiosities; and it calls up the past, from the reign of Louis VII. to the days of the Emperor Napoleon I.; and many tragical events transpired within its walls, as well as feats and rejoicings.

In 1602 Marshal Biron was arrested here, and sent to the Bastile to be executed.

In 1657, Christine, Queen of Sweeden, had the Marquis of Monaldeschi assassinated in one of its apartments.

Here Louis XIV. signed the revocation of the edict of Nantes; and, in the following year the great Conde died; and, eighty years afterwards, the son of Louis XV. died—supposed, to have been poisoned.

In 1808, Charles IV. of Spain, who had been kidnapped by Napoleon, was confined here twenty-four days.

In 1812, Pope Pius VII. shared the same fate, for two years.

In 1809, the declaration of divorce was pronounced between the Emperor and Josephine, which nearly deprived her of life, from intense agony of feeling—under which she fainted, and was carried from his presence to be severed for ever. From the effects of this blow she never recovered; the tendrils of her affectionate heart—thus torn asunder from the object of her devoted attachment, around which they were entwined with threads of her own existence—never were healed; but bled on while life lasted, which ebbed out, and she died of a broken heart at last.

In 1814, on the 6th of April, in the presence of a few of his favorites of the Imperial Guard which remained, he signed his abdication, in the Court *du Cheval Blanc*, which has since received the name of *Cour des Adieux*, in consequence of the event which then took place.

How closely he was followed by Divine Providence, in a just retribution compelled to resign a kingdom he expected to perpetuate in his own name, by an open violation of God's holy laws in the marriage covenant, and in the same place too, where the first act was perpetrated—a singular co-incidence worthy of observation—that the commandments of God cannot be violated and trampled upon with impunity, however plausible men makes them appear; and, the more public the crime and elevated the position, the more conspicuous the retribution.

This famous Court, called *du Cheval Blanc*, derives its name from an equestrian statue, in plaster—a copy of the horse of Marcus Aurelius at Rome, and brought here in 1650, remarkable for the beauty of its form and lofty dimensions.

We passed through a suit of splendid rooms, once occupied by the sister of Napoleon, and afterwards by the Duchess of Nemours.

There were seven rooms, magnificently furnished and highly decorated, that were appropriated to Anne of Austrin. The gods of Olympus, represented upon the ceiling, were elaborately gilt. In this appartment Charles V. slept during his visit to Francis I.

The gallery of Francis I. was in a style of simple beauty, ornamented after his own peculiar taste. Ceilings of oak and walnut, elegantly sculptured, and adorned with gilding; fourteen large frescos ornamented the walls, surrounded in bas-relief of stucco.

The apartments, once occupied by Napoleon, where he signed his abdication—we saw the table, and a fac-simile of the document lying upon it, which has been carefully preserved—with all the relics pertaining to him. The bed-room, with its splendid drapery thrown over the bed of green damask, lying in graceful folds; the chairs, and all the furniture of the room, much as it was when he left this magnificent palace, to return to it no more—where Kings had sat in council, and Queens walked in beauty, with their royal robes shining in the splendour of imperial grandeur.

But Napoleon the Great, whose mind towered above them all, trod these stately halls with an eagle eye, that looked beyond them. With an intellect capable of founding Empires, and making Kings bend beneath his sway; outward show did not attract or move him, no further than it was made tributary to his grand movements, in accomplishing his vast schemes; and perhaps, if he had not sacrificed the wife of his bosom to his false ambition, he would not have been confined to the rock of St. Helena—surrounded by the walls of the mighty ocean, which lashed its shores with its ceaseless wave.

The Queen's chamber was adorned with regal splendor, and all the decorations of art calculated to embellish it. Within its walls, those royal personages resided: who have left a store of deeply interesting reminiscences.

Mary de Medicis, who form in her character almost a history by itself, connected with the most powerful persons of the age, the Cardinals who ruled the thrones. Anne of Austria, Maria Theresa, Maria Antoinette of unrivalled beauty; Maria Louise, who filled the place of Josephine; and the ex-Queen of the French, Maria Amelia. The dark shade thrown over the pathway of these Queens, would more than counterbalance all the brightness of imperial splendor; so that their elevated positions would be places of commiseration rather than envy to those beneath them.

The apartments of Madame de Maintenon, were no less distinguished than those of her predecessors. Her rooms were magnificently provided; her bed-room superbly beautiful—its draperies of white satin, embroidered with gold; chairs of the same; everything belonging to it, elegant and chaste, with every appendage to her toilet that taste could devise or a Queen admire. But none of these things lessened the bondage of a Court life, or added to the happiness of her soul, oppressed by the slavery of its power. The wreath which adorned her care-worn brow was robbed of its freshness, and looked sere and dead. the galling yoke she was compelled to wear, by the arbitrary laws of etiquette, so strictly exacted by Louis XIV. made her life miserable, were upon her spirits, and perhaps drove her from his presence in his last moments; for she was there to see him die—like a guardian angel, to point him to the Lamb of God, which taketh away the sin of the world, notwithstanding her austere piety, and a bigoted attendance to the rules of the Church.

One of the most splendid rooms in this chateau is the gallery of Francis I. It is 120 feet long, 30 feet in width, and as many feet high. Its frescoed walls, sculptured chimney piece, and other luxurious ornaments of elegance and beauty, give it a pre-eminence over all the rest—and is regarded as the most magnificent of the palace. But there are so many, and so richly adorned, that it is difficult to keep the distinctions in the mind, unless associated with some historic event.

One place called Chapella de St. Saturnin, is of peculiar interest, as having been consecrated by Thomas a Becket, during his temporary exile in France in 1169.

The subjects of the stained window-glass were suggested by the artistic taste of Princess Maria, daughter of Louis Phillipe.

In one of the twelve rooms, called the Pope apartments, is a painting representing the murder of Monaldeschi, with an inscription under the window, near the spot where the deed was perpetrated.

The gardens around the palace are exceedingly beautiful, especially those in front of the chateau, laid out in English style. In other directions are those in antiquated forms, of a different order, yet beautiful for variety. Streams of water and artificial lakes are made to contribute to its beauty, and art blending with nature, around this noble and ancient edifice, renders it an object of admiration.

Located as it is, in the wilds of nature, in the depths of a forest of 30,000 acres, it is an object of attraction. Through it are beautiful drives, of interminable length, opening upon some bold ravines with precipitous rocks and glens, and romantic views of picturesque beauty; we drove around them, and looked down into the depths below; the perspective beyond the great gorge is of considerable interest. But, to an American eye, the forest is comparatively tame—but resembles in some degree those around the quiet homes of East Feliciana, Louisiana—though quite unequal to the lofty Magnolia Grandiflora, which opens its white flowers to the evening breeze, and perfumes the air with its blossoms.

We were driven to see a mighty oak, which they call the king of the forest; but, really, its size was quite common in our green woods, and, to us, it did not appear gigantic. But everything depends upon comparison, and it was large compared with those around it.

We saw, as we drove up these avenues, poor women with such enormous loads of sticks upon their backs, which they had gathered for fuel, that it was astonishing how they could carry their weight. One long stick was thrust through the centre of the bunch, so that they could fasten it to the ground, stop, and rest their backs from the cumbrous load. It was a pitiful sight to behold them, laden like animals, the very picture of poverty and wretchedness.

S. B. Thomas.

For the New Orleans Christian Advocate.

EAST ALABAMA CORRESPONDENCE.

Items and Items.

Mr. Editor: you have no doubt often attended the love-feast among the Methodists; did you ever see anything to condemn in the design and spirit of that institution? Did they not, according to ecclesiastical history, exist in the Primitive Church? And did they not afford then, as they do now, occasion of friendly greeting, and affectionate communion among the followers of Christ? When a traveler takes salt with an Arab, he is his friend ever after, it is a pledge of his kind regards and protection. When the white huntsman exchanges his shot bag with the Indian of the forest, amicable bonds are established between them. When Christians meet in the Agapae, or love-feast, they take bread and water, two of the common necessaries of life, as a profession and pledge of love for each other—and at the same time, declare their good-will toward all mankind. The blessed Savior has said—"By this, shall all men know that ye are my disciples, if ye love one another." "Love, is the fulfilling of the law;" and Christians should meet and give their expressions of love for each other.

Well my friend, what do you think a Baptist Association did the other day over here in this dark corner of Alabama? Why, I am told, that in awful and solemn conclave, they passed a resolution that the love-feast was anti-scriptural, and that if one of their members should attend them, they must be admonished of their sins against the Scripture; but, if they repeated the offence, excommunication from the church should be visited upon them. Take this in connection with their determination not to publish my book that recognises Pedobaptists as members of the church; nor invite ministers of other denominations into their pulpit, nor allow other Christians to commune with them, and if you do not have the spirit of bigotry, real Ishmaelitism rank and furious, then it never existed in those who built the fires and scaffolds of Smithfield. When I see a friend of mine follow the Savior down into the liquid grave—so their preachers call immersion—Query. was the Savior buried in the earth, in a rock, or in the water? If the last, how could a stone be rolled over the mouth? I feel, that all Christian fellowship is buried with him; and that if he rises from that grave, there is one virtue of Christianity that has been dead or buried, without the hope of resurrection—it is love for those whom our Savior might embrace, when he says—"other sheep I have, which were not of this fold."

Mr. Editor, it is mortifying for another Denomination to assume the prerogative of judge over Christians, as pure, as useful, as meek, as benevolent as they are; and to be condemned as outcasts of the church—set upon their left, as goats; and sent away, with—"Depart from us, we know you not."

These voluntary custodians of the Lord's Table, will find, if I am not mistaken, that when the revelations of the other world are made, that they have served the cause of bigotry rather more than the cause of Christianity; and it may be, that they may hear it said, by one in authority, "Who hath asked this at your hands?" It may be, that they will find that they have offended not a few, but many of "Christ's little ones." Perchance, some of the excluded ones may be Christians; if so, it does seem that the man who advocates non-communion here, will, even if he is saved, suffer some subtraction of enjoyment should he discover it in the better world.

The liquid grave! There is something soft and watery in the sound. Dr. Young speaks of the difficulty of finding a grave—and so stole one. These liquid graves are not always conveniently at hand; nature does not furnish every neighborhood, village, and town—sometimes they have to be made. ... In A," they needed one recently to bury a very lovely young lady in, who had professed religion among the non-fellowshiped Methodist; so they got a carpenter to make a large wooden box, and sank it in a running stream, which, answered the purpose; and the scene came off, much to the satisfaction of the spectators. (and you know they are multitudinous on such occasions.) After the young lady was buried, a negro man applied to the Rev. Mr. ——— to put him under, the kind administrator, dispensing, it is said, with a regular "giving in," bade him come forward. He took hold of the subject, and started to lead him away—when he, fearing to take water, made a struggle, which broke him loose, and left him to swim to the opposite side. He was told that the work was not complete, and that he must come back and try it again; a second plunge, and he disappeared; just after, another was pushed in—and such a hugh, and such a scene; it was almost equal to what occurred at Murty. I am told that the Rev. Mr. T., on a certain Sabbath, carried down a goodly number of colored brethren, to immerse in the Alabama—there was lying at the wharf a steamboat, upon the wheel of which, the young Americans crowded to witness the immersions. When the minister commenced dipping, the wheel commenced turning, and down went Dick, and into the water went Bill, etc. The wheel did its work so much faster than the parson, that, it is said, he gave up the contest in disgust, and went home. Some thought they had enjoyed rare fun. How much lovelier to witness this ordinance in the holy temple of God, around the consecrated altar.

UNION OF THE NEW AND OLD SCHOOLS—DIFFICULTIES IN THE WAY.

Since the division of the New School Presbyterian General Assembly in 1857, on the subject of slavery, and the formation of its Southern wing into the "United Synod," overtures have been made, locally and generally, for a union of the latter, with the Old School Presbyterians. In Bowling Green, Kentucky, they have become one.

The matter, as we see it, is on this wise: The O. S. and N. S. Assemblies both claimed to be "*the* General Assembly of *the* Presbyterian Church of the United States." They were large bodies and influential, and an annual rivalry made them put forward their strongest men in General Assemblies. The strength of the New School lay in the Free States, and that body was regarded as more anti-slavery than the Old School. The latter has on record some strong anti-slavery "deliverances," recently and repeatedly endorsed; but as many of its members were in the South, the administration and *practice* looked South, while the deliverances and *resolutions* looked North—thus keeping peace. The New School, following faster the tendencies of the same "deliverances," (adopted before the division into Old School and New School,) and being under less Southern restraint, reached the point lately where its Southern members refused to submit. They withdrew a small, but very respectable minority, and, at the Richmond Convention, organized the "United Synod." They are, emphatically, sound and conservative on the slavery question. Their position and action declare this.

The union of this body with the Old School Assembly meets opposition from two sources:

1. From some of the Old School leaders, who bear in mind the former strife, and have not recovered from its personalities and prejudices.

2d. From some of the New School leaders, (now of the "United Synod") who think the Old School has too many and serious compromises on the principle and practice of slavery for permanent and solid peace. Having suffered loss and harassment from the abolition element, they don't like to join a body where there is so much of it, latent if not patent, and liable to be waked up at any time. Having been burnt, they are afraid of fire. Well they may be. From our position, with kind feelings towards both, we are not a little interested in the movements of the parties.

There is no doubt (and we have searched out this matter) that the different sections of the Old School Presbyterian Church are kept together on a patched-up basis, and one that will not bear to be looked at from a Southern stand-point. The difference of 1818, on record, repeatedly and recently endorsed by the General Assembly, is of itself a magazine that needs only to be touched off for an explosion.

Dr. A. Newton, of Mississippi, one of the most prominent members of the United Synod, is discussing this phase of the subject in the press of Jackson, Mississippi. The Eagle of the South, October 13th, under the head of "Dr. Newton's column," gives his views of the deliverances of the Old School Assembley down to the session of last spring in New Orleans.

We wish them a good understanding and a union on safe principles.

The Synod of Tennessee (New School) met recently at Bristol, East Tennessee, and spent several days together, deliberating on the prospects of the United Synod. They had the subject of establishing a college on hand, and concluded unanimously to make Maryville College in East Tennessee, their college. It will require one thousand dollars to complete the buildings. About seven thousand dollars belong to the chair of Didactic Theology, and nine thousand five hundred dollars to the chair of Sacred Literature, and these funds are fixed at Maryville. Cleveland was chosen as the place for the next meeting of said Synod. During the session, the Synod gave expression to the following sentiments on the subject of slavery, from which it appears that it is not yet prepared to adopt the "ordained theory" of Dr. Ross, but allows every man his own opinion, and forbids discussion only in certain cases. They say:

"In declaring our adherence to the United Synod, we do not commit ourselves, as a body or as individuals, to any particular opinions on the subject of slavery or slaveholding. In this respect, we have now, as we always have had, perfect freedom. Whatever may be the private views of members of this body on this subject, they are at liberty to enjoy them. We simply take the broad ground, as taken in the platform of the Richmond Convention, and as underlying the organization of the United Synod, that the agitation or discussion of the subject of slavery, except as regards the moral and religious duties growing out of the relation of master and slave, shall be excluded from our ecclesiastical meetings; that slaveholding not being mentioned in the Constitution of the Presbyterian Church, the discussion and management of slavery, as a political institution, should be left to the State.

"This is our position. We rejoice in it, as in our judgment, scriptural, rational, and right; as one that is calculated to keep us free from strife and contention, and leave us at liberty to prosecute, with harmony, devotedness, and undivided energy, our appropriate work."

[*Nashville Christian Advocate.*]

THE TONGUE—THE PEN—THE PRESS.

"If any man offend not *in words*, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

THE GOSPEL IS TRIUMPHING.

It is true that we too often take desponding views of Christianity. It is aggressive, and it is progressing. We are indebted to Mr. Sharon Turner, for a collection of statistics, showing the advance the Church has made. Here is an abstract of his showing. There were of Cristian communicants in the

First century	500,000
Fifth do	15,000,000
Tenth do	50,000,000
Fifteenth do	100,000,000
Eighteenth do	200,000,000

True, there was one century, during the madness of the crusades and the looking up of the Bible, when there was a decrease. But take the past, and you have an advance of 50,000,000 each century, or 140 every day. Is there not really something inspiring in such a view? Let it go on a little longer, and we may well say, "From the tops of the rocks I see them, and from the hills I behold them: who can count the dust of Jacob, and number the fourth part of Israel?"

It is stated that actual statistics show, that during the last fifty years "the number of members in the Evangelical Churches in the United States has increased from four hundred thousand to three millions and a half, being an increase of eight-fold; while our population has increased only four-fold." So much for the oft-reiterated statement, that the growth of Evangelical Churches has not kept pace with the growth of population.

For the New Orleans Christian Advocate.

BIBLE AGENCY REPORT.

In this, I will give a statement of a few facts, which may be of interest, to not a few friends of the Bible and religion: First, the circuit to which I was appointed supernumerary had no work for me. Secondly, Presiding Elder, brother John Lusk, learned that the Kentucky Bible Society, auxiliary to the American Bible Society, wanted an agent to supply Attalla county with Bibles, which was thought to be considerably destitute, to which he recommended your humble servant, and advised me to take it—and which I did, under the Rev. J. H. Alexander, of the Presbyterian Church, and brother T. L. Thompson and Dr. Galaway, of the Methodist Episcopal Church, South. Thirdly, we commenced the work on the 22d day of April last, but I was at home some of my time, so that I served the Society but four months, from that date up to the first day of October. Fourthly, I visited seven hundred families, besides those that I saw at two camp meetings not numbered. (I think that I reported to the society but six hundred and eighty-three families visited.) Fifthly, one hundred and seventy-four destitute have been supplied, giving the Bible to one hundred and forty-nine who had no money to buy with. Sixthly, I found one bachelor and one family who would not have the Bible—the bachelor said that history was better than the Bible; the others did not believe the Bible to be the word of God—I also found one bachelor who wanted a Bible, and three families whom I left unsupplied. We disposed of the last Bible we had on hand, and so we concluded it advisable to cease operations, for a time at least, although there are still two small neighborhoods not fully supplied. We served many very poor; eight families had been burnt out, and eight or ten widows. Seventhly, we collected at Centerville, Old Liberty, Atwood's Factory, Springridge camp meeting, Bethel camp meeting and from persons privately, fifty-six dollars and some cents, which the brethren handed over to their agent as part pay of his wages when they settled with him.

We were often cheered and comforted by the warm solicitations to return, and by grateful looks and falling tears. May God bless his word to all of this people, so that they may be turned from their sinful ways, to the service of the living God. John H. Massey.

HUME, THE MEDIUM.

The Springfield *Republican* gives an interesting sketch of the life of Hume, the medium, who has just married a very rich well-born Russian lady. In his youth he was a tailor's apprentice in Norwich; in Springfield he was a professional spiritualist, and in New York he was a student of medicine with a homeopathic physician. He subsequently went to London for his health, and from thence to Paris, where he frequented the best French society. In Paris the papers occupied themselves about him, the Emperor had him at the Tuilleries, and his spiritual performances, such as lifting a table, making a clock suddenly stop, calling up spirits, etc., were the talk in all the saloons. His father is still living humbly in Norwich, while Hume himself is on the top wave of Russian society, intimate with princes, visiting the Imperial family, spending as much money as he pleases, and probably happy, as his *spirits* never fail him.

THE WESTERN CONTINENT KNOWN TEN OR FIFTEEN CENTURIES AGO.

The evidence that the Northmen visited America four or five hundred years before its discovery by Columbus is tolerably conclusive, says the Jackson (Miss.) *Eagle of the South* of the 4th instant, and it has been strongly suspected that the dauntless perseverance of the Genoese was sustained by some inkling of that fact. And now we learn that the Celestial Empire had, as early as the third century of the Christian era, extended their researches to the western shores of America. The hieroglyphics of the ancient Mexicans also afford illustrations of Buddhistic religious ceremonies, doubtless learned from the Chinese missionaries. In addition to these, the Philadelphia *Bulletin*, speaking of the century plant, relates the following strange and interesting facts:

"But there is still a more curious circumstance connected with this plant, though of a historical and not of a botanical nature, and one very little known to the great multitude even of scholars. It is the great link and the surest guaranty in existence, that long before Columbus, in the fifteenth century, A. D., there was intercourse between Asia and America. It is not many years since Charles Newman, a celebrated German Orientalist, discovered while in China, among the ancient but perfectly authentic Year Books or annals of the Empire, records of embassies sent to countries in the east, which from the descriptions were most evidently California and Mexico. What established the fact was the description of the great flowering aloe, by Buddhist monks sent from time to time on missions to Mexico. They called the plant *Fusang*, and named the country after it. Its appearance and various uses were too accurately set forth to leave room for doubt that the mission in question took place."

In company with this claim, continues the *Eagle*, for the Celestials, as well as that for the Norse, we record the well authenticated fact that several years ago, *a veritable Egyptian coin*, worth about thirty cents of our currency, was, in digging a well near Tallahoma, Mississippi, found embedded in the earth, about thirty feet under ground. Put *this* and *that* and *the other* together, and then answer the question: Whence originated the aborigines of this country?

RAILROAD FROM MOSCOW TO ST. PETERSBURG.

Bayard Taylor, in one of his letters from St. Petersburg, Russia, gives an interesting account of the railroad between that city and Moscow, in which Mr. Thomas Winans, of Baltimore, is deeply interested. He states that it is as straight as a sunbeam, and that the Emperor Nicholas had it built upon the shortest possible distance between the two cities, by carrying it for hundreds of versts through swamps, where an artificial foundation of piles was necessary. Mr. Taylor considers it the finest railway in the world, and adds: There are thirty-three stations between Moscow and St. Petersburg. At the most of these the station houses are palaces, all built exactly alike, and on a scale of magnificence which scorns expense. A great deal of needless luxury has been wasted upon them. The bridges, also, are models of solidity and durability. Everything is on the grandest scale, and the punctuality and exactness of the running arrangements are worthy of all praise. But at what a cost has all this been accomplished. This road, 400 miles in length, over a level country, with very few cuts, embankments and bridges, except between Moscow and Tver, about one-fourth of the distance, has been built at an expense of 120,000,000 of rubles, (90,000,000,) or $225,000 per mile. When one takes into consideration the cheapness of labor in Russia, the sum becomes still more enormous. The work was not only conducted by American engineers, but Mr. Winans, the present engineer, is now carrying on the running under a contract with the government. His principal assistants are Americans. This contract, which was originally for ten years, has yet three years to run; at the end of which time Mr. Winans will be able to live upon what he has earned. His annual profit upon the contract is said to be one million rubles, about $750,000. Some idea of its liberal character may be obtained from the fact that his allowance for grease alone is three silver copecs a verst for each wheel, about 3½ cents a mile, or with an ordinary train, some $700 for the run from Moscow to St. Petersburg. His own part of the contract is faithfully and admirably discharged, and he is, of course, highly entitled to all he can make.

MOSCOW.—By Bayard Taylor.

No other city in the world presents so cosmopolitan an aspect. The gilded domes of Lucknow, the pagodas of China, Byzantine churches, Grecian temples, palaces in the style of Versailles, heavy, inexpressive German buildings, wooden country cottages, glaring American signs, boulevards, gardens, silent lanes, roaring streets, open markets, Turkish bazaars, French cafes, German beer-cellars, and Chinese tea-houses, all of which are found here, not grouped exclusively into separate cantons, but mixed and jumbled together, until Europe and Asia, the past and the present, the old world and the new, are so blended and confounded that it is impossible to say which predominates. Another city so bizarre and so picturesque as Moscow does not exist. To call it Russian would be too narrow a distinction; it suggests the world. Its position, near the imaginary line where one continent is merged into the other, accounts for this. The waters of the Moskva seek an Asiatic sea, yet its nearest ports are those of Central Europe. Its fibers of commerce branch eastward across the Tartar steppes to Mongolia and China; southward to Samarcand and Bokhara, to Cashmere and Persia; northward to Archangel and the Polar Ocean; and on the west to all the rest of Europe. The race who founded it came from the southeast, and brought with them the minaret and the swelling Oriental dome, the love of gilding and glaring colors; its religion came from Constantinople, with the Byzantine pillar and the Greek cross; and the founder of Russian power learned his trade in the West. On every one of its thousand spires and domes glitters the crescent, surmounted by the triumphant cross. At its southern end the Tartar muezzin calls to prayer from the roof of his mosque, while at the northern the whistle of the locomotive announces the departure of the train for St. Petersburgh.

THE GOSPEL IN SPAIN.

Earnest efforts are made by Christians in Europe to evangelize the seventeen millions of Spain who are so completely subject to the Papal yoke. In spite of the great difficulties from the vigilance exercised on the frontiers against the introduction of books and pamphlets, and especially of Bibles, which are particularly prohibited, these efforts are meeting with encouraging success. The work goes on quietly but constantly, the evangelists and colporteurs being obliged to act with the greatest caution, and the priests and Jesuits demand of the government rigorous measures against every attempt to proselytize. Missionary tours are made by converted Spaniards, and private religious meetings, at which only a dozen persons are admitted, are held for expounding the word of God. Through the labors of one of these converts several hundred, it is said, have opened their eyes to the Romish impostures. In the first six months of 1857, one agent sold or gave away 127 copies of the Scriptures, distributed 327 tracts, and held religious meetings in private houses, and more than two thousand persons have heard the pure Gospel from him. Through his efforts 213 proselytes were gained to Protestantism. Many have embraced the faith, revolted by the new doctrine of the immaculate conception, and many others are Protestant at heart, but fear to avow their belief.

COME, THOU FOUNT OF EVERY BLESSING.

The London *Notes and Queries* (July, 1858,) speaks of this well-known hymn as having been found among the papers of the Countess of Huntingdon, in her handwriting, and for this reason considers her the author. This, however, is no evidence against the general consent of authorities, all of whom, we believe, without exception, attribute the authorship to Robinson of Cambridge. We find in a contemporary two additional stanzas which are usually omitted in hymnbook reprints. Our readers may be pleased to see them:

"O, that day when, freed from sinning,
I shall see thy lovely face!
Clothed then in blood-washed linen,
How I'll sing thy sovereign grace.
Come, dear Lord, no longer tarry,
Take my raptured soul away;
Send thy angels now to carry
Me to realms of endless day.

If thou ever didst discover
To my faith the promised land,
Bid me now the stream pass over,
On that heavenly border stand.
Now surmount what e'er opposes,
Into thy embraces fly;
Speak the word thou didst to Moses,
Bid me get me up and die."

We may add, by the way, that the *Episcopal Recorder* thus mentions a comical effort of that detestable tribe, the hymn-meaders, on one well-known couplet in this fine lyric: "Two lines in the third stanza are sometimes given thus:

"Let that grace now like a fetter,
Still *support* and *comfort* me."

The support and comfort of a fetter are certainly very novel."—*Christian Intelligencer.*

DEATH OF FOUR CENTENNARIAN CLERGYMEN.

Six months ago a statement went the rounds of the press that four graduates of Dartmouth College—all of them clergymen—still survived, the aggregate of whose ages amounted to more than four hundred years. Hardly had this fact become known than death commenced its work. One of the number, Rev. Mr. Parsons, of New Jersey, was called away at the age of 99; Rev. Labin Ainsworth, for three-quarters of a century minister of Jeffrey, N. H., died about the same time, having more than completed his century; Rev. Zachariah Greene, of Hempstead, L. I., followed in his 99th year, and now we have to chronicle the decease of the last and oldest of the four, Rev. John Sawyer, of Bangor, Me., who died on the 14th instant, aged 103 years and 5 days. Almost to the close of his life Mr. Sawyer retained his vigor in a surprising degree, and had preached occasionally during the past spring and summer. In early life he served in the Revolutionary army, and was wounded in one of the battles in which he took a part. Rev. Daniel Waldo, recently Chaplain of the National House of Representatives, is, if we mistake not, the oldest clergyman in the country engaged in the active duties of his profession. His age is about ninety-four years.

DEBT.

Ferdinand Armino had passed the Rubicon. He was in debt. If youth but knew the fatal misery they are entailing on themselves the moment they accept a pecuniary credit to which they are not entitled, how they would start in their career! how pale they would turn! how they would tremble and clasp their hands in agony at the precipice on which they are disporting! It hath a small beginning, but a giant's growth and strength. When we make the monster, we make our master, who haunts us at all hours, and shakes his whip of scorpions forever in our sight. The slave has no overseer so severe. Faustus, when he signed the bond with blood, did not secure a doom more terrific. But when we are young we must enjoy ourselves. True; and there are few things more gloomy than the recollection of a youth that has not been enjoyed. What prosperity of manhood, what splendor of old age, can compensate for it? Wealth is power; and in youth, of all seasons of life, we require power, because we can enjoy everything that we can command. What, then is to be done? I leave the question to the schoolmen, because I am convinced that to moralize with the inexperienced availeth nothing. [Disraeli, in Henrietta Temple.

A SUGGESTION.

A distinguished civilian in Virginia writes: "A Christian woman in Vermont has been prompted by the Holy Spirit to suggest to Christians every where a modification of the late greatly blessed union prayer meeting, adapted to all the varied circumstances, and suited to all the wants of all Christendom. A plan at once so simple, so comprehensive and sublime, at first glance establishes its claim to a divine origin. It is nothing more or less than 'that every Christian shall retire at evening twilight, and pray in secret for the conversion of the world.'"

Let Christians think of it! and the good and true of all the earth will betake themselves forthwith in this cheap, convenient, simple duty; cheap, because it requires neither dress nor equipage, as required in public, and it costs but little to fall upon the knees; convenient, because twilight comes to every body, saving the bustle of an appointment; simple, for there is but the one orthodox petition—"Thy kingdom come"—comprehensive, though so short as to be breathed in a single ejaculation; and to be done *privately*, which insures, it will be done heartily.

Let this concert be observed, the land over, and the world over; but let none of the *meetings* be forsaken. Let there be a daily prayer meeting everywhere.

A WANT OF THE AGE.

A novel but admirable scheme has been projected in London. A "Playground Society" has been started under very distinguished patronage. The object of the society is briefly defined to be the "providing playgrounds for poor children in populous places." The prospectus also says: "The streets of London, and of other large towns throughout the kingdom, are said to furnish victims for every variety of temptation; and the experience of daily life will evidence how great are the bodily evils which arise to the children of our poor, from the necessity which now exists for their playing in crowded thoroughfares, and play they must, somewhere. The want of public playgrounds has long been felt. This movement arose with a London clergyman, whose dense parish induced him to seek, in June, 1857, for the formation of an association to effect so desirable an object. The committee feel assured that, for the sake of society at large as well as for that of the thousands of children whose interests both bodily and spiritually are concerned, the public will come forward to aid them liberally in their efforts to achieve a great public good."

THE SECRET OF ELOQUENCE.

I owe my success in life to one single fact, viz: that at the age of twenty-seven, I commenced and continued for years, the process of daily reading and speaking upon the contents of some historical and scientific book. These off-hand efforts were made sometimes in a corn-field, at others in the forest, and not unfrequently in some distant barn, with the horse and ox for my auditors. If is to this early practice in the great art of all arts that I am indebted for the primary and leading impulses that stimulate me forward, and shaped and moulded my entire subsequent destiny. Improve, then, young gentlemen, the superior advantages you here enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory. Cæsar controlled men by exciting their fears; Cicero, by captivating their affections and swaying their passions. The influence of the one perished with its author, that of the other continues to this day. [*Henry Clay.*

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, NOVEMBER 17, 1858.

WELL DONE FOR THE QUARTERLY!

The Quarterly Review is saved! We can neither disguise nor fully express our gratification! In Committee and otherwise, at the last General Conference, we, and others, labored hard to save it; and we intend to labor for it still. We find the following, from the Book Agent, in the last *Nashville Advocate*.

"From the present prospects the Quarterly will be continued for 1859. The subscribers' names, however, come in rather slowly. Let our brethren everywhere rally to its support. The January number for the next year will be one of the richest ever issued from the Southern press.

"Take notice: the Quarterly will not be sent to *any one*, lay or clerical, hereafter, without the cash, $2 *in advance*. Forwarding the names without the money will avail nothing. The money must accompany the order. No subscriber's name will be entered on the mail-books who has not paid in advance. Send your name and the money, and let the Quarterly be amply sustained."

But our labor for the Quarterly is not over. We must give it a circulation equal to its merits, and equal to the character of the Church. Let it be done.

SUMMERFIELD, ALABAMA.

REVIVAL—SUNDAY SCHOOL—THE SCHOOLS.

By a letter from Hon. Robert A. Baker, and from conversation with him since its reception, we learn that all the interests of our Church at Summerfield are prospering in a most encouraging manner. They have had a gracious revival, under the pastorship of Rev. Josiah Barker, assisted by others, in which sixty or seventy souls have been converted. They have not far from four hundred scholars and teachers in their Sunday School. Bishop Andrew, when at home, the preachers, all the teachers in both the schools, and the citizens generally, take a deep interest in it.

The female College, under the Presidency of Rev. Mr. Montgomery, has about one hundred and fifty pupils, and the male Institute, under the Principalship of Rev. Mr. Connerly, has about one hundred and thirty-five or forty. The preparatory school also has a large number of pupils, and is prosperous.

Bro. Baker informs us that while no proselyting spirit exists in the institution, or village, the religious influence brought to bear upon the young minds there congregated, is of the deepest and most encouraging character. They hear and embrace with willing minds and obedient hearts, the saving truths of the gospel. We rejoice to learn that the change in the Presidency of Centenary Institute has not changed the thoroughly religious policy long since inaugurated by the former President, Rev. Dr. Mitchell. In the one or two commencements we were permitted to attend, in years past, we were struck with this feature, in all the addresses of the President, and in the compositions and addresses of the pupils. Mr. Montgomery is a worthy successor of Dr. Mitchell, in both the religious and intellectual culture of the youth committed to him. And Mr. Connerly is equally so in the male department.

Summerfield is a nursery of the Church and ministry, and well deserves the patronage bestowed upon her. Class-meetings, prayer-meetings, Sunday schools, the education of young men for the ministry, collegiate and seminary education, and experimental heart-felt religion, go hand in hand.

OFFICIOUS MISREPRESENTATION.

A TEXAS correspondent of the *Christian Observer*, says: "The extraordinary religious interest with which the older States of the Union have been for nearly a year so highly favored, (though it has not yet reached Texas,) has caused many hearts here to rejoice; and to hope, labor, and pray, that God will vouchsafe to grant us similar blessings. In Western Texas, and especially in the vicinity of Gonzales and Seguin, there has been much religious interest for some time, and quite a large number of conversions, and within a few months, additions have been made to the various churches."

Readers out of Texas, after seeing the above, will be surprised to be informed that the religious papers of Texas have been teeming with revival intelligence, from one end of the state to the other. This same correspondent has been filling the Northern papers for years past with disparaging representations of religion in Texas, and has been called to account again and again. Somebody will put his *name* "in the papers" one of these days, if he is not more cautious.

REV. DR. J. HAMILTON.

We received a note from our old friend and brother, Dr. Hamilton, a few days since, directing us to change his paper from Nashville to Montgomery, Alabama. And, during a visit to Mobile, the other day, we learned that his family had already arrived at the latter place. The Doctor, after four years of hard service as General Tract Secretary, in which he has traveled extensively, preached in most of the different departments of our connection, and been very useful, is returning again to the regular work in the Alabama Conference, where he has so long and so usefully labored.

We recollect to have been much impressed, many years ago, with a remark he made to us, to the effect, that a minister of the gospel could occupy no higher, more useful, or more happy position, than that of pastor of a Church.

And once or twice during his Tract Secretaryship, we have heard him utter the same sentiment. His long experience as a successful pastor in the Alabama Conference, is well calculated to confirm him in this sentiment. He has done much toward the establishment of that noble body of ministers now composing the Alabama Conference. For force, and evangelical eloquence, but few excel him.

He has been eminently useful otherwise. The educational institutions, now the boast of the Alabama Conference, owe much to him. He has, from the first, been the leading representative of the Alabama Conference in her connection with the New Orleans *Christian Advocate*, and at the General Conference of 1854, helped to fight its battle for General Conference recognition in the Advocate family. He long since saw the importance of having an able organ of Methodism in this great metropolis of the Southwest. And, at the time we speak of, his arguments were most convincing against multiplying papers at minor points, and in favor of building up those at the great commercial centres.

We are glad to learn that his health is good, and that his energies are unimpaired.

REV. EBENEZER HEARN.

"Father Hearn" still lives. He has not, so far as we can see, grown much older in appearance, than, when a boy, we first entered the Alabama Conference. Recently, however, as our readers have learned by the obituary column of the *Advocate*, he has lost the partner of his earthly joys and sorrows. No, not lost. She has only gone a little sooner than he to that heaven toward which they have both been tolling for these many long years. Tuskaloosa is now an old city, for Alabama, and yet we have often heard it said that Father Hearn preached there when there were only a few log huts. Before the writer of this was born, Father Hearn and his wife were laboring in the itinerancy in the wilds west of the Mississippi river, now belonging to the Louisiana or Mississippi Conference. May God abundantly bless the latter days of the war-worn veteran!

THE SOUTHERN UNIVERSITY.

Much has already been written of this institution, but we doubt whether its importance has yet been fully appreciated by the public mind. Our Church has many valuable and flourishing male colleges, but nothing similar to the Institution the Southern University is designed to be, has been attempted, so far as we know, in the Southern Church. It is intended to give a higher and more thorough education than can be obtained in the colleges. It is not, therefore, the rival, but the complement of the colleges.

The Board of Trustees is to meet at the approaching session of the Alabama Conference, and will, we suppose, attend to the responsible duty of completing the faculty. Much depends upon the selection of the right kind of man for the president. Rev. Dr. Wadsworth, one of the ablest preachers and professors in the country, is to be one of the faculty. The Institution is to open in the autumn of 1859. Rev. C. C. Calloway, the able and energetic Agent, is raising funds for its endowment. We trust the highest hopes may be realized in the success of the Institution.

SOULE UNIVERSITY.

Bishop Pierce, says the *Texas Advocate*, did not reach Chapell Hill on the 2d, to deliver an address at the laying of the corner-stone of the Soule University. We learn from from the Brenham Enquirer that interesting addresses were delivered by Mr. R. H. Felder and Rev. J. W. Kinney. A banner was delivered to some organization by Miss Kease, and received by Mr. Foster. The corner-stone was laid by the Masons—a fine barbecue, of course, was of course eaten (with the exception of the abundant overplus which Washington county liberality always provides) by about fifteen hundred persons; and a considerable amount subscribed to aid in erecting the University building. We regret the absence of the Bishop, but are glad to hear that his place was so well supplied. The absence of Bishops, nor their presence, can effect the plain evidences that a great school is needed just where Soule University is located, and that Soule University is destined to become such a school. We consider its triumphant success a fixed fact.

FATHER SMITH.

We supposed, says the *Texas Advocate*, that Father Henry Smith, who preached at the old man Roberts' house when Bishop Roberts was a boy, had gone to the real "Pilgrim's Rest," long ago. But we find a letter from him in the last number of the Baltimore Christian Advocate. The two ideas of the letter come with great force from an old man:

1. There is too little brotherly love among us, hints the father in Israel. This witness is true. Let us remedy the vital defect. Everything else will be lost unless "brotherly love continue."

2. There should be more of religious experience preached from the pulpit, and printed in our periodicals. This is equally true. Old men, like father Smith, understand what they say and whereof they affirm. Their minds seem, sometimes, to grow old, but it appears to us that the heart of a good old man gets younger and truer with the increase of years. Heaven bless the old members of the Church! and spare them long to guide us, the younger, into the high places of christian duty and experience.

TUSKEGEE FEMALE COLLEGE.

By a private letter from Rev. Samuel Armstrong, the Agent, we learn that this institution opened the present session with very bright prospects. The number of pupils is large, and constantly increasing. No female institution in the land possesses better facilities for the very highest female culture than Tuskegee. It has a beautiful and commodious college edifice, even if one story of it is "half underground." And with Dr. Lipscomb, Prof. Price, and their assistants in the Faculty, it needs no other recommendation. It has a magnificent future in prospect, if properly appreciated.

WE ARE NOT DEAD.

Imagine our astonishment upon finding that in Texas we had been reported as dead! Both our papers at Galveston, the *Apologist*, (German,) and the *Advocate*, inform us of the above report. We are not dead, nor have we been sick. How the report originated we cannot imagine. Like all our fellow-creatures, we are mortal, and shall die, when God has no further use for us on earth. Till then, we hope to live and labor. We have never had fairer prospects for it than now, either in physical health, or purpose of soul.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

The question of a *Conference Depository of Books* will necessarily come before us, at our session in Woodville. It is one of the greatest questions which we have had to decide for years. We want, all of us I am persuaded, to do what will most promote the interests of religion. We cannot too carefully consider a matter involving her so vitally. This is my excuse for intruding the subject upon you before we meet. One side of the question is debated in almost every paper we open. It may not be amiss to look if the question has two sides.

The impression is made from some quarter that we already have a Conference Depositary, and other Conferences are urged to act in reference to our triumphant success. This impression is wholly false. We have no such depository, and no book concern connected in any way with our Church in this Conference, has had any distinguished success. There is a joint stock company, located in Vicksburg, bearing the name of the "Mississippi Conference Book and Tract Society." This association is composed of many of the best members of our Church, in and out of the ministry. Their motives are doubtless the most benevolent, and they may effect much good by patient and diligent effort. Similar associations in other sections of our Conference, might do much in spreading a wholesome literature in our country. For the sake of bearing our name, and securing our patronage, the Vicksburg company has voluntarily modified her charter, so as to give to the Conference some supervision over her publications, and general management. But the Conference has no *share* in the joint stock, is not liable for its *debts*, or has any *part* in its *dividends*.

The late General Conference did recommend to the Annual Conferences, the establishment of conference depositories; but left it to the discretion of each Conference to do so, or not. I trust we shall use that discretion wisely. The joint stock feature, which we learn is being adopted by some of the Conferences, is no part of the recommendation of the General Conference. The General Conference supposed, at least this seems to me to be the purport of its resolution, that each Conference would raise a fund on simple benevolence, sufficient to establish a depository, say fifty thousand dollars; this was generally supposed to be about the requisite amount.

I object to this, in the first place, because I think the money would be *very hard to raise*. It is always safe to look at what has been done in similar circumstances, when we undertake any thing, other wise the teachings of history are worthless. Permit me to refer you to a few facts on this subject. In 1836 when the Church North and South were one, and the bonds of connectional union unfretted, our great Book Concern in New York, almost the idol of the whole church, was consumed by fire—no insurance. The sensation was thrilling in every Methodist heart. The General Conference sat in Cincinnati immediately after the disaster, and devised in great unanimity and good feeling, the plan of rebuilding by appeal to the benevolence of the church. The effort was very general, and earnest. But the whole amount raised fell far below one hundred thousand dollars. I have not the exact figures before me.

After the division of the Church in '44, and the organization of Southern church in '46, in Petersburg, the Church South found herself without a book concern, and her just claims on the North with-holden. In this remarkable crisis, the Southern Church resolved to throw herself for the time being on the benevolence of the whole South, with all the advantages of sympathy for an injured party. Collections were ordered in all the churches and congregations, not to build up a book concern, but simply to obtain funds to trade in books, and publish a few at other establishments. What was the result? Less than ten thousand dollars was obtained in the course of eight years.

But we are told that the church is growing more benevolent, and far more wealthy. This I grant, and in the former I glory. Now it is said we have only to devise liberal things, and magnificent plans, and our coffers will overflow; money by the hundred thousand, will be gathered by mere pastime. Let us see. In 1854, the Tract Society was formed, and the Conferences were invited to form auxiliaries. Our Conference responded. Flushed with the recent establishment of our great concern in Nashville, the new-born zeal of a recent organization, we entered the field of christain benevolence in the line of books and tracts. The experiment has certainly been a fair one; two of the most active men in our Conference have been our special agents. Rev. H. H. Montgomery, and Rev. R. Abbey. The first years effort by brother Montgomery, I think did not more than cover incidental expenses, my recollection is that it fell under three thousand dollars. The next year, brother Abbey I think did not report one hundred dollars received as simple donations. It is true that most of his time was occupied in receiving stock to the joint company. What has been done the present year, I have not learned.

Are not these facts suggestive? If the intense connectionalism, roused by the fires of Mulberry street in thirty-six, could not raise *one hundred thousand dollars*, or the still more intense sectionalism of forty-six, did not reach ten thousand dollars, will it be easy for the Mississippi Conference alone to raise fifty thousand? I trow not.

But we are told that wonderful changes are to be accomplished by the idea of individual Conference action. This it seems to me is appealing to the selfish principle for benevolent action. Well, if the appeal does not act with a vengence. When the benevolent sympathies begin to *contract* from the whole Church, down to an individual Conference, it will be well if the spasm does not bring it down to an individual *man* and that man self.

This brings me to state my second objection to Conference depositories. I think the tendency will be to weaken the connectional bonds of the Church. The tendency in my humble judgment is to congregationalism. I do not say that that form of christianity may not be eminently useful, but I do say that my predelictions are strongly in favor of connectionalism. If union is strength, then the connectional principle is true. May heaven increase our bonds; may not man break them.

My third objection is the expensiveness of the plan. Every individual depository will increase the general amount required to circulate our books by *one, two*, or *three* thousand dollars per annum. This in the aggregate of all the Conferences would amount to fifty or sixty thousand dollars. All this might be submitted to, if actual circulation of the books was greatly increased. But two things would operate against this result, and as I believe over-balance the increased energy of Conference action. The first is, the price of the books must needs be increased to meet the expense. To think of the eternal system of begging to keep down the price of books, is to my mind absurd and ridiculous. By so much as the books are raised in price will the sales be diminished. Another potent agency will prevent the circulation of the books. The fountain head has usually the best supply. A preacher who sends to a depository and gets one half or two thirds of his order filled, will not only fail to sell the missing books, but will be greatly discouraged in dealing at that store again. A letter from the polite agent assuring him that he expects the missing books very soon, does not meet the case, time is short, and precious in our annual incumbencies. The books are not circulated.

I ask brethren calmly to consider these, and other reasons that will readily be suggested to the mind, before they resolve to embark on the uncertain sea of book speculation. Think of the protracted begging necessary to get up, and keep up our endowment. Think of the fine preachers who must be abstracted from the regular work and attached to the *agency* or *begging Bureau*. Think of the possible, not to say probable, failure of the concern, and the discouragement by this means thrown on the whole subject, and the withering up of the benevolent hearts that had given to sustain it. Think of the temptation it would hold out to us to enter the competition in the general book and stationary trade, thereby disparaging us as an ecclesiastical body. Let these and other considerations be well weighed before you give your vote to establish a conference depository.

It may be said, that the General Conference recommends it. I answer that it was carried by a *lean* majority, after a *hasty* discussion. I have no hesitation in believing that the untried experiment was resorted to as a remedy for a temporary pressure. The creation of a great book manufacturing establishment so far out of its latitude was a herculean task, and must needs involve much expense. The unreasonable clamor for abundant and sudden publications, strained the sinews of business to a frightful tension. The crisis of last fall did not snap them, (marvelous that it did not,) but left them so impaired in strength that it was feared by the empirics, that re-action would not take place. In these alarming symtoms, the desperate remedy of Conference depositories was resorted too. Calm confidence, and vigorous efforts for a few years would have restored all, and given us a healthy, and vigorous concern based upon a foundation as solid as the native limestone of Nashville. But this panic seems likely to drive us from the long tried paths of Methodist book circulation—paths that have led to two immense fortunes—one, before 1836, the other, before 1844. What the result will be, time alone can answer.

B. M. DRAKE.

Magnolia Springs, November, 1858.

TWELVE INDIAN PREACHERS ORDAINED.—Our Missionary Secretary, Dr. Schon, is making the tour of the Indian Nation, visiting the mission schools and the Conference. The latter was held by Bishop Early, who, at one time, ordained twelve native Indians—sons of the forest—to the work of the Christian ministry. It must have been an impressive and suggestive scene.

"WATCH THE WESTERN MAN."—The above is the title of a paper that reached us a few days since, published at St. Louis, having internal evidence of being a religious paper, of the Baptist persuasion. What does it mean? Do our Baptist brethren find it neccessary to establish a paper to be devoted to "Watching the Western Man?" If Graves is the "Western Man" in view, we think the paper well-named.

SIXTH ANNUAL REPORT of the Vicksburgh, Shreveport, and Texas Railroad Company. This has been sent us, we suppose, by our friend, Dr. C. G. Young, President of the Board of Directors. The road is progressing and is to connect the Southern Pacific Road in Texas with our general railroad system at Vicksburgh.

THANKSGIVING-DAY.—Governor Moore has issued a proclamation recommending Thursday, November 25, to be observed by the people of Alabama as a day of prayer and thanksgiving.

LETTER FROM FLORIDA.

Apologetic and Propitiatory.

Doubtless you have long ere this erased my unworthy name from your head-roll of reliable correspondents. Doubtless down there in that fever-haunted city, walking amidst its fresh graves, and praying beside its smitten bedsides, and ministering about its desolate hearthstones, you have thought my heart obdurate, my sympathies dead, and my vows of friendship forever forgotten. If so, I acquit you of all uncharitableness, for I have taxed your long suffering beyond endurance, by my seemingly stolid apathy, and premeditated, indifference. Yet, can you believe it? there all the while was sounding in the ears of my inner self, an accusing spirit. All this weary while, I was daily inditing bitter things against my infertile brain and, my slothful pen. Often I was in prayer for you in your loneliness and peril; often was I minded to redeem my pledges, and to recover your editorial favor. Often did I begin to gird myself to the duty, as a knight to his oaths. Why then came there no fruit of these manifold resolutions? I know not, unless it be explicable upon Poe's theory of the "Imp of the Perverse;" that refined modification of diabolic possession, which leads to intellectual obstinacy, and to intellectual recreancy.

Business called me last week to the city of Montgomery, and if you have the heart to reinstate me in your gracious favor for a new probation, I will give you my impressions of some things that I saw and heard at the

Alabama State Fair.

This was the fourth Annual Exhibition of the State Agricultural Society. It was, however, my first attendance upon any such occasion. I do not mean to give you a detailed account of the Fair. If I am successful in hitting a few salient generalities I shall rest contented.

There were great crowds in attendance, perhaps as many as six or eight thousand. The weather was, for the most part, very fine. All day long the thunderous roll of wheels shook the hustling thoroughfares. John was there in all his pride and pomp. The busy whip, the blasphemous objurgation, the goaded beast, and the dying dust, announced his kingly presence and his lordly sway. In the rich sunlight of our bright November days, the eye was fairly dazzled by the splendid bedizenments of female wardrobes. The costliness of the rustling silks, and purple velvets, ermine bordered; the richness of the graceful shawls, and the superb efflorescence of their irresistible bonnets; the glitter of bejewelled ears, and necks, and fingers—taken all in all, was quite as much as an impecunious pedagogue could behold without going instantly into a monetary consumption. There were gaping loiterers around every object of interest; there were grave old gentlemen discussing an obese hog; there were flashy youths in striped unmentionables, with miraculous neck-ties, vociferously debating the qualities of a favorite trotter; there were disgusting specimens of Young Americus "*assumacy*," sporting gold-headed canes, chewing the stumps of smouldering segars, befouling every place with their nauseous saliva, and profaning the very air around them by their vulgar ribaldry. I looked on with a sadly thoughtful heart. I saw clearly that hogs were improving, cows growing larger and more lactiferous; poultry advancing in the scale of biped animality, and horses getting fatter, sleeker, and faster. These were the results aimed at, and they were attained. But I saw women growing more frivolous, laughing at jests that edged the obscene. I saw men growing coarser and more brutal. I saw boys dishonoring their parentage, aspiring to be profane, ambitious to be fools, and wonderfully successful in winning contempt. You will form no higher estimate of our common clay-begotten humanity than you ought, when I tell you that I saw scores of men and women go gapingly under the tented canvas to hear a foreign lazy stroller whistle like a magpie, and to see the wonderful spectacle of a double-headed negro child—an asthmatic hurdy-gurdy meanwhile discoursing most mellifluous strains.

Intensely Southern.

Cotton was King at the Fair. On every hand you were reminded that the great southern staple is the most desirable product of our fertile soil. In one place there was a long row of bales ready for the Committee, with their beautiful white samples fluttering in the wind.—There was a hoe, whose special office is to eradicate the universal weed tribe from the vicinity of the young cotton plant. There was a plough, whose sole aim is the better cultivation of the tender cotton in its early growth. One man had a machine which he would put against creation for planting cotton seed and covering it. Such was his remarkable anxiety to have some luckless wight to dispute the transcendant utility of his invention, that he reminded me of the pugnacious Irishman at Donnybrook Fair, who besought some compassionate sympathiser to tread upon his coat-tail, all for a bit of a row, and a sprig of shillelah. Of cotton Presses, I cannot tell you how many were there, each, insatiate as the maw of Death, greedily anxious to devour all the raw material in the surrounding country, to be reproduced in compact rotund cotton bags. Gins were there, too, ready with their iron teeth to tear in pieces the fleecy lint of our great staple, while—happy conjunction! there, too, was Cuffee, his ebon face radiant with unctuous smiles, and his brawny arms strong for new conquests in the white-pine fields.

Preachers There.

I met upon the grounds the veteran Dr. A. H. Mitchell, whose stalwart frame is yet erect, and in whose genial eye beam yet the hospitable fires of a nobly harmonized intellect and soul. He seemed ill at ease, amidst the gay, thoughtless crowd. I saw him but a few moments, and I do not think that he returned to the exhibition again. I have heard no very general expression of sentiment on the part of his parishioners. It needs but to know the worthy Doctor's antecedents, however, and to get some insight into the sterling qualities of his character, to be persuaded that he will always give a good account of "pure and undefiled religion" wherever he goes, and that Methodism will be rooted, grounded, and established within the range of his influence. There I met, also, that indestructible embodiment of energy and perseverance, our precious brother Hamill. Valuable things are done up in small parcels, they say. In that nervous little organism, vitalized by the breath of as genial a piety as ever man had, you will find the most earnest, direct, indefatigable, persistent, hopeful, cheery soul alive. His overcoat was simply thrown over his shoulders, as if he hadn't time to adjust it. His hat was pushed back upon his head, letting all his soul out into his radiant visnomy. His hands were thrust down into his own pockets, emblematic of what he is hourly trying to do to other men's pockets, in a prayerful and devout way. He cast a glance here, a look there, and then, with a kindly criticism and a pleasant smile, he went on his way, seeking, perhaps, some stingy steward of God's manifold gifts, from whose plethoric purse to squeeze a little pittance for his great and good work. May the Spirit of Grace help his urgent appeals!

Dr. Neely was on the ground, also. I had a sight of his "atlantean shoulders" amidst the puny crowds around him. His presence, you know, is on the kingly order, for like one spoken of by Milton, though in a different sense, of course, "he seems for dignity composed, and high exploit." He preached in the city on Wednesday night, but I was too much occupied to hear him. His theme, I learned, was to be the "Dignity of Labor," and with his eloquent treatment, I pity the lazy poppinjay who sat beneath "the droppings of the sanctuary" that night.

Here Mention.

From your city there was on exhibition a new lightning rod, composed of iron and copper wires intertwined. It is a very decided improvement upon the ordinary anti-electrical apparatus.

From Mobile there was a beautiful specimen of solar evaporated salt. It was snow white, and of a dazzling brilliancy. I never saw so much beauty before in that "innocuous cate." In looking upon its spotless crystals, the simple yet strikingly apposite illustration of our Saviour, in comparing christians to the "salt of the earth," received a new and higher significance and power of exemplification.

Hard by the door, as you went in, protected by a glass case, lay the figure of a sleeping infant cut in marble. His head rested upon his dimpled arm; his unbound locks strayed in snowy curls, about his beautifully turned shoulders; his lips were laughingly apart, as if he saw angels in his dreams. The man whose chisel wrought that work, has the quickening spirit of true genius in his bosom.

Farther along a fine young Banana tree, shot its straight, sheathed, green, juicy stem up from a box of rich mould. Its broad, richly verdurous leaves, glistened in the sunlight that fell on it through the window. South Sea airs would have fanned my cheeks had I stood there longer, while my busy brain would have filled with dreamy phantasms of Typee, and Fayaway, and cocoa trees, and the blue tropical sky, and gleams of the far-off Pacific.

In a window, diagonally across from the main entrance, sat a large bottle of Darby's Prophylactic. Its rich royal purple color constituted it one of the most noticeable articles on exhibition. Prof. Darby delivered a very interesting lecture before a special committee, upon the subject of disinfectants. It contained just the kind of scientific information that would do good in your locality. His excellent preparation received a Premium.

In Particular.

I must let hundreds of note-worthy things go by, that I may suitably accredit the Tuskegee Female College, with its handsome collection of drawings, paintings and designs. I send you a printed list of the articles presented by this young, vigorous and growing institution. You will find that about sixty separate pieces were on exhibition, embracing some very superior oil pictures; several beautiful works in pastel; a number of crayon sketches, of great merit; and a few water-color pieces, of admirable style and fine execution for such young artists. In addition to these, the Institution exhibited the first fruits of its School of Design. Of this characteristic feature of the College I must take another opportunity to write more fully. I can only tell you that there were about a dozen very meritorious efforts, in the application of art to industrial pursuits. These consisted of designs, for wall paper, carpets, table covers, and hearth-rugs. Several discriminating gentlemen pronounced these articles as among the most interesting and useful objects in the exhibition. Three premiums were awarded to the Institution. More properly speaking, two were given to Miss Julia A. Spear, the talented lady who conducts the department of fine arts in the College. While the third was presented to the Institution as a whole, in consideration of the spirited endeavor of the Trustees to contribute to the Fair.

The End.

If you give this rambling epistle a place in your columns, I will try in a few days, to send you something more worthy of your excellent and beautiful paper. If you do not think this wall entitled to a corner, you may consign it to the quiet oblivion of your editorial Lethe. But undismayed, unterrified and undiscouraged—I will nevertheless, once again plume my adventurous pen, seeking in earnest effort fully to re-establish in your confidence and love your truant,

FLORIO.

FEMALE EDUCATION.

The subject of female education is of great moment to the entire country; since almost every man having the ability, is now inclined to educate his daughters as well as his sons. We have noticed the working of many institutions through the country, established for the education of females, and have come to this conclusion—viz: that it is almost indespensible to success, and a proper protection of the pupils, that each female institute should prepare for, and board, in immediate connection with the institute, and under the direction of the president or principal, each pupil entrusted to such institute.

Girls should not board out, for when they leave the institute the teachers' oversight and control cease.

After they arrive at the boarding-house, then the oversight of the proprietor of the house obtains—if, indeed there be any oversight; in many cases, there is none or but little bestowed upon boarding scholars. Here, most commonly, young men are permitted to visit; and the boarding pupil is allowed, equally with the other members of the family, to have and entertain her company. Hence, we find many of our friends sending their daughters to nunneries to be educated, or to some academy where the pupils are received into and kept under charge of the teachers, until again returned to their parents, although many times in charge of denominations other than our own. Parents and guardians who have a proper regard for their children and wards, wish at all times to feel that they are safe from all influences outside the Institute, or area of education. We all feel this; none of us want our daughters gallanted, courted, or married, until they have completed their education; none of us want our daughters made belles, filled with vanity, or induced to believe that rich and costly apparel is the only true admeasurement for society. Yet these things must obtain to a greater or less degree, according to the proximity of our daughters to such influences. Where girls board at twenty places, they are apt to see and hear twenty different views upon almost all questions; when the girls come together, they compare notions and opinions, and these are but the reflex (most commonly) of what they have learned at their temporary homes; hence, one wants rich and costly apparel; another thinks it no harm to dance; another, is it not right that we should see and converse with our sweet-hearts; and, alas, too often, our teachers are too exacting and I cannot have proper respect for them.

If a General, after the day's campaign, were to dismiss his men, and let them repair to places of their own choice for repose and refreshment, he would not likely long keep a well organized, loyal set of soldiers; so, but he keeps them ever under the discipline of the soldier; hence every thing moves harmoniously, each man wears a like apparel, eats the same food, performs the same duty; the command is issued by the General, and is echoed by his aids along the line; and all is one sentiment, one action, and willing obedience to command, because no disloyal sentiment has been implanted by rude hands.

There are many good men and women who are safe guardians to girls who board with them; but again, there are many who are not.

The object of this communication is to call the attention of the teachers and trustees, having the charge of female education through our country to a due consideration of this question; and to ask them, if they do not believe, you know, that to incorporate the boarding system (with a proper number of matrons) with their Institutions, where the girls would be constantly under the rule and guide of the teachers of the Institute, would greatly advance female education, both in the development of science, and security of the girls from the influences referred to.

The time is past for superficial academies; the people want solid, and throughly educated daughters.

The uniform system in apparel, is an excellent one; and is being adopted by many of the best schools.

Economy should be rigidly enforced by all Institutions. This is an important branch of education, as we conceive, to be taught and enforced both at home and at Female Institutes. Many parents however have the weakness to be greatly wanting in this important quality; it should not be so, where there is concentrated a set of persons selected because of their capacity to impart proper instruction to our daughters—the presidents, principals, and teachers. Let a liberal, but firm and unyielding rule of economy, be adopted, *and enforced*; and my word for it, its salutary effects will be soon realized.

That parent or guardian who wishes his child or ward, to go to some academy to display her silks, satins, diamonds, and money; should understand, that we have no such places of exhibition.

SPECTATOR.

November 1st 1858.

LONGFELLOW has beautifully remarked, that "Sunday is the golden clasp that binds together the volume of the week."

PAY YOUR PREACHER.

MR. EDITOR: An article that appeared in the Advocate of October 27th, on the subject of paying the preacher, has brought about the following train of reflections, which, if properly weighed, will I think, be of service to the readers of the Advocate.

1st. According to the economy of Methodism, Stewards are appointed on every Circuit and Station, to determine the amount necessary for the support of the preacher.

2d. When the amount is fixed by them, it becomes a debt, contracted by the Circuit or Station, for the preacher's support; and a failure to pay the same, is equally as bad as a refusal to pay the grocer for the provisions that were purchased of him, and used to support animal life.

3d. That a sufficiency for the preacher's support should not be withheld, because of objections urged against him, because these may be heard every quarter; and, if it is found that the preacher does not attend to his duties, he may, and will be removed by the Presiding Elder; but he should be supported so long as he is retained on the Circuit.

But I find, Mr. Editor, that the Church does not act on the above principle; and immediately I begin to inquire the reason; and after diligently examining the subject, I am fully satisfied, after attributing to others as much of the fault as is due them, and as much blame as they should bear, that it is generally owing to the inactivity of our stewards. They, though good men, become discouraged in their work and labor of love, and the poor preacher is compelled to leave his work with his uneducated and poorly provided for children, while he and his desponding wife can only remain in the itinerancy because they dread the awful consequences of locating.

It is a notorious fact, Mr. Editor, that the preachers in this land of wealth—yes, the preachers of the Louisiana Conference, lacked over $10,000 the past year, of receiving the amount apportioned to them; and of course they themselves pay the $10,000 to the support of the Gospel; it being $150, to each, and nearly all very poor men, at that. Now, brethren, I ask if that is right? and I ask you, my brethren in the stewardship, who are negligent, for some are faithful, are you not criminal in the eye of God? Eternity will reveal it. Brethren, begin with earnestness to attend to the duties enjoined upon you.

JEFFERSON.

OPENING OF THE TEHUANTEPEC ROUTE.

THE Tehuantepec Company's steamship Quaker City, which left Minnititlan on the 2d. inst., arrived at Southwest Pass, yesterday morning, having made the run in less than three days. The duration of her trip from the wharf at New Orleans to Minatitlan was but seventy hours.

She found the steamer Suchil waiting for her at the bar of the Coatzacoalcos. The Suchil arrived out on the 6th inst., and her arrival was hailed with the greatest demonstrations of welcome.

The Suchil accompanied the Quaker City to Minatitlan, where an immediate transfer of passengers and mails was made to the Suchil.

At noon of Saturday, the 29th ult., the Suchil steamed up the river in fine style on her pioneer trip.

The facilities for navigation are unsurpassed, and the beauty of the scenery on the river must be seen to be fully appreciated. The trip up the river from Minatitlan to Suchil was performed in about eighteen hours. Early on the morning of Sunday, the 31st, the passengers were landed at the Company's wharf, at Suchil, and in less than two hours afterwards were fairly on their way, with the mails and baggage, for Almoya.

At Almoya, the head of navigation, stages were in waiting to receive the passengers and mails.

The roads across the Isthmus were in fine condition, there having been no rains for a week.

All arrangements had been perfected for the transit, and no apprehension was felt in regard to making the connection on the Pacific side.

Mr. Murphy, the superintendent of the road, accompanied the mails, and felt sure that the transit from Suchil to Ventosa would be made in thirty hours or *less*.

Mr. La Sere, the President of the Company, also went with the mails, and started from Suchil with the most sanguine expectations of the success of the enterprise.

As it was not contemplated in the schedule to bring a California mail by this trip of the Quaker City, She left Minatitlan, as above stated, on the return of the Suchil.

The Suchil brought the following dispatch, dated Ventosa, October 29th:

"Col. Schadas, with 400 troops from Oaxaca, entered Tehuantepec on the 20th instant, having dispersed the forces of Zuloaga, who has now no hold whatever on the Isthmus."

The country is unusually healthy, and the people of the Isthmus are much elated at the opening of the route; in fact, it absorbs all other questions of a political or warlike character. The company's road is opened for coaches between Almoia and Ventosa, which is more than half the way between the points of navigation, and mule travel will be rapidly shortened, until within a few weeks the entire transit will be made in coaches.

DEATH OF REV. GREEN M. RODGERS.

Madison College, Sharon, Miss. No. 11, 1858.

MR. EDITOR: I hasten to announce to you, and the readers of the New Orleans *Christian Advocate*, that the Rev. Green M. Rodgers, a superannuated member of the Mississippi Annual Conference, is dead. He died this day (Thursday) about noon. This event has been expected by his most intimate friends, for sometime. He went to bed last night better than usual, but had another stroke of paralysis in the night; and is now no more on earth. His wife is at this time extremely ill, and will probably die soon. God bless and help the daughters and little children! A more extended notice will certainly be given, if not sooner, after the Mississippi Annual Conference. In extreme haste.

T. C. THORNTON.

REV. DR. J. L. CHAPMAN was to deliver a series of discourses on Baptism at Washington, Texas, commencing on the first Sunday in this month.

The Rev. Dr. Guthrie, of Edinburg, has given to the press a new volume of Discourses, founded upon a portion of the first chapter of Colossians.....Dr. Addison Alexander, whose new Commentary on Mark was recently published, it is said, will continue his labors till the Gospels and Epistles have passed under his pen.

ARKANSAS CONFERENCE.

THIS Conference met at Dardanelles, October 20, Bishop Early, presiding. Sossion, in Masonic Hall.

ADMITTED ON TRIAL.—Billy B. Cannaday, recommended by the Quarterly Conference for Helena Circuit; David P. Armstrong, Geo. Emmert, from Clarksville Circuit; George Benefield, from Dover Circuit; Leonidas Dobson, from Ozark Circuit.

Numbers in society:

	1858.	1857.	Increase.
White members	9504	8693	911
White probationers	414	240	26
Colored members	967	750	217
Colored probationers	300	160	140
Local preachers	159	146	14

The Bishop's health is greatly improved. I do not think I ever saw any one preside in an Annual Conference more to the universal satisfaction of every one than he has done. His prayer-meetings in the Conference-room have been among the best I ever attended. [*Memphis Christian Advocate.*

MR. EDITOR:—The Arkansas Conference closed its twenty-second session this evening. We had a happy session, a gracious revival—blessed time. Bishop Early was with us in full health. He presided both to the satisfaction of preachers and people. Dr. Schon reached here on Saturday, and did good service in the missionary cause. I send you with this a list of the appointments.

APPOINTMENTS.

HELENA DISTRICT.—John J. Roberts, P. E.; Helena Station, Benoni Harris; Helena Circuit and African Mission, George A. Donnelly; Mt. Vernon Circuit, Franklin W. Thacher; Walnut Bend Circuit, Leonidas Dobson; Marion Circuit, to be supplied; Osceola Circuit and African Mission, John Rhyne, one to be supplied; Laconia Circuit and African Mission, to be supplied.

JACKSON PORT DISTRICT.—John Cowle, P. E.; Jacksonport

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Station, James Mackey; Jacksonport Circuit, Wm. H. Wood; Powhattan Circuit, Wm. R. Foster; Pocahontas Circuit, John A. Roach; Gainesville Circuit, Jesse Glasgow; Greensboro' Circuit, David P. Armstrong; Bolivar Circuit and African Mission, Edw. T. Jones; Black River Mission, to be supplied.

SEARCY DISTRICT.—Stephen Carlile, P. E.; Searcy Circuit, Wm. T. Noe; Lawrenceville Circuit, Henry H. Hankins; Augusta Circuit and African Mission, R. G. Britain; Richland Circuit, James D. Andrews; Louisburgh Circuit, Stephens Frnish; Clinton Mission, Isaac L. Hicks; Cadron Mission, Billy B. Cannady.

BATESVILLE DISTRICT.—John S. McCarver, P. E.; Batesville District, John H. Rice; Batesville Circuit, Richard H. Dodson, Wm. H. Gilliam, Sup; Grand Glaize Circuit, James M. Rogers; Big Creek Mission, to be supplied; Lebanon Mission, James C. Beckham; Richwoods Mission to be supplied; Salem Mission, Hugh A. Barnett; Strawberry Circuit, C. N. McGwin; Soulesburg Institute, to be supplied; J. M. Steel, Agent of the American Bible Society.

CLARKSVILLE DISTRICT.—Lewis P. Lively, P. E.; Clarksville Circuit, George Emmert; Waldron Circuit, Benj. F. Benfield; Fort Smith Station, A. H. Kennedy; Van Buren Station, James L. Denton; Ozark Circuit, Jesse Griffis; Roseville Mission, James M. Burkhart; Dover Circuit, Burwell Lee; Dardanelle Circuit, Richard W. Hammett; Bluffstown Mission, J. D. Adney; Wallace Institute, Peter A. Moses, President.

FAYETTEVILLE DISTRICT.—Thomas Stanford, P. E.; Fayetteville Station, George A. Shaffer; Fayetteville Circuit, Josiah A. Williams; Boonsboro' Circuit, David P. Carithers; Bentonville Circuit, Jordan Banks; Yellville Circuit, Benj. F. Hall, one to be supplied; Carrollton Circuit, John F. Pearson; Newton Mission, John B. Brown; White River Mission, Thomas B. Hilburn; Maysville Circuit, Walter T. Thornberry.

LOCATED.—J. H. Mann, Jonathan D. Stockton, John P. Maxwell.

William Carter discontinued.

Walter T. Thornberry, re-admitted.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

LOUISIANA CONFERENCE.

Natchitoches Circuit.—Rev. R. Parvin writes: "It will be interesting to some of your readers to hear what has been done on the Natchitoches Circuit this year. We have had two camp-meetings; the first in Owing's Settlement on Kisatchie. This was a refreshing season from the presence of the Lord. The people were well entertained by the tent-holders, their kindness was appreciated by their visitors, in making them life-members to the Missionary Society. Our second camp-meeting came off, the twenty-fifth of October. This was held at Sandersville; a large multitude of people in attendance—the most of them were not members of any church. This was a peculiar meeting in many respects, but the good Lord was with us, and blessed the labors abundantly. Our camp ground is near the race-track, near by this place; the brethren hold a prayer-meeting; and here many of them laid aside their "weights" and started to run the spiritual race. I hope they will run successfully; and receive a crown of glory at the end. We have organized four Sabbath-schools. Received one hundred and twenty members into the Church; and the work of the Lord has been revived, for which the Lord be praised."

Mansfield.—Rev. J. F. Scurlock writes: "In the close of the year, I propose giving a brief notice of the work of God, among this people.

"We have had thirty conversions—sixty whites, and eighty-eight colored, have joined the Church by letter, and on probation. A number of those who joined without letters, have been members elsewhere.

"We held the most of our meetings in basket-meeting style. We took our dinners with us, and spent the hours appointed for worship upon the ground. They were well sustained by kind friends and members of the Church. And so great was the interest in one of these meetings, that the servants were permitted to go, during the meeting, which continued six days. Religion makes the people liberal—pity we have so few of them.

"The demonstrations that have followed the preaching of the gospel, in this Circuit, have followed, so far as I can learn, throughout this District.

"I am indebted to Brothers Suratt, Thweatt, Chapman, and Alexander, for their kind services.

"The gospel has produced more feeling and interest in this portion of the State and in Eastern Texas, than has ever been known before. Scarcely any meeting, in fact not the first one within my knowledge, has been closed without some marked demonstration of the spirit.

"From a gentleman who has lately visited Texas, I have received similar intelligence.

"If religion makes people liberal and anxious for all to enjoy its blessed privileges, I suppose the missionary apportionment will be fully met at our ensuing Conference. My present impression is, that most or all the preachers in this District, will be able to meet the appointment.

"This is the effect of faithful preaching; and such will ever follow it, until the world shall hear and feel it a power and enjoy its comforts."

Natchitoches Camp-meeting.—Rev. R. Parvin writes: "Some of your readers may be very anxious, to hear from our Kisatchie Camp-meeting. We had several Ministering brethren with us. Brothers Sanders, J. A. Ivy, Suratt, B. F. Alexander, D. Watkins, and B. Parish, all of whom preached acceptably. Sinners were convicted; mourners converted; and the Church abundantly revived. A collection was taken for the Missionary cause and for other purposes—for the Church—$200 Missionary money subscribed, a part of which was paid in; for the Tract cause, $67; and for Pierce and Palmo College, $350. The whole amount collected, was $658. The people were well entertained, by the kind-tent holders, who had made ample provision for the people and their horses. The Camp-meeting commenced and closed without any disturbance of that lawless trifling class of people that the devil sends sometimes to Camp-meetings to interfere with the worshippers of the living God. The tent-holders have made arrangements to keep up their Camp-meetings every year. May the good Lord bless them in their undertaking."

North Rapides Circuit.—Rev. W. D Statton, writes: "The Lord has been with us, in his soul-cheering power. Since we last wrote, we held a meeting at Pools Creek, commencing October 30th—continued till Wednesday night; it resulted in three conversions, two accessions to the Church—the membership gloriously revived. The Lord has visited us at nearly all our appointments the past week. We are making our last round; and bless God! he is reviving his work at our week-day appointments. We shall leave the Circuit encouraged, from the fact of the prosperous condition of most of the societies. We believe the Circuit is in a better state now, than it has been since we have been on it. If the Conference will send a good man here next year, we think this will be a good Circuit by the close of another year."

MISSISSIPPI CONFERENCE.

Clinton Station.—Rev. H. T. Lewis, writes: "The Lord has done great things for us in Clinton. We have just closed a protracted meeting, which has been marked throughout by most wonderful displays of power. The Church has been blessed in a wonderful degree—backsliders reclaimed, and many happy, shouting conversions; sixty have joined the Church, a large proportion of noble young men; one at least of these, will give himself to the work of the ministry.

"The revival work began here with the colored people; about three weeks since, and over sixty of these people have joined the Church, making about one hundred and twenty additions during this meeting. To God be all the praise."

Westville.—Rev. J. J. Clarke, writes: "Glory be to God—for eight days past, we have enjoyed here a blaze of glory; thirty-nine accessions including eight servants and four by letter; eighteen acknowledged conversion at one time; some converts were absent; nothing equal to this was ever seen before; the entire Church greatly blessed; several Baptist brethren got happy and rejoiced with us. Brothers Whittington, Frenshess and Henningtun, labored effectively.

"Before this is published the following synopsis will be due. Services rendered, fifteen days meeting, two Churches organized—classes all met, over seventy accessions, quarterage received, presents, perquisites, etc., over $50, besides more "changes of raiment" to wife and daughter than Naaman took for Elijah. For all of which, God be praised."

Leake County.—Rev. J. Wells, local preacher, writes: "I wish through the medium of your very excellent paper, to inform the brethren and public generally of the gracious outpourings of the Holy Spirit, at a few of the meetings I have attended. At a two days meeting at Irish arbour, near Mr. Nazor, in Leake county, on Lobutcher, on second Sunday in August, we had a gracious outpouring of the Spirit, and on Sunday evening, seven or eight conversions. Protracted one day; on Monday evening, one or two more conversions; in all twelve or thirteen accessions to the Church. At Goshen on the second Sunday of this inst., another gracious outpouring of Spirit, four or five professed conversion; six or seven joined; and the membership revived. On the fourth Sunday, we had a two days meeting at Bethel, the society where I hold my membership, held by myself with five or six others of my own order, and brother J. J. Davis of the Cumberland Presbyterian order. Protracted seven days, twenty-one conversions, thirteen accessions to the Methodist Episcopal Church; five united with the Cumberland. We had a glorious time, and best of all, my last child, a son, converted, and I pray God to carry on this good work until all shall be constrained to fall out with their sins."

ALABAMA CONFERENCE.

Noxubee Circuit.—Rev. L. Massengale, writes: "This is a new Circuit, formed by taking three small appointments from the Macon Circuit, and as many from the De Kalb Circuit. I entered on this work under very discouraging circumstances, my own health with that of my family being very bad during the earlier part of the year. Many other obstacles to the progress of the work presented themselves; yet over them all the Lord "has made us more than conqueror," and has poured out his blessings abundantly upon us. At one appointment forty-three joined the Church, only two of whom joined by letter, the others on probation; and what is better, all or nearly all of these professed to have received the pardon of sins. At another appointment, twenty joined the Church, and as many professed conversion; indeed the revival spirit has visited nearly all the appointments. Nearly one hundred whites have joined the Church, and some twenty-five or thirty blacks; the white membership numbers about double what it did in the beginning of the year. The whole Circuit may now be said to be prosperous. Both our Missionary and Conference assessments, I think, will be met."

Talladega Circuit.—Rev. B. B. Ross, writes: "This week closes my labors at this place for the present year. Received into the Church during the year, about sixty white and colored; revival in February, and again in October; the last, resulting in thirteen or fourteen conversions. Brothers Phillips, Lane and Scales did the preaching. The pastor has been on the sick list for several weeks, and fears he may be compelled for a while to hang up his trumpet on the wall and "his harp upon the willows." "Gods' will be done." This has been the most pleasant year of his ministry.

"May the great shepherd take care of the flock he leaves, and supply them with a faithful pastor.

"I hope the preachers of our Conference will generally be present on the day before the Conference, to have a general prayer meeting.

"As you fitly suggest, we need more of the devotional element in our Conference gatherings. Instead of praying for those who preach, there is a growing disposition to criticise the efforts of our brethren, and to listen to them more as theatrical performers, than as earnest messengers of our common master.

"Give us a word on that subject next week."

EAST TEXAS CONFERENCE.

Tyler Circuit.—Rev. W. B. Losh, writes: "The Lord is reviving his work, on the Tyler Circuit, East Texas Conference. We have just closed a meeting at Chapel's where we had twenty eight accessions to the Church, and near that number of conversions. The Church greatly revived. "To God be all the Glory."

The Very Latest Intelligence.

FOREIGN.

Liverpool Cotton Market—Oct. 30—The sales for the week were limited to 33,000 bales, of which speculators took 5000, and 5000 were sold for exportation.....All grades of Cotton have considerably declined during the week—being from ⅛ to ¼. The quotations were, for Fair Orleans, 7 15-16; Middling Orleans, 7 1-16; Fair Mobile, 7⅞; Middling Mobile, 7; Fair Upland, 7⅝; Middling Upland, 6 7-16.....5000 bales were sold on Friday the market closing dull.....The decline on Middling Orleans is ⅛, only, owing to the small supply of this description.....The funds evinced greater steadiness—Consols, for money, closed on Friday at 95⅞.....Havre—Orleans tres Ordinaire, is quoted at 110.....Manchester—Advices from the Manufacturing districts continue to bear an unfavorable character to manufacturers and factors but "all that could be desired" for buyers. And all that could be expected from the general decline in the cotton market.....Liverpool Saturday noon—Sales, estimated at 5000 bales, with a very dull market.....The London money market is dull, funds are inactive, and money abundant at low rates.....American securities inactive. State stocks scarce. In railroad bonds and shares nothing doing.

London, Oct. 3—American Principles in England—Mr. Bright has made a great speech at Birmingham, in which he advocated the system of voting by ballot, according to the American system of representation.

The Leviathan Steamship—A new company has been organized, for the purchase and completion of the steam-ship Great Eastern.

Sir Bernad at Sea—The emigrant ship Eastern City, was destroyed by fire near the Cape of Good Hope. She was on her way from Liverpool to Australia. Only one life was lost.

Sedition Societies in Ireland—In connection with the contemplated visit to Ireland, of a military company from the United States, it is reported that several secret sedition societies have been discovered by the British authorities. It is rumored that these societies derive encouragement and money for carrying out their designs from the United States.

Portuguese Indemnity—The amount of indemnity demanded by the French Government, to be paid by Portugal in settlement of the Charles and Georges affair, is stated to be 143,000f.

France and Brazil—The dispute between France and Brazil, growing out of the settlement of the boundaries of New Guinea, will, it is said be decided in favor of France.

Count Montalembert had published a strong article on interdicted political topics, in the *Correspondent*, which had caused the prosecution of the writer and publishers of the paper.

Spain—It is reported that the Spanish Government is about to favor the importation of Tobacco, from the Philippine Islands to the United States.....The Spanish fleet, with all the transports, intended to act against Mexico, has sailed for Cuba.

Atlantic Telegraph—There is no improvement in the working of the Atlantic cable at Valentia. The shares of the company are quoted at £330 to £366 per share.

Prince Napoleon—It is said that Prince Napoleon sided with Portugal in the recent affair of the Charles and Georges.

Free-Negroes—The London Post positively asserts that it is the intention of the French Government to stop the importation of free negroes into the French Colonies.

Submarine Fleet—Mr. McGowan, the American contractor for raising the sunken ships of war in the harbor of Sebastopol, positively denies having abandoned or having any intention of abandoning the enterprise. He has raised six of the ships since May, and is still engaged at the work.

Line of Steamers to Japan—The French Government are contemplating the establishment of a line of steamships between the Bay of Japan, Hong Kong and Canton, in connection with the Overland Mail Service.

India and China.—By the arrival of the Overland Mail, dates from China of the 20th of September, and from India to the 23d of the same month had reached England.....Sixteen thousand Minnie rifles intended for the insurgents in Burmah, had been seized by the British on the frontiers of China and India.

Pirates Captured and Sunk—A large number of Chinese piratical vessels had been captured and sunk, by the British cruisers in the Chinese seas.

The War in India—Colin Campbell informs the British Government that he will not be able to commence active operations in India before the 15th October.

British Japan Treaty.—The English treaty with Japan, negotiated by Lord Elgin, is reported to be almost identical with that of the American Government, negotiated by Mr. Reed.

DOMESTIC.

Washington, Nov. 11—The State Department has addressed a note to Senor Jerez remonstrating with him for warning the public not to buy tickets for Nicaragua by the steam-ship Washington.....The Collector of Mobile has refused a clearance of the vessel in that port intended for the conveyance of Walker's emigrating party, and refers Walker to the Secretary of the Treasury.....Gen. Walker promises that if he is reinstated in Nicaragua, he will respect all American interests in that country.....The difficulty between Gen. Henningsen and Geo Walker has been satisfactorily settled.

Revenue—The treasury revenue for the last quarter is six millions less than for the corresponding period last year.....The imports of the year fall one hundred millions short of Secretary Cobb's estimates.

New York, Nov. 11—Middling Orleans (at Liverpool) has declined ⅛—all other qualities ¼d. Some circulars state that lower grades had declined more than ¼.....The Brokers Circular quotes Fair Orleans 7 15-16; Middling Orleans 7 1-16, Fair Mobile 7⅛; Middling Mobile 7; Fair Uplands 7⅛ and Middling Uplands 6⅞.

Havana Consulate.—Americans are rejoicing at the arrival of Col. Helm, American Consul General, and at the retirement from office of Mr Savage, Acting Consul, against whom heavy complaints are made.

From the Pacific—The Empire City has arrived.....A destructive gale has visited San Diego.....Col. Edgar Fraser, of Sierra county, John Randolph and Thos. Cassiday, of Sonora, and Chas. Dix and W. H. Cornell, had been killed.

The Overland Route—The success of the Overland Stage Route, and the driving into San Francisco of the coaches from Memphis and St Louis had caused great rejoicing, shouting and mass meetings.

Frazer River—The river had fallen, considerable gold had been taken but the weather was cold and the miners were returning.

Disunion and Washington—Gen. Palmer and party had not been massacred as reported. Col. Wright had fought another successful battle with the Indians, killing many, and taking 800 or 900 horses, and much cattle. They had sued for peace, treaties had been concluded, and the war is closed.

From the Rio Grande—The united tribe of Tampacun Indians had been exterminated to the last warrior, and the women and children all taken.....The yellow fever had been severe among the Mexicans at Rio Grande city, but had spared the Americans.....It is reported that Gen. Blanco, Liberal, had entered the city of Mexico, with 1500 men, killing 400 of Zulonga's troops.—This needs confirmation.

LOCAL.

Jackson Railroad—The business of the New Orleans, Jackson and Great Western Railroad is becoming exceedingly heavy. We learn that they are refusing freight constantly, so great is the amount offered, and the average daily receipts of cotton by that route, for a week past, is 1200 bales. Sometimes over 2000 bales are brought down in one day.

Alleged Child Murder in the Third District—The investigation of the death of Alphonso Moore's child, a little girl of about two years and a half old, took place on Thursday evening before Recorder Long. The child disappeared about seven in the evening some six weeks ago. About three weeks ago a negro was arrested, who was supposed to know something of the child, but nothing resulted. Some days ago the body of the lost child was discovered by Mr. Morel in the privy attached to his residence, on Columbus street, between Broad and Dorgenois streets. Margaret Riley, the servant of Mrs. Morel, who had charge of the child, was then arrested, on a charge of having murdered the child, by throwing her where she was found. The evidence of Dr. Delery showed that no marks of violence were on any parts of the body, and what was at first supposed to be the fracture of the skull was but a separation of the bones, the natural result of decomposition. The only direct testimony about the disappearance of the child was that Margaret went to a neighboring grocery about seven o'clock, and the child cried after her and ran out on the gallery. The child stopped crying, and Mrs Morel, who was in the parlor, supposed Margaret had taken Marie to the grocery, but when Margaret came back the child was found to be missing, as Margaret said she had not gone with her search was then made; but without any result. It was stated by a cousin of Marie, that about five o'clock the same evening, Margaret said to him, it was the last day she should take the child out. A woman who was called for the prosecution, testified that two days after the occurrence, Margaret told her she had news for her, as the child was lost. The witness said Margaret appeared to be sorry and frightened, and said her only idea about how the child became lost was, that she, Margaret, had not returned the same way she went in the grocery, and that Marie had missed her and gone astray. It was proven on cross examination, that Margaret, as far as observed by the family, was kind to the child and the child liked her; but the case was postponed to obtain evidence, which it was said would be brought forward, that the accused had, away from the house, acted cruelly to the child.

Horrible Accident—A most horrible accident occurred on Saturday evening, fortunately attended with the loss of but one life, as another was in imminent danger. About four o'clock, two painters named James Naylor and Dick Reed, were engaged painting the exterior of the upper windows on the Camp street side of Odd Fellows' Hall. They were on a kind of platform suspended by ropes from and secured above in such a manner that they could raise or lower themselves at will. The platform was fastened to the ropes by means of hooks that were in turn corded or "moused" so as to prevent them becoming unhooked. The fatal casualty happened through the breaking, in some way not explained, of this mousing, which allowed the hook to get out of the ring it clasped, and consequently that side of the platform was precipitate downwards. Naylor had time but to utter a single cry ere he was dashed to death on the pavement below, a distance of some seventy or eighty feet. He fell on the right side of his head, which, of course, was terribly fractured. The vertebræ of the neck and jaw bone were broken, and the thigh bone forced from the socket. The escape of his comrade from the same dreadful death was almost miraculous. Just as the platform sank from under him, he happened to be reaching for a paint pot that lay on the cornice, and to do so, he had to grasp the rope with his right hand and had his left just passing over the corner of the moulding. He luckily had sufficient grasp to hold on by, as he felt the seat go down.

He states that when he looked below and saw his comrade, his blood spattering the pavement, he expected every moment to be his last. Suspended at such a height, with the scene he had observed below, was indeed an awful situation. One of the crew of Hook and Ladder Company No. 2, happened to be there when the accident occurred, and he immediately hurried over to get ladders to reach Reed, but by the time they arrived he was able to come down from his perilous place by the rope, which was loosened from above. Naylor was about 21 years of age, and was born in Limerick, Ireland. He was employed, by Mr Wm. Towell, of Magazine street. An inquest was held on the body, and a verdict rendered according to the circumstances. Reed told us that his companion had been in low spirits all the day on account of a bad dream he said he had the previous night, and which he believed was a forerunner of some misfortune.

Religious Controversy.—A great deal of feeling has been excited amongst the German Evangelical Congregation of Lafayette on account of the Trustees of the corporation suspending the preacher, Herman Pressler, and closing the church against him, and his having it broken open and continuing to act as pastor. He was sustained by a large party, and the Trustees about equally so. The latter sued for an injunction in the Sixth District Court, to enjoin Mr. Pressler, and an injunction has been issued to enjoin the defendant from disturbing the G. E. C. in the peaceable possession of its property. We believe this difference, which is to be regretted, is not yet healed. Mr. Pressler is said to be a talented man and a fine preacher.

Marriages.

"It is not good for man to be alone."

Married in Caddo Parish, Louisiana on the 28th October, by the Rev. S. J. Hawkins, Mr. Daniel J. Mooring to Miss Jennie E. Jones.

On the 3d inst. at the house of the bride's father, Mr. L. A. Palmer to Miss Martha L. Higginbotham; all of East Feliciana.

On the 10th inst. at the residence of Mrs. Austin, Mr. Adam M. Palmer to Miss Mary L. Smith. The former of East Feliciana, and the latter of West Feliciana.

COMMERCIAL.

Tuesday Evening, November 16, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification.

Inferior	@—	Good Middling	11¼@11⅜
Ordinary	8 @ 9⅝	Middling Fair	—@12
Good Ordinary	10¼@10⅝	Fair	—@—
Low Middling	10¾@10⅞	Good Fair	—@—
Middling	11 @11¼	Good and Fine	—@—

The following summary, copied from the New Orleans *Price Current*, of 13th inst., furnishes the following statement of the week's business. Which have been to a fair extent in the article of Cotton, but prices have tended in favor of buyers unfavorable foreign advices, and freights and exchange being adverse to raise recently current. The three first days of the week gives the amount of sales at 35,500 bales, but notwithstanding this rather large business, the market closed heavily. On Wednesday there was but a moderate attendance of buyers and the sales were mostly in limited parcels, about 3,000 bales, and the rates more in favor of purchasers. On Thursday, business was confined to about 6000 bales, still lower offers being made, a few sales of Liverpool Middling were reported at 11c, but these terms were not generally accepted. The Asia's advices reported a decline at Liverpool of ⅛@¼d per ℔. Friday brought a more general attendance of buyers, and the supply being more ample, quite a large business was done, summing up 14,500 bales. The sales of the week were 65,000 bales; receipts during the same period, 70,781.....In the Money market, all paper or securities, entitled to any consideration, are not only readily discounted when offered, but are sought after. In fact, the Banks are discounting so freely, owing to their incomes being so much in excess of the offerings, that there is to be found but a limited amount of paper in the hands of Brokers. The transactions, for good mortgage paper and first class long dated paper, 8@9, second class do. 10; and for short commercial paper, 6@7 per cent. per annum..... Sugar and Molasses have arrived freely, but meeting with a corresponding demand, prices have been very fully maintained. In Tobacco there have been but few transactions, the assortments not being inviting, and the weather unfavorable for handling samples. In Western Produce generally the transactions are on a moderate scale, and the only important change is a material advance within a few days past in the article of Pork.

There was some inquiry on Saturday in the Cotton market, brokers being drawn and the supply less ample, sales only averaged about 6,000 bales. The weather was rather unfavorable yesterday for business, but there were sales of about 5500 bales, exhibiting no marked variation from our quotations.

Sugar—Some 700 hhds were sold yesterday. We quote fair to fully fair, 5½@6c ℔ lb.

Molasses—The market was active, with sales of some 2000 hhls at 31½c for choice, with a few small lots at 27@27c for ordinary, etc; 400 hhls choice at 31, and some very choice at 31½c ℔ gallon.

Tobacco—We heard of the sale of 2 hhds at 13c, also 30 hhds on private terms.

Corn—Small lots have been sold at 65@68c ℔ bushel.

Pork—No sales have come to our knowledge, but $15 50 ℔ bbl for a large lot of Mess has been declined.

Coffee—A good demand with sales of about 5500 bags, including 400 at 10c; 300 at 10¾; 300 at 10¾@10¾c; 4624 at 11; and 50 at 11¼c ℔ pound.

Cattle Market—Western Cattle, 8¼c. ℔ lb net; and Texas $14@32 ℔ head.....Hogs, 7½@8¼c ℔ lb.....Sheep, dull, at $2 50@3 ℔ head.....Veal, $4 50@5 50 ℔ head.

Special Notices.

RECEIPTS THROUGH THE POST-OFFICE,

For September and October, 1858.

J H Armstrong	2 00	W Myers	2 00
T S Abernathy, Sr.	10 00	H H Montgomery	10 00
W Alexander	2 00	J W McNeill	5 00
J C Ardis	2 00	S Mason	1 00
J Avrut	2 00	J Matthews	21 00
F E Atkins	2 00	T H McLendon	6 00
Mrs Barrett	2 00	W H Mathewn	2 00
A Bunnell	4 00	A McNeill	2 00
R M Brachem	2 00	S E Montgomery	2 00
J H Bowen	12 50	A V Moore	2 00
T F Bailey	2 00	W K Norton	10 00
J P Bowen	2 00	A Norwood	3 00
T J Brewer	2 00	W B Neal	5 00
F T Baker	2 00	W M Neel	2 00
Col Bayne	2 00	J H Nelson	2 00
J H Boult	5 00	N Newgen	2 00
J Baker	2 00	T S Oglesby	2 00
O Barrow	2 00	E J Powell	2 00
W K Carter	10 00	W J Powers	20 00
J Carraway	1 00	J C G R Patton	2 00
N A Cravens	5 00	T Price	5 00
S H Coleman	1 00	D F Peebles	2 00
J L Curenton	2 00	J H Peebles	11 00
S S Catchings	11 00	J L Patterson	2 00
F B Dentzler	3 10	A Presley	2 00
P H Diefenworth	5 00	W Patterson	5 00
G F Ellis	2 00	D J Rast	5 00
J H Ewing	10 00	J T Roper	2 00
J Edmundson	7 50	D Ramsey	2 00
S Florence	2 00	J W Rice	2 00
E A Flowers	4 00	T B Rivers	2 00
W Ford	15 00	E F Ravesies	3 00
J Folkes	2 00	B B Ross	2 00
A E Goodwyn	10 00	D P Ross	2 00
D J Goodrum	2 00	F M Ruby	2 00
N Godwin	2 00	U Riley	1 00
G C Grny	2 00	T G Rice	2 00
H Gregg	2 00	J B Stone	4 00
A S Germany	2 00	J D Shaw	10 00
W Gamble	2 00	E R Strickland	5 00
J W Gaudulan	2 00	W Spruce	5 00
W Harle	5 00	C P Swinney	10 00
B K Hatter	2 00	W Shannon	2 00
E J Hawkins	2 00	B L Selman	4 00
S Hollingsworth	2 00	J W Shores	10 00
J K Hamblin	2 00	J L Sampey	10 00
R B Hull	4 00	J Sullivan	2 50
R T Henninglon	9 00	S Simmons	3 00
D Howell	2 00	B R Thompson	3 80
S Jones	2 00	S Tindle	2 00
J Johnson, Jr	2 00	A Thornhill	2 00
T W Johnson	2 00	C A Tullis	2 00
S M Jemison	2 00	H Urquidmrt	2 00
H T Lewis	5 00	W Vaughan	15 00
A W Lampkin	1 50	M B Wilson	2 00
M Loblen	2 00	D Wentzell	1 25
M Liddell	2 00	J E Wright	20 00
W McBeath	10 00	G Watson, Sr	2 00
T W Mount	2 00	A F Whittle	2 00
M McLeroy	2 00	J F Wynn	6 00
C N McLeod	15 00	T N Willis	2 50
J H Moreland	2 00	J S Worley	2 00

☞ Persons writing to the Office will please observe that *business* letters are filed by the clerk. If they write but three words to the Editor or for publication, they must so write it, that it can be separated from the business letters, *if they expect the Editor ever to see it.*

☞ Those writing to Depository will please observe the same rule. If matter for the three departments is contained on the same sheet, let it be so written that it can be separated, or, better still, write it on separate slips; and then if it goes wrong, the fault is not with the writer—otherwise it will be.

In sending subscriber's names *always* give their Post-office, and say whether they are old or new.

In changing papers, always name the Post-office changed from, as well as the one changed to.

MISSISSIPPI CONFERENCE.

MEMBERS OF THE CONFERENCE, by calling at Bovan & Lavine's, will receive information as to their several places of entertainment. Those who come on the West Feliciana Railroad will be met at the depot. There is no public conveyance from Woodville to any point on the Jackson and New Orleans Railroad. The recent cold weather has removed all apprehensions of the fever; the town is now quite healthy.

Woodville, Nov. 11, 1858. J. J. WHEAT.

LOUISIANA CONFERENCE.

The next Session commences in this city on Thursday, the 16th of December. Members, on arrival, will call at the *Advocate* Office, 112 Camp street, where they will be directed to their homes.

ALABAMA CONFERENCE SESSION.

To the Preachers of the Alabama Conference:

Dear Brethren—Those of you who intend coming to Macon, by the Mobile and Ohio Railroad, can obtain a free Ticket by application at the Company's office in Mobile. Those who strike the Road at any other Station, will have to pay half fare. On reaching Macon, you will be received at the Station. Those who come by private conveyance will call at the store of Messrs. *Fort, Badger & Dunwody.*

We shall be glad to see as many of the Preachers the day previous to the opening of the Session, as can reach here.

Macon, Miss., Oct. 18th, 1858. W. E. M. LINFIELD.

THE PREACHES OF THE ALABAMA CONFERENCE, ON TAKING the Cars, will please give their names to the Conductor of the Train, and let him know you are members of the Conference. He will pass you free. W. E. M. L.

SOUTHERN UNIVERSITY.

The Trustees of the Southern University are hereby informed, that there will be a meeting of the Board, in Macon, Mississippi, on Tuesday, the 23d of November, at 10 o'clock, A. M. This is the day before the next Session of the Alabama Conference. Edward Wadsworth,
October 2, 1858. [o20-9t] Corresponding Secty.

NEW ADVERTISEMENTS.

EDUCATION.—A LADY OF HIGH REPUTATION AS A TEACHER, and in large experience wishes an engagement.—A City or its vicinity preferred. Her system of education comprises the English, and French Languages, Music, the ornamental branches, etc. References given. Direct, giving particulars, to "Teacher," St. Raymond, P. O. Miss.

MRS. READS' FEMINARY.—MRS. READS' FEMINARY RE-OPENS AT Baton Rouge, on Tuesday the 9th inst., the epidemic having entirely disappeared from the place. Baton Rouge, November 9th, 1858. 3t.

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SKETCHES AND NARRATIVES.

A Successful Subtile.

Many years ago, a wealthy German merchant, residing in Mexico, became embarrassed in his affairs through speculation, and after an honorable struggle failed. This reverse of fortune appeared to him irreparable—no consolatory hope was to be seen on the horizon of the black desert of his future life. He despaired. His existence had become an insupportable burden to him, and he resolved to be rid of it. Still, he shrank from casting the disgrace of suicide on a name borne at home by honorable relations; so he devised a plan which would accomplish his purpose without casting suspicion of his having had suicidal intentions.

Over the crater of Popocatepetl hangs a dense cloud of sulphurous vapor, which issues in volumes from the depth of the abyss. Any near approach to the brink of the crater produces a suffocating sensation on every one who has ascended so far. A descent into the crater, therefore, was considered to be certain death. All this was well known to him; so he mentioned to his friends his intention to have a trip up the mountain, and he set out for it.

On the various slopes of the mountain are some villages of the aboriginal Indians. From the last of these he took two guides, with ropes and poles and other articles need in the ascent, and so reached the summit. There he ordered his guides to plant two poles crossways on the brink of the crater, as he wished to explore the interior. In vain they tried to dissuade him. He merely told them to wait for him, and on his signal to haul him up; then shutting his eyes and compressing his mouth and nostrils, he descended by the ropes into the yawning chasm.

His senses were in a whirl, his brain reeled, and the oppression on his respiratory organs made the terrors of death palpable. Still he persevered, and, clutching the rope convulsively, he continued his descent, when lo, on a sudden, all oppressiveness vanished, he felt it to be in a pure, respirable atmosphere, and in a few moments more he stood on firm ground!

He opened his eyes, and here indeed he was in another world. An immense dome of glittering yellow crystals, forming figures of infinite variety, was lit up by inextinguishable blue flames, flickering from cornices, from arabesques, and from deep recesses, or playing in increasing and decreasing jets on the walls of this unearthly hall, whose dome was propped by huge fluted columns of a glassy polish, resembling great bundles of reeds.

For a moment our hero, stupefied and astonished, doubted the evidence of his senses; for a moment he thought he had entered on another stage of his existence; that all around him was unreal, shadowy, a delusion of his whirling brain. But a dim glimpse of the distant opening above him, through which the white vapors which he in ascending spirals, and amid which, at moments, the clear azure atmosphere shone like a diamond, reminded him of the world above, and he then understood the world around him.

He now saw that he was in a cavern of sulphur formation, an inexhaustible mine of surphur crystals and *fleur-de-soufre*. His speculative spirit revived, for he perceived at a glance what immense wealth could be derived from what he now saw around him. A boundless horizon of hope now expanded in his heart, and while his eyes filled with tears of gratitude to his forgiving God, he gave the signal to be hauled up.

He now perceived that only very near the mouth of the crater the vapors became compressed and suffocating and that immediately below there was an atmosphere perfectly pure and salubrious. This mine of sulphur soon yielded him an immense fortune, and he returned to his own country a richer and perhaps a better man.

This mine of sulphur is worked to this day, and appears to be exhaustless. At the brink of this crater, where the hero of our tale descended, are still to be seen the two cross-posts by means of which he effected his escape.

A Thrilling Narrative.

Dr. H. Schoch, Professor at the Gymnasium, Cologne, one of the passengers saved in the ill-fated steamer Austria, and brought to New York in the British frigate Valorous, gives the following account of his perilous and distressing position when he was emphatically *in extremis*.

Describing his whereabouts when the first alarm of fire was given, when he went immediately in pursuit of his wife and child, whom he at last found on the quarter-deck, in a state of terror, he proceeds.

The flames were rapidly approaching us. My hand and person were severely scorched. My wife stood on deck by my side. One woman that I had been anxious to draw up was burnt to death. We were absolutely prevented from removing her. We stood on the quarter-deck as long as we could, or until the flames drove us back. I then took the child in my arms and fastened myself to a rope, my wife sitting across my shoulders. I let myself down into the sea, and tried to swim with them, having made up my mind to die with my wife and child. This was about 3 o'clock in the afternoon. The steamer was still running. The gunpowder exploded when we were about half an hour in the water. I clung to the rope and we were drawn along through the waves—the water was moderately smooth, at least there was not a high sea running. The water from the screw washed over us for about ten minutes, nearly drowning us. I tried hard to hold my child above the water—it was two and a half years old. My wife did all she could to assist me—holding the child with one hand, and with the other she clung to me. The waves came over us very violently, and forcibly washed the child away, and next my wife. I saw them no more. At the moment I lost hold of them, I was immersed under the water, and when I came to the surface they were gone from my sight. I had lost hold of the rope and took to swimming. After swimming a short time, I seized a stray plank and held on to it. Two other men contrived to attach themselves to this plank—they also are saved. We three resolved to stay on the plank until sunset, though we feared our strength would fail, and that we should be compelled to let go and go down ourselves. While making up our minds to this sad expectancy, one of my companions noticed a vessel, and endeavored to direct the plank towards it. We were so fortunate as to reach it, after two hours' effort. We were taken on board; it proved to be the Maurice, Captain Renaud.

"Another Harp in Heaven."

On our way from the office to our domicile, for weeks, as we nightly passed a small but neat tenement, through the window we noted a solitary couple, sitting by a little table on which dimly burned a common lamp, apparently absorbed in deep and solemn thought. The summer of life scarcely seemed to have touched them with its rosy fingers, and their constant abstraction, for this reason, attracted attention.

The frequency that that little cottage was passed at length made us, though never introduced, acquainted with its inmates. The lady at last bowed in answer to an inquiring look, as we passed her at the opened window, and finally we ventured to address a kind salutation, early in the morning when we saw the couple stirring.

Yesterday, as we came down the street, both came out to walk, and, as we went along together, we remarked. "The frost brings good cheer. It is a beam of sunlight in the city." "Not to us," was the sad reply. "Ah?" said we, inquiringly. "No, not to us!" sadly replied the lady; "one month since little feet danced around our hearth; a merry, silver-toned voice echoed musically in our ears; a golden light beamed in our house—but not now." "Yes," added the husband, consolingly, though he evidently needed its balm as much as his partner in sorrow; "Yes, but another harp is now tuned in heaven." And this was the secret of the gloomy vigils by that little table, with the lamp dimly lighting the room. Ah, in how many houses in this city has the light gone out and the music ceased since Summer, clothed in roses, was ushered in by the jocund Hours! How little do the great mass, who again, eagerly engage in the whirl of business, know of the sundered ties and the sad memories that cast gloom in hundreds of households!

A Clergyman in Search of a Fortune.

The Rev. Caswell Drake, of North Carolina, has sailed for Europe, to establish his claim as a descendant and heir of the famous Sir Francis Drake, the great admiral and navigator, who was appointed and knighted by Queen Elizabeth. Mr. Drake expects to succeed in making good his claim to the immense property belonging to the Drake estate, which now, like the "Jennings estate," is in want of an heir.

A Lady on the Quick-Sands.

WE FIND in the *American Messenger* an account of a lady, amiable and intelligent, and of decided character; but from family associations, and early culture, a decided Universalist. The writer says: By marriage she became connected with a religious family, all of whom were members of an evangelical church. The husband and her new relatives had made her the subject of many prayers, and they had assailed her, and her doctrines with perpetual arguments. They had also urged ministers, visiting the place, to the same. At length she became irritable, and refused to hear any argument or entreaty.

Becoming acquainted with the history of Mrs. A——, I was earnestly requested to see her, but was cautioned to be very careful in approaching the subject of her creed. I replied, that I feared what had been said to her already had confirmed her prejudice against evangelical religion, and that I had better say nothing. "That will not do," said the friends; "you *must* see her, but be cautious how you speak. She is in delicate health, and may not live long. We cannot bear to have her die so." "But," I said, "the prospect is very discouraging; you tell me that her parents and most of her relatives have been for years established in the doctrine that all will finally be saved; and they have instructed her from childhood in this doctrine, and confirmed her belief by their own example." "Yes." "Well, then, what can I expect to accomplish?"

Remembering an important maxim that "truth may glide into the mind through the channel of the affections, which, if addressed to the understanding merely, would meet with a certain repulse," I called upon Mrs. A——, and after speaking of the insufficiency of worldly good, and the consolations of piety, I remarked, "Your friends are anxious about your health and religious state, and they wished me to visit you; but I understand that much has been said, and by many." "Yes, I have been talked to death, and I am tired of the very word religion." "I think your friends, in their anxiety for your good, may have erred: they should have sought to lead you to act more from your own sense of duty; for religion is a concern between yourself and God. I will not trouble you with any arguments. I am told that you are decided in the belief that all mankind will finally be saved." "If you are right, there is no need of argument, or anxiety. But if you trust your eternal interests to such a foundation, you should be very sure; for it will be an awful thing to find yourself deceived when it is too late for salvation. If the evangelical doctrine, as we understand it, is true, we are on the safer ground; and if your broad creed should prove to be right, we are equally safe. The advantage therefore is with us. Now, my dear friend, will you allow me to suggest a serious and a prayerful examination of this matter. You wish to be on safe ground." "I do, certainly," she replied in a softened tone. "We agree then, in this. Will you now ask God to enlighten and guide you in searching for the truth, so that you may build your house upon a rock?" She made no reply, but I hoped a salutary impression had been made, and withdrew, promising to call again.

On my next visit, I merely inquired for the result of her examination. "I have not falsified yet," she answered, "but I do not feel so sure as I did." "Well I will wait for the conclusion, and call again." My abrupt departure seemed to surprise her, but from her solemnity and tremulous speech I believed the Spirit of truth, was leading her to the Lamb of God, and I feared that I might interrupt the incipient work of grace.

Calling the third time, the poor woman broke out in tears and violent sobbing as I entered the room. "Have you finished your examination?" I tenderly asked. "Yes, *I have*." The peculiar emphasis and flowing tears that accompanied the confession, for a moment deprived me of utterance. Regaining my self-possession, I replied, "Then, I will show you a more excellent way, and the foundation." Regarding her as "a bruised reed," and enabled to gentleness myself, I set before her the precious promises of God, the nature of saving faith, the love of Christ, and the blessedness of those who put their trust in him. I had not hitherto offered prayer in her presence, for of this she had been weary; and she had made no request to be remembered at the throne of grace. But now she felt the importance of prayer, and I closed my last interview with a fervent supplication on her behalf. The next day I left town, and saw her no more.

Years passed away. I was at a distance, and heard nothing of the results of my labor of love. I did not write to inquire, from a false delicacy perhaps. One day I took a letter from the post-office. I could not at first comprehend the meaning. But suddenly, like invisible ink before the flame, the whole became intelligible. The friends of Mrs. A—— had learned my residence. Long had they been anxious to inform me, that soon after my departure she became a decided Christian; had recovered her health after her conversion; had united with the church; was the most burning and shining light in it; and would give much to see me again.

One word of comment. By putting on "the gentleness of Christ," we can find our way to the *heart* of an unbeliever, when we could not take by storm the fortress of the *understanding*. "He that *winneth* souls is wise."

The Princess Mary.

An American gentleman writing from the Rhine, mentions the following interesting incident of the Princess Mary:

A small boat set us on a passing steamer at this place, when we found that we had royal travelers aboard. The Princess Mary, second daughter of Queen Victoria, with the Duchess of Cambridge and retinue, bound for a Rhine and Swiss trip. The Princess is healthy, good-natured, pleasing, but not beautiful, and decidedly stout and large for a girl of sixteen. She laughed and chatted most vigorously, with her attendants, sometimes in English, but mostly in French. She was on deck looking at the sights, "Murray" in hand, like any other tourist.

For a long time she was on the forward deck, where the third class passengers ride, which is the best place to see, but the rain drove us all back beneath the canvass covering of the after deck. She did not take to the cabin until long after dark, notwithstanding it was decidedly unpleasant on deck. From Wiesbaden we went to Frankfort on the Main, by railroad, and spent a few hours looking at this noted old city.

We visited the old Cathedral and climbed its spire, and from this point got a good idea of the plan of the city. The Cathedral is very ancient, and is almost surrounded by mean buildings, shutting out a good view of it. It contains the usual number of palutings, relics, and other gewgaws of Catholic churches. The spire is nearly three hundred feet high, and is unfinished; it was originally intended to be much higher, but only reached its present height when the work stopped, some centuries ago. The fire-watch lives on top with his family; emphatically "high-life," for I we compute by stories of ordinary height, this family must live at least thirty stories high. The usual household operations were going on at that height. Before leaving Frankfort we visited the American Consul, and the various ambassadors necessary to visit Switzerland, and the adjoining countries. The Austrian Consul would give us no permit to enter Austrian Italy, saying, "We have positive orders not to Vive American passports for Italy." The traveler must go hundreds of miles to get the desired permit.

Napoleon on Medicine.

Of medicine, too, he was fond of talking, and with those of its practitioners whom he most esteemed—with Corvisart at Paris, and with Antonomarchi at St. Helena. "Believe me," he said to the last, "we had better leave off all these remedies: life is a fortress which neither you nor I know anything about. Why throw obstacles in the way of its defence? Its own means are superior to all the apparatus of your laboratories. Corvisart candidly agreed with me, that all your filthy mixtures are good for nothing. Medicine is a collection of uncertain prescriptions, the results of which, taken collectively, are more fatal than useful to mankind. Water, air, and cleanliness, are the chief articles in my pharmacopœia."

Bells.

Paulinus, Bishop of Mola, is said to have been the inventor of bells. The Jews used trumpets instead of bells, except in the garments of the high priest. The Turks do not permit them. Our ancestors kept good hours in consequence of bells; for William the Conqueror commanded the curfew (i. e. coverfire) bell to ring at eight in the evening, so that all should then put out their fires and go to bed.

Letters to Eastern Monarchs.

Our Presidents appear to be getting into the habit of writing letters to Oriental monarchs, and the latter seem quite pleased with the compliments thus paid them. Mr. Fillmore wrote to the Emperor of Japan, and not long ago Mr. Buchanan tried his hand at a similar feat to the Emperor of Burmah, by whom, it will be seen by the extract below, it has been received with all the honors. Intelligence has been received from Ava, of a magnificent reception given to Rev. Mr. Kincaid and Rev. Dr. Dawson, Baptist Missionaries, by the King of Burmah. Mr. Kincaid, it will be remembered, was the bearer of a letter from the President to the King. A royal zayet was built for the reception of the letter, and a long procession was formed to convey it from the zayet to the royal city. It was opened by order of an under Secretary of the State, translated into Burmese, and presented by the chief Minister to his Majesty. It gave great satisfaction to the monarch and all the court. Mr. Kincaid and Dr. Dawson had two personal interviews with the King, in which he expressed himself with great frankness, and intimated his wish to have an American consul at his court.

In some respects the King spoke like a Christian philosopher, like a man possessing good sterling common sense, who was deeply imbued with the responsibility of his exalted position, and desirous, so far as he was able, as King of Burmah, to discharge his duty towards his country, and to live at peace with the rest of the world. Before leaving the royal presence, I begged the favor of a piece of ground on which to build a mission-house hereafter. He instantly replied that he would not only give a piece of ground, but would also build me a house. I thanked him for the liberal offer, and remarked that I would by and by avail myself of it.

Masons in South America.

A correspondent of a New York paper, writing from Buenos Ayres under date of September 10th, says:

The waves of progress break upon our shores as well as yours, and the equilibrium of past ages is jostled into a more than common ferment. A few days ago a gentleman in this city died. He was unmarked by vice, and undistinguished by such virtues as make a man's name widely known, but he was a Mason. Masonic friendship visited him, and without ostentation, buried him. He was a good Catholic. As usual in respectable families here, a notice appeared in the daily's announcing the day of the funeral solemnities. The notice appeared on Sunday, announcing Monday as the day for the *funerals*. On Sunday evening, the Bishop of the diocese issued an order closing the church for that day, and all churches were equally closed against that service. At the time appointed, some friends, and perhaps, one hundred Masons assembled, and found not only the doors closed, but the iron gates in front locked. The friends dispersed, but the Masons proceeded at once in a body to the house of the Governor, (de facto President,) and, through a spokesman, laid the matter before him. He heard them with respect, and advised them to make proper application to the Government, and have this matter regularly investigated, which, for the present, was satisfactory.

The Queen and the Pope.

Under this head the Liverpool Evening Mail states that a series of maneuvers have been commenced in the great war between the Queen and Pope, which may probably lead to a pitched and decisive battle. Says the Mail:

The field of operations is the old one, of the National Education Commission, and the hosts upon each side have, we understand, been mustered in force. It appears that some time ago a memorial was addressed to the Board of National Education by a number of inhabitants of Sligo, including, it is said, some priests, asking for the establishment of a model-school in that locality. The request was complied with, the necessary ground procured, and steps taken to commence building, when the Roman Catholic Bishop commanding the Pope's troops in Sligo issued an order to the commissioners to desist. They refused. It is further said, unanimously, and the Bishop proceeded to order all loyal subjects of the Pope to withdraw their names from the memorial. He then communicated the fact of his having given that order, and of his having been obeyed, to the Board, and informed them that the Roman Synod of Ireland had forbidden their attempt to introduce learning into his diocese, intimating that if they did not immediately yield, more stringent measures would be taken. The commissioners, we have heard, again, unanimously refused to surrender, and at that point the matter now stands.

The Widow of the Sulptor Crawford.

We mentioned the recent departure of this estimable lady for Italy, and it may be desirable for lovers of art and native genius to know that her object in revisiting Rome is to superintend, in person, the fulfillment of her gifted husband's last wishes in regard to the completion of several works partially executed at the time of his death. Crawford's studio has continued open and his workmen active since that melancholy event which has only tended to add a new, though sad attraction, to the scene of his prolific toil. His house has remained with all its precious articles of *virtu* and its many valuable works of art—precisely as he left it two years ago. Many complete models of half finished statues give ample employment to his master workman—who is familiar with his method and plans, and is conscientiously elaborating them. It is thought that two years more will be required to achive the commissions—both government and private. The present, therefore, is a rare opportunity to secure good copies of Crawford's favorite works, under the supervision of his very competent agent and from the original models. It is hoped the entire collection of casts will yet be secured and kept together, either in New York his native city, or here where his memory is so fondly cherished.

[*Boston Transcript.*

Auricular Telegraphing.

The telegraph operators become so skillful that they can dispense with the paper ribbon on which the signals are recorded, and read by the ear from the ticking of the machine. A recent proof of the value of this power was exhibited in the case of an accident between Cleveland and Buffalo. The "Plain Dealer" says, the cars were interrupted, and and stopped several miles from a station Mr. Anson Segar, General Superintendent of the Western Union Telegraph Company, happened to be on board. He drew from his pocket a machine about the size of a pin's capacity, cut the telegraph wire so as to attach his machine both was, called an engine and sufficient number of cars to bring workmen and forward on the passengers at once—catching from the little click of his pet machine, by ear, any inquiries, he promptly answered all, and approaching trains were notified of the interruption so as to act accordingly.

Talleyrand.

If brevity is the soul of wit, Talleyrand was the greatest of wits. A single word was often sufficient for his keenest retort. When a hypochondriac, who had notoriously led a profligate life, complained to the diplomatist that he was "enduring the torments of hell," the answer was "*Deja?*"—(Already?) To a lady who had lost her husband, Talleyrand once addressed a letter of condolence in two words, "O, madam!"—In less than a year the lady had married again, and then his letter of congratulation was, "Ah, madame!" Could any thing be more wittily significant than the "O" and the "Ah" of this sententious correspondence?

The Tea-Plant.

In addition to the measures taken some months ago to introduce the tea-plant into the United States, from China, inquiries have been made by the Patent-Office, through Mr. Meade, our Minister to Brazil, for obtaining tea-seed from that country, where it has been successfully cultivated for thirty years. Measures are about being taken, through the Naval Expedition to Paraguay, to introduce into the United States the *mate*, or Paraguay tea; also a valuable medicinal plant, called *nard*, believed to be a sure specific against the bites of venomous insects or reptiles; and a peculiar kind of honey-bee, which builds on branches of trees, instead of in hives or trunks of trees, as with the common bee.

A non-Slaveholding Colony.

Mr. Cobb, in his book, just published, on the law of slavery, speaking of the American colonies, says: they "Georgia is the only colony in which slavery was positively prohibited by its organic law. Rum, papists, and negroes were all excluded from the new colony." Times have changed, and all three are there now.

OBITUARIES.

"Let me die the death of the Righteous."

JAMES D. LONG died in Sumpter county, Alabama, on the 18th of October, 1858, after a short illness, in his 68th year. Brother Long was born in Russell county, Virginia, on the 29th March, 1791; emigrated to North Alabama, in 1818, and from thence, to Sumpter county, in 1844, where he remained till his death. He was an acceptable member of the Methodist Episcopal Church, South; and had been such, for about eighteen years previous to his death. In his last hours he expressed himself resigned to the will of God, and prepared for the change. The community has lost a useful citizen, and the Christian Church a consistent and exemplary member. J. M. HOOD.

☞ The Nashville Advocate will please copy.

MRS. MARTHA ANNE McGAW, wife of Mr. John McGaw, and daughter of Jourdan and Frances Baley, was born in Amelia county, Virginia, Nov. 20, 1831. In early life she, with her parents, emigrated to and settled in Holmes county, Mississippi. She professed religion and joined the Methodist Episcopal Church, some ten or twelve years since; and lived a faithful and consistent member. After many months of suffering, from consumption, she triumphantly passed away from earth on the 14th of October last, to the bright abodes of the blessed. Her last moments were, truly, moments of pure seraphic joy. While just lingering on the shores of time, she rejoiced in view of the change that awaited her. The last words she was heard to utter, were, "Heaven is my home." A.

Carroll county, Mississippi.

☞ Richmond Christian Advocate please copy.

ALEXANDER HALLAS, was born in Scotland, February, 1798, and died, at his residence in Green county, Alabama, October 25, 1858. He was well in the morning, and while engaged in regulating something about his gin, his head and arm were caught by the saws, and very badly mangled; from which, or the shock caused by it, he died before night. He was a man of the most reliable integrity, and was largely imbued with the most kind and neighborly feelings; and hence, he was most deservedly held in esteem. His wife and children, inconsolable at their loss, show plainly how well he filled the relations of husband and father. He was a humane master, caring for the bodies and souls of his servants. For more than thirty years, he had been an exemplary and useful member of the Methodist Church. At the time of his death, he was the class-leader at Trinity on the Belmont charge. He was one of the laymen that labored so faithfully in the recent revival, at Trinity. During that meeting he was heard to say, that he was never so happy before in all his life. A short time before he died, he told his wife and children that he was perfectly willing to die; would rather go than not; but, if it was the will of the Lord, he was willing to remain and suffer, as he must if he lived. What a triumph of grace over nature. It was common for saint and sinner to speak of him as "a good man."

JAS. W. SHORES.

November 4th, 1858.

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Have removed the BOOT AND SHOE Department of their business from No. 12 to

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IN MAKING this announcement, we would particularly call the attention of planters to our Stock. From our familiarity with the wants of the country, we have well supplied ourselves with the best SHOES ADAPTED TO PLANTATION AND FAMILY USE. Our Russets, Dividing Boots, Black Brogans, etc. are Manufactured for our own sales, in the most thorough custom manner; and, our FAMILY SHOES are made under our personal attention—warranted equal in Style and Quality to any made to measure.

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We shall continue the sale of every variety of TRUNKS, TRAVELING BAGS, VALISES and NEGRO HATS. The advantage of filling your entire bill of Family as well as Plantation Shoes and Hats, are obvious; and, in making up your orders for the Fall and Winter supplies, we solicit your preference; promising that our Goods shall please you—and our prices you will not object to.
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O. TILLOTSON. Sept. 4, 1858.—[sep22] New Orleans.

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Read Carefully and Thoughtfully.

DARBY'S PROPHYLACTIC FLUID—The greatest known agent for Purifying the Air. It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.

This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is in obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately. It cures burns, bites, and stings of insects. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.

It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.

In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.

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In this City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.

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DR. T. McGOWN'S
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THE GREAT
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Prepared from sassafras root, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer a PANACEA or CATHOLICON than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Forbyce, Brodie, Lugol, Coindet, Baron, Bardsley, Manson, Ricord, Cendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin; Eruptions; Piles, Ulcers, old and obstinate Sores (McGown's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Syphilis, Mercury, Minter; Pains of the Bones, Joints; Spinal Complaints, Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Leprosy, Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Cachexy, Palsy, Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Spleen, Testes; Syphilis, in all its forms. Sir Wm. Forbyce says of Sarsaparilla, when exhibited in constitutions enfeebled and emaciated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

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OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a Common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases, both thunder humor. He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of boils.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

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Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is a fixed fact. If you have a humor, it has to start. There are no PILLS nor ANIS, human nor bar's about curing some cases, but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I give it to children a year old, to old people of sixty. I have seen poor, puny, wormy-looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick head ache, one bottle will always cure it. It gives great relief in catarrh and dizziness. Some who have taken it had been costive for years, and have been regulated by it. Where the body is sound it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear in from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone you will feel yourself like a new person. I heard some of the most extravagant assertions of it that ever man listened to.

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PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison; Byrne, Vance & Co., Brumaldwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

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Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

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Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Such as Constipation, Inward Piles, to Fullness or Blood the Head, Acidity on the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture. Dimness of Vision, Dots of webs before the Sight, Fever and Dull pain in the Head, Defici

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 43.
WHOLE NUMBER 403.

NEW ORLEANS, WEDNESDAY, NOVEMBER 24, 1858.

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OFFICE—118 CAMP ST.

LETTER FROM NAZARETH.

En route for Damascus—Tombs of the Judges—View of Jerusalem—Recations—Valley of Acalon—Birth-place of Saul, and Jacob's Ladder—Valley of Shiloh—Jacob's Well—Nablous—River of Samaria—Bochalon.

We left Jerusalem for Damascus the last day of March, in company with five Americans; Gov. S. and lady, from New Jersey; Col. B. and lady, from Nashville, Tennessee, and Mr. C., from Virginia; Dragoman and attendants, making a caravan of twenty horses and mules, with our tents and baggage.

The weather was fine, our health and spirits good for the undertaking. We passed around, by the tombs of the Judges, and entered two of them; one, exceedingly large, containing several chambers. In one we counted twenty-one niches around its sides, one row above another, similar to the ancient sepulchres, cut out of solid rock. All the rooms were fitted up in this way for the interment of the dead, except one with two arched recesses, like those of the Kings, on its sides. The hills about Jerusalem are full of tombs of this character—though the entrance of the Kings and Judges are distinguished by a chiselled cornice, with wreathes and flowers.

We ascended a hill which commanded a fine view of Jerusalem, turned around and took a last look of the place so honored of God as to be typical of the Church of Christ. "Glorious things are spoken of thee, O! city of God. And of Zion it shall be said, this man was born in her, and the Highest Himself shall establish her." We stood and looked at its walls and towers, with the hills of Bethlehem rising above it in the distance, which once shone with the light of Heaven, by the presence of angels, hovering over the consecrated spot where the Saviour was born, and the star led the shepherds to the manger, where He lay, and came to worship Him. The mountains around about Jerusalem were all invested with a deep and thrilling interest, associated as they were with Scriptural events, where the display of Almighty power has been manifested by infinite wisdom to benefit the human race, and to lead them to the knowledge of the true God. Detached from those associations few would visit these regions. The city appeared lovely, embosomed in the mountains of Judea, which surround it, softened by the blue haze of a clear atmosphere. The Mount of Olives, hallowed by the recollection of so many reminiscences of our Saviour's life, passion and death, held us spell-bound as we gazed upon its brow for the last time, though comparatively a plain among the other mountains, as we viewed it, with Jerusalem lying beyond.

The impression of the picturesque scene will never be forgotten. We had seen the sacred and frequented walks of our Savior, and the Prophets—treasured up thoughts, which cast a halo of light upon the mind, in its earthly pilgrimage, increasing our love and attachment to the Bible, which brings life and immortality to light from the grave. It appears as though an infidel must lose his scepticism, to enter Palestine, Jerusalem, and its environs, to see Scriptural truths so perfectly delineated, and its prophecies fulfilled—and to see this sacred volume in the hands of all as the true guide book to all its plans.

Our ride all the morning was through a rocky country, rough and barren, though marked with peculiar interest. On our left, beyond a hill called Thibbie Samuel, the Tomb of Samuel, near the valley of Ajalon, where Joshua was magnified in the sight of Israel, and said, Sun stand still upon Gideon; and thou moon in the valley of Ajulon. So the sun stood still in the midst of Heaven, and hasted not to go down about a whole day." Whatever appearance the country now presents, it is unique to look upon it, with these reflections, without a deep and lasting interest.

Along our way a conical shaped hill, with the appearance of ruins upon the top, was said to be the birth-place of Saul, the first King of Israel. We stopped at the beautiful antique fountain of El Hamereych, called the fountain of Mary and Joseph, where they missed the child Jesus, who was still behind them in Jerusalem, disputing with the doctors in the temple. It was a lovely stream of water, walled in, where a multitude of native women were washing their clothes in its large stone cisterns. Not far off, at our right, rose the hill where Jacob slept upon a pillar of stone, when the vision of the ladder reaching to heaven, and the angels of God ascending and descending upon it, appeared in his sight, and he erected this pillar of stone upon the spot, anointing it with oil, and calling the place Bethel—the site was before us, crowned with its holy associations. The hills and valleys became more fruitful, and lost their barren aspect by some vegetation refreshing to the sight, and by villages of considerable beauty.

Air Hroot was very lovely, upon the brow of a hill, with an oak along its side of remarkable size. We pitched our tents in the valley of El Gib, between lofty hills, crowned with terraced walls, and planted with olives to the very summits.

The next day we entered the valley of Shiloh, very rich and beautiful, and surrounded by hills of great variety. A ruin called Mosk Selim, said to be an ancient Church, evidently of Roman origin—its columns, with Corinthian capitals, lay upon the ground, half buried in earth; its doorway was adorned with a sculptured cornice, still visible, though worn away considerably by time. The ruin was interesting. Opposite this, upon another lovely hillside, was a fountain, with a large venerable oak of antiquity, which tradition marks as the site of the place of the tabernacle, where the young Samuel was brought by his mother to Shiloh, who dedicated him to God, and that here was the place where the Lord spoke to him. The fountain is walled in. A place higher up the valley, among the rocks, another fountain in the valley pointed out where the daughters of Shiloh came out to dance, and the Benjaminites carried them off for wives. The little valley was surrounded by hills in a retired spot, well suited for their amusement, as the women of this eastern world keep up the same custom now of dancing and arousing themselves, detached from the society of men.

In the evening we stopped at the well of Jacob, the reputed one where our Savior talked with the woman of Samaria, and said unto her, "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth." At this well we felt the power of those remarkable words which were spoken, and carried back to the city by her at that time which was not after off—Nablous, the ancient Seebem where we were bound; the hallowed precepts were felt in all their bearings, and set home upon the heart as fresh, and responsible, as when just delivered eighteen hundred years ago, by our Savior passing through those places, hallowed by his divine presence. The well is supplied with water no longer, but fallen in, and appears beneath like a rocky cave hollowed out by the hand of nature—it is upon a little hilly knoll before a rich valley extending along the range of hills crowned with vines in many places, though the heights of some are rocky and barren. Before reaching Nablous—a secluded, shady grove, amidst walks and gardens—we saw two or three hundred Mahomedan women and children, on some fete occasion, amusing themselves by various sports among the trees—dressed in their gayest costumes, in full enjoyment; ropes were fastened to the trees in every direction, where they were swinging, and playing in the merriest mood possible; their picturesque appearance was truly novel and interesting to us, as peculiar to their country.

We rode through this oriental city of Nablous among its bazars, which appeared to be crowded with people well dressed, and better looking than in some of the bazars of other cities. All kinds of produce and goods filled its stalls, and various trades and mechanics were in full operation.

The descendents of the Samaritans still occupied a position in the city, and have one antiquated Samaritan Church, where one hundred and fifty are said to worship. We camped outside its walls in a beautiful place, near which flowed a clear stream of water in a rapid current down a sloping hill. An abundance of fruit trees grow in great luxuriance; among them the quince was in full bloom—then the fig, pomegranate, apricot, almond, peach, apple, plum, pear and other fruits flourish together in rich profusion. Fruits and grain supply the inhabitants with food, and as for clothing, among the poorer class that is of small consideration, for they have but little of it; they wrap themselves in a shawl or blanket, belted around the waist, with sometimes an additional scarf thrown across the shoulders—a fez or turban crowns their heads—they have no use for hats. The lepers are seen around all these cities, the most poor, miserable objects of compassion that we have ever beheld; in the morning thirteen assembled around us, as beggars, with hands extended, but they were found to be thieves, and stole two guns which belonged to the party.

The environs of Seehem were very fine, presenting all the variety which is calculated to interest and strike the attention of a traveler. The valley all along the way was narrow but well watered, exceedingly fruitful, and luxuriant, and beautiful in prospect, to supply the wants of man.

In the morning our ride was through a romantic country of hills and valleys, and most lovely streams of water flowing among them. We soon came in sight of the river Sebaste, the ancient Samaria of the Bible; its hills were most beautiful in the distance, with columns relieved by trees, and its brow crowned with crumbling towers. As we approached nearer and objects became distinct, we were more delighted than in the perspective. The Church of St. John is in front and occupies the whole site and covers a large space ground with its walls now enclosing a Mosk, of modern date; but the ruined tower of the old Church which was like a shaft seen at a distance adds to the beauty of the scene, and fills out the foreground of the picture in artistic style. We rode through the city, among the mud walls of the low Arabs and around its environs where the colonnade row extended up the hill side at a great length, reaching the summit, which we saw at a distance, appearing as if adorned with an ancient temple. It was astonishing to see such a multitude of these shafts standing, half buried in the earth, and where they were first placed either for ornamenting rows of palaces or an arched promenade. The highest eminence, the terrace, was wider, and the columns extended back, which were evidently designed for the court of a temple. There were hundreds of these columns around this city—some lay upon the ground horizontally, but the most were standing. The views from its lofty towers were truly magnificent, and we might well imagine what it was when ornamented with the luxury of Roman taste—for beauty, elegance and architectural grandeur.

The highest eminence upon a hill above the city, is said to command a view of the Mediterranean and other prominent places of interest. We rode around upon its hill side and down another valley. At the base of this city, upon that side overlooking a still lower plain, was a wide field or terrace, where columns were seen standing along its centre, which must have been a place for magnificent palaces of unrivalled beauty; above a wild romantic rocky dell, down which we rode with some difficulty, and round among its hills and valleys of great variety.

We had our encampment before the site of the town Jenin—the ancient Engannim of Scripture, Josh., xix, 21—built upon the hill side of a rocky eminence; in the foreground, a mosque and minaret, relieved by lofty palm trees, which added much to its picturesque beauty. Several other domes, back of these, filled out the design, more agreeable to the sight than bare walls of mud, or rock, as in many places. The people at this place flocked around us—men, women and children—in idle curiosity, creating a sensation of fear, as we are obliged to be guarded against thieves. Buchshish is the cry everywhere.

The next day we entered the valley of Esdelon, where so many events have transpired of scriptural interest. The valley is wide and very extensive, bordered on both sides by mountains familiar in Bible history. The valley appeared rich and fertile, but poorly cultivated; some grain, but most of it pasturage, where the wild Arabs have their encampments, and feed their large flocks of sheep, goats and camels. Their tents were strung all along our route. The sheiks occasionally met us, riding up to our caravan, with the long lance upon their shoulders, scanning us with an eye of scrutiny, then riding off with rapidity upon their steeds, with a bird-like fleetness quite unrivaled—their silk shawl tied with camel's rope round their heads, with its corners floating in the breeze, and their scarfs upon their shoulders flying in the wind, have peculiar grace. They are a fearful looking race of daring spirits.

(Continued next week.)

For the N. O. Christian Advocate.

EAST ALABAMA CORRESPONDENCE.

Alabama Educational Institutions.—Faculty of Auburn Male College.

Mr. Editor: You have doubtless marked with pleasure the grand educational schemes projected by the Alabama Conference. At Greensborough, the Southern University is laying its foundations deep and strong, for extensive and permanent benefit to all the youths who may seek instruction within its classic walls. West Alabama is handsomely provided for in educational facilities. Tuskaloosa has the University of the State, with a large endowment and a very able faculty. Southern University, about forty-two miles distant, with a large enlawment also, and with an able faculty in perspective. Then, nineteen miles farther south, in the town of Marion, is the Howard College, a Baptist Institution, fully officered and well patronized. A little lower down, at Summerfield, is a male school under the presidency of Reverend Mr. Connerly, where advantages are enjoyed for obtaining an education almost equal to those in a college. So much for West Alabama. Well, what is East Alabama doing for the rising generation? It has not done all for them that it might have done. There have been in successful operation schools of high order in our section of the State for both sexes. But our great want has been a male college, with a good financial basis, an eligible location combining healthfulness and accessibility, a thorough course of study, and a faculty qualified to teach it. This want is about to be supplied by the East Alabama Male College at Auburn. We are getting on finely with the model basis. The friends of the Institution are showing it marked liberality through the calls of its active Agent, Reverend E. J. Hamill. A bee hardly seeks honey more busily and with greater zest than does he the material aid to carry forward the enterprise; his soul and hands and prayers are all in it; for he looks upon it as providential in its conception and glorious in its designs; being about to enter upon the great mission of educating the head and heart of those who are to shape the destinies of this magnificent Republic. May it please our Heavenly Master to prosper his efforts and to permit his success to be commensurate with his desires.

In regard to the healthfulness of Auburn, it is almost proverbial. Professor Darby, in a lecture before its citizens, a few nights ago, remarked that its atmosphere combined all the elements necessary to this, and that too in quantities equal to any other place he knew of in the world. There is to be found here a large supply of ozone, a sort of scavenger and purifier of the atmosphere. Where it abounds there are seldom found many cases of malignant fever such as yellow, bilious, &c. From the geological survey of Professor Tuomey, late of our State University, I am told that Auburn has been ascertained to be the highest point in the State, save one, and that is said to be Rockford, in Coosa county. Indeed, Auburn is reported to be several feet higher than the Look-Out Mountain. Its past history establishes its healthfulness. The people of Montgomery (at least some of them) are spending a portion of the summer months in that town. The air to such is peculiarly balmy and invigarating, and then it is so very easily reached by the West-Point and Montgomery Railroad.

The college building is approximating completion, and is unexcelled, I imagine, in spaciousness, grandeur and substantialness, by any edifice for similar purposes in the South. It affords a real pleasure to stand in its front and contemplate its mechanical execution and its noble proportions. It will accommodate, I should think, four or five hundred students, and I hope to see the day when it shall be taxed to its utmost capacity, and when it shall send out, each successive year, scores of students who shall be at once a blessing and an adornment to their nation. The age demands men, and women of full and perfect development, mental, physical, and moral; who shall understand, and feel and perform all the obligations of human life, in the various ramified relations to home, society and country.

It is understood that the Board of Trustees have elected for the East Alabama Male College a president and faculty, a larger portion of whom, and perhaps all, have signified their willingness to accept. Dr. Sasnett, formerly of Oxford, is the President; he is, as you know, a good and great man, a man of original thought, fine scholarship, and scriptural piety. His noble contributions to Methodist literature have secured for him a warm place in Methodist hearts.

Mr. Jno. T. Dunklin, now of Selma, has been made Professor of ancient languages. This gentleman was educated under Bishop Paine, Professor Tutwiler, and Dr. Carlos Smith, three men as well qualified to educate a young man as any other three who could be intrusted with so important a work. His long experience, his ripe scholarship, and his known success as a teacher, together with the testimonials of his instructors, give him a position among the educators of our State, which few possess. Reverend Mr. Harrison, of the Alabama Conference, and author of "Theophilus Walton," is made adjunct Professor of languages. To name him, is to know him and to appreciate the wisdom of the selection. Professor Darby, now a savan in natural sciences, fills that Chair. Professor Tilem, of Georgia, is elected to the Chair of mathematics; he is a graduate of Oxford, Georgia, and has been some time teaching young men. Bishop Pierce and other scholars regard him as singularly qualified for this department. The College is to open in October, 1859.

PAX.

For the N. O. Christian Advocate.

SOUTH-WESTERN SUNDAY SCHOOL UNION.

To the Editor of the New Orleans Christian Advocate.

Dear Sir: As Chairman of the Board of Directors of the S. W. Sunday School Union, it is made my duty, respectfully to solicit your insertion of the following remarks, in regard to our General Agent, the Reverend Mr. Cleghorn, called forth by the paragraphs that appeared in your paper in August and September last.

We believe it will be a privilege to you, as a Christian, to correct any erroneous impressions or statements that may have gone abroad, through the columns of your paper, derogatory to the character of a good man.

The late prevailing epidemic, with its consequent duties, also the summer absence of most of our members, must be a sufficient apology to Mr. Cleghorn for the time which, as a Board, we have allowed to pass by without vindicating his character and mission, a duty which, of right, devolves upon us, as his employers.

The Reverend E. B. Cleghorn is the duly commissioned Agent of the South-western Sunday School Union, a legally chartered Institution.

In the furtherance of the designs of our Society, Mr. Cleghorn has been sent by us to make known its plans and purposes, and to solicit aid and co-operation from all such *Christian men* and *good citizens*, as would feel disposed to extend the same. In this work, we are pleased to say he has met with a fair measure of success.

With reference to the special charge made against our Agent by your correspondents, we think we will best reply in his own words. He writes to us: "I have never intimated about the Methodist Church or any other Church, *as a Church*, is engaged in, or interested in, or at work for our Union. Such is not the case, and I never so state it.

"I always state that it is a voluntary Union, not of Churches, but of individuals, and that our officers are chosen equally from the members of the different evangelical denominations. I shall feel thankful to any one who will show me how to make a more simple and direct statement.

"I never state that we 'deliver over' our Union Sunday Schools, or that we have any control over them whatever."

Mr. Cleghorn, we will add, is a minister of good reputation, and in good standing with the denomination to which he belongs, and we believe him to be an upright, truthful Christian man, and a gentleman, else he would not enjoy our confidence.

It is almost superfluous to add, that should it be made to appear that we are in error, our business relations with him would cease; and further, that as Christian men, we could not accept any donations obtained by misrepresentation.

Other things are said in the articles in your journal, alluded to, but as they can scarcely be claimed to fall under the head of either fact or argument, we consider them foreign to our reply. Our sole wish is in a calm, temperate and Christian-like spirit, to set our Agent right in the estimation of the Methodist Church, a body to which some of us belong, and to which, as Christian men, we all accord the need of most valuable and efficient labors in the service of our common Lord and Master.

At some future period we would claim it of your courtesy, and as a matter of justice, to permit us to correct some misconceptions into which you have fallen with respect to the tendency and spirit of our Society.

In behalf of the Board of Directors of the S. W. S. S. Union, I remain respectfully, E. C. Payne, Chairman,

Board of Directors S. W. S. S. Union.

For the New Orleans Christian Advocate.

LENGTH OF THE DAYS DURING CREATION.

Mr. Editor: During the early part of this year, and before your editorial connection with this paper, several pieces appeared in it on the above named subject, but headed "First Light;", in some of which were advocated the doctrine now prevailing considerably, I suppose, that the days during which creation took place, instead of being days of twenty-four hours, were periods of years or ages; in another of which, written by myself, this opinion was opposed. I also wrote another piece, and sent it; but, I suppose, on account of General Conference matter, it was not published.

Now, by your permission, I will take it up again; not that I expect to adduce any new matter, or merely for the sake of controversy; but because I think the opinion advocated by the writers on the other side are in conflict with the Bible, and unnecessary to the truth of the science of geology. I am aware that, by opposing this "long day" theory, I am placing myself in opposition to many learned men, and some of them Christian men. But this weighs not with me. If I think I am right on any subject, I am not going to recant, until I am convinced that I am wrong; and especially where the meaning of the Word of God is involved. I think there is, now-a-days, entirely too much yielding to the notion, that the meaning of the Bible must be whittled down to suit the opinions of scientific men.

I do not intend here to review the piece to which I referred, as having been published; for very few, perhaps, will have remembered it. But I wish merely to give some of my reasons for believing as I do. And in doing this, I have the satisfaction to know that I have on my side many wise and good men.

The following, then, are some of my reasons:

1. The word "day," if I remember rightly, is nowhere else in *the writings of Moses* used in a figurative sense. He scarcely ever, if at all, uses any figures. His writings are in plain, simple, though sublime narrative of matters of fact, just as they occurred. In determining the meaning of an author, we must examine his *style*—notice what meaning he gives to a word generally. It matters not *how* other inspired writers may have used the word "day," or "week;" what we have to do in this case is to find out how *Moses* uses it. If then we find, on examination, that *he* never, on any other occasion, uses the word "day" to signify a period of years, we should study a good while before we give it that meaning here.

2. If the first two or three days were periods, so must the seventh have been, since there is no change in the manner in which the length of that day is spoken of, from that in which the length of the other is spoken of—the manner of speaking of each is exactly the same. But it would be absurd to suppose that the Sabbath was of such a great length.

3. If the days were of such unnatural length, what would become of vegetation during the long night that must have succeeded its creation? If light, as well as heat, be necessary to the growth and maturity of vegetation, it certainly would have perished during that night. But, suppose it could have grown and matured, of what use would it have been, since beasts and man were not created until several days afterwards; and, according to the long-day theory, a very long time must have elapsed before their creation? Can we suppose that God would have had the whole vegetable kingdom growing and producing fruit and seed for so long a time for no purpose?

4. I will admit that geological formations may exist, which are in such a state as to have required much more than six thousand years to bring them to their present condition, if we suppose them to have been brought to that state by what are called the laws of nature; but it is not necessary to suppose this; for God could just as easily have created everything in a state of maturity, or perfection, at once, as to have waited for the laws of nature, supposing them to have been established, to bring it to that state, by "precipitation" and "crystalization." The whole difficulty, then, is gotten over by referring the creation of everything, in that state of perfection necessary for the use of man, or whatever use it was designed for, immediately to the the creative power of God.

We have no more reason or right to believe it was necessary for God to wait on the laws of nature, in the formation of the earth and its various minerals, than in the creation of man.

Doubtless if, as Mr. Granville Penn supposes, one of the bones of Adam could now be found, in a state of preservation, and examined, it would *appear* to have been formed in the very same manner as a bone of one of the present generation; but we know it was not. If then, God could and did form man a perfect man at once, why may He not have created everything in the same way. He certainly could, and I believe He did; and by looking at it in this light we get over the whole difficulty. The fact is, the whole creation was a miracle, or a work performed by the immediate creative energy of Omnipotence, without the intervention of the so-called "laws of nature," which were not then in operation, but were established afterwards. We might consider the world as a vast machine, every part of which must be made and put to its proper place, before it receives that motion which it is intended to have ever afterwards.

5. The history of the creation and its concomitants, was doubtless intended for the instruction and profit of the masses; but there are exceedingly few who would ever think of its having such abstruse and hidden meanings. If Moses had intended to teach us that the Almighty was such a long time employed in the creation, no doubt he would have told us so in plain terms. I know there are mysteries in the Bible, which the wisest men cannot unravel; but they affect not a plain narrative of matters of fact.

I see no reason why Geologists may not admit the plain common-sense meaning of this chapter; since, by supposing the machine to have been completed, in all its parts, before it received its motion, or nature to have been made, before the laws of nature were established, their science is in no danger. We know that God, now, generally works by means; but does that prove that he never worked in any other way? By no means. Far be it from us, then, to bind Him down to the use of means, or make Him wait on the slow motion of the laws of nature, in the creation. Nay; instead of that, He had merely "to speak, and it was done, to command, and it stood fast." Thus we give the greater glory to God the creator and preserver of the universe. W.

Ala., November 2, 1858.

For the New Orleans Christian Advocate.

ANNUAL CHURCH MEETINGS.

Annual Examination of Character of Private Members of the Church, Proposed.

Mr. Editor: May I venture a suggestion for wiser heads? An evil felt and seen in our Church is laxity of discipline. The evils of this are too obvious for comment. To avoid them is a consideration. I believe the following suggestion, if it had authority and practice in the Church, would do much to forestall evil, and work good. Let the General Conference institute an annual Church meeting—to be held by the preacher in charge—in each Society, in the bounds of his circuit. At these meetings, each member's character—young or old—to pass in review. In the passage of his or her character, let the General Conference propound, through the Pastor, such leading questions as will secure, in the life of each member, an example that will give credit to the Church and cause of God. To instance: Has brother A. or sister C. kept the general rules of the Society this year? (Let the rules then be read—the Church receive the answers, and act on them.) Again, has he or she attended class, or wilfully neglected it, this year? And such other questions as in their wisdom would be advisable.

The effects of this suggestion, in practice, would be, first: An uniform administration. The discipline is administered, but it is not uniform. One preacher gives attention to it this year; the next, his successor neglects it; and the absence of this feature in the administration breeds dissatisfaction and divisions in the Church, whenever it may be enforced. This would make its administration a standing rule. Secondly: It would purge the Church, and keep it purged of a leaven of membership that is corrupting to its honored usages. Thirdly: It would keep the statistics correct and clean. Fourthly: It would elevate the piety of the Church; and this elevation would be uniform and general. And such results could not fail to give prosperity and power to the Church. So I think. Who will correct?

No *solid* objection presents itself to my mind, but much for quibblers who would not walk by rules of piety.

Unknown.

ESTHETIC AND ARTISTIC ITEMS.

Dannecker's Statue of Christ.

Bayard Taylor, describing this famous piece of sculpture, at St. Petersburgh, says: This is no traditionary Christ, with low forehead and straight, insipid features; the head is rather that of a scholar and a thinker. You are at once struck with the individuality of the figure. He is represented as speaking, turning towards the left, and slightly leaning forward. A single flowing garment, hanging from his neck to his feet, partly conceals the symmetrical, yet somewhat delicate form. The head is large, nobly rounded and balanced, with a preponderance of development in the intellectual and moral regions of the brain; his hair long, but very fine and thin, as if prematurely thinned by thought—the beard scanty, and the expression of the countenance at once grave, gentle and spiritual. The longer I looked upon it the more I was penetrated with its wonderful representation of the attributes of Christ—wisdom and love. The face calmly surveys and comprehends all forms of human passion, with pity for the erring, joy in the good, and tenderness for all. It is that transcendent purity in whose presence the sinner feels no repellant reproof, but only consolation.

I have seen few statues like this, where the form is lost sight of in the presence of the idea. In this respect, it is Dannecker's greatest, as it was his favorite work. He devoted many a day of labor, thought and inspiration to the modeling of the head. When, at length, it was completed in clay, a sudden distrust in his success overwhelmed him. Having no longer confidence in his own judgment, or that of his artistic friends, he one day took a little uneducated child into his studio, placed the head before it, and said: "Who is it?" The child looked steadfastly upon the features, so unlike the conventional Christ of artists, and without hesitation answered: "It is the Saviour." The old man, himself a child in his simplicity, and sincerity, accepted this answer as a final judgment, and completed his work in marble.

Crawford's Statue of James Otis.

There may now be seen in the chapel of Mount Auburn one of the noblest works in marble that the art of sculpture has produced in modern times: We mean the statue of James Otis, by Crawford. It is of heroic size; about eight feet high, we should judge by the eye alone. It represents the great orator and jurist as he was when he lived; and the skill, taste, and judgment, with which the details of the costume are managed, show that there is no fashion of dress which may not, in the hands of a man of genius, be made available for the purposes of art. The coat, the waistcoat, the cravat, the fashion of wearing the hair, the ruffles around the wrist (which are very beautifully executed) are reproduced with perfect honesty and good faith; but all the rich and flowing lines of sculpture are obtained by throwing over the figure the voluminous folds of an ample cloak, which is admirably managed and disposed. The left arm is wholly covered by the cloak; the left hand is pressed against the hip, and the angle of the elbow thus produced, enables the artist to give to the drapery all the requisite breadth. The right arm, disengaged from the cloak, is held in front of the person; the hand, with the back toward the spectator, grasps a pen, and a manuscript marked "Argument against Writs of Assistance, 1761,"—we are not quite sure as to the first word or two. In our admiration of the higher merits of the statue, we must not overlook the refinement and expression which are given to this hand, and the fine execution of the details. The lace ruffles around the wrist look as if the air through the open door might move them.

The figure rests upon both feet; the right leg is advanced, and the right foot looks as if it had just been firmly planted on the ground, to enforce and vindicate some truth just uttered by the lips. Indeed, were the cloak removed, the attitude and expression are such that it might be supposed the orator was taken in some effective rhetorical pause in the course of that constitutional argument of his, in which John Adams said that he "was a flame of fire." [*Boston Courier.*

Scottish Minstrelsy and Railroads.

Border minstrelsy of the olden time is wild, varied and copious. A new minstrel, one who could reach a higher strain than that obtained by his predecessors, is wanting, to give voice and music to a border song of the present. Take one incident: An English tourist train passes "over the border," and the old ground of bloody debate, at even-tide, not far from hymeneal Gretna Green; the long array of crowded carriages is brought to a standstill, apparently in silence and solitude, with the moorland stretching around; at one window of the railway carriage shines the full and glorious Harvest Moon: at the other the Comet irresistibly attracts the gaze: then come voices of children, who appear from a few cottages near, to gaze on the long train, and whose almost unintelligible dialect attests beyond mistake another country. Anon rushes past the mail train, at a speed of scarcely less than a mile in the minute; and on "morn's morn," the glens and passes, the lochs and braes of the Western and the Northern Highlands shall be penetrated by steamboats and mail-carts, carrying newspapers for nothing, and letters for a penny. Perfectly marvelous is the change—the growth of Scotland, in the last half century.

Ruskin on Poets.

"I admit two orders of poets, but no third, and by these two orders I mean the creative—Shakspeare, Homer, Dante—and reflective or perspective, Wordsworth, Keats, Tennyson. But both of these must be *first*-rate in their range, though their range is different; and with poetry of second-rate quality no one ought to be allowed to trouble mankind. There is enough of the best—much more than we can ever read or enjoy in the length of a life; and it is a literary wrong or sin in any person to encumber us with inferior work. I have no patience with apologies made by young pseudo poets, "that they believe there is some good in what they have written; that they do hope to do better in time, &c. *Some* good! If not *all* good, there is no good. If they ever hope to do better, why do they trouble us now? Let them rather courageously burn all they have done, and wait for the better days."

Victor Hugo in Exile.

The London News says: This distinguished poet and politician has now completely recovered from his recent indisposition, and will, in a few days complete his new poetical production, *Les Petites Epopees*, (Little Epics,) which is expected to appear at the opening of the new year. It is said that the sum paid by a Parisian publisher for the right to issue the first edition is no less than 15,000 francs, (725 pounds.) It will be remembered that Victor Hugo's last poetical production, entitled *Les Contemplations*, in two volumes, was so popular that the first edition was disposed of in seven days, both at Paris and Brussels, and the gifted poet and patriot erected and decorated a *palais d'ete* at Guernsey. There he has taken up his abode since his arbitrary expulsion from Jersey by the Palmerstonian administration. His long expected romance, *Les Miserables*, in six volumes, Victor Hugo intends to complete in the course of next year. In it he will portray the sufferings and wrongs of the poorer classes of society. Liberal offers have already been made for the copyright; and a literary gentleman in London, is charged to negotiate the sale of the English edition on terms analogous to those offered by the Parisian publishers for the original French edition.

THE GREAT WALL OF CHINA.

A letter from Shanghai of the second of August, in the *Moniteur*, contains the following interesting account of a visit to the Great Wall of China:

"The treaties of Tien-sin having been ratified by the Emperor Hien-Fung, Baron Gros was desirous of visiting the Great Wall, and of judging from personal observation of the correctness of the statements representing it as communing in the sea at the entrance of the Bay of Leatung. At seven o'clock in the morning of the 11th of July, the Ambassador, followed by his secretaries and attaches, embarked on board the small steamer the Pregent. The distance of the wall from the place where the Audacieuse frigate was at anchor was thought to be from thirty to forty leagues. Toward evening, the weather not being very clear, it was thought prudent not to approach too close the shore, and the steamer came to an anchor in the offing. At day-break on the following morning she again got under way, and soon after the wall appeared in view. It looked like a range of buildings of the same height, crenellated, and traversing the plain from the sea to the foot of the chain of mountains which run parallel with the coast, but at more than a league inland. An hour after, the wall, with its crenelated top, forts, jetties running out into the sea, and the pagoda on the shore, were perfectly distinct in all their details. We had before us the most picturesque prospect that can be imagined; along the sea coast the vast plain is covered with the most luxuriant vegetation, with numerous villages buried in trees, and at the back a horizon of lofty mountains.

At the foot of the wall, on the side of China, were seen the white tents of two Tartar camps, with their horses grazing at liberty around. Seen from the Chinese side, the wall resembles an immense work in earth, crowned with a crenellated wall in brick, but in a very dilapidated state. On the Mantchouria side, on the contrary, it is built of brick on a foundation of stone. It has, along the whole length, square towers at a distance from each other of about two bowshots' length, so that the enemy might be struck from either of them. It runs down into the sea by two parallel jetties, the incline of which is so slight that persons landing from a boat may easily walk up them. The largest vessels may approach to within two miles of this spot, which is the place where future tourists ought to land. Unfortunately we were not then aware of this fact, and we came to an anchor at a spot where the landing was not very easy. The shore was soon covered with Chinese from the neighboring villages. M. Marquis, the interpreter to the mission, and Count de Ozery, the commandant of the Pregent, were the first to go on shore, in order to enter with the authorities and ascertain whether any objection would be made to the landing of the party. A mandarin mounted on a white horse, and followed by two horsemen, arrived from the camp to inquire what these men, come from an unknown world, wanted. On receiving pacific assurances from our interpreter, he said no opposition would be made to the disembarcation. When all were on shore, we proceeded direct toward the wall.

We had to cross several little rivulets which run down toward the sea, and we were afterward obliged to strike a little more inland, in order to find ground rather less moist. As we approached toward the wall we observed the Tartars mounting their horses, and betraying by their gestures considerable emotion. They separated into three bodies—one remaining on horseback in front of the tents, thus cutting off the road to the wall; another proceeded on our left, where they alighted among the high grass; and the third advanced at a hand gallop to meet us. They asked whence we came, whern we were going, and told us that they could not allow us to advance any further. Their chief, they said, was absent, and they could not take on themselves the responsibility of permitting us to approach. You may judge of our astonishment when we learned from these men, encamped as it were at the very gates of the capital, that they had heard nothing of their country having been at war with France and England. The taking of Canton, the bombardment of Takou, and the peace concluded at Tienstu, they were completely ignorant of. After a little negotation we thought we had got over our difficulty, and we were allowed to advance, but we had not proceeded more than three hundred or four hundred yards when some fresh horsemen advanced, and urgently impressed on us the propriety of not going any further.

With our escort of twelve men well armed, and our revolvers, we might have kept off those three hundred Tartar horsemen and have mounted the wall in spite of them, but the Ambassador was anxious to avoid any dispute, and would not compromise his position for the mere gratification of curiosity. After having taken a few sketches, purchased some fans from the Tartars, and astonished a whole host of Chinese by letting them taste our brandy and look at our watches and compasses, Baron Gros returned to the boats. These Tartar horsemen had neither bows nor arrows, but they all had matchlock guns slung over their shoulders. Their powder appeared to be very coarse, and, in addition to ball, they had in their cartouche-boxes small pellets of lead. Each man carried in his large boots his pipe and fan. Before leaving the coast we went in the Pregent to have another view of the country on the other side of the Great Wall opposite the plains of Mantchouria, which were covered with the most extraordinary verdure, only to be found in countries where the ground, after being long buried in snow, is vivified by a hot sun. The wall was seen growing up as it were out of this exuberant vegitation, and ascending the side of the mountain, to follow, for more than 600 leagues, the half savage countries which extend as far as the confines of Mongolia and the Kon-Kon-Noor. After having for some time contemplated this magnificent scene, Baron Gros gave the signal for departure, and the Pregent steered for the Tokl Islands, where the Audacieuse frigate was waiting for us."

The New Testament is about to be published in the Court dialect of China, in one octavo volume of about one hundred and fifty leaves, at a cost of from twelve to fifteen cents a copy.

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, NOVEMBER 24, 1858.

PEN SKETCH OF A TEXAS PREACHER.

Many years ago, in the early times of Texas, a strange and friendless boy, who had left his old home in bonny Scotland, landed upon Galveston Island. He was poor. How he employed himself, and gained a livelihood, at first, we are not informed. Studying law, and settling in the interior, he soon began to gather a comfortable competency, and to rise to distinction in his profession. The Methodist pioneer missionaries preached the Gospel in his region, and he was converted, and joined the Church. A brave and powerful man, he was a terror to those evil-doers, who, in a new country, are in the habit of disturbing the worship of God. Noble in his mein, generous, magnanimous and eloquent, his popularity was not to be wondered at.

He was a leading spirit in the early struggles on the frontier against the Mexicans and Indians, and was engaged in many a desperate battle and fray. In the cause of his struggling country, his energy and his liberality knew no bounds. He was a boon companion of Samuel Walker and Addison Gillespie, two of the bravest men that ever made Texas their home, or claimed the American name. Taken prisoner, and carried to Mexico, with a large number of fellow-sufferers, very few of whom ever lived to reach home—some murdered, and many killed by cold, hunger, thirst, or disease—he was offered his life and liberty if he would repudiate his allegiance to Texas, and claim the protection of the British flag. He rejected the proposition with becoming scorn, determined to share the fate of his brethren in arms.

After the restoration of peace, his public life was an uninterrupted success. His fellow-citizens honored him without stint. He was a leader in public affairs, and in politics, and his eloquence, at the bar and on the stump, as well as on more select occasions, spread his fame throughout the State. During most of this time he was an exhorter in the Methodist Church, and often felt it his duty to enter the ministry. But the glory of political eminence dazzled him, and his devoted wife pleaded for the enjoyment of her quiet home, and dreaded the privations of the itinerancy, though an excellent and pious lady.

In the course of a tour through the State in the summer of 1856, we chanced to become acquainted with his family, and to dine at his table, in company with several ministers. We were then wholly ignorant of his impressions in regard to the ministry, and of the feelings of his lady on the subject. He was absent, at the Legislature, by which he was elected to an honorable and responsible office. We had never seen him. We were also ignorant of the fact that he was greatly in danger from the convivial habits unfortunately so common among our public men. His wife, it would seem, had become alive to the danger. One of the ministers remarked that he ought to preach. His wife replied that he would have entered the ministry long before, but she had always opposed it. Impulsively addressing her, and stretching a hand across the table toward her, we rejoined: "Madam, you will repent of that before you die." Bursting into tears, she exclaimed: "If the Lord will ever again put it into his heart to preach, I will not oppose it."

During the next year, one of the most important and exciting political contests Texas ever knew shook the State from end to end. Our friend was in the thickest of the fight, and his danger became more apparent. From all parts of the State, through the presses and otherwise, he was proclaimed as the first choice of his party to succeed Gen. Houston in the United States Senate. His election was not doubted. Taking the letters and papers from all parts of the State, giving him assurance of election, he went to his wife and said: "I can go to the United States Senate. Here are the evidences. If you wish it, I will go. But if I go, hell is my doom. I shall be a drunkard as certain as I go to Washington. I can yet escape. If I pass this point I never can. I can enter the ministry, which I ought to have done long ago, and save myself from a drunkard's grave, and my soul from hell. But you shall decide." His poor wife, unwilling to relinquish the glittering prize in view, replied, weeping, that she could not see why he could not be a great man and a christian too.

But after prayerful reflection, she would not incur the fearful responsibility of deciding against his conscience, and told him to go into the itinerancy, and she would go with him. To the astonishment of the whole State, a letter from him appeared in the papers, just before the meeting of the Legislature, declining the nomination, and announcing his retirement from political life. The next thing that was heard of him was, that he was preaching.

The Legislature met, and, contrary to custom, the House voted to have a Chaplain, and elected him to the office. Of course he received the honor in silence, and did not accept; but his route to Conference at Waco lay through Austin, where he spent a Sabbath, and preached one of his first sermons in the Hall of the House, to the very men who had known him up to this time only as a politician, with whom he had been in many a caucus, and who had looked to him as a party leader. He dealt in great faithfulness with their souls, and the thrillingly eloquent appeals of the Gospel, in the voice that had often before uttered the shout of battle, and whose clarion notes had inspired his political party to the contest with their opponents, made an impression that was felt, and will be still felt, in every part of the wide domain of Texas.

He was a greater favorite with the people than ever before. Though highly esteemed by all, yet party politics had made it the duty of many to oppose him, and many were bitter against him for his dangerous prowess on the other side. But now there was nothing to divide. "Their swords were beaten into plow-shares, and their spears into pruning hooks, and they learned war no more." The eagerness of politicians to hear him was remarkable. The wickedest and most sceptical men said that "if ——— said religion was true, it was true, for he had always been an honest man."

Not careful about the immense reputation he had attained as an orator, he preached and exhorted, in the same simple and hearty manner, as though he had never been heard of before; not seeking to cover his inexperience in theological lore, or in the practice of preaching. One year ago he received his first appointment, in one of the most beautiful regions of Western Texas. The hopes of the Church have been more than realized. Like "a burning and a shining light," he has preached far and near—revivals have followed in his track, and hundreds of souls have been converted to God.

What renders the case more remarkable, is the fact, that before he declined the United Senatorship, by a legacy left him in England, he became possessed of an ample fortune. Wealth, and the hope of high position, have kept many out of the itinerancy; but few, very few, are those who have declined eminent earthly advantages for it, or rather, brought them as additional forces into it, that they might be the more largely useful. The editor of this paper vouches for the substantial truthfulness of this sketch.

Methodism in the United States.—The various branches of Methodism in this country have all shared largely in the fruits of the "great revival." The statistics of the large Methodist bodies show grand results. The *Western Methodist Protestant* says that the increase in nine conferences of that denomination is 5,072. It is distributed among the districts as follows: Ohio, 374; Muskingum, 920; Onondaga, 252; Genesee, 260; Michigan, 891; Wabash, 320; Indiana, 345; Iowa, 881; South Illinois, 900.

THE SUNSHINE OF LIFE.

The sunshine of life is cheerfulness, and the unfailing source of cheerfulness is gratitude to God. If we only keep our eyes and ears, and minds and hearts, open to discover and enjoy the firmament of the Divine Goodness which over-shadows us, bestudded as it is with the particular mercies that have arisen upon our lives, we shall have abundant cause for both the one and the other. We embitter our own hearts, darken our own lives, and poison every cup of joy presented to our souls by heavenly beneficence, by our blind and unbelieving ingratitude. Thus it is that we are cheated out of the true enjoyment of the greatest part of this precious probationary life, the like of which we shall never possess again, and which is so soon gone. We thus incontinently choose to walk through the valley of tears, when we might be bounding over the mountains of joy; to spend our lives in the twilight of sadness, when we might be revelling under the smiling noon of peace; to have the earthly home of our souls upon the confines of everlasting sorrow, when we might pitch them upon the frontier of heaven.

It is true we have suffered and sorrowed, and sighed and wept, as have all our human brothers and sisters. But there have been greater sufferings than ours; we should be thankful that we have had to endure no more; and the consciousness that our souls are redeemed, and that heaven and its happiness are within our reach, should be a sufficient balm for all our wounds. When we yield to despondency or despair in consequence of earthly ills, we are either unbelievers in heaven, or unworthy of its joys. "Why should a living man complain," so long as the eternal beatitude of the heavenly kingdom dawns upon the darkness of this life?

Innumerable and intangible mercies make up the unappreciated comfort of every day we live. Who can estimate the number and grievousness of the dangers, misfortunes, griefs and calamities, to which he is daily exposed, and from which he is daily preserved! Death's myriad shapes, like ambushed foes, have larked around our unconcious pathway, from early infancy to the present day. Persons younger than we and more expectant of long life—those whose buds of hope were just beginning to bloom—whose investments in life's stock were just beginning to yield the dividends of prosperity—those who had more to lose by dying than we—those who were more innocent than we—those who were less prepared to die than we—those who were more afraid to die than we; thousands such as these have heard the untimely call; and yet we live. We may be poor; but few are so poor but that they have food and raiment and shelter. We may be obscure; but few are so obscure as not to have their doors darkened by the familiar forms of friends, who would shed the tear of affection over their graves were they called to die. If we have not fallen into crime and merited disgrace; if we can look our fellow-man in the face, and feel that we too are men; above all, if we have not lost the hope of heaven—if, in the darkest hour of our lives, the Good Spirit still whispers, "there is a good time coming," we should "thank God and take courage."

And how many and precious have been the joys of those of us who consider our lives most unblest of all! They have come like stray singing-birds, or traveling angels, and fixed their homes, for a time at least, in the chambers of our souls; and when they have gone, their mellowed memories have sweetened the cup of many an after affliction. In the dawn of our existence, when our unfolding being first began to spread its tender leaves in the sunshine of appreciated life, our whole consciousness, with everything that ministered to it, was singing with joy; preparing us in disposition, little as we understood it, even before reason was ripe enough for the exercise, for the love and worship of God. The holy influences of home, however humble; the unfearing peace and unforeboding joy of the blessed family circle in which our infant days and youthful years were spent; the tender, untranslated, undemonstrative affection of father and mother, brothers, and sisters, and kindred; the joy we had in their society, and the memories we still have of those of them who are gone to the grave; all these, little as our dull souls perceive it, were, and are, merciful "drawings of the Father," toward himself, and toward our heavenly home.

Son or daughter of man, and offspring of God, what innumerable gems of joy cluster in the crown of your life! Have you ever rejoiced in the possession of a sincere friendship, or been grateful for sympathy and counsel, or ever once truly loved, and been truly loved in return? Have you ever been blest with the smiles of wife or husband, and the innocent prattle of children? Have you ever been gladdened by the blessed sunshine, the singing of birds, the beauty and fragrance of flowers, or the light of the cheerful day? Have you ever taken delight in the roseate dawn and the rising sun, or the solemn night and the quiet stars? If you have ever been won by radiant beauty, or melted by glorious music, or charmed by the witchery of poetry: if you have ever felt the sentiment of the sublime, on the ocean-shore, on the mountain top, in the storm of wind and rain and thunder, or when wandering in "the grand old woods:" if you have ever trembled under the power of thought, or been awed into reverence by the divinity of truth, or aspired to follow in the foot-steps of greatness and goodness, or panted to lift up your souls upon the wings of genius; if you have ever felt the majesty of God, the love of Christ, the power of faith, the forgiveness of sins, the inspiration of the Holy Ghost, or tasted of the incipient joys of a home in heaven; if you have ever felt and enjoyed all or any of these, your life has been blest, and your heart should overflow with gratitude and cheerfulness.

The blessing of a grateful, cheerful heart is as incalculable as the blessing of the sun-light of heaven. It is, to the soul and to the home, what the sunshine is to the earth; while an ungrateful, complaining, despondent, despairing spirit, is the cloud and storm, and mildew and poison of life. Better be linked to one upon whose vitals consumption is preying, than to one impregnated with this dire disease of the soul. We have no right to make complaints; we have neither time nor strength to waste upon our own ills; it is absolute moral trespass, of the most cruel and dishonest kind, to burden others with them; and cheerful gratitude gilds with a new glory our greatest prosperity, and draws the honey of blessing from the bitterest herb of sorrow.

LAY CO-OPERATION.

Our friend and brother, Rev. F. G. Ferguson, of the Alabama Conference, who is an ecclesiastical "conservative" and "strict constructionist," is tenacious, persistent, and will not be put to silence by those of our editors whom he has "taken a pen to." His last "come back," is at Dr. Lee, of the *Richmond Advocate*. We agree with him that "lay delegation" is disposed of, and that further discussion of the subject in our papers is improper and unfruitful—at least of good.

While he admits that "lay co-operation" *was* formally sanctioned by the General Conference, he thinks it all "fustian," that is, that there is nothing practical in it. Our brother should reflect, however, that it was adopted as a sort of "compromise" of the "lay delegation" question, and, as such, should not be "disturbed." Let it be fairly tried.

Moreover, those of opinions opposite to those of brother F., if he should succeed in convincing them that they have gained nothing but "fustian," might be dissatisfied, and seek something more substantial. If it is "fustian," brother F., and those who believe with him, have lost nothing, and those of the other side are satisfied. So that *he is* as much interested as any other party, in the success of the present plan.

Since writing the above, we have seen his remarks in the *Memphis Advocate*, harmonious with the above views.

HOME AND FRIENDS IN HEAVEN.

"There is our house and portion fair,
Our treasure and our heart are there,
And our abiding home".

Our departed friends are there. They have gone before us. The dear, patient, and beautiful-spirited mother who died long ago, and whose precious, priceless love was the sunshine and dew upon the tender seeds of our young life, is there. The memory of her sweet face is like the star of our destiny, shining with a calm and pensive radiance during all the gloom of this dark and lonely life. The musical tones of her well-remembered voice, as they used to fall upon our heedless ears, in sympathetic converse, or sacred song, or solemn prayer, still float upon the atmosphere of memory, more sweet to our hearing than the song of mirth and godless joy. O, who can be a selfish, worldly, wicked man or woman, that has the mournfully blessed memory of a mother who has gone before to the kingdom of heaven! The grave and wise father, who was our childhood's guide and hope, and whom death has cut down, is there. The manly form and strong character which were to us the perfection of strength and nobleness, now rise up in our memory as the guide-pillars along the path to heaven. Our brothers and sisters who have gone—the "dear kindred blood" which had a warmth towards us unknown in any other circles, and which was fully returned by our own hearts, and which the grave, and the constant action of an affectionate memory has chastened and made more intense—these dear companions and partners of our early days, and our early joys and sorrows, are there. The wife of our youthful love, who left the embowered parental home to share our earthly destiny, and who lay down by the wayside, and breathed her last in our supporting arms, is there. The husband, the pride and hope and joy of his confiding wife, and who yielded to the touch of death, notwithstanding the blessed baptism and balm of her tears and love, is there. And our sweet little children; who, though they have been gone many years, are always babes in our memory, are there before us. And friends, brothers and sisters innumerable, fellow-soldiers and fellow-sufferers, have passed away before us; and all these, a goodly company, wait for us "in the happy land."

And, "in the presence of God there is fullness of joy, and at his right hand there are pleasures forevermore." The brightest moments, the most intense joys, the most vivid creations of our most inspired moments of imagination, are but faint and flitting visions of the real and abiding blessedness of that "eternal world of joy." The "innumerable company of angels," "the spirits of just men made perfect," the holy "prophets, apostles, and martyrs," "God, the Judge of all," and "Jesus, the Mediator of the New Covenant," are all witnesses of our warfare in this wilderness state. They never forget us; their eyes are upon us; their sympathies are with us. And, O, what a friendship, what a sympathy is ours! While these are bestowed upon us, and the "Blessed Comforter abides with us forever," who can faint or even complain! Is there any sacrifice in "counting all" earthly "things but loss" in such an ineffably glorious cause!

THE ALABAMA CONFERENCE.

Before this paper goes to press, we shall, if God please, be on our way to the session of the Alabama Conference, at Macon, Mississippi. It is five years since we last attended. At the last session we attended we had completed ten years' service within its bounds. Wherever we have been, we have always felt that the Alabama Conference was our home. Our religious life commenced there. Eighteen years ago, at the "High Pine Camp-meeting," in Randolph county, under the ministry of Rev. James P. McGhee, we joined the Church as a "probationer" and "seeker." At Old Union Church, on the Wchadka, near the Georgia line, our name is still recorded, we suppose.

What a glorious singer McGhee was!

"One night as I lay musing,
The Spirit said to me,
Go, blow the Gospel trumpet,
Go, sound the Jubilee;
Go, tell them I am risen,
And death they need not fear;
I've turned that awful summons
To a sweet messenger."

Under that song, from his lips, we have witnessed effects, of which neither Jenny Lind nor Piccolomini ever dreamed. The zealous John T. Roper had been his predecessor.

The next camp-meeting, at the same place, a year after, was a memorable one to us. Hilliard J. Hunter was our counsellor. Abel Pierce was preacher in charge. Elias Story was there, and preached from "O Lord, I will praise thee," &c. Alexander McBride delivered his maiden exhortation. Lynch and Sawyer were our presiding elders and great great men in those days. At the next camp-meeting, at the same place, a year after, we were licensed to exhort. A year later still—having been licensed to preach in the spring, at a quarterly meeting near Arbacoochie—we were recommended to the annual Conference by the quarterly Conference, sitting in Fish-Head Valley. "Old Father Hunter" was preacher in charge, the now sainted Edmund Pearson presiding elder.

Jacksonville Circuit was our field for the next two years, where we rode about three hundred miles, and preached about thirty-two or three times, every four weeks; received about one hundred and fifty dollars in the two years; lost two horses, had one given to us; saw between five hundred and a thousand souls brought to God; watched by the dying bed of our senior preacher, the sweet-spirited and pious Hayman Bailey; and left, happy in the work, having never seen those beautiful mountains and peaceful valleys since. Rev. Willis D. Matthews, the present presiding elder of that (Talladega) District, was the first preacher we ever heard preach.

The first annual Conference we ever saw was at Wetumpka. How like a child we felt. We have the sermons we heard there in our head yet—three especially—one from Dr. Hamilton, on "The Children of this World," &c.; one from that good man, Charles McLeod, now in heaven, on "Repentance;" and one from Dr. Mitchell—his first in Alabama—on the "Ministry."

Our class! Stephen F. Pilley was our leading examiner. How we feared him. It was then large. Blue, Ramsey, James A. Heard, C. C. Calloway, and the writer, are all that remain, we believe. The amiable and useful Sparks, the eccentric but gifted Newton, the meek-spirited Hill, are in heaven; and, perhaps, others are gone. Some have located.

The Alabama Conference was then a small and feeble body. It is now a host, with many mighty men. It is powerful in its own bounds, and it has sent its representatives and influence to Louisiana, Arkansas, Texas, California, and elsewhere.

God has preserved its old men in a remarkable manner. That Conference that has no old men is to be pitied. There is a savor peculiar to *aged* ministers, that cannot be dispensed with. Hearn, Calloway, Story, Garrett, Levert, Pilley, Dowling, and others we cannot call to mind, still remain. Kennon Scales, Sawyer, Pearson, Weir, Lyuch, and others, have been called to their rest in heaven.

Providence has now thrown us midway between Texas and Alabama; we are about equally acquainted with both; we have labored, and joyed, and sorrowed, and buried our dead in both. When we get fully acquainted, as we intend, with Mississippi, Louisiana and Arkansas, we shall understand our field. Pardon thus much to old memories, not harmful to record.

The Yellow Fever is rapidly disappearing, says the Southern *Christian Advocate*, from Charleston. The reported number of deaths last week was *twelve*; and many absentees are returning. Those who wish to come to the Conference need not fear. The Editor expects to be reunited with his family next week. They have been *quarantined* apart since July.

SOUTH-WESTERN SUNDAY-SCHOOL UNION.

A Paper with this caption will be found on the first page. It is an official document, from the President of the Board, and in its name, in behalf of the Agent, Rev. Erend E. B. Cleghorn. Though brief, it is elaborate, the style courteous, and careful. Though containing nothing "that could be claimed to come under the head of either fact or argument," it informs us of what we could hardly be supposed to doubt, that Mr. Cleghorn denies having represented the Methodist Church as connected with the "Union." This is its nearest approach to fact. We publish it with great pleasure.

A few comments. 1st. The complaint is unremoved, that, by Mr. Cleghorn's agency, many of our people are led to believe that the Methodist Church *is* a partner in the "Union," and thereby induced to give their money.

2d. Others are led to believe that, leading Methodists being connected with it, it is harmonious with Methodism, and Methodist interests, and thus induced to aid it; when the truth is, according to our information, Methodists have had nothing to do in establishing the "Union." It is an enterprise of another origin, and leading Methodists are elected—without their knowledge, in some cases, if not in most—Vice-Presidents, Directors, and their names are published.

Without intending to make an unjust comparison, we may say that in many places we have seen the names of leading members of the different churches on the tickets to a public ball.

The object is *effect*. And it is ingeniously sought. Politeness is presumed upon. You are honored with an unsolicited office, and are not called upon to do anything, and, therefore, do not feel disposed, when you are published as so elected, to publish a declinature. Vanity is taken advantage of, sometimes, we fear. A public man, or one seeking to be such, and fond of official position, and of seeing his name in the papers, happens to be a member of the Methodist Church. He is elected Vice-President, or chosen to deliver an address, or his name is published in some way. We are not giving cases, but illustrating a policy.

But, be it remembered, these names, however obtained or used, are *intended* to act as passports to the hearts, churches and pockets of Methodists throughout the land. The odor and *prestige* of the Methodist Church is sought in the use of these names, and, in too many instances, the management is successful. This will somewhat modify the force of the remark of the article; that "some of us (the Directors) belong" to the Methodist Church. So far as we know, not a single Methodist in New Orleans has any practical connection with the Board. Some, of those published as officers, we know, openly repudiate such connection.

3d. The "Union" is intended to supplant, among Methodists, our own Publishing House. It is a hard saying, but truth and duty demand it. The very gentleman whose name is signed to the document in question, threw the taunt into our own teeth, that many Methodists preferred the "Union" to our own Publishing House, and would support it in preference; and went so far as to mention distinguished names, which we forbear to publish. Of course, the inference is inevitable, that all Methodists would be drawn in the same direction, if possible. And Mr. Cleghorn himself boasts the superior character and acceptableness of the "Union" publications over those connected with the "*isms*," as he calls them—meaning Methodism, or religion as held and taught by the *Church of God* of whatever denomination. Mr. Cleghorn is the apostle of religion outside of, and opposed to, the Church of Jesus Christ. Such is the tendency. Thus, our friends of the Board must not complain this time of the lack of "fact and argument."

Baptist, Presbyterian, and Episcopalian Boards of Publication, claim our respect and good wishes. They are our co-laborers in spreading "printed religion," as taught by the Church of God. Their success does not depend upon the breaking down of Church allegiance, and Church interests. We close for the present; but we are not done. Certain developments impress us with the necessity of sifting the fundamental principles involved; which, God willing, we shall do, when convenient.

THE PAPER.

We Have made improvements in the paper, which have both added to its value, and increased the cost of its publication. We have, mostly, a new dress of type. That costs something. The type is beautiful. Beauty is pleasant and valuable. With fewer advertisements, and smaller type than before, we have nearly double as much reading matter in the paper as we had before the change, so that the paper is nearly doubled in value, so far as amount of reading is concerned; and the expense of composition is nearly doubled also. These improvements are made, and these expenses incurred, in the confident belief that an appropriately increased patronage would be bestowed. Will our brethren and friends take these things into consideration, and act accordingly? Will they act as well consider? We have ventured these things with as much reference to their pleasure as to our own. Give us increased, large, independent circulation. A man who cannot preach actually can preach virtually to hundreds of souls, by increasing the circulation of the paper. Every new family into which the paper enters, is a new nucleus of Christian culture. The destinies of all the children in all these families may be moulded by reading the *Advocate*. All sorts of good seeds may be planted in all sorts of new, wild and unmoted soils. "The time is short."

POLITICS.

General Walker is trying to get off another expedition to Nicaragua, peaceful, it is said. The President has proclaimed against him, and neither our Government, nor the British West-India fleet, will allow any to pass without passports from the Nicaraguan Minister, Yrissarri; and he declines giving passports to Walker and company. The interference of the British fleet in American affairs is exciting indignation throughout the country, and the Administration and the approaching Congress, it is thought, will officially resist such interference.

The condition of Mexico is now exciting marked attention and intense interest throughout the United States and Europe. For many years past, there has been no such thing as a settled Mexican Government, and the hope of such a thing is now dead. What is to become of her, is a question generally asked. American citizens, in large numbers, as well as those of other nations, have valuable interests in Mexico, which must be secured by some Government, either European or American, or be utterly sacrificed. While filibustering in that direction is generally and justly condemned, the belief is general that the country will fall into the hands of the United States. The *London Times* has long since, and repeatedly, urged this Government to take the necessary steps to secure it.

It is getting to be generally believed that the winning political card in the game for the next Presidency, will be that of acquisition of more territory.

In Alabama quite a fierce war is now waging between the friends of Governor Fitzpatrick and Colonel Yancey, upon the respective claims of those gentlemen to the office of United States Senator.

COLUMBUS FEMALE INSTITUTE.

This institution is located at Columbus, Mississippi, within the bounds, and, we believe, under the control, of the Alabama Conference. It is under the management of Rev. B. F. Larrabee, the talented and experienced President, assisted by a full and competent faculty. The advertisement, which will be found in the appropriate place, was, by oversight of the printer, not inserted at the proper time. It gives full information to all interested in the college.

CITIES AND LITERATURE.

It is remarkable that things utterly opposed to each other in character, should, as a general rule, be inseparably connected in fact. Yet such is the case with cities and literature, commerce and fine arts, great marts of trade and great journals. The literary and scientific celebrities of England and France are nearly all connected with London and Paris. As to European journals, none are heard of in this country, scarcely, outside of those published at the great capitals and commercial centres. And so it is in this country. New York and Boston have been the homes of most of our leading literary men; and the leading American journals are all confined to the great cities. Of the philosophy of these facts we do not now speak; but the facts themselves are patent and instructive.

One lesson to be taught the christian Church by these facts is this: that the positions which are occupied by the superior secular journals of the country, are the only positions at which superior religious journals can ever be established. A natural law governs these things—that of interest—success. The most widely influential American journals are in New York, and from those down, the gradation is in precise accordance with the commercial importance of the places of publication, other things being equal.

In consequence of the failure of the different Christian Churches, in many instances at least, to follow the philosophy herein indicated, vast sums of money, an immense amount of time and brain-power, have been comparatively wasted, and the cause and character of religious journalism injured and lowered. Instances throng upon the mind, but their mention would not be delicate, and would add nothing to the lesson of more prominent facts. Moreover, some men are never convinced that water cannot be made to run up hill until they have tried it.

Since writing the above, we find its confirmation in the *Delta*. Speaking it says Washington City newspapers, that they can, with great difficulty, if at all, be supported without the aid of the Government or the contributions of political chiefs.

Advertising, the chief support of the journals in all our cities, and without which they could not live at all, is denied to the Washington journals.

"The superior enterprise, means and facilities of the papers in the great commercial cities must always give them immense advantages over the metropolitan organs in circulation and advertising. How then can a paper live and flourish in Washington City? Only by the official patronage and jobs, or by the temporary and uncertain aid of ambitious politicians, who have personal schemes to promote. No journal, we undertake to assert, has ever lived two years in Washington City without these aids.

"The position of the papers now published there, and the extent of the aid supplied them from the Government, would greatly surprise the unsophisticated people. There is the old *National Intelligencer*, the most venerable, and certainly one of the most respectable papers ever published in the country, whose conductors are most estimable and patriotic old gentlemen, who have been identified with Washington City from its foundation, which has been for nearly a half century, the unvarying and efficient organ of a political party, whose resources for the support and reward of its faithful servitors have exceeded those of any other organization in the country; even this old journal, which in any other community might have drawn to itself a support and patronage sufficient to enrich its proprietors, has been compelled to rely for its existence largely upon jobs extorted from Congress only by the most earnest solicitations and urgent appeals. The continuation of the publication of the State papers alone, authorized by Congress at its last session, places $300,000 in the hands of these worthy gentlemen.

"The *Washington Union*, or rather its proprietor, Cornelius Wendell, exacts an enormous bonus for the maintenance of that journal. Many hundred thousand dollars flow into the pockets of that enterprising jobber—but a small fraction of which is very reluctantly applied to the sustenance of the so-called Government organ. Even the faintly-twinkling little *Star*—a petty, trivial and gossiping burlesque of a "Court Journal"—pockets its twenty thousand dollars annually for the publication of the advertisement of the mail contracts, and the performance of sundry small jobs about the Departments. The *Globe*, Rives's publication, though extravagantly paid for the bad execution of work which might be more advantageously dispensed with than any other Government job—to wit: the report of the speeches of the members of Congress—performs no useful function or service of a newspaper."

LITTLE ROCK.

Reverend Samuel Watson, the genial editor of the *Memphis Christian Advocate*, now visiting the Arkansas and Ouachita Conferences, writes from Little Rock: "This is indeed a beautiful city. Fine society, good churches and schools abound. By the way, it was an Episcopal palpit that I occupied in the penitentiary, having been removed there from the regular succession to give place to a finer one in the Episcopal Church, now being enlarged and improved to meet the wants of their Congregation. This town needs one thing greatly. Give it a railroad connection with Memphis, and a new era will dawn upon it and the whole State.

"Mr. Robinson, the President of the Railroad, made a fine impression here recently. The citizens say the road shall be built.

"I spent some three hours this morning looking and listening to the members of the Legislature. The Senate organized this morning by electing Judge Fletcher President. They are quite a dignified looking body of men. The House spent some time in Convention to nominate officers, and did not get through before adjournment."

UNITED STATES ARMY.

The present military force of the United States consists of nineteen regiments of the line, composed of the following corps: Five regiments of cavalry, four regiments of artillery, ten regiments of infantry—making a grand aggregate of thirteen thousand rank and file of all arms. This little army covers an area of over two millions of square miles, being two-thirds the area of all Europe. There are eleven hundred commissioned officers, including one hundred medical officers, eight hundred and fifty of whom graduated at the military academy, and two hundred and fifty civil appointments. The nativity of those officers is as follows: Born in the United States, 1060; Ireland, 14; France, 8; England, 6; Germany, 3; Scotland, 2; Austria, 1; Italy, 1; Poland, 1; Spain, 1; Cuba, 1; Turkey, 1; at sea, 3.

The militia force of the United States is computed at 3,000,000 effective men, of which the State of New York claims to furnish 500,000.

UNITARIANISM IN ENGLAND.

An Organ of this body, the *Inquirer*, thus speaks of its condition and declining influence: "Year by year our congregations grow weaker—often in numbers, more often still in social influence and relative importance. It is but a short time since the treasurer of one of our institutions assured us that the denomination to which we belong is gradually changing its character altogether, and that he now drew his subscriptions from the lower grade in the great middle class. Or if we take individual congregations we find the same result; and Wakefield, Exeter, and Norwich are but individual examples of a universal rule. Liverpool has doubled and trebled its population, and the three Unitarian congregations, which existed at the beginning of the century, barely maintain their ground, either socially or numerically.

WHEAT IN THE MILL.

Reverend J. J. Wheat, Woodville, Mississippi, who, in passing the wheat of his harvested knowledge through the mill of critical analysis, that he might prepare the best form of the bread of life for the flock he has to feed, discovered, as he thinks, that Joseph Benson made his bread out of other men's grist, instead of grain of his own planting and growing, has recently been called himself to pass, with his family, through the mill of the yellow fever, from which he has come out "as good as wheat." The Mississippi Conference is to meet at Woodville, on the 8th of December. Nobody need fear to go, as the cold weather is death to the yellow fever. So also of New Orleans.

APOLOGETIC.

We have not been in circumstances, since taking charge of the *New Orleans Christian Advocate*, to make as various, interesting, beautiful, and valuable a paper as we desire, and as we yet intend. Moving and getting settled—a scattered and sick family—the prevalence of the epidemic—have prevented that mental repose and singleness of aim, and that opportunity for thorough survey of the varied interests of our editorial field, so necessary to the production of a complete and satisfactory newspaper. And now, for some weeks, the Conferences are upon us. After they are over, we hope to go to work in good earnest. Nothing but undivided editorial attention, and persevering and intense industry, can make a good newspaper. We have, however, done the best we could. We have endeavored, faithfully, to advance all the interests of the Church within our range. Some, no doubt, we have overlooked, but not intentionally.

A CHURCH AT PONTCHATOULA.

Col. C. M. Hickey paid us a visit a few days since, and informed us that he and other friends were endeavoring to build a Methodist Church at Pontchatoula, and that they had encouraging prospects of success. Another move in the right direction. Brookhaven moves, and Pontchatoula follows. What of the other places on the Jackson Railroad? We ought to have Churches at every one of them. Nor should they be delayed. Why not this winter? Several friends in this city have helped Col. H. liberally.

Dictionary of the U. S. Congress.—Mr. Charles Lanman's "Dictionary of the United States Congress" has been put to press by Cornelius Wendell, in Washington, and the author is now revising the proof sheets. It will be a work of much value. Mr. Lanman, it will be remembered, was the private Secretary of Daniel Webster, for some years, and has a personal knowledge of many of the public men whom he describes. He states that his leading object has been to prepare a kind of labor-saving machine for the benefit of all those who feel an interest in the political history and future prosperity of the Republic; and in the appendix he has endeavored to bring together from the Government archives a mass of legislative and executive information, calculated to be of service to members of Congress while engaged in their public duties.

A REMINISCENCE.

At the close of a sermon on Sunday night, to a large and attentive, but hard congregation, we remarked: "If any person present feels any desire to flee the wrath to come, and obtain the pardon of sins, the pastor will take pleasure in giving counsel, either here, after the congregation is dismissed, or at his house." Upon coming down from the pulpit, a gentleman, formerly an actor, came forward, and said: "Sir, I desire to seek the salvation of my soul." He was afterwards converted. He is now a preacher in the Alabama Conference. He writes from Villula.

"I was sent to serve Villula Colored Mission which was in no very thriving condition. "But it is not expedient doubtless for me to glory." I went to work as best I could, and I went to prayers. I have had no great excitement—but have filled *all* my appointments *punctually*. The consequence is, the Lord revived his people and gave me 101 on probation—30 into full connection, out of the 46 received last year. I leave 195 in full connection, after granting letters to 24—101 on probation, 200 Catechumens, 1,000 preached to, and expect to get my money.

The patrons desire its continuation, and if I knew they wished my return I should be very glad to come; yes, I think of asking the Bishop to send me back at a venture. You know that is not Methodistical, and I will make no disturbance about it if they do not send me.

"I consider the Mission permanently established, and in a most healthy condition. Thanks be unto my Heavenly Father—He is good unto all them that call upon Him. But never has he so manifested himself to me in every wish of my heart as he has this year; he has encompassed all around and about me, I am his prisoner. He has taken me, and I surrender.

Jordan.

METHODISM IN BALTIMORE.

A correspondent of the Pittsburgh *Christian Advocate*, says: "Methodism is a power in this place; it was early planted here, and has kept pace with the growth of the city, but not equal to her advantages as a denomination. Wealth and influence to a great extent are possessed by her membership, and a large representation is found in the professional and mercantile pursuits of the city. The churches, generally, occupy eligible, valuable locations, and most of the edifices are costly, and are a credit to the denomination. According to a recent authentic account, there are one hundred and fifty church edifices, forty-two of which are of the Methodist Episcopal Church, and ten of other branches of the Methodist faith; in all, one hundred and fifty-two, being equal in number to the churches held by the Episcopalians, Presbyterians and Catholics, the three largest denominations next represented. The population is said to be over two hundred thousand. Philadelphia, with her five hundred thousand souls, has only sixty Methodist churches, and Pittsburgh, about half as large as this city, has only about a dozen churches of this faith in the city proper. It will be seen from this that Baltimore is largely in the advance in the proportion of churches—but not to the extent she ought to have been.

There is one feature in Methodism here that is worthy of imitation everywhere—i. e., of stations securing lots and building temporary buildings and chapels. Sometimes these lots are in the suburbs, and apparently unimportant sites, but the rapid growth of the city soon makes them valuable and eligible locations. Quite a number secured in this way, and connected with some charge as a kind of mission appointment, have become important stations. At least half the charges have parsonages attached, owned by the society.

LETTERS FROM THE OLD WORLD.

Owing to the change of editors, and the carelessness of printers, a considerable number of Mrs. Thomas' very interesting letters was not published in the proper place. We did not discover this until recently. This will account for the lack of consecutive order which will be apparent in the letters now appearing. It will not detract from their interest, however.

Mollie Perkins.—The morning papers say that this sweet little daughter of Capt. and Mrs. Brookes is dead. Poor little "Tin Dinky!" as she was lovingly called. During a short sojourn in the family, she became greatly endeared to us all, especially to the writer. A more innocent face will be hard to find. But she is happy—happier than we who mourn. This should console the family. Farewell dear little "Tin Dinky!" We shall meet you, and another little cherub, buried in the wilds of Texas, in the better world.

Julia A. G.

Florio.—This tasteful, elegant, and mentally and spiritually affluent writer, whose contribution to last week's *Advocate* has no doubt awakened a desire to hear from him frequently, has engaged to become a regular contributor to our columns. His pen is his prince power, could he be awakened to the fact. The printer made him out "Florida" last week; the mistake was natural.

Pax.—This writer has been furnishing us "East Alabama Correspondence" for a few weeks past. We hope to have him continue. A gentleman of scholarly culture, and fine taste, and also an able divine and eloquent preacher—his pen is valuable. It will not rust, if the wishes of the *Advocate* can prevent.

City Revival.—Meetings are being held nightly in the Carondelet and Felicity Street Methodist Churches, and several persons, in both, have professed the saving faith of the Gospel. Rev. Mr. Harp is also holding a protracted meeting in the Moreau Street Church.

Correspondents must be patient until the Conferences are over—or until about Christmas.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

THE OLDEST RELIGIOUS NEWSPAPER.—For some time past it has been claimed that the *Boston Recorder*, which was started in 1816, by Mr. Nathaniel Willis, and edited by Mr. Sidney E. Morse, now one of the editors of the *New York Observer*, is the oldest religious newspaper in the United States. A recent writer in the Philadelphia *Christian Observer*, however, claims that the *Religious Remembrancer*, which afterwards became the *Christian Observer*, was started in 1813, and is therefore the rightful claimant to the honor of being the oldest religious newspaper.

SUMMARY PROCEEDINGS.—A catholic priest, at Portland, Maine, a few days since, met one of his parishioners bringing home a load of whisky. His Reverence was armed with a hatchet, with which he broke in the heads of the barrels, letting the liquor run into the gutters.

CONSUMPTION OF BOOTS AND SHOES.—The U. S. Economist estimates the consumption of boots and shoes in the United States, at 76,000,000 pairs per year, valued at $8,000,000. About 12,000,000 pairs are made in Massachusetts, one-half of them in Lynn.

COMPETITION.—One hundred and fifty MSS. have been received in England in competition for two prizes on "The decline of the Society of Friends." The essays sent in are very varied in character, quality, and length. Several of them are from this country.

THE CITY OF JEDDO, THE CAPITAL OF JAPAN.—The city of Jeddo is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 inhabitants.

THE TEXAS BAPTIST, and, of course, the Baptists of Texas, sustain Graves. We presume those of Arkansas and Mississippi do likewise.

THE CHILDREN'S COLUMN is running over this week, in consequence of neglect previously. We shall attend to them better after awhile.

BOOK NOTICES.—Several publications are on hand, which will be duly noticed, when other engagements allow.

CITY PRESS.

Divorce.

Speaking of the harm and scandal produced by the facility of obtaining divorces in Indiana, and the general desire expressed for correction by legislation, the *Delta* says that the apprehension that the sanctity of marriage is threatened, and that general licentiousness will prevail, is erroneous. "The reasoning which it implies is more specious than solid. It is backward in process, and elevates to the dignity of a cause what is rather an effect, or at most a sign of the true cause. It supposes that the marriage institution is seriously endangered by the partial withdrawal of legal protection; or rather of legal complexies; and, therefore, that marriage, and home, and family are all the creation of law, and require the fostering care of the law for their preservation. But such a conclusion is equally repugnant to fact and abhorrent to nature. Domestic ties and social institutions do not grow out of laws, but laws grow out of them, and bear to them at once an indexical and instrumental relation.

"Laws are not made for general humanity, but only for exceptional humanity. What a very few are required to do under penalty, the great majority are presumed to do from choice. Consequently, it is due to the voluntary obedience (if we may say) of the right-thinking, just and moral many, that good laws are enacted, or, being enacted, are maintained; and without this sort of support, say law, however excellent in theory, is nothing worth. Individuals may have to submit to law, but society never does.

"So it is useless to inveigh against the indiana or any other laws, as in themselves promoting matrimonial discord, etc. It is the discord and the causes of it that are to be considered and, if possible, remedied. It is useless to denounce laws that seem impure in tendency, and conducive to licentiousness and social disorganization. It is impurity at the fountain, it is licentiousness in its reptile nest, it is the demon of social destruction in his secret lair, that must be discovered and reformed."

Tariff Protection.—

The *Bulletin*, in a union and protective tariff article, says: "The South is vitally interested in this matter. Manufactures are steadily and surely—if slowly—increasing in several of the Southern States, Virginia, South Carolina, Georgia, Tennessee and Alabama, for example; and as they increase, the clamor about "free trade" will become less and less distinct, and will finally become wholly inaudible."

Democratic Future.—

The *Courier*, which favors both the Administration and Senator Douglas, in an article questioning the future, asks: "Will the majority, those who stood by the President in his Kansas policy and who will adhere to him in all that tends to the public welfare, deal wisely and forbearingly towards the minority? Cunning men who labor for favorite aspirants will, we know, employ every scheme to deprive some of the northern delegation, and especially Senator Douglas, of the confidence of southern democrats. They would gladly revive the defunct Kansas issue in order to bring forth some renewed expressions of dissent and disapproval from Douglas and the northern minority.

Political Organs.—

Alluding to the contradicted report that Mr. Appleton had resigned his office to take charge of the *Washington Union*, the *Delta* says: "Existing by the favor and subsidy of the officers of the Government, it would be a reproach to our people if such journals could exert much influence in the direction of popular opinion. The sooner, therefore, the whole system of Government organs is abolished, the better it will be for the Government, the people and the press. The only influence that ought to control the press of this country, should proceed from the people. Its only aim should be to defend and maintain those principles and measures, which, in the unbiased judgment of conductors, are founded in truth, right and the interest of the people."

Right of Search.

The following is the *Delta's* doctrine, in opposition to that of Senator Brown, of Mississippi. "This principle absolutely excludes every compulsory foreign presence upon the decks of American ships on the high seas, regarding those ships as but an extension of the American domain, and subject to American law and the visitation of American officers only. Let the crimo he what it may against the American Government, let the criminals be denounced by whatever designation they may by American statues; let the offences be mutiny or murder, the offenders smugglers or slave-traders, and it is all the same: it is exclusively with American authority to take notice of the violation of the law, and punish its violators, and to other power can undertake to do so without assuming a belligerent attitude."

William H. Seward.

The Crescent says that Seward is the candidate of the Black Republicans for the Presidency in 1860, and that he has a fair chance of success.

"The fallen angels expelled from Heaven for rebellion against the Almighty could no more have got along without the Devil incarnate to re-organize them, and lead them forth to deeds of evil, on this fair and beautiful earth of ours, than could the Black Republicans get along without their leader and Archangel—William H. Seward. According to Milton the demons of Pandemonium lay powerless, helpless and supine, in their place of punishment, until the superior intellect, cunning, tact and will of Satan infused new life and vigor into them, and led them to hope for new victories in other spheres. We regret the parallel does not hold good further. The imps of darkness never triumphed at all. Their first attempt at disturbing celestial harmony was duly rewarded. They were incontinently driven out of heaven into hell. In this country, which has heretofore been the paradise of the nations, the prospect is that the diabolical spirits will prevail."

Outrage in Cities.

The *Bee* says: "Nothing can be more evident than that it will work irreparable mischief if confined to those who employ it ignorantly and recklessly, and this is practically what follows when the wealth, the respectability and the intelligence of a great city keep aloof from the struggles of contending factions, and suffer the paramount interests of the State to be entrusted, without the slightest resistance, to the vile spawn engendered by demagogulism and depravity. We can not abrogate suffrage but we can direct into pure and healthful channels; but if this duty be pretermitted, God help the commonwealth!"

British Interference.

The Crescent asks: "Shall Great Britain rule always on this continent?" and, referring to late proceedings with regard to Nicaragua, it answers: "The British Minister to the United States—the accomplished, able and astute Lord Napier—has reason to congratulate himself upon the success which has attended his diplomacy, and, no doubt, smiles inwardly when he thinks he has the Executive Department of the only great Government on the Western hemisphere to anticipate his wishes, and compel obedience to his behests—the American Collectors, Surveyors, Attorneys and Marshals to act as his police on land, and the American Navy and American naval officers and seamen to act as his police on the ocean."

NEWS FROM THE INTERIOR.

Alabama.

COBIA PARDONED.—Francis J. Cobin, of Henry county, who fourteen years ago was prosecuted for whipping a negro man to death, and who was recently convicted and sentenced to the Penitentiary, has been pardoned by the Governor.

TENNESSEE AND ALABAMA CENTRAL RAILROAD.—The Decatur *Times* says this road is doing a fine business. The M. and C. Railroad Depot at this place is crowded daily with Cotton from the Central—the "Pryor" comes down every morning with from seventy-five to one hundred bales, and passengers in proportion. The most gratifying feature connected with it all is, that a large amount of cotton shipped on the Central is from Giles county, and a portion from Maury.

Arkansas.

RICH BOTTOM LAND.—A correspondent of the Memphis Eagle mentions a sale of bottom lands near Columbus, Arkansas. The entire propriety sold for $141,300 on the block—that is, the 1641 50,100 acres of land and the fifty three negroes, with the teams, stock and furnishing utensils thereon. There were purchasers on the spot from Georgia, Alabama, Tennessee, Mississippi and Arkansas. The average of the whole is equal to $1000 a piece for the negroes, and about $54 per acre for the land. The terms were very stringent—equal almost to cash down.

The telegraph announces that the Legislature of Arkansas has elected Wm. K. Sebastian United States Senator for the term of six years from the fourth of March next, when his present term will expire.

Kentucky.

The people of Louisville have voted in favor of the city subscription to the Memphis branch of the Louisville and Nashville Railroad.

Mississippi.

The Macon (Mississippi) Beacon, referring to a recent auction sale of land in that country at $40 to $50 an acre, says that the value of real estate has been almost doubled since the advent there of the Mobile and Ohio Railroad.

Louisiana.

A correspondent of the Ouachita Register gives an account of an agricultural fair recently held in Bienville parish. There were about 1000 persons present. The show of stock was excellent.

Florida.

The Tampa Peninsular, of the sixth says the health of Tampa has much improved, but absentees are warned to keep away several weeks yet.

Mr. Phelon, contractor for the extension of the Florida Railroad to Tampa Bay, arrived at Fernandina on the tenth, with a large force and plenty of tools, to commence work immediately.

THE SEMINOLES.—The Key of the Gulf, of 6th inst., says: Dr. Barron, Light-house keeper at Cape Florida, now on a visit to Key West, states that eighty Seminole Indians have visited the Miami since the first appearance there of Tiger Tail and party, within two months. We are assured that there can be no mistake about this information, as the settlers at the Miami have kept a strict account of the Indians as they have come in, with a view of ascertaining how many there are now remaining in the State. From the Indians themselves no information, as to numbers can be obtained. Dr. Barron is of the opinion that there are at least one hundred and twenty or one hundred and thirty Indians now in Florida, and says they are in command of the eastern coast, and are likely to become a set of pirates should a vessel be stranded on the coast away from the assistance of the whites.

Georgia.

PROGRESS OF THE STATE.—The Macon *Telegraph* says: Georgia has over twelve hundred miles of railroad built and paid for—yielding to the stockholders more than an average of seven per cent. yearly dividends. Within the next year, two hundred miles of additional road, completed and equipped, will be in operation. These roads, with but a single exception, are mainly the results of the enterprise, the energy and capital of our own people. We have cotton and wool and paper factories; rolling-mills, foundries and machine-shops; merchant-mills, marble yards; gold, copper and coal-mines; all in a flourishing condition—remunerating the proprietors by handsome returns on the capital invested. The cotton crop of the present year will bring twenty-five millions of dollars, at present prices. The crop of cereals is worth twice that sum—the sugar and tobacco crops not being included in the account. The State tax is not quite one-twelfth of one per cent. The net income of the State road will be three hundred thousand dollars. The State debt amounts to about two millions, and a tax of one-fifth of one per cent. would pay it in two years. Our banks are solvent—our merchants in the best of credit, and the people generally out of debt, with full crops of cotton, corn etc. on hand. The country is healthy, with the exception of the epidemic in Savannah. We have six male Colleges, and Colleges for the fair sex in almost every village containing five hundred inhabitants.

LITERATURE, SCIENCE, AND ART.

THE UNIVERSITY OF VIRGINIA.—The number of students is greater than last year, and will reach about six hundred and fifty. This is a large number, and indicates the appreciation by the State of the noble corps of teachers which this Institution commands.

The Library of the late James G. Percival, the poet, is offered for sale. It contains about 10,000 volumes, and is considered one of the most rare and valuable collections in the country. It has been valued at $30,000, but is offered for $20,000.

Rev. Henry Giles is announced for three new lectures in New England, on "Irish Mental and Moral Character," "Irish Social Character and Humor," and on "Daniel O' Connell."

Ticknor & Fields, of Boston, have already sold twenty-five thousand copies of "The Courtship of Miles Standish." It was published on the 16th of October, which, deducting three Sundays, gives thirteen business days—or a sale at the rate of about two thousand a day.

THE SOLAR ECLIPSE.—It will be recollected, observes the Scientific American, that our Government sent out Lieut. Gillis to take observations of the solar eclipse which was total in some parts of South America on the 6th of last month. He has written a brief letter on the subject to Professor Henry, of the Smithsonian Institute, in which he states that his telescope was mounted near Olimos, in Peru, and his observations were favorable. The usual rose-colored coronn attendant on total eclipses was observed rising over the moon's disk, and was very beautiful. The brilliant protubernucea usually observed with instruments, shooting from the sun's disk, were also visible, and on this occasion became distinct to the naked eye. These phenomena, witnessed during total eclipses, are supposed to indicate violent action of fire in the sun.

The Rev. Edward Purcell has declined the appointment of the Coadjutor Bishop of the Catholic Diocese of Pittsburg.

PERSONAL.

Mrs. Senator Gwin.—

Among the American notables at Rome at last advices, were Mrs. Senator Gwin and daughter, of California.

Vice Consul at Manchester.

R. M. Livingston, late of Mobile, has been appointed American Vice Consul at Manchester.

Morphy's Chess Account.

Since Morphy has been in Europe, up to the time of the close of the Harrwitz game, he has played 117 games, 16 of which he lost, 88 won, and 13 drawn.

Prince of Prussia.—

Prussian monetary arrangements give the Prince Regent an income of £360,000, and £240,000 to the crazy King.

Hon. John Forsyth.

Late U. S. Minister to Mexico, reached his home in Mobile a few days since.

Dr. Bates.

An American, has put out his card at Hakodadi, Japan, and has no competitor. He will have one before long; mark it.

Gov. Means.

Of South Carolina, recently fell through a floor, and was thought to be killed. Several ribs were broken, but it is thought he will recover.

Col. Charles McLemore.

A distinguished citizen of Chambers county, Alabama, died recently, at or near Memphis, Tennessee.

The Very Latest Intelligence.

FOREIGN.

HALIFAX, Nov. 17.—The Cunard steamship *Canada*, for Boston, touched at this port this evening, bringing advices from Liverpool to Saturday the 6th instant, three days later than those brought by the *Vanderbilt* at New York.

LIVERPOOL, Nov. 6.—The sales of Cotton for the week foot up 47,000 bales. Cotton has declined during the week ¼ to ⅛. The American steamer's advices had produced the depression in the market and caused a decline. The market on Friday closed at the following quotations—Fair Orleans 7⅞, Fair Uplands 7d, Fair Mobile 7⅛, Middling Orleans 6⅞, Middling Mobile 6 13-16, Middling Uplands, 6⅞, showing a decline on the quotations by the *Asia* of ⅛ on Fair Orleans, ⅛ on Fair Mobile, ⅛ on Fair Uplands, 3-16 on Middling Orleans, 3-16 on Middling Mobile, and ⅛ on Middling Uplands. Tde sales on Friday were 8000 bales. Some authorities quote the decline for the week as fully ¼. The stock of Cotton at Liverpool was 420,000 bales; of this amount 310,000 bales were American.

LONDON.—The money market is generally unchanged. Money is abundant at low rates.

BRITISH MINISTRY.—It is rumored that Lord John Russell is to supersede Lord Derby in the British Ministry.

THE PRUSSIAN CABINET.—The New Prussian Cabinet has not yet been fully perfected.

CENTRAL AMERICA.—Orders will forthwith be sent to our naval officers in the Central American waters, to strictly enforce the President's proclamation respecting illibustering expeditions, and to prevent any infringement of the neutrality laws.

ACQUISITION OF MEXICO.—The London Times, in a leading article, favors the acquisition of Mexico by the United States, and ridicules the Spanish Expedition against Mexico.

THE IONIAN ISLANDS.—Mr. Gladstone, it is reported, had been commissioned to proceed to the Ionian Islands to regulate the British protectorate of the Islands.

SPANISH TROOPS FOR CUBA.—A detachment of Spanish troops had sailed from Malaga, to co-operate with the French in their operations with China.

ADDRESS FROM PORTUGAL.—The Portuguese Government were about to issue an address to all the Great Powers, complaining of the conduct of France in refusing to accept the mediation of a third power in the affair of the Charles and Georges.

SOUTH AMERICA.—The Canada brings later intelligence from South America, by way of England. Advices from Rio de Janeiro to the 10th of October, had been received. Coffee was very scarce, and had advanced 100 rels. The market closed with an upward tendency.

PARAGUAY PREPARING FOR WAR.—It is represented that the Government of Parnguay were preparing to resist the American naval force. They had placed obstructions at the mouth of the river, to prevent our fleet from entering, and they promise our men-of-war a warm reception, there as well as at various other points, which they have placed in a strong state of defence.

GOLD DISCOVERIES IN BUENOS AYRES.—At San Louis, it is reported that new gold mines of singular richness had been discovered.

A NEW ENGLISH CABINET.—The London *Daily Advertiser* says that Lord Derby contemplates retiring from his position as Premier, and that he will probably be be succeeded by Lord John Russell. Lord Stanley and Graham are spoken of for prominent positions in the new cabinet. Mr. Bright supports the new combination.

A REFORM BILL.—Mr. Bright, at the request of the Reform Conference, is to frame a reform bill corresponding with their views.

MONEY AND BANK RATES.—The rates of the Bank of England remain unchanged. The funds evince more steadiness. The rates of discount have an upward tendency.

NAPOLEON STORING CORN.—The Emperor of France was laying in large stores of corn in every large town in France, to provide, as is represented, for future scarcity.

SPANISH ELECTIONS.—At the recent election in Spain, the Government party carried nearly all the elections in the provinces, but the Progressionists were triumphant at Madrid.

DOMESTIC.

WASHINGTON, Nov. 18.—*Later from Arizona*—A letter received here from Tucson, Arizona, states that a revolution has been organized in Sonora against Peschiera, and in favor of the Zaloaga party, which will probably prove successful. Still later accounts from Sonora state that Tucson was full of Americans, and that the authorities of Guaymas, the principal sea port town of the province, had surrendered the town to the Zuloaga party and fled.

GILA RIVER GOLD MINES.—Lieut. Mowry had proceeded to the gold diggings on the Gila River, which are said to be very rich in deposits. The Apache Indians were quite troublesome in that region.

A CONSUL DEAD.—Mr. Ruwle, American Consul at Macao is dead.

THE UNITED STATES AND PERU.—Our Government is taking measures to get satisfaction from Peru for their seizure of American vessels.

THE NICARAGUA EXPEDITION.—The Secretary of the Treasury has sent the reply of our Government to the Collector at Mobile in answer to his inquiries respecting the Walker expedition. The tenor of the reply is not known, but it is supposed the expedition will not be allowed to leave Mobile.

APPOINTMENT FOR OREGON.—Walter Forward has been appointed United States Marshal for the Territory of Oregon.

SOUTH-WEST PASS, Nov. 18.—The ship Berkshire, which arrived here this morning, spoke the steamers with the Havana dry dock in tow, at seven o'clock yesterday morning, one hundred and thirty miles southeast of the South West Pass. They report all well, and were getting on finely. They had been thirty-six hours out.

WASHINGTON, Nov. 18.—*Accident to the Arctic.*—The United States war steamer *Arctic* sailed for Pensacola yesterday, but when a short distance out her machinery became disabled, and she was obliged to put back for repairs.

THE SECRETARY OF WAR.—The Secretary of War is recovering from an attack of illness. He was taken ill on Friday of last week.

TREASURY BALANCE.—The balance now in the Treasury is $7,173,000. The receipts into the Treasury for the week amount to nearly $907,000. The amount of drafts paid in during the week is $719,000. Amount of drafts issued by the Secretary of the Treasury $720,000, which is an increase on the issue of the previous week of $187,000.

MOBILE, Nov. 18—*The Nicaragua Expedition.*—A large number of emigrants for Nicaragua are gathered here from different Southern States, waiting a passage to Greytown. They are mostly an industrious and fine looking set of men, composed of all trades and professions, and they declare it to be their intention to peacably emigrate and settle in Central America.

It is expected the vessel intended for their accommodation will sail in a few days.

There is nothing warlike visible in their preparations or arguments. Gen. Walker is still here.

SAN FRANCISCO, Oct. 22.—*Tehuantepec Route.*—The steamer *Oregon* sailed from Ventosa to-day, with passengers for New Orleans via the Tehuantepec route, and emigrants to the Isthmus of Tehuantepec.

WASHINGTON, Nov. 17.—*Naval Orders.*—The U. S. sloop of war *Plymouth*, now at Mobile, has been ordered here as the practice ship....The sloop of war *St. Louis*, Commander Ogden, has been ordered to the Gulf of Mexico.

MOBILE, Nov. 17.—*Nicaraguan Expedition.*—Gen. Walker's emigrant expedition are intending to leave here for Nicaragua on Saturday of this week.

NEW YORK, Nov. 17.—The sales of Cotton to-day amount to 2500 bales—a decline of ⅛ to ¼c is reported since our last quotations—Middling Orleans is quoted at 11¾c, Middling Upland 11¼. The market closed firm. Green Teas, at auction to-day, sold at an advance of 10 on previous sales.

ST. LOUIS, Nov. 18.—The Flour market is dull, sales at 4 37½ to 4 50. White Corn is selling at 80 to 83c; Oats firm at 65 to 70c; Hemp dull at 90 to 95c.

ST. LOUIS, Nov. 17.—*Overland Mail from California.*—The Overland Mail has arrived, with dates from California to the 22d ult. The mail party report the road through the Westerly part of Texas in excellent order....Gen. Harney started from San Francisco for Oregon on the 20th....The shock of an earthquake was felt in San Francisco on the 21st ult....Mr. McKibben sent Johnson another challenge before leaving San Francisco.

HOSTILE INDIANS.—The Comanche Indians are very hostile, and have burned all the grass on the Plains, in consequence of which Lieut. Heckle has been obliged to suspend operations till spring.

LATER FROM SANTA FE.—The Santa Fe mail of the 25th is at hand. It was brought through on mules, the roads being in such a condition as to render it necessary to leave their wagons behind....The stage was upset with Senator Broderick who came passenger, in crossing the mountains west of Kansas city. Senator Broderick has one rib broken, and his foot frozen. There was much snow on the route, and the weather was severely cold. The upper rivers are slowly receding.

MOBILE, Nov. 19.—*Nicaragua Emigrant meeting—Immediate Passage Demanded.*—There is much excitement in our city in regard to the Nicaraguan Expedition. Over three hundred emigrants assembled this morning and appointed a committee of forty-seven who waited on the agent of the Southern Emigration Society, and demanded an immediate passage to Nicaragua as promised in the agent's advertisement, or the refunding of the money paid for their passage. Serious trouble is anticipated unless some satisfactory arrangement can be made.

LOCAL.

JUDGE MCCALEB, in his charge to the Grand Jury of the U. S. District Court, wished them to inquire diligently into the nature of the expedition about being set on foot for Nicaragua, and to determine whether such expedition is lawful or not.

THE SOUTHERN WATCHMAN is the title of a new publication which has just been started in this city, under the direction of Mr. P. F. DeGournay as editor, and L. E. Del Casto as publisher, two gentlemen experienced in journalism, devoted to the great cause of Cuban liberty and American expansion.

CITY RAILROADS.—The Board of Aldermen, on Tuesday evening, passed an ordinance authorizing the Controller to advertise for proposals to construct and run horse-car rail roads through Camp and Magnzine streets, to the lower limits of the city.

NURSERY NEEDED.—The *Bulletin* thinks a nursery is needed near New-Orleans. Such an establishment has been put in operation by Col. C. C. Langdon, of Mobile, a few miles out on the Mobile and Ohio Railroad, where he keeps hundreds of varieties of fruit trees, vines and plants, which in a couple of hours may be taken to Mobile. A branch of that nursery, or some other, out on the Jackson railroad, would soon, we have no doubt, eclipse, in the amount of its business and usefulness, the parent establishment.

VANNUCHI'S.—This indefatigable caterer for the entertainment of the curiously disposed, has his Museum, at 147 St. Charles street, stocked fuller than ever with wonders, prodigies and phenomena, of all kinds. Besides his great collection of wax-workery, there are, a mammoth girl and a rival of the famous Tom Thumb. Then there is the famous Cosmorama; and Vannuchi has, also, a pair of live swans, a panther, and other rare specimens of animal nature. It is an entirely unobjectionable place of amusement.

COMMERCIAL.

SATURDAY EVENING, November 20, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	— @—	Good Middling	11¾@11¾
Ordinary	8 @ 9¼	Middling Fair	— @12
Good Ordinary	10¼@10¼	Fair	— @—
Low Middling	10¾@10¾	Good Fair	— @—
Middling	11 @11¼	Good and Fine	— @—

The following summary, copied from the New Orleans *Price Current*, of 20th inst, furnishes the annexed statement of the week's business. It says, Since the epidemic has run its course or been checked by frosts our city has been rapidly filling up with citizens and strangers, and a revival of trade is beginning to be felt in our general merchandize market. The transactions of the week have been to a fair extent, and Sugar and Molasses have gone off quite freely, and Cotton has been in good request, though freight, exchange, and adverse European advices have interfered somewhat with operations. In Tobacco, no operations of consequence; and, in Western Produce, business has been but to a limited extent.....The river is 10 feet 10 inches below high water mark.....But a moderate business in Cotton was done up to Tuesday evening, buyers endeavoring to obtain some concessions; on Wednesday the market presented a better supply on sale, and with somewhat easier prices, buyers came forward and took 11,500 bales. On Thursday buyers again came forward, taking about 12,000 bales. Friday, with only a moderate supply of desirable lots, sales were about 9,500 bales. Sales of the week 56,500 bales. With respect to prices, for the lower grades—which are comparatively neglected, and are accumulating—rates for some days have been rather in favor of buyers; but for the qualities, ranging from Middling to good Middling, which embrace the bulk of the demand, the prices of the early part of the week are not only fully sustained, but have acquired firmness. Total receipts of the week, 70,750 bales.....The Money market is much the same as noticed last week.

SUGAR—The sales of the week amount to about 8000 hhds.; we quote for inferior and refining, 3¾@4¼; common to good common, 4¾@5¼; fair to fully fair, 5½@6; Clarified, 6@7½.

MOLASSES—We notice a good demand for this article. The sales of the week are about 12,000 hhds; the quotations being for inferior and fermenting, 25@27; prime to choice, 28@29; bf-bbls. 32@33c ₱ gallon.

FLOUR—Has been rather dull, with sales of about 9,500 bbls. at $4 62½@4 75, for Illinois and St. Louis superfine; and $5 25@5 12½, for good to choice extra.

GRAIN—The sales of the week, of Corn, about 12,000 sacks at 60@65 for inferior and ordinary mixed, and 68@70c for good to prime mixed and white. Oats, sales from 64@66c ₱ bushel, for ordinary to prime St. Louis. Wheat, we quote at $1 30@ ₱ bushel.

MEATS—Pork is selling at $18 50 ₱ bbl. for Mess; Beef, $14@$15; and Bacon, for shoulders, 7¼@7½; ribbed sides, 9¼@9½; clear sides 9¾@10, hams from 11½@13½c ₱ lb according to quality.

COFFEE—We quote ordinary at 10c, low fair 10½, fair to good fair 10¾@10¾, prime and choice 11@11½c ₱ lb.

Marriages.

"It is not good for man to be alone."

Married by the Rev. J. W. Harmon, THOMAS P. BOARDMAN to Miss ELIZABETH C. BOSH; Nov. 12th, 1858. All of Jefferson, Alabama.

On the 11th inst. by Rev. S. H. Cox, Rev. GEORGE HAWKINS, of the Alabama Conference, to Miss MATTIE E. LAWRENCE, of Lowndes county Mississippi.

On the 15th inst., at the house of Mr. John Randle, in Ouachita county, Mississippi, by Rev. Matthew D. Thomason, Dr. JOHN O. CARROLL to Miss NARCISSA E. WILLIAMS.

Special Notices.

MISSISSIPPI CONFERENCE.

MEMBERS OF THE CONFERENCE, by calling at BRYAN & IRVINE'S, will receive information as to their several places of entertainment. Those who come on the West Feliciana Railroad will be met at the Depot. There is no public conveyance from Woodville to any point on the Jackson and New Orleans Railroad. The recent cold weather has removed all apprehension of the fever; the town is now quite healthy.

Woodville, Nov. 11, 1858. J. J. WHEAT.

LOUISIANA CONFERENCE.

The next Session commences in this city on Thursday, the 15th of December. Members, on arrival, will call at the *Advocate* Office, 112 Camp street, where they will be directed to their homes.

NEW ADVERTISEMENTS.

BROWN'S BRONCHIAL TROCHES COUGHS, BRONCHITIS, HOARSENESS, COLDS, INFLUENZA, ASTHMA, CATARRH, any *Irritation or Soreness of the Throat*, INSTANTLY RELIEVED by Brown's Bronchial Troches, or Cough Lozenges. To PUBLIC SPEAKERS and SINGERS, they are effectual in clearing and giving strength to the voice.

"*Many of our readers, particularly ministers and public speakers, are suffering from bronchial irritation, this simple remedy will bring almost magical relief.*"—CHRISTIAN WATCHMAN.

"*Indispensable to public speakers.*"—JOURNAL.

"*An excellent article.*"—NATIONAL ERA, Washington.

"*Superior for relieving hoarseness to anything we are acquainted with.*" CHRISTIAN HERALD, Cincinnati.

"*A most admirable remedy.*"—BOSTON JOURNAL.

"*Sure remedy for throat affections.*"—TRANSCRIPT.

"*Efficacious and Pleasant.*"—TRAVELER.

Sold by Druggists throughout the United States. [n24 6m-eow

EDUCATION.—A LADY OF HIGH REPUTATION AS A TEACHER, and of large experience wishes an engagement—A City or its vicinity preferred. Her system of education comprises the English, and French Languages, Music, the ornamental branches, etc. References given. Direct, giving particulars, to "TEACHER." 81. Raymond, P. O. Miss.

MRS. READS' SEMINARY—MRS. READS' SEMINARY RE OPENS AT Baton Rouge, on Tuesday the 9th inst, the epidemic having entirely disappeared from the place. Baton Rouge, November 9th, 1858. 3t.

STEAM ENGINES,

SAW MILLS,
SHINGLE MILLS,
LATH MILLS,
COTTON GINS,
NEWELL SCREWS,
CIRCULAR SAWS,
BELTING,
HOSE, ETC.

Constantly on hand, and for sale by

[n17] D. C. LOWNER & Co., 73 Camp street.

☞ A Price List will be sent by mail to any one desiring it. ☜

READ, HEDGES & DREW,

Druggists & Apothecaries,

IMPORTERS AND DEALERS IN

Drugs and Medicines, Chemicals Paints, Oils, Perfumery, Instruments, Patent Medicines, etc., etc.,

No. 108 Canal street—Granite Row,

New Orleans.

ROB'T H. READ. J. B. S. HEDGES. E. S. DREW.

EDUCATIONAL.

TEXAS MILITARY INSTITUTE,
FAYETTE COUNTY, TEXAS.

LOCATION On the daily Stage route from Galveston to Austin, fifty miles beyond Railroad terminus; beautiful and healthful beyond comparison with any spot in the State.

COURSE OF STUDIES. Thoroughly Collegiate.

DISCIPLINE Military; modelled after West Point. CADETS must be twelve years old and fifty-two inches in height.

COLLEGE YEAR One terme of forty weeks, commencing First Monday in September; divided into two equal sessions, twenty weeks each.

TUITION, Collegiate.....$50 per Session—$100 per year.
" Preparatory.....$30 " $60 "
Board.....$60 per Session.
Library Fund.....$3 per year.

Total expenses vary from $300 to $100 a year.
All payable each session in advance.
Admitted only in case of absence for illness or death.
Dress uniform, to be had at the Institute.
From C. G. FORSYTH, Superintendent, with full Faculty.
nov16 3t

BUSINESS CARDS.

ARTHUR & Co.,
WHOLESALE GROCERS,
Office—Corner Canal and New Levee streets.

Stores—*On Fulton, Canal, New Levee and Common streets,* (Former stand of Messrs. Foxworne & Co.)
NEW ORLEANS.

Offer for Sale:

COFFEE—Old Java, Rio, Havana and Laguayra.
SUGARS—Loaf, Crushed, Powdered, Clarified, and all grades of Louisiana and Havana
TEAS—Young Hyson, Imperial, Gunpowder, and all qualities of Green and Black—in every variety of packages.
TOBACCO—Choice Cavendish, of various brands; Medium and Common qualities, in all styles of packages; also, Fine-cut, Chewing and Smoking Tobacco, of various brands.
ASSORTED CORDIALS.
WINES—Old Port, Sherry, Madeira, Muscat, Sauterne, Catawba, Champagne and Claret of various brands.
PROVISIONS—Pork, Beef, Bacon, Lard, Butter, Cheese, Rice, Flour, choice Sugar-cured Hams, Tongues, Dried Beef, etc. etc.
FRUITS—Oranges, Lemons, Raisins, Prunes, Figs, Dried Apples, and Peaches, Pecans, Nuts, etc.
PRESERVES—Imported and Domestic Sweetmeats—and in Jars; Citron, Shaker Preserves, etc. etc.
SUNDRIES—Soap, Sperm and Star Candles, Pickles, Sauces, Ketchups, Mustard, Ginger, Cayenne Pepper, Pimento, Cloves, Mace, Cinnamon, Indigo, Copperas, Alum, Starch, Isinglass, Nutmegs, Powder, Shot, Bar Lead, Brooms, Buckets, Tubs, Wrapping Paper and Twine, Manilla Rope, Pipes, Nails, Blacking, Saleratus, Yeast Powders, Soda, Cream Tartar, Inks, Candles, etc. etc.
☞ All kinds of Goods Bought to Order. ☜ [n27-1y]

IMPROVED COTTON GINS!

H. KENDALL, CARTER & CO.,
Cotton Factors and General Commission Merchants,

ARE THE SOLE AGENTS FOR THE SALE OF PRATT'S LATE IMproved cast steel SAW GIN STANDS, with drum and wing brushes.

The reputation of these stands, acquired many years since, has been fully sustained, as proved by their extended sale and general use throughout the whole cotton-growing region.

A large assortment and variety of gins on hand at all times, at No. 15 ST. CHARLES STREET, New Orleans.

Planters will call and examine for themselves.

Also, are Agents for the sale of the Prairieville OSNABURGS—a superior article for Planters' use.

BELLS! BELLS!! BELLS!!! BELLS!!!!
WEST TROY BELL FOUNDERY.
[ESTABLISHED IN 1826.]

THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.

For full particulars as to many recent improvements, warrantee, diameter of bell, space occupied in Tower, rates of transportation, etc., send for a circular. Bells for the South delivered in New York.

Address, A. MENELY'S SONS, Agents,
West Troy, N. Y. my18-1y

NEW SEWING MACHINES.

E. L. NIMMO, No. 7 Canal st., near Camp, Agent for all the latest improved styles. The WEED PATENT has just been received, is very simple, and is suited to all kinds of work. The stitches will not rip or unravel, as two threads are used. It makes the same stitch on both sides. Price $120. I can also agent for other Machines from $40 to $130. Needles and other findings for sale. Sewing Machines repaired. je28

D. J. WASSON,
CARPENTER AND BUILDER.
Also, Sash, Blinds, Doors, Cisterns, Lumber, &c.,

In lots to suit purchasers. Orders promptly attended to.
Box 388 Mechanics' Exchange, 18 St. Charles st. Shop, 855 and 857 Rampart st., First District, New Orleans. mar20-1y

FASHIONABLE CLOTHING.
T. H. JACKSON & CO.,
No 82. Common street.

KEEPS SUPPLIED on frequent arrivals from New York, a well-assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash.—ALSO—
A good assortment of TRUNKS,
CARPET BAGS, VALICES,
SILK and GINGHAM UMBRELLAS, &c., &c.,
All at reasonable terms. T. H. JACKSON & Co.,
jne 21 No. 82 Common street, 2 doors from Camp street.

CLOTHING!

Just received per late arrivals, a full stock of FALL and WINTER CLOTHING, SHIRTS and FURNISHING GOODS of the latest Styles, at the Lowest City Prices.

L. W. Lyons & Co.,
d12 83 Canal St. cor Camp.

BOY'S CLOTHING.
PER LATE ARRIVALS.

A large assortment of YOUTHS', BOYS' and CHILDREN'S CLOTHING, SHIRTS and FURNISHING GOODS—Latest Fashions, at Very Low Prices.
L. W. LYONS & Co.,
d12 83 Canal St. cor Camp.

To Merchants and Planters.
MANUFACTURERS' COMMISSION HOUSE
LARGE STOCK OF
BOOTS, SHOES, AND HATS.
CALL AND EXAMINE THE STOCK,
....AT....
No. 41 Magazine st., opposite the Arcade,
NEW ORLEANS.
nov 14 R. W. RAYNE.

Cuddy Brown & Co.,

HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.
jy11 MILES OWEN.

P. H. WILLARD,
Coal Merchant,
18 EXCHANGE PLACE. (OPPOSITE THE POST OFFICE.)

THOSE desirous of purchasing Coal or Wood, can be supplied at short notice at the—CITY COAL OFFICE,
where is constantly kept on hand Pittsburgh, English, and Cannel, Aethanite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. n22-1y

SHELBY NURSERIES,
Bay St. Louis, Mississippi.

APPLES, PEARS, PEACHES, PLUMS, NECTARINES, APRICOTS, Quinces, Cherries, Almonds, Figs, Pomegranates, Oranges, Lemons, Citrons, Shaddocks, Mulberries, Grapes, Bananas, Strawberries, Raspberries, Grapes

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

DEAR LITTLE READERS! What shall we talk about first? Well, suppose we turn our attention to

A TEXAS WOODLAND COTTAGE.

Have you ever been in Texas? Most of our little readers have not, but some of them have, and some of them live there. It is a wide, a strange, a great and a beautiful country. There are some of the broadest prairies and most beautiful landscapes, and the richest lands, and the most timber and water, and the largest and longest-eared rabbits, and the largest herds of broad-horned cattle, and the greatest quantity of deer and other game, and the best horsemen and marksmen—but we are out of breath, and must tell you more another time. We have received a letter from a woodland cottage in Texas; and it is headed

A MOTHER'S VOICE.

"Mr. Sharon," it says, "the day, most desired of the week, arrived—our mail day—and the letters and papers arrived; my little ones left their play, and came running to get their paper, but, when I made them understand that they could not get "*The Sunday School Visitor* every week, they wanted first to hear what 'our editor' had to say to the little children; 'for,' said my little girl; 'he writes to us every week.' So, with the assurance of interesting them as usual, I opened the paper and turned to the 'Children's Column;' but you can imagine their disappointment to find all the space occupied that week with obituaries. And thus the lambs of the flock were sent empty away. And, for what? To fill the paper with *long* obituaries of people not known to two-thirds of your readers. We sympathize with you, Mr. Editor, in your distress at receiving so many *long* notices of this kind; and, while we, with profit to ourselves, and much interest to the children, read suitable ones, still we are grieved when we see so much of your valuable paper thus occupied. We hope that you may have courage to resume your pruning-knife, which you can use with so much skill, and not let that portion of your paper, the 'Children's Column,' be again crowded out."

The letter has a postcript. It says: "My little girl awoke a few mornings ago, and said, 'Mamma, I dreamed I cried so much at the meeting!' 'And why did you cry, my love?' said I. 'Because, Mamma, I thought I was not a Christian.' 'And, are you not, my daughter?' I asked; longing to hear her reply. 'Yes, Mamma, *I think* I am.' 'And why do you think so?' 'Because, Mamma, I love Jesus; and try to do all that he tells me to do.' Who could have given a better reason for the hope that is within us?"

The Editor has lived in Texas, and travelled over it considerably, and he loves to hear from his young friends there. But here is a letter from a young friend in

GREENSBORO, ALABAMA.

The editor was pastor of the Church there, thirteen years ago, when he was quite a young man, almost a boy. The letter says:

"DEAR SIR: I suppose, and in fact I almost know that you have forgotten me, and indeed it is not expected that one situated as you are now, and have been for several years, past to recollect every one who claims to know you. I was a very small boy when you were stationed in this place, but I well remember you; your heighth, personal appearance, countenance, walk, expression of the eye, and even your gesticulation in the pulpit; all are plainly remembered by me. I even recollect on a certain night while you were holding a protracted meeting in this place that you walked more than half way down the aisle in order to impress upon the thoughtless careless sinners the importance of seeking salvation, and while there you were called on to pray, and you kneeled down there in the very midst of the giddy, heedless throng, and offered up a prayer for their preservation. These things are clearly visible to my eye, and I love to ponder upon them, because they are pleasant reminiscences; but alas there have been many, very many changes taken place since then. Death, the fell monster of all, has been carrying on its dreadful work in our midst, and almost every family has been called on to mourn departed loved ones since you left us, nor has our own pleasant hearthstone been forgotten by it. Two lovely sisters, the one a mother of a lovely little boy, and the other a sweet little girl of ten, have left our female, and been called from their accustomed seat around our family board, to join the celestial choir in Heaven, and there sing their hallelujahs, and anthems of praise around the throne of our Heavenly Father. A great and glorious change to them, but a sad, and gloomy one to us, so far as this world is concerned. These are painful reminiscences, but we must think of the painful, as well as the pleasant during our sojourn on this earth. Then there has been a regular change of ministers every two years since you left, except one year when brother Hutchinson was stationed here, and also a considerable change in the Church, both in regard to the building, and membership. The cupola has been taken down, and the Church nicely painted inside. The membership has greatly increased, especially within the last two years. This year there have been forty added to the Church, and our beloved pastor, brother Shepard, has been very zealous, and quite acceptable during his stay. There has been a slight change in the town also. We have now a University in our midst, the edifice of which is very imposing, and I earnestly hope that it will meet with a good patronage, and surpass the most sanguine expectations of the trustees, Conference, and the public generally. The New Orleans Advocate is taken by my Father, and read by us all with much pleasure. I think it improved by having a special column for the little folks. As you are averse to long obituaries, I conclude that you are also to long letters, and as you do not probably recollect me, I will therefore close by signing myself your friend."

But here is a letter from

A LITTLE GEORGIA GIRL.

She lives in Louisiana now, but she came from Georgia. The editor was born in Georgia—glorious old Georgia! The letter says:

"MR. EDITOR: Please let me introduce you to the little girl with light hair and dark eyes, not pretty but very well grown to my age; and beg, if you wont read all of my letter, read just enough to see how much I thank you for the children's column.

Grandma takes the Advocate, and lets me read the children's column; oh how anxious we have been during the epidemic for the editor and his family, but have prayed they all might be spared. Mother has sent for the Sunday School Visitor for me; so with the Advocate every week and the Sunday School Visitor every month I shall have a feast.

I passed through your city on my way here, spent a week pleasantly enough, visited the principal places of interest, but liked Jackson's statue most of all; how grand it looked, mounted on a prancing steed, with hat in one hand, and reins in the other, as though ready to make a charge. And Jackson's Square; as I entered I saw it posted everywhere; "Dont touch anything." If it had not been for that I should have plucked some stem or flower, as a memento of the hero of the famous battle of Orleans. I shall never forget the evening we left there, on board the Steamer Belle. The Captain came in and said we were about to be off; the ladies ran out on deck all excitement, waving adieus to their friends on shore; twas sad, though grand, for now we were out in the great Mississippi, with New Orleans in full view, the shipping with its tall mast; heavy river steamers, loaded down to their guards just laughed; some getting up steam ready to start; then there was the little mail boat, like a bug on the water, so much so he soon that my eyes wearied from looking; I put my apron to my face and held them tight with my fingers. Three days more and we were safely landed at a quiet little village in the interior of the State, but this was not my home. Perhaps some little girls and boys that read the Advocate would like to know where I live. Well I will tell them. I live in Claiborne, in the hill country between Washita and Red Rivers my Grandma lives in a white house with green blinds; and I live with her. We have started to plant a flower garden; there is a green lot all around the yard—a healthy beautiful country. Oh what delightful summer residences the city people could have out here. I like the country, though I miss the Sabbath school and church bells on Sabbath. We dont have preaching often, though I attended service last Sabbath at a place selected for a Church; preaching was held under a bush arbor, with saw dust spread all over the ground for a carpet; one good lady got happy, and the preacher looked happy; he went home with us, and after prayers that night, sung "Eden is my Home." It made me think of my old home in Georgia, when the preachers would visit us and pray with us; it made me think too of the Rev. Bradley Jackson, who came to my Grandma's and baptised my three little cousins and myself. One of my little cousins is named Samuel; he put his hand on his head and blessed him and prayed that he might be like Samuel in the Bible.

I have no sister, but I have one brother who is off at a boarding school—my bud is eighteen years old, he comes home sometimes during the session; you ought to see how nice I make the rooms with flower pots, and how we all run to meet him, and then how glad he is to get home.

The rail road from Vicksburg to Shreveport, when completed; will run in five miles of my Grandma's, and then we shall expect you to come to our camp-meetings, and bring Dr. Walker and the Rev. Mr. Keener, to preach for us."

ADDIE MITCHELL.

LETTER FROM A PREACHER'S BOY.

Ah! Here comes a letter from the little son of a traveling Methodist preacher. God bless the preachers! They are the greatest body of men in the world. And they generally have such handsome and excellent wives: Some crusty old Methodists dont like for their daughters to marry Methodist Preachers; but their daughters differ from them; and the Preachers "out marry creation." And they have such good and intelligent children.

But friends, we beg pardon! We were talking to the preachers and their wives, and forgot that you were listening. Here is the letter.

"MR. EDITOR: We have just had a camp-meeting in our neighborhood, grandpa tented, we all stayed with him, thirty-five joined the Church, twelve of that number were little boys and girls under twelve years old, some were only six, but they all can read their Bibles, where Christ says suffer little children to come unto me.

We have a good Sabbath School at our Church, which memorized twenty-three thousand verses of Scripture since the first of June, more than any school on the circuit; so we obtained the prize library given by the Quarterly Conference. I am eleven years old, my pa is a member of the Alabama Conference, and gone most of the time to big meetings. If you publish this I may write again when I learn something interesting. WATSON M. VAUGHAN.

His mother adds: "I send *you* this letter without correction or comment." MOTHER.

SUNDAY MORNING DIALOGUE.

Good morning my young friend. We have another beautiful Sunday morning.

"Yes Sir, it is beautiful indeed."

And which way are you going this morning?

"I am going to the Sabbath School."

Have you learned the fourth commandment, the commandment about the Sabbeth?

"Yes sir."

Will you repeat it for me?

"Yes sir."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it."

That is well done. Now, what kind of time may we call Sunday time? May we not call it soul time?

"Yes Sir, I think we might."

Yes, true, we should not forget our souls during the six week days, but we should care for the soul, and labor for it especially on the Sabbath, and so we will call Sunday time soul time. But my little friend, have you a soul?

"Yes sir."

How do you know you have a soul? Did you ever see it?

"No sir."

Did you ever hear it?

"No sir."

Did you ever taste it, or smell, it or feel it with your hand?

"No sir."

Well then, how do you know that you have a soul?

"Why, the Bible talks about our souls and our spirits; and—and—"

Yes, and the Bible is good authority, but let us see if you never felt your soul or spirit within you. When a little boy feels bad and cries; does his face feel bad?

"No sir."

What is it then that feels bad?

"It must be his soul, sir."

Well, when a little boy gets angry and doubles up his fist, and strikes his play-mate, is it his fist that is mad?

"No sir, it is his soul."

When a little girl feels happy, and smiles, or laughs, is it her face that is happy?

"No sir, it is her soul."

When a little girl gets angry and pouts, sticking out her lips at some body, are her lips angry?

"No sir, it is her soul that is angry."

Yes, in all this you are right. Flesh and blood and bones can not think, nor be glad, nor angry; it is the soul or spirit within us, and this leads us to some important reflections and conclusions. If it is the soul that thinks and desires and wills within us, then it is the soul that does right when we do right, and the soul that does wrong when we do wrong, and it is the soul that sins when we sin. Now, can you tell me what sin is?

"The Apostle Paul says that sin is the transgression of the law."

That is right, but we will talk more of this when we meet again. O. S. S.

THE GREAT WEST.

Gambling on the Mississippi.

We are told that gambling prevails to a fearful extent on board the steamboats that pass up and down the Mississippi river. All sorts of games are practised there, and among those who travel are some of the most plausible and finished rogues. A short time since a party of blacklegs induced several returned Californians to venture a few hundred dollars upon the changes of the cards or the dice, and at the end of the game the Californians discovered that three counterfeit bills, for $50 each, had been passed off upon them. They immediately demanded good money in exchange. This was refused for a time, as the blacklegs pretended they had none. They were then given to understand that, unless they rectified the fraud immediately, they would be forced to take their chance for the night at the very next uninhabited island that the boat should reach. Finding the alternative rather serious, they reluctantly made the exchange demanded, and endeavored to conciliate the Californians by inviting them to drink. The same knaves a day or two before contrived to win $1900 from a very young merchant of Louisana, who was on his way North to buy goods.

Gambling on the Mississippi is a profession which is followed by hundreds, old as well as young. All sorts of combinations are formed by these gentry. They will come on board a boat from different points, and as apparent strangers, and after getting acquainted with the various parties, two or three will sit down at the gaming table, with the object of merely killing time. Gradually, however, they will tempt the inexperienced, by drink and excitement, and then proceed to cheat and plunder them as coolly as if they were engaged in some creditable employment. On one occasion a noted counterfeiter was discovered to be on board, when he was immediately put ashore, and at a point where the prejudice against counterfeiters was so great that they often hung them up without judge or jury. Life on the Mississippi is characterized by extraordinary scenes and incidents.

It is stated that, on a recent occasion a clergyman was earnestly engaged in preaching to a considerable audience at one end of a steamer, while in the middle gambling was in busy progress, and at the other end of the saloon were music and dancing. Many of the boats are fitted up in the most magnificent style, and amount, in fact, to floating palaces. The cost of a cabin passage from New Orleans to St. Louis is about $20. That of a deck passage is of course much lower. All the leading towns and cities are stopped at, and thus constant changes take place in the inmates of the boat. In some cases large profits are realized. Thus, a few weeks since, a steamer that sailed from New Orleans to St. Louis had a freight list that amounted to $40,000, in addition to the receipts of the passenger money and the bar.

The quantity of wood that is consumed is immense; it ranges sometimes as high as 200 cords a day. The scenes of "wooding," especially at night, are full of excitement. It sometimes happens that nearly every nation on the face of the globe has its representative on board of one of these steamers. The travel up and down the river amounts to tens of thousands per annum, while the freight that passes inward and outward may be estimated in value at millions. A friend, from whom we gathered these facts informs us that, a short time since he had occasion to travel from New Orleans to St. Louis, and a day or two after he was on board the boat he became acquainted with a modest and unassuming young gentleman, whose manners were so mild, and conversation so intellectual, that he supposed he was a young lawyer, a physician, or perhaps a student of divinity. The next day he discovered that he was one of the most accomplished gamblers of his age in the Western country. [*Chicago Journal.*

The Southern Pacific Railroad.

For the purpose of correcting some very material errors into which some of our exchanges have fallen, we deem an explanation demanded. Among the journals laboring under misapprehensions in this regard, we find the Caddo *Gazette*, as will more fully appear to those having the means of referring to its pages of the 30th ult. For whom it may concern, we take the liberty to state that the Old Company is not to get the Road if the money is paid. It is to be transferred to the *bona fide* stockholders of the Old Company, and the Committee who made the award are to decide who are *bona fide* stockholders and who are not. From their decision there is no appeal, and all the stock has to be sent here for adjudication by the 15th of April next, or else to be forever barred. It is, in fact, another "traveling board," except the traveling work. This term all Texas will understand. For the benefit of "outsiders" we will explain: In 1840, it was found that there was an immense number of fraudulent land certificates afloat, and the Texas Congress appointed a Board of Commissioners to visit each county, and pass upon all the certificates presented to them; and no certificate was held good that was not presented and recommended by them. In this way those that were fraudulent were sifted out, and millions of acres of the public lands were thus saved. Those who hold *bona fide* stock would do well to forward it at once, with the proof of its genuineness; for all must be considered bogus till proved otherwise. This may put the *bona fide* stockholders to some little trouble; but we are satisfied that they will not complain when they remember that it was the only way to divide the chaff from the grain. They should recollect, too, that every dollar's worth of bogus stock ruled out, renders that which is good precisely to that extent more valuable. This we consider the very gist of the whole award. It is "the apple of gold in the picture of silver." We feel satisfied that if the *bona fide* stockholders shall pay off the debts, they will do so with the intention of going on with the work, and probably with the ability. A very large proportion of the stock is owned in New Orleans. We of course cannot tell what test the Committee will establish; but even if the one we have heard suggested were applied, theirs would pass muster; to wit: Stock purchased at the Office of the Company for cash. The amount of debts to be paid off will probably be some $400,000, more or less, before they will get possession of the Road. We would look upon this as an earnest that they intended to press another hundred and fifty or two hundred thousand, and finish the next twenty-five miles, so as to get the Texas loan. That would give them a breathing spell. As to the lands, they should not be looked to as a means of building the Road for years to come. They can not now be put in market without great loss. To any Company that cannot progress without relying on them as a means of raising money, they will be almost a total loss. If, on the other hand, they shall fall into the hands of a Company that has real ability, and can furnish the cash with which to build the Road, they will prove a source of immense profit. The Company need not alienate any portion of them for six years from the date of the patents, and then only one-fourth every two years thereafter. To mortgage and sell these lands now, would be literally killing the goose for the golden egg. As much, if not most of the *bona fide* stock is held in New Orleans, we shall anxiously look to that point to see how the award is received and acted on.

Another important feature of the award, which has been overlooked by the *Gazette*, is that in default of any one payment all payments are forfeited to the now Company. This is fair, as in such an event they have to shoulder the *bona fide* debt of the old Company. Their safety is in the Committee being the judge of the character of the debt as well as the stock. We know the Committee, and feel satisfied that bogus claims, as well as bogus stock, will receive but little consideration at their hands. Again we say so the *bona fide* stockholders send forward your stock, you have nothing to fear from the Committee.

Another "apple" in this picture is the provision that in any default of payment or otherwise, the suits against the new Company are to be dismissed and all litigation to cease. The protracted litigation which has haunted the noon-day as well as the mid-night dreams of some we wot of, thus vanishes under the decree of the Committee, as dew before the rising sun—giving promises of a bright and prosperous day to this great enterprise. [*Harrison flag.*

The World's Centre.

The famous speech of a distinguished Professor of Theology, delivered all over Kentucky, and many other parts of the Presbyterian Church, about thirty years ago, when the first Theological Seminary was planted there, will be remembered by many of the older readers of the *Herald*. The point which he wished to establish was the importance of building up and sustaining a Theological Seminary at Danville. His argument ran thus: Danville is the centre of Kentucky, Kentucky is the centre of the valley of the Mississippi, the Mississippi valley is the centre of the United States, the United States is the centre of the world. Richly endow and ably man a good Theological Seminary at Danville, and it will govern Danville, Danville will govern Kentucky, Kentucky will govern the valley of the Mississippi, the valley of the Mississippi will govern the United States, and the United States will govern the world. Therefore, Danville will govern the world. *Quod erat demonstrandum.* Unfortunately for the argument, it has, in the course of thirty years, like most old things in this fast age, gone a little out of date. The centre of the United States now, is said to be in Kansas Territory, not far from Fort Riley, two or three hundred miles west of the Mississippi river. Westward the star of empire has taken its way. Where it will be in a quarter of a century more, when we get all of Mexico and the Canadas, and all the other British possessions, annexed to us, when the whole unbounded Continent becomes ours, I will not undertake to give a guess. I believe it will be not far from the Lake of the Woods, in the region now occupied by the Blackfeet Indians. [*Presb. Herald.*

A Hundred Years Ago.

The Pittsburgh people are preparing to celebrate with public parade, orations, processions, &c., on the 25th inst., the centennial anniversary of the capture of Fort Duquesne, which stood on the site now occupied by their city. Alluding to it, the Pittsburgh Post draws the following sketch of the era in which that event occurred:

"One hundred years ago there was not a single white man in Ohio, Kentucky, Indiana, and Illinois territories. Then, what is now the most flourishing part of America, was as little known as the country around the Mountains of the Moon. It was not until 1769, that the Hunter of Kentuck, the gallant and adventurous Boone, left his home in North Carolina, to become the first settler of Kentucky. The first pioneeer of Ohio did not settle until twenty years after this time. A hundred years ago, Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people. A hundred years ago, the great Frederick, of Prussia, was performing those exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single-handed contest with Russia, Austria, and France—the three great powers of Europe combined. A hundred years ago, Napoleon was not born, and Washington was a young and modest Virginia colonel, and the great events in the history of two worlds, in which these great but dissimilar men took leading parts were then scarcely foreshadowed. A hundred years ago, the United States were the most loyal part of the British Empire, and on the political horizon no speck indicated the struggle which, within a score of years thereafter, established the greatest republic of the world. A hundred years ago, there were but four newspapers in America—steam engines had not been imagined, and railroads and telegraphs had not entered into the remotest conceptions of man. When we come to look back at it through the vista of history, we find that to the century which has passed has been allotted more important events in their bearing upon the happiness of the world than almost any other which has elapsed since the creation."

St. Louis and Salt Lake City.

Mr. William A. Wallace, of the Alta Californie, furnishes us some interesting information in regard to the amount of traveling between this place and Salt Lake. He left the latter place on the 2d of October, and arrived here on November 5th. On the first day out from Salt Lake, he met Hubbel's train of fifty-two wagons. This train started with seven hundred head of cattle, of which number one hundred and ninety had died—one hundred and seventeen had perished from cold in one night on the Rocky Ridge. October 10th, met Judge Eckles with a train consisting of one coach and four six-mule wagons. The Judge had with him a little white girl lately recovered from the Indians. On the same day met a train of twenty-one wagons, which had lost fifty head of cattle on the way. He reports having passed on the route fifteen hundred and sixty-five vehicles, eight thousand and sixty-one yoke of oxen, seven hundred and four mules, forty-six horses and, twelve hundred and thirty head of loose cattle.

A large portion of this emigration is occasioned by the establishment of the Government forces in Salt Lake City, many of the trains being filled with army supplies; but aside from this, there is a vast amount of miscellaneous emigration and commercial intercourse existing between the two points. Whilst it furnishes an illustration of general progress, it points to the future when St. Louis, from her central position, will become the metropolis of America. [*St. Louis paper.*

SKETCHES AND NARRATIVES.

Dr. Bowditch.

Dr. Bowditch, like Dr. Franklin, was a self-taught man, and fought his way by himself to scientific eminence and social distinction. Like Franklin, he received the rare distinction of being elected an honorary fellow of the Royal Society of London, of its own mere motion, and with exemption from the payment of fees. Of course, there have been several Americans who were entitled to write F. R. S. after their names; but they have been elected in the usual way, at their own desire, and with the usual payments. I believe that, besides these two philosophers, Professor Pierce, of Cambridge, is the only American who has received this particular distinction. Dr. Bowditch was a fellow of the Edinburgh and Dublin societies, and of a multitude of Continental learned bodies; but I recollect no one told me, that the degree of Master of Arts which was given to him by Harvard. In in 1802, gave him greater pleasure than any of his later honors. He was at that time a sea-captain sailing, out of Salem, and had not the slightest personal acquaintance with any of the authorities of the University. It was a commencement day when he found himself in Boston harbor with nothing to do—for at that time commencement day was a strict holiday, and there was no more business doing than on Sunday. As all the rest of the world had gone to Cambridge, he thought he might as well go too, and see what it was all about. He arrived about the time the exercises were over, and elbowing his way into the church, found the President just taking his seat, and proceeding to give the degrees. Among the rest he heard his own name uttered in the unknown tongue, and understood enough to know that he had an Degree bestowed upon him. He said that he did not know exactly what it meant, but he knew it was a recognition of his merit as the author of the "Practical Navigator"—an honor alike unsought and unexpected, bestowed by men of the first eminence in the country, of their own mere motion. He said, "it came just at the right time, and did him more good than the greater honors which came later." The scientific library of this greater man, which he directed to be kept together and made free to any person wishing to use it—and of which his son, Dr. Henry J. Bowditch, has been the custodian—has been transferred to the Public Library, in consequence of this leveling measure, where it will be kept together, and be free to all comers, according to his characteristic wish."

Catharine of Russia.

The London critic hears of a literary curiosity forthcoming, which is likely to be the cause of some gossip, if not scandal. It is a copy of a private journal kept by the celebrated Catharine the Second, for her own amusement and reference. The text of this singular document is in French, and, as might be expected, much of its contents is not of a kind usually brought within the reach of either ears or eyes polite. The journal also contains revelations respecting the Russian Royal family and its allies, non-generic and political, and hints of the Imperial policy, such as one be found in no other quarter. For the satisfaction of those who may be sceptical, adds the Critic, we may state that the document has been submitted to very competent authority, and has been pronounced to be thoroughly genuine.

Lay Preaching.

Mr. Brownlow North and Mr. Grant, of Arndilly, have been preaching to immense audiences in Inverness. They conducted divine service in the Free East and Free High Churches on Sunday afternoon and evening. At the East Church, where Mr. North officiated, many were unable to obtain admission. There has been a religious service every evening of the week, and the places of worship crowded. We understand that Mr. North is to officiate in the East Church to-morrow evening. Lord Kintore, an Aberdeenshire nobleman, who has lately associated himself with the lay preachers in the North, is expected here this week.

Mr. Sheridan Knowles.

Mr. Sheridan Knowles having recovered from his late severe indisposition, is at present residing at Bute. He preached last Sunday in Victoria-hall, both forenoon and afternoon, to a most crowded audience, every inch of room being occupied. The forenoon lecture was an exposition of the 16th chapter of St. John; and in the evening an able discourse on the well-known consolatory text, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

American Youths Educated at Rome.

The Propaganda at Rome has addressed a letter to Archbishop Hughes, which says: "The Holy Father has obtained the large and convenient house which a few years ago was occupied by the religious women of the Visitation, with the fine church adjacent; and has granted its use to the Bishops of the United States, that youth chosen by them to be sent thither may be received there, and instructed in sound doctrine and ecclesiastical life."

OBITUARIES.

"Let me die the death of the Righteous."

MRS. MARGARET H. WILLIAMS died on the 24th October, 1858, of yellow fever in the parish of Morehouse, Louisiana, in the fifty-sixth year of her age. She leaves a family to mourn the loss of a kind, affectionate and best of mothers. She died as she lived, a Methodist; and has gone to be with Jesus, in whom she trusted to live for ever. CHARLIE.

MRS. MARY G. McGILVARY died in Claiborne county Mississippi, Nov. 7, 1858, aged 63 years. She was, for many years a member of the Methodist Episcopal Church, though not converted till nearly sixty-two years old. Three days before her death, she exclaimed: "Every thing looks new. I am happy! I love the Savior with all my heart." She passed away like one falling into a sweet sleep. She was the mother of eight children—three of whom survive her.

☞ Southern Advocate, please copy.

MRS. S. L. COOPER, widow of the late Thos. Cooper, of Carroll Parish, Louisiana, died at her step-fathers, M. L. Cook, October 31, 1858. Sister Cooper joined the Methodist Church in 1853, and was a strict member till her death. She died in the faith of her Lord and Savior; prayed that the Lord would take her out of her sufferings. Said she had friends in Heaven, and would soon join them.

A SUBSCRIBER.

BRO. SIMPSON WATFORD, Licensed Exhorter, died Nov. 2, 1858. Bro. Watford was a native of Alabama; came to Louisiana some three or four years ago, with a letter from the Church in Alabama; he joined, a year ago last May; obtained license to exhort in July, and in August resolved to give himself wholly to the Church. But, alas; death claimed him. He was delirious nearly all his sickness; but his Godly walk and conversation while in health, assure us that all was well. Bro. Watford was about thirty years of age. God saw fit to take him from this world of trouble to a better—the Lord's will be done.

W. D. SLAYTON.

☞ Southern Christian Advocate please copy.

MRS. SARAH DEVAUGHN fell asleep in Jesus, on the 6th of October, 1858, in the 54th year of her age. She was a native of Virginia, but for the last six years a resident of this city, and more than thirty years a consistent member of the Methodist Episcopal Church. Her illness was protracted, and her sufferings severe; but not a murmur escaped her lips. She was sustained in affliction by that religion that had been the source of all her happiness when in health. On account of physical suffering she was unable to converse much; but her whole life was a bright testimony in favor of the religion of Jesus. To her pastor, the Rev. R. J. Harp, and other friends who visited her frequently during her illness, she expressed herself as perfectly resigned to the will of God, and repeatedly assured them that "all was well;" felt that "for her to live was Christ; but to die would be eternal gain." In speaking of several friends, who were at a distance, she said, "I shall never more see them on earth, but tell them to meet me in glory." Sister Devaughn was a Bible-reading and a secret-praying Christian. In her daily life she exemplified the doctrine of Christian holiness better than any one it has ever been our privilege to associate with. In her death the Church militant has lost a "shining light," indeed. O! that it may be sanctified in the salvation of her children, for whom she so often prayed; to the Church of which she was a member; and also to the numerous friends who now mourn her loss. To all, we would say, follow her as she followed Christ. For none knew Sister Devaughn but realized a high estimate of her moral worth, and entertained a most profound regard for her as a Christian of the first order. But to those who know her best her loss will be felt most keenly. Thank God for the blessed hope of reunion in Heaven with those we have loved and mourned for here. Yes, Sister Devaughn, by the grace of God,

"In Heaven's wide domain,
There we all shall meet again."

New Orleans, Nov. 1st, 1858. FANNIE.

REMOVAL.

PLANTATION SHOES!

C. E. CATE & CO.,

Have removed the BOOT AND SHOE Department of their business from No. 12 to

No. 18 Camp st.—Three doors nearer Common,

IN MAKING this announcement, we would particularly call the attention of planters to our stock. From our familiarity with the wants of the country, we have well supplied ourselves with the best SHOES, ADAPTED TO PLANTATION AND FAMILY USE. Our Brussels, Hitching Boots, Black Brogans, etc. are Manufactured for our own sales, in the most thorough custom manner; and, our FAMILY SHOES are made under our personal attention—warranted equal in Style and Quality to any made to measure.

At our OLD HOUSE, No. 12,

We shall continue the sale of every variety of TRUNKS, TRAVELING BAGS, VALISES and NEGRO HATS. The advantage of filling your entire bill of Family as well as Plantation Shoes and Hats, are obvious; and, in making up your orders for the Fall and Winter supplies, we solicit your preference; promising that our Goods shall please you—and our prices you will not object to. C. E. CATE & CO.,

Nos. 12 and 18 Camp st., under City Hotel,

n. TILLOTSON. Sept. 4, 1858.—[sep22] New Orleans.

YELLOW FEVER! YELLOW FEVER!

TO THE AFFLICTED CITIZENS OF NEW ORLEANS!

Read Carefully and Thoughtfully.

DARBY'S PROPHYLACTIC FLUID.—The greatest known agent for Purifying the Air.—It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.

This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is in obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately. It cures burns, bites, and stings of insects. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.

It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.

In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.

Orders from that City represent it, as in the most active demand. It has not been advertised there but one month, yet orders for hundreds of bottles, have been filled for that City.

In this City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.

TRY IT—It can be had at J. WRIGHT, & CO'S, Drug Store, 21 and 151, Chartres Street. Price 50 cents. e.22

DR. T. McGOWN'S

SARSAPARILLA

AND

IODINE OF POTASI,

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LETTER FROM NAZARETH.

[CONCLUDED.]

Valley of Esdraelon—Scriptural Associations—Village of Nazareth—Palestine—Endor—Saul—Shunam—Village of Nain—Mount Tabor—Grotto of the Virgin Mary—The Women, their Costume, Amusements, etc.—Tents Robbed—Sensations and Reflections—Sea of Galilee, its connection with our Savior—The Sermon on the Mount—Sunrise—Magdala—Gennesaret—Capernaum.

NOT A SPOT in all this plain (Esdraelon) but is hallowed by some Scriptural reminiscence. In the distance rises Mount Tabor, in lofty grandeur, isolated, and alone in its sublime magnificence; the lesser Hermon and the range which terminates in the promontory of Mount Carmel. Other hills rising along its ridges, and Nazareth, with its flourishing village nestled in its beautiful valley among trees and flowers in their native splendor and primitive beauty; indeed, the whole of Palestine—its rocks, hills and plains—is at this time like a garden of flowers, completely embedded.

Among the hills, upon our right, were the ruins of the village of Endor, where Saul consulted with the Sorceress; and, on the plain beneath, the battle was fought in which he and his sons were slain, in the Mount of Gilboa. The cites too of Ahab and Jezreel. This plain where Jehu was seen driving furiously in his chariot, when met by Joram and Ahaziah—soon to punish the house of Ahab, that wicked King, and Jezabel his wife. And, not far off, Shunam, where Elisha restored the widow's only son.

These hills and valleys are wreathed with historic and sacred associations, and clad with beauty which reaches the heart from past recollections. And one, above all others, has fastened upon the memory from early childhood, near the village of Nain, where Christ raised from the dead the widow's son, lying upon the bier, and soon to be buried.

This whole valley, mountains and hills, echo with past recollections—sacred and holy.

As we ascended the hills leading to Nazareth, the prospect was one of unrivalled magnificence. The valley of Esdraelon lay like a map below us, verdant as a garden: the mountain of Tabor and others, clothed with beauty and rising in grandeur—the little hills covered with verdure, gave variety to a scene filled with thrilling interests and events, connected with the treasures of God's Holy Word, which mark each site.

We wound around these hills, and reached the village of Nazareth, where some of the early days of Jesus were passed, and his childhood was spent among the scenes upon which we gaze—the very pathway was one in which he might have trod.

Nazareth is situated upon a gentle acclivity, with its convent and church, and mosk and minaret. The church of the convent, built over the Home or Grotto of the Virgin Mary. The church is highly ornamented.

Our encampment is just outside the city. We entered the church as soon as we arrived, at the time of evening service. After it was over, we were conducted down a wide flight of steps, to the rooms below, called Mary's Grotto, lighted by lamps. In one place was an altar, it is said, she there met an angel; it is called the Altar of Annunciation; it is adorned with lights, kept burning during service, and illustrative paintings. We proceeded, by the aid of lights, to the kitchen of the Grotto, dug out of the solid rock.

Here, in this region of rocks, people live as they do no where else upon earth—some of them, in dwellings which look as if cut out of the mountain side; others, in holes in the rocks.

We were shown Joseph's Grotto or work-shop—fitted up with an altar, and a fine painting of Christ and his parents.

On the Sabbath which we spent here, after church service, the hill-side swarmed with women and children, assembled in groups for amusement, swinging and dancing—the children had ropes fastened to the trees and were swinging. Large groups of women came to our camp; they were dressed in gay, Oriental style, with embroidered robes and shawls. They wore vails, but only upon their heads and falling down their shoulders; their faces were uncovered, which were pleasant and good-looking; their eyes were black and very expressive, some of them exceedingly beautiful; their children were models of beauty—but curiously dressed, their caps ornamented with coin, as we have seen in other places. Many of their eyes were deeply stained with kohol—a practice among Christian as well as Mahomedan women. The palms of their hands and fingers were stained with henna. They appeared delighted to have us notice their children—of which they are very fond. They were more neat and clean than any children we had seen in the East. In Cairo they have such a dread of the evil-eye, that they never wash them.

We have not seen the Mohammedan children in this place; two-thirds of the inhabitants are Christians.

After the women and children had disappeared, a hundred or more men came down from the Greek Church, singing and clapping their hands, in a perfect extacy, it was Easter-Sunday—perhaps, the cause of so much joy and mirth among them.

The rain set in on Sunday night; and, on Monday morning, we were obliged to get lodgings in the Latin convent, where they have rooms appropriated to travelers; where we are now very comfortably enjoying the kind hospitality of the Franciscan monks. How long we shall be delayed we cannot tell.

On Saturday night our tents were robbed, by thieves breaking in while the watchmen slept; some of us were sufferers by these robbers. To-day the criers have been going round the city, calling out for the lost articles of clothing. A horse was also stolen. The government is very weak and feeble, where thieves and robbers go unmolested. This Moslem country must fall into other hands, if ever restored to prosperity or civilization—there is no hope for it as it now is.

We left Nazareth this morning, with a clear sky, on our way to Damascus. The hills were battered with fresh drops of rain, and the sun shone out most gloriously upon the heights, and gave beauty to the variegated scene, upon which our Savior in his childhood gazed, in the same position they now stand. The lofty brow of Mount Tabor burst upon our sight, as we ascended the hills, radiant with the freshness of verdure and covered with wild flowers of every hue. We saw Mount Carmel also in the distance, with other peaks along its range—they stand out in bold relief, lifting the mind as well as the eye with sublime and holy inspiration. Our hearts were full and tears were ready to gush, from sensibility of feeling, under circumstances so full of hallowed associations.

We wound around these hills of Nazareth, and looked down upon the little city for the last time, honored as it has been by the Son of God; and felt grateful that we had seen it, notwithstanding the difficulties in reaching it and the incidents of travel.

Not far off the village called Cana of Galilee, where Jesus turned the water into wine, and performed that miracle familiar to all readers of the Bible. A lovely fountain near the city is supposed to be the one from whence the water was taken. This city was accessible to Nazareth, and, in all probability, the identical one where that memorable wedding took place. We met a multitude of the inhabitants, the women and children fine-looking; the women particularly mild and pleasant, with fascinating black eyes.

A large valley opened upon us, rich in natural soil, but sadly neglected, as all Palestine appears to be, as respects cultivation. A few fields of grain were waving in the wind, where our Savior and his disciples passed through fields of corn; and the disciples were reproved by the Jews for gathering and eating them on the Sabbath. The ride was highly interesting, affording such variety as never ceases to please.

The Mount of Beatitude rose upon our sight, and we all rode to its summit to contemplate a scene which seizes upon the soul—where moral and physical grandeur blends in perfect harmony—while the mind expands, to grasp the simplicity of truth contained in that sermon, which embraces all the principles of the Gospel, hallowed by the lips of the Savior, who delivered them before the multitude gathered around him, on that hill upon which we stand. No place could be better suited—it commands a splendid view of the sea of Galilee—its placid waters equally hallowed by the miracle, of our Savior walking upon it, and washing the shore where many of His wonderful works had been wrought.

This mountain is isolated, and rises up to a considerable height—a beautiful flat surface upon its top, covered with grass.

Col. B. sat upon a rock, and read the first chapter which commences with the sermon, in which the attributes of divinity are so fully developed. It was a fitting spot to read these words: oh! may they never be lost upon the minds which listened to the divine precepts.

O, this beautiful sea! how lovely its waters shone upon our sight, as it lay among the hills in sweet repose, unruffled by storm or tempest. We rode along its shores, where the summits of the opposite sides dip their broad base in its waters, and reflect their shadows in its wave.

We reached the city of Tiberius before night, but ere we entered its walls visited a hot bath a mile or two below—an odd looking building—within a circular room with arches, a deep fountain sent up vapors so warm that we could remain but a few moments. On our way back, upon these lovely shores, we saw columns embedded in the earth, and foundations of buildings along the water's edge, which must have stood there in lofty grandeur in the days of Roman power, and in Herod's reign.

The city itself is in ruins—its walls and towers crumbling away, and its fortified castle destitute of strength, standing in a corner of the wall—it was once extensive and lofty. We camped within the walls of the city, for protection, and had our tents pitched in front of the castle—where we had a fine view of the sea, and the mountains beyond.

This city has been shaken with earth-quakes; and its walls bear the marks of its ravages.

The evening was beautiful and calm, as we looked upon the sea of Galilee, which mirrored the face of heaven upon its tranquil bosom, silent as the starry host which was reflected back upon its surface, without the rippling of an oar, or the motion of a boat to break the silence—not a white sail was seen to move upon its waters.

This morning, the 8th of April, we took seats upon a rock on the sea-shore to see the sun rise over the mountains, which surround it. The scene was full of sublime majesty—grave and impressive—and connected with so many events in the life of our Savior, calculated to awaken feelings of no ordinary kind, and fill the mind with sublime reflections. Hermon on our left, with its snow-crowned summits, rose in sublime grandeur, glittering in the sun-beams, seemed towering towards heaven, bearing upon his brow the song of other days, in bold and lofty magnificence. It was a wonderful scene—so pure, so white was its form among the green-clad hills, below it, and the blue sky, above—and the quiet stillness that reigned—nature's own eloquence was more powerful than language to communicate with the soul, to fill it with wonder and admiration. We left the place, and lingering cast another look upon scenes, memorable for events recorded in the Scriptures.

Our pathway round the lake in some places was high and precipitous, among rocks worn by time and the footsteps of centuries, until they are hollowed by the tread. Above us were hills that overlooked the sea, upon whose rocky summit sat two lone birds in lonely silence—looking over the abyss as if watching for prey.

We came upon a little plain—low and swampy—with a miserable mud-walled village, which they called Magdala, where, tradition says, Mary Magdalen was born. The people and place were in harmony, the most miserable looking beings that it is possible to imagine, so far as regards appearance. The place unhealthy and the people squalid—weeds, briars and grass, with a multitude of wild flowers, clustered together. The oleander was growing to the water's edge, in great abundance.

The plain or valley Gennesaret had a multitude of brooks rushing towards the sea; it is well watered, and if cultivated, must be productive. At its extremity, on the side of a hill, the old city of Capernaum is supposed to have stood. We entered a caravansera with many arched walls, which gives evidence of its former use, though modern in its structure. The site of the city must have been fine in the days of its prosperity, relieved by a back-ground of hills, which must have afforded an amphitheatre-like ridge for the extension of buildings among the rocks.

We passed along the shore to another site, even still more interesting from its local position, exactly north of the sea, with a point of land jutting out like a cape. A wall of some strength remains; back in the woods lay some columns of Roman origin, with sculptured surface, and a cornice belonging to some part of a building, probably, a temple or place of worship. A more lovely position could not have been found upon the shore of this beautiful sea for a city. The valley, back, forms a lovely nook, well adapted for all its wants, and the adjacent hills afford relief.

Between this and Capernaum are the ruins of a large Roman cistern, close by the mountain side; and the remains of an aqueduct, supposed to be the site of Bethesda, of which our Savior makes mention, as having been, with the others, the place of some of his most mighty works.

S. H. THOMAS.

TALES OF THE SOUTH.—BY A SOUTHERN MAN.

The Martyr Ministers.

IT WAS Summer in the South. The rays of an almost vertical sun kindled the air into the torrid glow of the tropics. Long, hot days, short, sultry nights, frequent showers and easterly winds, were ominous harbingers of disease and death in localities most exposed to their influence. Men of medical lore, guided by science and oft-repeated experience, saw, in the conjunction of these causes, the sure forerunner of the most fell destroyer of southern latitudes, and predicted the advent of yellow fever, of malignant type and deadly power, in its accustomed haunts.

Speedily was the prophecy fulfilled. The black vomito descended simultaneously upon several cities in the South, and raged with a fatality and fierceness almost unparalleled in the history of the disease. The living fleeing to distant places for safety, or cowering with fear at home—the constant spectators of the death of friends and relatives, and in hourly expectation of a fatal assault by the disease themselves; the dying, abandoned of times by all save the physician and the nurse; the dead, too numerous for orderly sepulture, hurried off, uncoffined and unattended by funeral train or dirge, to hasty burial in common graves; the hearse ever on the street, accompanied by the call of the driver for the patronage at the houses of the wealthy; the significant crape upon numberless doors; silence in the thoroughfares of trade, business deserted, shops and all houses of traffic closed; gloom, desertion, and dread everywhere—these concomitants of the epidemic, seen always, in some degree, where it prevails, appeared now with a frequency and universality that appalled all hearts, and made the year 1853 memorable among all the years of yellow fever visitation at the South.

Over one fair city of the South, in particular, the wing of the destroying angel brooded with the fierceness of the avenger that smote the firstborn of the land of Pharaoh. There the pestilence literally wasted at noonday, and walked in darkness. Medical skill availed neither to arrest the spread of the disease, nor to cure the infected. All who could, left the city. Thousands, however, remained, through the compulsion of business or the stringency of controlling circumstances. Into the ranks of these the epidemic spread with but little discrimination between the acclimated and the unacclimated portions. Young and old, male and female, bond and free, went down together in the wild maelstrom of the pestilence. Soon, in almost every house there were vacant seats at the hearth-stone, and wailings for the unreturning dead. In some instances whole families perished; children wept for parents, parents mourned for children. Few were the footfalls, save those of the physician and the hearseman, heard upon the streets. The sounds of revelry and mirth were supplanted by the groan of the sick, the wail of the bereaved, and the prayer of the minister as he consoled the dying, or closed the rayless eyes, and shut the mute lips of the dead. The beautiful city of the Gulf stood like Niobe of old, speechless in her woe. Her business departed, and hundreds of her sons and daughters passed away to be seen no more upon her streets or in the habitations of the living.

Mournful, indeed, and saddening almost to tears, would be the record which should attempt to chronicle even a tithe of the touching incidents and pathetic details of the pestilence. The presence of an epidemic, in dense communities, always brings out, in bold relief and in vivid contrast, the noblest and the meanest traits, the brightest and the darkest features, of humanity. In this smitten city of the South, as is the case everywhere in the midst of such a visitation, appeared ministering angels and incarnate fiends—the parsimony of hopeful avarice, and the prodigality of blank despair—the beastly revel of insantiate vice in its accustomed haunts, and the low voice of supplication and prayer in pulpit and closet; in a word, all the contrasts which human passion and human character can exhibit, came forth to pain or to gladden the moral vision of the beholder.

The clergy of the various religious denominations, true to their high office, remained in the city, and dispensed the ministries and consolations of religion to all who needed or asked their aid. To the acclimated, the mission, beautiful and holy as it is, was comparatively free from peril. They were charmed lives, but are entitled, nevertheless, to the full credit of duty nobly performed under the most appalling circumstances inviting to its abandonment. But the unacclimated, who remained, confronted by the almost assured certainty of death—who visited the dying and performed the burial service for the dead, only to contract the infection and die themselves—deserve the meed of praise for a courage higher than that of the battlefield, and their deaths rival, in moral sublimity, the martyrdoms of old.

The ministrations of both classes, however, furnish a striking illustration of the elevating and sustaining power of the religious sentiment. The courage which braves the perils of battle—delineated so often in the poet's lay and the orator's eulogium, as the highest exhibition of human bravery—sinks almost into cowardice when compared with the moral heroism inspired by religion, and exhibited by its ministers in their labors of love amid the horrors of pestilence. The soldier, fired by the contagious courage of numbers, and dulled to insensibility by the rigor of military discipline, the brutalizing effects of his profession, or the madness of real or simulated passion, encounters the dangers of war's direst spectacle with mute indifference, and little racks, in the fulness of his pride and strength, whether he survive or perish in the conflict. But he who wars with pestilence, battles with an invisible foe. He has nothing but his own sense of duty, and his high trust in God, to sustain him. The hot blood which fires the courage and inspires the deeds of the soldier, is not his to animate and sustain him, for his foe floats viewless on the wings of the air, and enters the citadel of life through the inspirations which impart health and nourishment to its vital currents. Pestilence is not a brave enemy that storms by open violence the fortress of existence, but an insidious coward that steals, silent and invisible, upon its victim. It conducts a siege in which no quarter is given, no terms offered to the vanquished, and the flag of capitulation which floats over its close is the sable plume of the hearse, or the mournful drapery of the dead. Who will say that the courage which grapples with a foe like this, is not of nobler mould than that of the heroes of battle and of song? Around are the dying and the dead—the one needing prayers, and the other sepulture. Universal panic prevails among the living. Business has ceased. The pulpits are silent, for the worshippers dread the effect of contact in masses. On every countenance is gloom, and in every heart is sadness. The wail of the bereaved, the groans of the dying, the blasphemy of the impious and the prayers of the pious, go up in blended chorus from the smitten city below to the unpitying heavens above.

In the midst of this scene of desolation and despair, the ministers of religion move and act. The living are admonished, the dying consoled, the bereaved comforted, and the burial service pronounced over the dead. With a mission and labors like these, no human vocation can be fitly compared, and the courage which impels to the one, and sustains amid the perils of the other, is the noblest that man exhibits, and the highest that Heaven bestows.

Three examples of this martyr heroism inspired by religion, occurred during the memorable epidemic of 1853, in the ill-fated city of the South to which reference is intended in the preceding remarks. A brief allusion to each must close this tale.

The epidemic has reached its maximum of malignity and fatality. In a room fitted up with all the appliances of a scholar's study, upon a low bed or cot, a young man lies, smitten with the prevailing fever. He is apparently not more than twenty-two or three years of age. The person is tall and slender, the forehead ample, and the eyes, until dimmed by illness, beamed with the light of a kind, vivacious and intelligent spirit. He has passed through the last great agony of his disease, and the glazing eye and fluttering pulse tell that his end draws rapidly nigh. Beside him sits his spiritual adviser. The physician has made his last visit, saw the fatal symptom of inevitable death, and left him for more hopeful patients. The faithful nurse is with him still. The deep hush in the room, broken only by the low breathing of the invalid, betokens the chamber of approaching death. As the sublime transfiguration from mortal to immortal goes on, let us step softly into the room, and inquire who and what the meek sufferer is.

He was borne beneath the bright skies and amid the balmy airs of a suburban, southern clime. Surrounded by the pleasant sights and sounds of a rural home, he grew up, in loving communion with nature and books, and congenial associates, into genial, hopeful and not very robust manhood. His heart was the home of every noble emotion, and his head a foundation of beautiful thought. He was blessed alike in his moral aptitudes and in his intellectual capabilities. He was, in fact, a man of talents, and became, by assiduous culture, as learned as he was gifted and pure.

The bias of his faculties led him naturally into the pulpit. Blessed with a head and heart which qualified him for its duties, he entered upon his holy office with zeal, and the promise of a lengthened career of usefulness. By the allotment of the ecclesiastical authority to which he was subject, he was stationed the first year of his ministry, in the Gulf city of the South. There he labored faithfully, successfully, and most acceptably to his church, for several months. When the storm of the epidemic came down upon the devoted city, friends abroad and counsellors at home advised him to quit his charge and retire, for a season, to a place of safety. He prayerfully considered, but conscientiously rejected, their advices. He was at the post of duty. Providence had environed him with peril, and could, if best for himself and others, deliver him in the very midst of the pestilence.

Thus comforted by his faith, and sustained by the consciousness that he was engaged in the performance of what he believed to be his duty, he devoted himself, night and day, to the labors and perils of his sacred calling. He preached to the well, he visited the sick, prayed for the dying, and read the burial service of his church at the grave of the dead. Universally popular, and admired by all for the heroism of his spirit and conduct, he was incessantly summoned hither and thither, into all parts of the city. He went whenever called, and did good deeds and uttered good words wherever he went.

But in the midst of his labors and usefulness, he contracted the disease himself, and lies now in his study, rapidly succumbing to its power. He utters no complaint. Audible prayer and snatches of spiritual songs burst occasionally, in feeble ascents, from his lips. He is far from kindred and early friends. No voice or presence of parent, or brother, or sister, soothes his departing spirit. And yet all is well with him. He goes down into the shadow of the dark valley, but not fearfully, or alone. The silver cord of life is gently loosened. Symphonies from choral bands, unheard by ears of flesh, fill the chamber. A sweet smile passes over the face of the sufferer, and the first of the martyr ministers is at rest.

In the same city, and during the same epidemic, another scene invites the recording pen of the chronicler. A beautiful woman, young and sorrowful, bends over the couch of a dying man, and wipes the gathering dews of death from his brow. He, too, is gifted in mind and noble in heart. Though small in stature, he has the marked forehead and beaming eye that belong to the sons of genius. His early advantages have been great. No opportunity which wealth could command, or the solicitude of fond parents could devise, to develope him into robust manhood of mind and heart, has been wanting. As all his aptitudes, both moral and intellectual, were favorable, the result responded fully to the exertions and care expended in his behalf. He ripened into manhood, rich in the graces of the heart, and abounding in all the accomplishments of the mind. Possessed of a brilliant imagination, a ready and graceful elocution, and a scholarship high and rare for his age, he stepped forth into the arena of life, prepared to contend for its noblest prizes, and with every prospect of abundant success. Educated at a military school, he was originally destined for the profession of arms. But a work of grace in his heart, co-operating with an overmastering conviction that it was his duty to labor for the promotion of the spiritual interests of his fellow-men, impelled him to the ministrations of the pulpit as his calling for life. He had labored assiduously and successfully in the ministry for several years, when the year of the pestilence found him stationed in the smitten city of the Gulf. Unacclimated, and so liable at any moment to contract the disease, the husband of a lovely woman, and the father of several small children, his life was deemed too valuable to them and to the world to be perilled amid the epidemic, and he was importunately urged to flee from the city. But his sense of duty forbid the flight. His high courage and unwavering trust in the wisdom and goodness of Providence, resigned him even to the martyrdom of untimely death, if that, indeed, were the ordination of his lot. He felt, it is true, as a father, and loved devotedly as a husband; but a sense of obligation higher than any that human affection can impose, bade him remain at his post and he heeded what he deemed its divine admonition.

In the midst of incessant ministries, at the bedside and at the grave, he fell sick of the pestilence himself, and lay down to die. As he had borne himself meekly in his high office, and kept his record clear, he was ready and, if such were the will of Heaven, not unwilling to depart. Surrounded by wife, children and friends, sustained by an unfaltering faith, and bowing in peace to the inevitable summons, he passed unmurmuringly to the dreamless rest of mortality, and the second of the martyr ministers was numbered with the dead.

One instance more, and the mournful recital ends. When the epidemic was at its height, and the gloom over the city had deepened almost to the blackness of despair, a mild-looking, middle-aged man, with kindling eye and glowing countenance, might have been seen, passing from house to house, and from street to street, bearing the messages and the consolations of religion, and the needed aid of a nursing hand, into the dreariest haunts of the pestilence. He fears not, for he knows that good angels tend round about all who tread in the path of duty. The alert and vigorous intellect, the generous heart, the high culture of letters, eloquence, exalted piety and burning zeal in all the offices of his holy vocation—all these are his, and, with deliberate choice, he lays them all as a sacrifice upon the altar of duty. On the field of his benignant labors he is smitten by the shaft of the pestilence, and goes down, amid the tears and unavailing prayers of all who knew him, to the silent embrace of the tomb.

In one of the cemeteries of the city of Mobile, there are three graves of nearly equal age. Side by side their little hillocks rise,—a triple brotherhood, in that multitudinous city of the dead. In these lie the mortal remains of three Methodists preachers. As in lives, labors and martyrdom, they were united, so in their sepulture they have not been divided. A chaste monument, erected by the joint contributions of the church and of the citizens of Mobile, bears, inscribed upon its marble pillars, the names of Hughes, Starr and Powell—the three martyr ministers of our tale. "Life's fitful fever over, they sleep well" together, where neither the breath of the pestilence nor the wail of its victims can come. Peace be to their ashes, and green evermore, in the sunny land of their birth, be the memory of their virtues, their Christian lives, and their heroic deaths.

J. W. T.

Home Journal

For the New Orleans Christian Advocate.

THE LAST AGONY.

What is that?

Dr. Drake's address "to the members of the Mississippi Conference," in the New Orleans *Christian Advocate* of November 17.

At a meeting of the officers and managers of the Tract Society of the Mississippi Conference, held in July, 1855, they passed a resolution, advising the keeping a stock of books at Vicksburg; and instructed the Agent, Rev. R. Abbey, to raise means for that purpose.

At the Conference held in Vicksburg, in November, 1855, the subject was before the officers and managers at two or three meetings. They instructed the writer to establish a *Depository* at Vicksburg. It was understood in the Conference, that the preachers would send to us for their books—encourage the organization of Sabbath Schools, because they would be able to purchase books so *conveniently*. Dr. Stevenson, who was at the Conference, *urged* us to engage in the Agency and have a Depository at Vicksburg, as we could now readily enlist all the preachers to become colporteurs, and sell more books.

So, being encouraged by so many, we went to work; and did—*something*. *Twice*—if not nearly three times, *the amount* of books were put into circulation in 1856, more than had been in any one year since the division of the Church; and we attempt to furnish books, through a Southern publication and Depository system and publishing-house. I know whereof I affirm.

It was no little job to get on a stock of Books, Tracts, etc, procure and fit up a house, put up and arrange the books, hire a clerk, enlist the preachers in the work, travel near six thousand miles, and present the claims of a new project or society to the people and raise *over* $3,000. Yet Dr. D. would make the impression that but *very little was done!* Yet I could present instances of awakening and conversion in connection with the year's labor, and circulation of books that would make *others* say, much was done that was good, very good—a family converted, one of whom is a preacher, a church built, etc. He seems to estimate the amount done, simply by the number of dollars collected. During that year, over three thousand Catechisms were put into the hands of children and servants. I venture to say, that not five hundred of them would have been ordered, if the Depository had not been in our bounds. We could not keep a supply of commentaries on hand when they were ordered every few weeks, as many as twenty-five sets at a time. *Yet but little or nothing was done!* Can Dr. Drake *guess* how many hundred Bibles we sold and gave away? or how many hundred dollars worth of books were given to the poor, afflicted etc? Would he believe us, when we say *over eleven hundred dollars worth?* Yet we were accomplishing but *little*.

The truth is, Dr. D. has been opposed to the Depository from the first; has always predicted evil, and seems to be determined to make his prophecy true, by doing all he can, in public and private—on his District, in the Conference room, and in the paper, to kill it dead, *dead, dead!*

So, we have his last agony and death struggle. It must die, or—he will.

His course, with a few others, has been strange—almost beyond comprehension. At our last Conference session, they fought hard to kill the Depository, under the charter; for in March, 1857, a charter had been obtained. All gathered up and arranged, showed that they opposed it; 1. Because they were not the originators; 2. Because they were not consulted in arranging the charter; 3. Because some few certain persons were at the bottom of it; 4. Because mere donors to the society could be made responsible for its debts; 5. Because the Conference would be responsible for its debts; 6. Because share holders were not responsible for its debts; 7. Because it was offering to the Conference the proceeds, to which it, the Conference, was not entitled; 8. Because it was only an incipient step towards establishing a *rival* Publishing House, and destined to damage the one at Nashville. When there was not a word said in the Constitution or Charter about publishing—except our reports; 9. It was bringing the Church into *low repute* for a Methodist Depository to enter into the school book and stationery trade, while there were so many others to do it. I wonder if it disgraces the Church for a minister to grow cotton, raise pigs, cattle, etc? thousands of others doing such work; 10. It was bound to be a great failure; 11. The Depository at New Orleans would serve all practical purposes—meet all demands; and we were *bound* to co-operate with the Louisiana Conference, in building up and sustaining that. So the long chapter went.

Now let any one read these items in connection with Dr. Drake's late address, and I think he will see some strange and contradictory things—I wont say what.

He fling at the *lean* majority of the General Conference, shows that he needs commiseration. Others are of opinion that a *large* and *fat* majority voted for the plan recommended. The editor knows how it was in committee. Each Conference was left to select its own mode of raising funds for a Depository. If the Financial Secretary and Book Committee, arrange and recommend a good plan, let them adopt that.

But Dr. D. thinks the money "will be *very hard to raise.*" Oh! And so it will, if those who ought to be in the front and encouraging the preachers and people to do their duty are in the rear, and using all their weight and influence to discourage the half inclined people.

I believe an Agent could raise $50,000 in one year in Mississippi Conference, if all the preachers would give countenance and encouragement to the plan—that Rev. R. Abbey would have secured notes, money and subscriptions to the amount last year, if he had been let alone and encouraged by all the preachers. H. H. MONTGOMERY.

Sharon Mississippi, November 19, 1858.

For the New Orleans Christian Advocate.

EAST TEXAS CONFERENCE.

Tyler, Texas, November 11, 1858.

MR. EDITOR: Our fourteenth session opened yesterday morning, at nine o'clock, by Bishop Pierce, and on the roll being called most of the members answered to their names.

During the past year, but two of our traveling brethren have fallen in their work. They died like faithful embassadors in the holy war. The past year has been one of unusual success in the bounds of East Texas Conference, I think it probable, the next increase will not fall short of two thousand, and perhaps reach above these figures.

On answering the first question, "who are admitted on trial?" There were seven young men received, and judging from the report of their Presiding Elders, they were "safe cases." We have had one re-admission. We have quite an accession to our traveling ranks. We shall have men, we think, to fill up our work, equal in any previous years.

SATURDAY NIGHT.—Harmony has prevailed, the *missels* let fly at some, in the papers during the year, on the depository and other questions, seems to be harmless. This is all right. We have quite an accession to our traveling ranks, from three sources; first, by admission of a promising set of young men; secondly, by transfers from four or five Conferences; and, thirdly, re-admissions of this class. We got among us men of experience and sound judgment, Rev. J. W. P. McKenzie, in whose name, as a teacher of sciences. Rev. James Graham, principal of Paris Female High School. Rev. W. W. Canider, Rev. W. B. Hill. These brethren know how to wield the "*old Jerusalem blade.*"

Some of the important committees have already brought in their reports, and action had on them. I will name two: the Publishing Committee on Texas *Christian Advocate* have discontinued the old contract with D. Ayers—taking the entire control of all the interests of the paper, appointing three, as their fiscal agents. The committee called the "Special Committee on the Depository." The action of Conference decided not to become a partner in the Galveston Depository. There is one other important committee to report; committee on education. Outside of said committee there seems to be a division of opinion in regard to the connection we hold with the "Scale University." Many of the brethren entertain the idea, that we should look to the Conference education interests in our own bounds, as we sustain but a *nominal* relation to that University; it is understood that McKenzie, will convey to this Conference his school with all its appurtenances in fee simple; if so, we will have the best school *in Texas*. There is now about two hundred and fifty students in the institution.

The Starville Female High School, has not met the expectations of the Conference owing to the fact, that we have not a suitable building. The friends in the immediate vicinity propose to put up a good and spacious brick building, and that without calling upon the Conference for *material* aid. There has been no school taught in the Fowler institute during the year; too large an amount of dollars and cents in brick and mortar has been expended, to abandon it.

CLOSE OF SESSION.—Conference closed its session, on Tuesday, 16th. There were a few subjects out of the regular course of business, on which some were looking to with no little interest. But when those subjects were reported on, there was but little disagreement in opinion, or at least but little expressed; I will mention two subjects: the *Depository* and Texas *Christian Advocate*. A large majority were *not* in favor of a *partnership* in the Galveston Depository. There was an effort to have a book agent, whose duty it should be to collect a book fund, and supply the preachers from the publishing-house or depositories. This was reported on, but finally "went by the board." Conference determined not to have a book agent; but follow the old line of business, for every preacher to supply his work with such books, as are found to be in demand. From our peculiar geographical position, it was thought best, not to go into a depository or book agency at this period of our history.

The *Texas Christian Advocate* was another source of anxiety and some trouble, in the minds of many brethren. There were *peculiarities* connected with this Texas enterprise; many of us had not forgotten the time when its indebtedness had to be met out of the impoverished purses of the itinerants. It is yet in debt, some four thousand dollars; to meet which and to purchase an office and fixtures, there was subscribed over two thousand dollars in two annual instalments. Quite a number of the preachers settling down their names for one hundred dollars, and many of them giving their *notes*. East Texas Conference pledged herself to send up five hundred new and paying subscribers by the first of February, 1859. It is hoped they will not forget this *resolution*, as many do forget Conference resolutions, and never act in accordance with their *vote*.

Mr. Editor, for fear of occupying too much of your columns, with "*Texas doings*," I will close.

Appointments.

SAN AUGUSTINE DISTRICT.—W. K. Wilson, P. E.; San Augustine Circuit, W. J. Joice, A. Hinkle; Supernumary; Milam Circuit, M. Mathews; Mount Enterprise, J. W. Overall; Douglass Circuit, J. Taylor; Melrose Circuit, L. B. Hickman; Shelyville Mission, H. D. Palmer; Beauvista Mission, A. W. Goodjion; Jasper Circuit, S. T. Bridges; Newton Circuit, R. B. Wamac.

MARSHALL DISTRICT.—J. T. P. Irvine, P. E.; Marshall Station, Richard Lane; Harrison Circuit and Colored Mission, W. B. Hill, A. Manan; Dangerfield Circuit, J. Patillo; Gilmer Circuit, A. Scruggs; Coffeville Circuit, J. B. Rabb; Linden Circuit, C. L. Hamil; Elesianfields Circuit, J. C. Woolam; Jefferson Circuit, J. Adams; Macedonia, to be supplied.

CLARKSVILLE DISTRICT.—H. B. Hamilton, P. E.; Clarksville and McKenzie Institute, Milngen; Boston and Colored Mission, T. W. Rogers; Savannah Colored Mission, J. L. Terry; Starkville Colored Mission, J. M. Hall; Paris Station, J. Graham; Paris Circuit, J. S. Mathis; Honey Grove Circuit, C. S. Cox; Bonham Circuit, A. R. Dixon; Paris Female Institute, J. Graham; President, McKenzie Institute, J. W. P. McKenzie, President.

DALLAS DISTRICT.—J. R. Bellamy, P. E.; Dallas Circuit, A. C. McDougal; McKinney Circuit, B. M. Scribner; Sherman Circuit, E. Conch; Greenville Mission, A. Cumming; Decatur Mission; W. E. Bates; Denton Circuit, W. Patillo; Rock Wall Circuit, J. M. Binkley; Kaufman Circuit, M. H. Neely.

GREENVILLE DISTRICT.—L. R. Denis, P. E.; Greenville Circuit, J. M. Boyd, Sulpher Circuit, H. W. Cumming; Tarent Mission, J. H. Lowe; Mount Pleasant Circuit, J. W. H. Hamil; Quitman Circuit, to be supplied; Canton Circuit, R. W. Thompson; Gardan Valley, L. C. Cronce.

PALESTINE DISTRICT.—J. B. Tullis, P. E.; Palestine Circuit, M. C. Simpson; Kickapoo Circuit, A. Young; Anderson Colored Mission, to be supplied; Tyler Station, J. W. Fields; Smith Circuit, M. H. Porter; Smith Colored Mission, to be supplied; Jacksonville Circuit, A. D. Parks, C. L. Chanler; Athens Circuit, J. W. Chaulk; Henderson Station, F. M. Stovall; Henderson Circuit, N. Brown. Fowler Institute, N. W. Burks, Principal; Starville Female High School, T. J. Kenedy, President; J. Starr, Agent.

RUSK DISTRICT.—S. A. Williams, P. E.; Rusk Station, R. S. Finley; Cherokee Circuit, R. Crawford; Crockett Circuit, S. Linch; Sumpter Mission, J. L. Angel; Randolph Mission, N. S. Johnson; Marion Mission, A. Brown; Shooks Bluff Mission, E. P. Rogers.

WOODVILLE DISTRICT.—J. Shook, P. E.; Woodville Circuit, E. L. Armstrong; Livingston Circuit, D. M. Stovall; Liberty Circuit, H. M. More; East Bay Mission, W. C. Collins; Beaumont Mission, R. A. Wooten; Village Creek Mission, W. J. Popham; Madison Circuit, W. H. McPhail.

I. N. Hamil transferred, India Mission Conference, J. A. West, transferred Western Virginia Conference, W. E. George, transferred Texas Conference, J. W. Harwell transferred to Rio Grande Mission Conference. MORE ANON.

MEMPHIS CONFERENCE.

Trenton, Tennessee, November 17, 1858.

MR. EDITOR: The Memphis Conference has been in session at this place now several days. Bishop Paine is presiding. The Conference is in harmony and prosperity, the members are mostly present, and their showing in regard to the condition of the Church, in the various parts of the Conference, is good. This Conference is in a thriving condition. They have a fine body of preachers—men of labor, perseverance, sacrifice, self-denial.

The question of a Book and Tract Depository for this Conference, pursuant to the wish and recommendation of the General Conference, was brought forward at an early period, and referred to a large and able committee. The committee, in two several meetings, examined this whole matter carefully, and came unanimously to the conclusion, with perhaps one exception of a member not present all the while, to report a constitution conformable to the *plan* submitted by the Financial Secretary.

This report was partially considered by the Conference, but business, necessary to be transacted before Sabbath, rendered it necessary to be laid over for the time, and it was accordingly made the order of the day for Monday.

On Monday the subject was extensively examined, and the Conference voted in favor of a Depository, and determined to undertake the raising of $100,000, according to the plan submitted by the Financial Secretary. They locate their depository at Memphis, and undertake in good earnest. Two Agents were appointed, Brothers P. Tagg and J. T. C. Collins, by the request of the Conference, they being the choice of the committee and the Financial Secretary. At a subsequent meeting held for the purpose, the Agents opened their books and received subscriptions to the amount of $4,000.

The slavery resolution passed unanimously, 98 to expurge, more in the negative. R. ABBEY.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, DECEMBER 1, 1858.

THANKSGIVING DAY.

The following, is the Governor's Proclamation. We subjoin an article from the *Idependent* on the duty of giving thanks. As a community we have special reasons for thankfulness.

Whereas, it becomes us to acknowledge our dependence on and gratitude to a merciful Providence that has extended its protection over us during the year now drawing to a close—

Therefore I, as Governor of the State of Louisiana, would respectfully suggest that Saturday, the 18th of December next, be set apart as a day for thanksgiving and prayer, and earnestly request the good people of the State to suspend on that day all business avocations, that it may be devoted exclusively to the worship of Almighty God.

Given under my hand and the seal of the State, at the town of Baton Rouge, this 15th day of November, A. D. 1858, and of the independence of the United States of America the eighty-third.

By the Governor, ROBERT C. WICKLIFFE.
ANDREW B. ROMAN, Secretary of State.

Be ye thankful!

For what? Reader, have you ever asked for what? Have you ever attempted to enumerate your blessings, and consider how many and how great they are? You live. God has given you the blessings of life under his government, a life beginning on the earth; to reach beyond the stars; beginning in the flesh, to ascend through transfigured forms inconceivably nearer God,—a life making you capable of the best things, and of better things in endless progression! If you apprehend it aright, simply to be with such a God for your Father, with such a Savior, and such a sonship and inheritance, would be enough to fill your heart with thanksgivings. We sometimes speak of *mere existence*; but there is no such thing. God never gives it apart from the conditions of his wisdom and goodness, and from the glorious possibilities of his grace. We ought never to think of it apart from the purposes and provisions of God our Heavenly Father; and then to think of life, of what it really is, and what it may prove to, is to be thankful not on occasions, but perennially, not in sunshine alone, but as truly in the darkness. Reader! think who God is, and what Christ has done, estimate what life is, given by that God and redeemed by that Savior, and then say to yourself, *This life is mine*, and be thankful. True, this gift comes to you freighted with heavy responsibilities; and it could not be otherwise and be what it is. But life coupled with the grace of the Gospel, cannot be otherwise than a blessing and an infinite blessing, except through guilty transgression the grace of God be forfeited, and life be torn from the benefits in the midst of which He has embedded it. Be thankful then for the life God has given you, and receive with profound gratitude "the gift of God, which is eternal life through Jesus Christ our Lord." Think, too, how many blessings God has dropped upon your path, in past years; recall with a fresher remembrance, and a more immediate gratitude, the benefits of the seasons just past, the sunshine of the summer, the golden harvests, and the bright healthful skies of the waning autumn. Are they not one and all sweet proofs to you of the love of your Heavenly Father, and should you not regard them, as you pass along, as way-marks, and prophetic fingers pointing to the glory yet to be revealed? God's goodness in this disciplinary state, is enough to betoken the higher blessedness he has reserved in Heaven, and we are to be thankful for present mercies, not only for what they are in themselves, but as earnests of the Heavenly Inheritance.

Perhaps these lines are followed by eyes, filling with tears, in fresh experience of severe affliction. Still to such of our readers, we say the same thing, *be ye thankful*, God is good to you, and if but teachable and patient, in due time you shall know it. In some particulars you can even now see his goodness, and for these render God your intelligent thanks; but be sure, that in other respects, where you see not, and in which what you see contradicts your faith and hope, be sure, that God is equally good. Where God's seeming providence contradicts his written word, it is our duty, a manifest and simple one, to trust and to wait. "Blessed," said the Master, "are they that have not seen, yet have believed." This blessedness can be yours only in these circumstances of affliction; and hence such afflictions. But while you are trusting and waiting, does it seem too much to ask that you should be thankful likewise? And can you not give thanks on the basis of God's word, on the certainty of those blessed issues, which though not foreseen, are nevertheless sure to accrue to them that hope in his mercy? To have no heart for thanksgiving, and to find no subject for it, is a sign that unbelief has laid the heart waste, and made the world and God as poor as oneself.

But while thus exhorting our readers to thankfullness, there is one duty ever to be associated with it, as its truest test and expression, and this is, that you remember the poor, to relieve their wants, and call forth from otherwise desolate hearts fresh thanksgivings. There is no act so suitable to one who feels his obligation to God, as benefactions to the poor, which glorifies God, by enkindling gratitude in other hearts. Be imitators of God, as dear children. If your thanksgivings are cordial, and you really admire and love the character of the Giver of all good, it will be the natural and the necessary outflowing of this feeling, to do good in God's name to others. Thanksgiving is the essence of religion; but its manifestations is this, that you "visit the fatherless and widows in their affliction." And in the discharge of this duty, expend the time and the care needful to perform it aright and most effectually. Much is given sometimes in a way not to encourage industry, but idleness; not to promote self-respect, but dependence; not to seperate a man from his vices, but afford him facilities to indulge them. We will append two short rules, the wisdom of which has been approved by long experience. First—Give with your own hand to the poor whom you know, to whose houses you have gone, adding to the gift of money, or provisions, the gift of your time, your labor, your spoken kindness. You will then double and quadruple the benefit you confer. You will certify yourself of the worthiness of the recipient, and you, yourself, will be a recipient of a far greater good than you confer, according to the words of our blessed Lord. Secondly—Act through institutions, and thus avail yourself of the economy resulting from a division of labor, and from system, and your benefaction will be multiplied ten-fold in the substantial benefits it confers upon the needy. Remember the orphan, the sick, the aged. Visit the Institutions which Christain munificence has reared for these suffering classes; peradventure some of them are near your own door. Your thanksgivings will rise more acceptably before God, if they mingle, in their ascent, with the thanks and prayers of the poor your charity has gladdened. "Seeing your good works they shall glorify your Father who is in Heaven."

A PLAIN, SIMPLE DEFINITION OF FAITH.

Having obtained the king's pardon for a poor man, cast for transportation, I carried it to the jail to him. Seeing the poor fettered creature fall down upon his knees to render up thanks, caused me to burst into tears of heartfelt joy. I thought, this is just what thou, O my precious Savior, hast done for me! Thou hast obtained a free and full pardon for all my sins; set my soul at liberty, and filled it with peace and joy, by the atonement of thy precious blood! The poor convict had not read his pardon; he had not seen the king's name to it. I only made the report to him, that I had got it. He believed me. Hence he was happy, joyful, and thankful that he had received his pardon.

EDITORIAL CORRESPONDENCE.

Mobile, November 23, 1858.

Stopped Vexations.

Faith is often tried—the trials are varied and peculiar sometimes of such a nature as to seriously shake those who pay any attention to "sight." Not willing to leave New Orleans on Sunday afternoon for the Alabama Conference, and unable to spare the time to leave on Saturday; the Conference commencing on Wednesday, when there is but a night and a day, by railroad and steamboat—if connections and regularity obtain—between New Orleans and Macon, Mississippi. I left on Monday afternoon, and arrived here this morning, an hour or two after the cars had gone. Had the connection been made, I should have been at Macon to-night, in good time for Conference opening next morning.

But, be patient. Go to-morrow morning, get there to-morrow night, and lose only one day of Conference. But lo! What is this report? The passenger train leaves every morning only! Will have to wait untill Thursday morning, and lose two days of Conference. Hope not. Ran to the Railroad office to see. Yes, it is even so. Bad, bad. Why, sir, what sort of a railroad have you got? The Jackson Railroad, when it gets the slightest connection with Alabama, will turn travel away from you, if you do not stir up. Forty-eight hours lost in one place, when ten minutes is enough, is too bad. Could be to Memphis—nearly to Nashville—quite, I believe, before I get to Macon. Oh, the yellow fever has deranged every thing, is the reply. What fever? The epidemic of 1858? Talking about that yet? Thought it was forgotten. The epidemics stop no business. Southern cities cannot admit such a sentiment.

Leave the office annoyed. Meet an old friend, J. Elder Esq. He consoles. Can go to-morrow morning on the freight train, and get in only a few hours later than if on the passenger train. Good. But the men in the office say not a moment will be gained. Freight train only goes half way in a day. "But I know better," says he. "I run the train." All right. Thankful.

Walker and the Filibusters.

The end is not yet. The government have not granted a "clearance" to let the vessel take them, and "clear out." Rumor is, that it will be granted. Another rumor is that, if not granted, there will be trouble. What sort? Dont know. Still another rumor is, that the filibusters will go without a clearance. Some say most of them *have* gone. They have "thinned out wonderfully, at any rate. There were between four and five hundred here. Some are here yet. About twenty-five or thirty came over with us from New Orleans, they say. But what, if they go without a clearance? Could they escape the Government war vessels? If they did, would not the British West India fleet catch them, and hang them? Catching before hanging, but catching, in this case, seems quite possible. *Would* the British hang them, or shoot them? They had better not. Uncle Sam might not relish it. The American people, filibusters or anti-filibusters, certainly would not.

After all, two things are coming to light. 1. The people of this country have never known, practically, that there *was* any Federal *Government*, for *them*. They have heard of it by the hearing of the ear. They thought it was necessary, to keep up the form of nationality, to whip foreign enemies, to take care of post-offices, land-offices, the revenue, etc. But to stop them from going where, and doing what they please, whoever heard of such a thing? 2. There *is* such a thing as a Federal Government. We had better become acquainted with it, in some other way than in merely reading speeches in Congress, and voting for President.

But enough of gossip. The promise to write was extorted, and must be kept. A travelling correspondent *think* up any thing; he must write about what he sees and hears, and what spontaneously rises to the top of the surface of the mind and heart.

Gleeful Religion.

Walking alone, along a street in Mobile, I saw a young, smart looking negro woman approach a paling fence, and address a rather oldish looking woman of the same color who was on the other side. "Why in de name o' sense Whar you bin dis long time? I do'nt see you no whar. I spected you was done lost." This came from the old one. The young one replied: "Oh! I bin kept mighty close. I bin out, close out to de old grave yard. I bin settin up wid one old sister,—old sister. I set up wid her nearly all night, for eber so many nights. She biu mighty sick." "Well now, how is de dear old sister? "Oh, she gone safe!" "Well now, da'nt tell! How you talk! Gone!" "Oh, yes, bless de Lord! Sha landed safe dis mornin, just at de break ob day! I tell you child, she went a shluin and a singin. He! he! he! Hallelujah; child, it was de gloriousest time! We all atood by her till de last minnit, and see her safe troo de last battle De old debil done loss anoder siu—sick and weary Ziou trabler. He don't get her certain! He! he! he!"

"Let me die the death of the righteous!"

C. C. G.

THE BEAUTIFUL.

What is it? It is composed of every thing that is *good, and noble, and true.* It is in all high thoughts—nursed upon the bosom of genius. It sets upon the gorgeous throne of Intellect, and with its handmaids, the Fine Arts, wields a golden sceptre over the heart. From the four rivers of Eden it flashed from the trippling wavelets. It hummed a sweet song in the fragrant zephyr that fanned the cheek of mother Eve. It smiled from leafy Valambrosia, and glittered from the stars that gleamed like lances from "the deep Galilee." It has lingered upon the trembling string of the lyre, and enfolded poetry in its spotless mantle. The Beautiful! *It is not* in the alluring Tarpia, with her glittering jewels and frozen eyeballs, staring on for ever. In the pomp and pageantry of the earth, it is only mimicked. It is in the simplicity of innocent, holy childhood, sleeping upon the mother's bosom, and dreaming of the angels, or playing beneath shady trees. Manhood moving onward in a noble mission, possesses true Beauty. And then Old Age—the twilight of life—when the stars of eternity begin to shine out from the far off heaven—how *beautiful* it is! In truth, earth, air and heaven are filled with the Beautiful. It is the great embodiment of "nature and nature's God," streaming from floating clouds, and murmuring rivers, silent groves and solemn forest. Science and art are but keys to unlock the doors to its exhibition. All the Christian virtues cluster, as stars, in its crown. In sooth, we love the Beautiful, and it shall be a part of our mission to develope a keener appreciation of it.

STAMPEDE DURING SERVICE.

The *Tyler Reporter*, of the 20th, has the following: On Saturday night last, while Bishop Pierce was preaching at the Methodist Church, the cry was raised that the house was falling, and immediately a "stampede" ensued, which baffles description. The utmost consternation prevailed, as every person in the house made desperate struggles to reach the places of exit. The Church was crowded to its utmost capacity with ladies and gentlemen, and the screams of the former and shouts of the latter were enough to appal the stoutest. Pell-mell, over each other they rushed, in their mad panic—the stouter crushing the weaker under foot, until the house was cleared. Windows were dashed to pieces to afford openings for egress, and men, women and children came through so promiscuously, so mixed up, that you could'nt tell "t'other from which." As soon as all had gained the open air, it was discovered that the alarm was a false one, and that no danger whatever had existed. It is not known what originated the alarm. The services were not resumed on that evening. Singular to say, no person was seriously injured in the panic.

OUR CHANGING CLIMATE.

The following beautiful passage by Washington Irving might almost make a March day cheerful: "Here let us say a word in favor of those vicissitudes of our climate, which are too often made the subject of exclusive repining. If they annoy us occasionally by changes from hot to cold, from wet to dry, they give us one of the most beautiful climates in the world. They give us the brilliant sunshine of the South of Europe, with the fresh verdure of the North. They float our summer sky gorgeous tints of fleecy whiteness, and send down cooling showers to refresh the panting earth, and keep it green. Our seasons are full of sublimity and beauty.

"Winter with us hath none of its proverbial gloom. It may have its howling winds and chilling frosts, and whirling snow storms; but it has also its long intervals of cloudless sunshine, when the snowclad earth gives redoubled brightness to the day, when at night the stars beam with intensest luster, or the moon floods the whole landscape with her most limpid radiance. And the joyous outbreak of our Spring, bursting at once into leaf and blossom, redundant with vegetation, and vociferous with life and the splendor of Summer—its morning voluptuousness and evening glory—its airy palaces of sunlit clouds piled up in a deep azure sky; and its gusts of tempests of almost tropical grandeur, when the forked lightning and bellowing thunder-volley from the battlements of heaven shake the sultry atmosphere; and the sublime melancholy of our Autumn, magnificent in its decay, withering down the pomp of a woodland country, yet reflecting back from its yellow forests the golden serenity of the sky. Truly we may say that in our climate, 'The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.'"

"LAY BY ME TILL MORNING."

Last Sabbath evening a—week, at the young men's prayer meeting in the Rev. D. Brainard's Church, in this city, a stranger arose, and begged the privilege to speak, announcing himself as captain of a vessel now in port, and a professor of the religion of Christ. "I wish," says he, "to warn the impenitent here, that delays are dangerous. It is not safe to put off till to-morrow what ought to be done this day. It was my lot, when sailing, to fall in with that ill-fated steamer the *Central-America*. The night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they needed help. "I am in a sinking condition," cried Captain Herndon.—"Had you not better send your passengers on board now?" I replied. 'Will you not lie by me till morning?' responded Captain H. 'I will try,' replied I, 'but had you not better send your passengers on board?' 'Lay by me till morning,' again said Captain Herndon. I made the effort to lay by him; but at night, with such a sea rolling, no vessel could control its position, and I never saw the steamer more. In one hour and a half after the captain said, 'lay by me till morning,' the vessel with its living freight went down, and he himself, with a great majority of his passengers and crew were coffined in the deep. So much for procrastination. But for this delay, the entire crew and passengers of the Central America might have been saved. Sinners, when urged to immediate repentance, don't say to beseeching friends, to offered mercy, to a striving Spirit, 'Not now, lay by me longer, till I have a convenient time.' This night you may sink in the waves of perdition."

WHERE TO SPEND SABBATH DAYS.

In his Journal of Health for August, Dr. Hall evinces himself equally as well qualified, in some cases, at least, to prescribe for the cure of morals as for maladies. Hear him: "Many a man has confessed under the gallows, that his downward progress began with misspent Sabbaths. Upon investigation, it will be often found that the first steps taken, were in what many call, 'innocent recreations'—taking a drive, wandering in the fields, lolterings by the river side, or visiting neighbors. At home, or at church, are the places for spending the hours of the sacred day; especially is it the way of safety for young people—safety from the grog-shops, the engine-house, and the chambers of her whose ways go down to death: and how much of bodily disease are traceable directly to these places, to say nothing of moral corruptions, any city physician, of ever moderate practice, has daily cognizance."

HOW TO HEAR THE GOSPEL.

Rowland Hill paid a visit to an old friend a few years before his death, who said to him: "Mr. Hill, it is just *sixty-five* years since I heard you preach, I remember your text and part of your sermon. You told us that some people were very squeamish about the delivery of ministers who preached the same gospel. You said, "Suppose you were attending to hear a will read, where you expected a legacy left you, would you employ the time in criticizing the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel." Good advice—well worth remembering for sixty-five years.

The Louisiana Conference will convene at the Carondelet Street Church, in this city, on Thursday, the 16th inst. Brethren will call at this office, No. 112 Camp Street, where they will be shown to their homes.

Commercial Academy.—We call attention to the advertisement of Mr. Rufus Dolbear, which will be found in another column.

Correspondents and Readers must be patient and forbearing during the editor's absence.

Leiou Richmond's Grand-Daughter.—The neighborhood of Clifton, England, was recently thrown into a most painful excitement, in consequence of the death of a young lady, the daughter of a clergyman in the county of Gloncester, under circumstances of the most appalling description. The young lady in question, Miss Mary Richmond, was about eighteen years of age, and is understood to be a grand-daughter of the Reverend Leigh Richmond. Miss Richmond was on a visit to a connection of her family, residing near Richmond Park, Clifton. On Friday she was observed to wander to a cliff, called the "Lion's Head Cliff," which stands at an elevation of upwards of three hundred feet from the road below, and from which are obtained magnificent views of the Avon, the Hot Wells, the Leigh Woods, Ashton, and the surrounding scenery. From this tremendous height the unhappy young lady fell. The precise circumstances which led to the terrible accident are differently stated, but that it was an accident, and not, as at first stated, a suicide, there can be no reasonable doubt. According to one statement, Miss Richmond was absorbed in the perusal of a book, and she unconsciously walked over the edge of the precipice. Another account states that she was endeavoring to gather one of the rock plants which grow in the crevices of the limestone formation, and that in her effort to reach it she overbalanced herself and so fell. In her descent she was observed to beat against the projecting points of the cliff, and finally to pitch on her head on the winding road which skirts the river. Assistance was at once afforded, but the unfortunate young lady was beyond the reach of any human aid, having been dashed almost literally to pieces. Her face was shockingly torn and mangled, her lower jaw being broken and forced in on one side, several of her ribs, and her arms, and thighs, broken, and the flesh of her legs torn and lacerated. This is the fourth or fifth accident of the kind which, during the last twenty four years has occurred, from the same cliff.

When a man's heart ossifies or turns to bone, he dies at once; but if it petrifies, or, in other words, turns to stone, he invariably lives too long for any useful purpose.

ANOTHER VOICE FROM MISSISSIPPI.

There are some considerations of great weight, as it seems to me, why the Mississippi and Louisiana Conferences should have but one Depository. This should be in New Orleans; New Orleans is the great commercial centre for the whole region covered by the Mississippi Conference, except that portion of it lying near the line of the Mobile and Ohio Railroad. With this exception, every bale of cotton made in the Conference is sent to New Orleans, and thousands of planters and others go there—some annually, and others, more frequently—to procure family and plantation supplies. Of the people residing in the Conference one hundred trade to New Orleans, to one who trades at Vicksburg. Even the country below, and the one above that in which Vicksburg is situated, find New Orleans to be their cheapest and most natural point of trade. If it is the object, then, to place our books where the greatest number of our people will be drawn together: New Orleans is that place, and *not* Vicksburg. The Conference may establish a Depository at Vicksburg with a capital of $50,000 or $500,000, but they cannot turn back the stream of trade and travel, which flows into New Orleans from every Circuit and Station in the Conference. We may bring the books to Vicksburg by thousands, but it may do us good to remember that we cannot bring the people there. . . .

The great majority of the people will be dependent upon the preachers for their supply of books. To every preacher in the Conference, outside of Warren county, New Orleans is *as* accessible as Vicksburg; to nine tenths it is *more* accessible. All the Sharon District, almost the whole of the Yazoo District, and all the Vicksburg except Warren county, are just *as* accessible to New Orleans as to Vicksburg; indeed more so, for in the case of New Orleans there would be no transfer from one line of railway to another. As to the rest of the Conference, in *five* out of *eight* Districts the facilities for transportation are altogether better from New Orleans. Let any one look at a map of Mississippi, and that part of Louisiana embraced in the Mississippi Conference, and he will in a moment see the strength of the argument. If then we look to the sale of books directly to the people, or the sale to the preachers, New Orleans is beyond all doubt the place for the Mississippi Conference Depository.

To keep up a Depository we shall have to pay house rent, and salaries to clerks, and incur other expenses, amounting to not less than $2,500. This is equivalent in Mississippi to a capital of *twenty-five thousand dollars*; all this would be saved to the Church by uniting with New Orleans. This sum may appear too small to be considered in an argument, by men who talk of raising *one million*, but it is different with *us* who have raised but a little over $20,000, *and nearly all that yet to be collected.*

What reason, then, is there for a Depository at Vicksburg? It may be answered, that there is a State or Conference pride, which would create an interest in a Depository located in our midst, which would not be felt for one in New Orleans. Surely our people when in New Orleans would not refuse to buy a book before their eyes, because the Conference had not placed it where they do not and never will go. And, surely, they would not refuse to buy from a preacher because he had bought books where he could get them quickest and cheapest. Nor can it be justly argued, that more voluntary contributions would be made because of the Depository's location in our midst. A *few*, in Vicksburg and vicinity might perhaps, be more liberal towards it but the great mass of giving men would do more for it, if located with reference both to economy and to the convenience of those whose custom is sought. A wise and judicious location, such as would exhibit common sense and business views of things, would be an augury for success, that would gather to its support those who would otherwise stand aloof.

There is another consideration to be urged. If our people are drawn by their business relations to New Orleans, and if the facilities for travel and transportation are such, that New Orleans can and most certainly will command the trade of both our people and preachers, there is no reason under heaven to hope that a Depository at Vicksburg will result otherwise than in a most disastrous failure. New Orleans is just as sure to draw the trade from the Mississippi Conference in books, if the Depository there is well conducted, as it is to draw the trade in cotton. Our preachers and laity just as surely will buy books in New Orleans, as they will pork. What bookseller in the State or out of it, would think of setting up a book-store in Vicksburg, with a capital of $50,000 or $100,000, expecting his customers from a region, brought by river and railroad communications, nearer to New Orleans than to Vicksburg.

It is proposed that $50,000 *at least*, be the capital of the Mississippi Conference Depository; an agent is now trying to raise this sum. The Depository will buy books to that amount at least, or have some dead capital. Say, the Depository sells at a gross profit of 40 per cent, then it must sell $70,000 worth of books annually, to the Mississippi Conference. There are not more than one hundred preachers in the Conference, in the regular work; each of these must sell and collect *seven hundred* dollars worth of books, in order to sustain the Depository. The local trade at Vicksburg would amount to little more than the *pro rata* for the preachers there. Do the preachers believe this can be done? Are they willing to adopt a scheme based upon the presumption that each of them, year by year, will sell seven hundred dollars worth of books? or even the half of that sum? The minutes of the General Assembly of the Presbyterian Church show, that the whole amount of sales for the last year was only $80,842. The report says, "the number of colporteurs in commission during the year, has been two hundred and sixty-three. These, have been distributed into twenty-nine States and Territories, besides all the British provinces at the North." Our scheme forces us to sell in the territory of the Conference—*or else break*—almost as many books as the Presbyterian Church sells in all the United States and British possessions! Can anything be more absurd and utopian!

How many of the preachers sold *seven hundred* dollars' worth last year? how many this? There has been no want of books; they are now scattered all over the Conference, unsold and unsaleable. Brother Copeland at Vicksburg offered the books now on sale by the preachers, at fifty per cent. discount, but they would not sell; and now he asks the preachers to send them back, to be surrendered to Dr. Hamilton, I suppose—for they are certainly not wanted where they are. Why have not more books been sold? Simply because the people do not want any more. Our true policy is to keep up with the demand, increase it as much as we can, but not embark in a wild, visionary scheme that can result only in ruin to our finances, and shame and disgrace to the Church.

Should the Mississippi Conference persist in its present scheme of Depository—and should raise the capital it is now seeking to raise—in a little while the public will think, it is to be feared, that instead of a Geneological Bible, a copy of *Don Quixote* should have been given to the shareholders and preachers.

YOU HAVE KILLED THAT SERMON.

The preacher labored faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time to come in to help your pastor in the work upon your own family. But alas! instead of doing this, you have destroyed the feeling of conviction in the hearts of those affected. "How?" you ask in astonishment. Why, when returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn book another part; and now your work must be finished up in a criticism of the discourse. It was rather too long, or too short. It was too cold, or else rather boisterous. The hymns were inappropriate; the prayers too commonplace. Then the preacher was not dressed to suit. All this you have to talk before these children, but a little while ago so thoughtful. When you are done they are thoughtful no longer. You have made them cold. Your words have driven off their good impressions.—*Index.*

Boston Tract Society.—The Boston Atlas says that the Boston Tract Society have voted to issue immediately four tracts on the subjects of slavery, and that among them is the tract of Scripture texts recently rejected by the New York Society.

For the N. O. Christian Advocate.

OUACHITA CONFERENCE—ARKADELPHIA.

Mr. Editor: The Ouachita Conference closed its fourth session last Monday evening, at four o'clock, P. M. Thinking an item or two with the appointments, would be of some interest to the readers of your valuable journal, I hasten to send them. This was one of the most pleasant Conferences I ever attended—peace, harmony and brotherly love prevailed. All or nearly all of our members were present. All in good spirits—and, better still, were in the spirit of the high, holy work, in which they were engaged. The past year has been one of great prosperity with us in Arkansas, in spiritual matters. The farmers in many places, suffered from severe drought; but the Church has had a glorious season of refreshing grace. Many, very many have been converted, and the Church of God greatly built up.

The preachers came up with hearts rejoicing in God for His goodness; and, while they felt really thankful for the glorious triumphs they had won, they were ready to advance further still on Satan's receding host—and win brighter laurels still, by bringing men to the Cross. Earth never witnessed a grander scene, than a Conference of holy men, preparing themselves for their holy warfare, by meditating pleas for the world's safety, and praying the one for the other. Of all places I ever visited I never enjoyed any half so well as an Annual Conference. I never met or associated with a nobler body of men than the Ouachita Conference. Why did'nt you come Mr. Editor, as you promised, to our Conference? You must have a very good excuse, to save yourself. You missed a happy season of Christian enjoyment. Bishop Early was with us, in very feeble health, but presided to the entire satisfaction of a large majority of our preachers. Nearly all were perfectly delighted with him; and so expressed themselves in appropriate resolutions, which will be published in due time. We mean what we say, and say what we mean. Bishop Early pleased us, and we will always welcome him warmly and affectionately to our Conference. He is strict, but not too much so, just enough to have business done correctly and promptly. He has lost none of his youthful fire, zeal, and devotion to the interest of the Church. His natural strength is fast abating; but his mind is vigorous, and his heart still warm with holy love. Oh, 'tis a noble sight to see this old war, worn Veteran full of years and scars; still going in the front rank of Immanuel's host, nobly battling for the Church of his boyish love, while the fire of devotion still burns as briskly as ever on the altar of his heart, long since dedicated to God. Bishop Early is a great man. One, that is neither ashamed nor afraid to do his duty—and carry out the discipline. Long may he be spared, to go in and out before his younger brethren—teaching them to do and to suffer. How strong an argument in favor of religion, to see the grey-headed sire, of over three score and ten, on a three months tour on the furthest verge of civilization, urging on our Itinerant army to glorious and certain victory. Brother Watson, your confrere of Memphis, was with us a day or two; but had to leave to attend his own Conference.

Brother Watson is a great favorite with our preachers. We all love him, both as a man and editor. We resolved to continue the Memphis Advocate as our Organ. Dr. Sehon was also with us, in the true spirit of his Mission—and, I tell you, he infused the Missionary fire into our Conference and people finely. A great man with a great soul. He can work, is able to work anywhere—and, better than all, he is willing. He preached twice for us; addressed the Conference; and then made a speech for us on Saturday night, at our Anniversary. His labor was not in vain.

On Saturday our Conference resolved to raise $5000 this year. On Saturday night we raised in cash and subscription $2000. What do you say to that? Louisiana Conference will have to try again. We are a head of all the Conferences but one in the way of Anniversaries. Dr. Sehon made a fine impression, and did us much good. Hope he will repeat it soon. But I must close. Here are

The Appointments.

Little Rock District.—J. B. Annis, Presiding Elder; Little Rock Station and African Mission, D. S. G. McKenzie; Bayou Metre Circuit, Robt. L. Jones; Banton Circuit, Elijah Crowson; Saline Mission, Wm. J. Scott; Mill Creek Circuit, to be supplied; Rockport Circuit, L. H. Johnson; Perryville Circuit, T. B. Atterberry; Brownsville Circuit, F. Brown; Desore Station, J. T. Carr.

Washington District.—J. M. Bradley, Presiding Elder; Washington Station, W. C. Haslip; Hempstead Station, W. T. Anderson; Columbus African Mission, J. E. Coff; Center Point Circuit, J. E. Caldwell; A. Avery Sup; Murfresborn Mission, H. W. Balch; Arkadelphia Station, M. C. Manley; Clark Circuit, Josiah Greer; Caddo Circuit, E. Smoot, Mount Ida Mission, J. J. Kennady; Dallas Circuit, E. L. Gaddic, Para Cliftn Circuit, Malcolm Turner; Richmond Mission, G. H. Waring.

Camden District.—Wm. Moores, Presiding Elder; Camden Station, W. Ratcliff; Camden African Mission, D. W. Epps; Ouachita Circuit, Wm. Winbourn, G. W. Livington; Eldarado Circuit, T. A. Graham, A. Chamberlain, J. C. L. Alkin, Sup; Lapeni Circuit, J. Pryor; Magnolia Circuit, Benj. Kellogg; Falcon Circuit, C. P. Sweeny; Louisville Circuit, to be supplied; Red River Mission, J. W. Mann; Sulphur Mission, to be supplied.

Pine Bluff District.—A. R. Winfield, Presiding Elder; Pine Bluff Station, J. W. Goodwyn; Jefferson Circuit, T. L. Bond; Jefferson African Mission, to be supplied; Richland African Mission, A. Turrentine; Plum Bayou; Circuit, Wm. J. McFarland; Old River Circuit, R. M. Morgan, Sup; Swan Lake, African Mission, C. M. Gentry; Lehl, Circuit, A. L. P. Green, R. C. Atchley; Tullp Circuit, African Mission, A. B. Winfield, J. A. Stanley; Princeton Circuit, African Mission, H. R. Withers, C. O. Steel; Warren Circuit, L. S. Marshall; Hampton Circuit, African Mission, T. R. Walker; Moro Mission, R. M. Kirby; Benj. Watson, President and Agent of Tullp Female Seminary; Jesse L. McAllister, Professor of Languages; A. Hunter, Agent of American Bible Society.

Monticello District.—J. H. Blakely, Presiding Elder; Monticello Circuit, S. Morris; Lacy Circuit, J. Dickson; Hamburg Circuit, B. C. Wane, one to be supplied; Red Fork Circuit, to be supplied; Auburn Circuit, M. H. Wells; Lake Village Circuit, F. W. Rhodes; Columbia African Mission, B. Williams; Masons Hills Circuit, W. R. Davis; Denlit Circuit, J. P. Hulse; Napeleon Station, to be supplied.

Our Minutes will show considerable increase in our Membership. We are going to have a Female College at Tulip.

Our next Conference will meet at Monticello.

A. B. WINFIELD.

NEWS FROM THE INTERIOR.

Kentucky.

A Mysterious Murder Cleared Up.—The Louisville Courier, of the 20th, has the following:

We understand that for several days past the most intense excitement has prevailed in Larue county, in consequence of the confession of a startling tragedy. John, a slave, the property of Berry Cundiff, who was arrested about one year since, charged with the murder of Miss Mery Shaler, has confessed his participation in the crime, and implicates several other persons.

This Miss Shaler was originally a resident of Bardstown, but at the time of the murder was temporarily living in Larue county, with Mrs. Murphy. The negro has been twice tried, but each time the juries failed to agree. A few days since the negro was induced to make a clean breast of the horrible affair, being threatened with lynching—persons telling him that the Taylor county mob was coming to hang him.

He says that four other persons were connected in the affair, he being a mere tool, and receiving two hundred dollars. The persons charged, are Mrs. Murphy, her daughter, aged sixteen years, James McGavock, and Wm. Pickrill. These parties were all immediately arrested. Great excitement existed throughout the community, and so exasperated were the citizens that it was with much difficulty the officers could prevent the crowd from lynching the accused. In fact, Pickrille was at one time swung up.

The circumstances that led to the murder are said to be owing to the fact, that Miss Shaler was supposed to have a considerable sum of money. It is generally believed, however, that the true cause was, that Pickrill's brother was about to marry the unfortunate woman, concerning whose virtue there was serious reports. His brother and McGavock, a brother-in-law, had her murdered to prevent the marriage.

Missouri.

Atrocious Murder.—A letter of the 9th inst., from Douglas, Missouri, says:

A lamentable affair took place this morning about 11 o'clock, on Third Fork of Platte river, on the east line of Andrew county. A. M. Roselubaum rented some ground of one Amos G. Davies. Mr. R. this morning went to pick the corn, accompanied by a brother-in-law, by the name of Robinson. Davies went into the field with gun in hand, and asked Roselubaum why he did not put up the fence more substantially. Mr. R. replied that Mr. Robinson put up the fence as well as he could, Davies says, You are a d—d liar.

R. replied, that he did, but that the fence was so poor that he could blow hard enough to blow it down. Davies then says, "you are a good great d—d liar," cocking the gun while talking. Robinson says, I don't allow a man to insult me in this way, advancing toward Davies, with nothing in his hand but an ear of corn. Davies shot Robinson instantly, blowing his head into a thousand pieces, and scattering the brains for thirty feet from where he fell.

Roselubaum and his son were the only witnesses. After Davies committed the deed, he asked witness if they would not swear that he shot Robinson in self-defence. Both remarked, "no, never." Davies then returned to the house, sadled his nag and fled. Two hours after he was seen on a different horse, and with different clothes on, going at race-horse speed toward your city. He is undoubtedly gone to Kansas.

I can add no more, only that Davies was formerly from Kentucky. Robinson, two weeks ago, arrived here from Virginia. Both leave families.

Maine.

The Ice Trade.—The statistics in regard to the ice trade present some curious facts. The amount shipped from Boston annually, exceeds one hundred and forty-six thousand tons. The coastwise trade is more important than the foreign, the Southern ports being the best markets for ice. The value of ice shipped to foreign countries in 1856-7 is set down at $219,186. The shipments of ice coastwise are not always entered at the custom-house. The amount reported as shipped from Boston this year, to 31st August, amounted to 42,368 tons. The amount shipped and not reported is stated to exceed 80,000 tons annually, and this was sent principally to Philadelphia and Baltimore. Part of the shipments to Southern ports, are sent by railroad into the interior, and the Knoxville *Whig* of last summer mentioned the arrival at the place of a foreign car through from Savannah in thirty-three hours, filled with ice. Its editor congratulated the citizens on being able to cool their parched tongues during the summer with ice thus imported, the mildness of the previous winter having prevented them from collecting ice at home. If such a thing were possible, a total failure of the ice crop in this country would be a loss of several millions of dollars.

Alabama.

Mobile, Nov. 28.—The instructions of the Government to the Collector of this port in regard to the Nicaragua emigrant expedition are adverse to granting a clearance to the bark Alice Painter, which was chartered by the agent of the Southern Emigrant Society, for the purpose of conveying the emigrants to Graytown, and the expedition has been abandoned.

The emigrants are quietly dispersing to their homes. Mr. Hessee, the egent, advertises in this morning's papers that the bark Alice Painter has abandoned her trip to Greytown, in consequence of the refusal of the Government to grant her a clearance. He also advertises that all persons holding tickets for Graytown will receive back the amount paid for them on presenting them at his office.

Ohio.

A Locomotive Leap.—The Cincinnati *Gazette* states that an inexperienced man was sent out with an engine from the Little Miami Railroad depot in that city the other day to bring in some empty cars, but espying a locomotive coming towards him on the same track, he reversed his engine and jumped off. The locomotive, thus left to itself, returned to the depot over a down grade at a tremendous speed, and bursting through an eighteen inch wall, leaped across two road tracks—one about ten feet below the other—without touching either, and embedded itself in a huge pile of coal seventy-five feet from the depot. Before reaching the depot an accidental change of the switch diverted the engine upon another track, else the fugitive engine would have run full tilt into a train of cars, full of passengers, which was standing in the depot.

Louisiana.

Row in the Penitentiary.—From the Baton Rouge Gazette of Saturday last we extract the following: On Friday morning, a prisoner in the Penitentiary made an attempt to take the life of Cap. Hayden, Chief Warden. It appears that the prisoner had become unruly and disobedient, and was reprimanded by Mr. F. Guidry, Assistant Warden. The prisoner was making threats in a loud tone of voice, when Capt. Hayden came upon him, and ordered him off to his cell. The prisoner attempted to evade the Captain, and got under a table, where he drew a small knife used by prisoners in the spinning rooms, and inflicted a dangerous wound in the leg of the Captain.

Two or three of the prisoners came to the relief of Captain Hayden, and one of them with a stick succeeded in knocking down his refractory comrade. This was near giving rise to a serious mistake, when the guard came to the rescue. The name of the refractory prisoner is James Casey, an Irishman by birth, and under sentence for fifteen years for the crime of manslaughter.

Lauranche Crevasse.—In conformity with the decision of the Police Jury of our parish, Messrs. J. A. Scudder and R. L. Gibson have visited the Labranche crevasse and have presented an account of

THE NEW ORLEANS CHRISTIAN ADVOCATE.

believed renown. Thus, we have Sketches of Daniel Webster, Sir William Jones, and Immanuel Kant. Of the really self made men, there are given Andrew Jackson, Benj. Franklin, Henry Clay and others. The moral of these lives is pointed by no comment—this, the reader is left to gather for himself. From H. D. McGinnis 36 Camp street, New Orleans.

CORRESPONDENCE WITH MY SON, HENRY KIRK WHITE MUIR.—Embracing some brief memorials of this character, and essays, from his pen while a student at Princeton College, New Jersey. By his father J. H. Muir, of the Louisiana Bar. New York: John a Gray Printer, 1858. This book will be read with interest by those who were acquainted with young Muir. He was a gifted boy, and possessed a rare intellect. But, above all, he had a noble and kind heart. Much which these letters contain is of no value or interest to the public, but there is a great deal which is highly instructive and entertaining. It is a good work to put into the hands of young men—especially of young men at College. Those who read this correspondence will regret that a youth of such noble promise died so prematurely, and every heart will yield a sympathetic response to the chastened and submissive spirit which the father exhibits in this memorial of a beloved son. For sale at H. D. McGinnis, New Orleans.

WHAT IS TRUE CHRISTIANITY?—By a member of the Louisiana Bar. New York: John A. Gray, Printer. Embracing the prophetic, the evangelical and the apostolic accounts only of the true Ministry—of true Gospel preaching, and the effects thereof. This little Volume of ninety-nine pages 12mo—is, in the main, a collection of Scriptures, setting forth the subject which is exhibited in the title. Short—to the point—and full of unction. From McGinnis, 36 Camp street.

News from our Home Work.

"To spread Scriptural Holiness over these Lands."

MISSISSIPPI CONFERENCE.

Fayette District.—REV. J. G. JONES, writes: "Through the abounding grace of God, the Conference year which now draws to a close has been one of great prosperity in this District. Most of the preachers have had well-marked and extensive revivals in their several charges; and I say with confidence I see no evidences of decay in our beloved branch of the general Church. It is true, there are cases of delinquency, and sometimes of unchristian conduct among a few of our members; and such, I am sorry to say, have always been the case. But "what is the chaff to the wheat?"

1st. The conversions, have been as clear and powerful as I ever witnessed; hundreds, including all grades of society, after a season of deep conviction, and true penitential sorrow for sin, and an earnest seeking for redemption in the blood of Christ, have obtained such bright manifestations of the pardoning love of God, as filled them with joy unspeakable, and gave them an abiding assurance of their adoption into the "household of faith." They have found in themselves the witness of their acceptance with God.

2d. The blessed doctrine of "entire sanctification," as every where taught in the holy Scriptures; and, which has been so repeatedly explained and enforced by our standard writers, but, which has heretofore been trammeled with so many difficulties; which has been so imperfectly understood, even by our own ministers and people, is now being better understood and more fully appreciated than I have ever known it. Many of our members talk, inquire, read and study about it, with an earnest desire to know the truth; and, having learned what bible holiness is, they have sought it prayerfully until many have obtained deliverance from all inward sin, and have been filled with that perfect love which casteth out fear. I have never known our people more alive on this subject than they are now, in various parts of this District; and I have never known more to profess the enjoyment of this "great salvation" than during the present year. This blessed work of the Spirit has been manifested more or less in all our revivals. At the Atopasa camp-meeting, about fifteen, weekly, but confidently, professed to have received this great blessing. Such a fullness of the Spirit I have seldom seen enjoyed by the Church, as was manifest on that occasion. I find this to be one of the most exciting, and encouraging doctrines I can preach to a spiritually minded membership. If they "have tasted that the Lord is gracious," how cheering to be assured that in addition to that "taste" they may "be filled with all the fullness of God?" and when we recollect, that the great object of our mission is to spread Scriptural holiness all over these lands," how strange it is to find some of our ministers even, hesitating and doubting, as to what this matter of "entire sanctification," as taught in the Bible, is?

3d. One of the most encouraging features of our revivals this year, is in the permanent fruit every where to be seen. I think I have never known such a large proportion of young converts to become active, working christians as I have this year. They pray in their families; pray in our weekly, prayer-meetings; pray for mourners, at the altar; and in, what is known among us as the "woods prayer-meeting," and in many other ways they are showing the genuineness of their faith by their works. Not only our brethren, but many of our sisters in Christ are active and efficient leaders in prayer at the family altar, and in the social, and general prayer-meetings. Where the idea originated that an experienced Christian lady should not pray aloud in the Church, I know not. I strongly suspect its origin was not very creditable, either to the piety or intelligence of its author. It is true, the sisterhood should not usurp authority, either in teaching or ruling, which has been deposited by the Head of the Church, in the hands of the stern sex; but why should we be deprived of their melting eloquence, and prevailing faith in prayer? For myself, I have never had a doubt at this point, since in early childhood, I used to hear the sweetly—flowing and earnest voice of my own dear mother, as she led our devotions at the home altar. But I have said enough except, to add that I have quite a number of additions for admission into the traveling connection. Glory to God on high, I have had one more happy and prosperous year before I go hence."

Lafayette Circuit—REVS. G. F. THOMPSON, W. B. JOHNSON, write: "Has seven societies and two colored Missions in its bounds. The Lord has blessed it during the year, just closing with glorious revivals of religion and great prosperity in its pecuniary affairs. In the first part of the year, the state of religion was cold and dishearting. The first manifestation of a better state of things was in our class meetings; they became better attended than formerly, and we had some glorious times in them—this led to the establishment of weekly prayer meetings, which have done great good and are kept up permanently. The next step, was a series of protracted meetings at all the appointments: the Lord was pleased to bless with the precious outpourings of His Spirit these meetings. So far as can be ascertained there have been eighty-six conversions and ninety-seven accessions of white persons, and a few accessions of colored persons. The number of their conversions cannot be ascertained, but probably amounts to thirty or forty.

Fayette Circuit will not be behind in her missionary collections; last Sabbath we held a missionary meeting at Cane Ridge—the collection amounted to $130. Brother J. G. Jones, our presiding elder was present, and contributed greatly to the interest of the occasion by delivering a very able history of the rise and progress of Methodism in this country. At Mount Carmel a fine collection was taken up by brother Johnson; including the amount paid to the two Missionaries of North and South Jefferson Mission, the missionary collections of the Circuit will amount to between $1000 and $1200. An old debt of $200 on the parsonage, which had been a source of embarrassment for several years, has been paid off, and repairs have been put on the parsonage to the amount of $600. The ladies also formed themselves into a financial association, and raised about $400, which they expended in furnishing the parsonage. It is a pleasure to preach and pray with people who show so much consideration for the comfort of a preachers' family. May the Lord abundantly reward these good ladies for their labors of love. The parsonage had become old and uncomfortable, it would soon have become uninhabitable, it is now in thorough repair; furnished with taste and makes a pleasant and delightful home. The members of the female financial association will be ready to receive the preacher's family. The Societies are now all out of debt and in peace, there are no discords or difficulties in them, truly the Lord has done great things for us, whereof we are glad—to his name be all the glory."

Black Creek Mission.—HENRY P. LEWIS writes: "The Lord has been with us on Black Creek Mission, many souls have been gloriously converted to God and added to the Church. At one Church, called Beasrds' Ilayeu, twenty-five or thirty have joined. At White Plains, another appointment, several have joined; and the members have been revived. The last Saturday in September we commenced a protracted meeting at one of my appointments, the Lord was there—Glory to God! Shall I ever witness such a time again, the congregation was small but very attentive, and much good was done; the meeting lasted four days, we left a crowd of mourners at the altar—we have received in sixty or seventy members this year on probation."

ALABAMA CONFERENCE.

Pickensville.—REV. G. HAWKINS, writes: "I am now closing up my second years labors on this work. Though the present has not been as prosperous a year with me as the last; yet I have learned to praise God, that we have not been wholly passed by. We have had a few conversions, and some most excellent accessions to our church among the whites; a good work with my colored charge all the year. We have a neat brick church at Carrollton, well furnished, and all paid for; and by the first June 1859, we shall have another, a wood church here. The money to build and furnish it is already made up in good subscriptions, the location selected, and the building let out to experienced workmen, at $2881. My Conference assessment, $60 is paid. I shall get about $200 missionary money, and all my quarterage. I leave my work with a great deal of reluctance. Though a strong believer in our itinerant system, yet after serving a people just two years, many are the strong attachments that must be broken up on departure. There is one consolation however, we are all trying to get to our home in heaven, where pastor and people will all meet to part no more. May this be the case with myself—and the people I am serving."

Bayou Teche Colored Mission.—REV. J. T. FONTAINE, writes: "The parish of St. Mary, is in a prosperous condition; nothing of an unpleasant character, any way connected with the mission having transpired during the present year. The masters and overseers, some of whom at first, looked upon the work with a suspicious eye, are respectful and agreeable, showing no disposition to hinder the free course of the Gospel among their slaves, but, on the contrary, a willingness to contribute liberally to its support. At the beginning of this year there were two appointments, having fifty members, taken from the mission, and added to the New Iberia Station. At present, there are eight appointments—five hundred negroes preached to—one hundred and fifty-two members, and one hundred children under instruction. Seventy-eight infants have been baptized this year. May the Lord bless our missions, and incline the hearts of all masters to deal justly with their servants; that, while they, the noble sons of Ham, by devine decree, bow submissively in bodily servitude, their mind may be enlightened by the word of truth, and their souls made happy, by hope of a home in heaven."

Decatur Circuit.—REV. JOHN A. VANEL, writes: "I have finished all my protracted meetings but one, and the prospects heavenward are glorious. Thanks be to God, in almost every protracted meeting we have had a revival. God has been in our midst. I have one round to make on the Circuit before Conference. Received into the Church one hundred and eighty, the greater part of whom were happily converted to God."

The Very Latest Intelligence.

FOREIGN.

The steamship North Briton—Montreal and Ocean Steamship Line—with dates from Liverpool to the 17th ult. has arrived at Portland, which represent the Liverpool cotton market was firm, and prices in favor of sellers. The sales for three days amounted to 28,000 bales. Middling Orleans is quoted at 6 15-16d. The Arago, arrived at New York with similar dates.

GOLD FROM AUSTRALIA.—Two and a half millions of dollars han arrived in England from Australia.

VIOLENT GALES.—There had been violent gales on the English coasts, during which a number of vessels went ashore, other property was destroyed, and numerous lives were lost.....A very severe gale occurred in the Bay of Biscay, during which some of the passengers on board the Tavlot, then crossing the Bay, were actually washed out of their berths.

RELIEF VESSELS.—The British Government was urged to despatch steamships for the relief of vessels that may have been disabled during the storm.

THE FRENCH EMPEROR has issued a decree to the effect that the equality of religious belief is absolute and complete under the French law.

THE STEAMSHIP INDIAN EMPIRE nineteen days out from Halifax, had not arrived at Galway.

FRANCE AND PORTUGAL.—The French papers were ordered not to publish the speech of the King of Portugal at the opening of Parliament.....The French Government had appointed a Commission to fix the amount of indemnity due from Portugal, in the *Charles et Georges* affair.....Trade in the Manufacturing districts of France was in an unfavorable state.....Several Jews had been appointed members of the Council of Algeira.....The Bourse was active, and had advanced.

SPAIN—Gen. Concha has been nominated President of the Spanish Senate.....The Riff pirates on the coast of Africa had surrendered to the commandant of the Spanish expedition sent against them.

PORTUGAL.—The King, in his speech at the opening of the Portuguese Chambers, says that a serious misunderstanding has arisen with France, in consequence of the capture of the French ship Charles et Georges. The question being taken from the field of right in which he sought to maintain it, he says he was obliged to yield to the exaction of the delivery of the vessel. The documents relating to this deplorable conflict, he says, will soon be submitted, and he hopes the Chambers will approve of the proceedings of the government, and relieve it of the responsibility it was forced to incur.

INDIA.—Accounts had been received of further British successes in India.

HOLLAND.—A bill had been brought before the States at the Hague for emancipation of the slaves in Surinam and Curacoa. The first colony is to get eleven millions of florins, and the second three millions. Slaves are estimated for indemnity according to a tariff. A negro on a sugar plantation 375 florins; on a coffee or cocoa ditto, 250 florins; on a cotton or rice ditto, 200 florins. There are 37,740 slaves in Surinam and 9000 in Curacoa.

SPAIN.—The Vice President of the Council of State, Martinez de la Rosa, had caused much excitement by delivering a speech in strong condemnation of the Inquisition as a disgrace and an anomaly on Spanish soil.....A despatch dated at Madrid, on the 9th last, says that "the semi-official Peninsular Correspondence states that the affair with Mexico will be settled in a manner worthy of Spain."

DENMARK.—The constitution of Holstein has been abrogated by royal proclamation.

RUSSIA.—The Russian Gazette of St. Petersbrg, of the 30th October, gives an account of the election of Municipal Councilors by the inhabitants of two villages in the suburbs of St. Petersburg. These inhabitants had been attached to the glebe as serfs of the Admiralty since Peter the Great's time, and were forced to work as carpenters. The Emperor Alexander II, by a ukase published in the month of March, this year, enfranchised them, giving them the power of becoming citizens of the capital itself, or of forming a distinct community. The number of persons thus freed amounts to 3435 of both sexes.

TURKEY.—A despatch from Constantinople announces that the commissioners for regulating the boundaries of Monteuegro had completed their labor, and the protocol finally fixing them had been signed by all the members. The body of Ghalib Pachu, son-in-law of the Sultan, who was drowned by a collision with a steamer in the Bosphorus, had been found.....A large number of Turks and Christians from the Levant have been for some time buying up arms, without regard to the price. Their object had not transpired.....At Tripoli, in Barbary, a pilot, concocted by dervises, for an attack upon the Christians, had been discovered. Several consuls, the French among the others, gave shelter in their houses to the residents, under their protection. The government had placed the town in a state of siege and restored tranquility..... The telegraphic cable between the Isle of Crete and Egypt was being laid.....The plague had disappeared from Bengazi.

ASIATIC TURKEY.—Omer Pacha and Iskender Pacha, his lieutenant, are gaining successes over the Arabs. A letter from Bagdad, of the 19th ult, states that the tribes of the territories between the two braaches of the Euphrates, after having been defeated several times, had made their submission to the Turkish general. In one of their combats with Iskender Pacha they had lost 300 men, of whom three were sheiks, and in another 100 horses, 4000 sheep and 1000 oxen were captured from them. Several officers, and among them the Arab colonel Bon Maza, distinguished themselves in the engagements. Omar Pacha was not expected back to Bagdad until about the middle of November.

BUENOS AYRES.—Advices to 19th September, inform us that the Legislative Chambers had been prorogued to the 1st November, after passing an act appropriating money for schools, and another abolishing the land grants of Rosas.....From the Argentine there is little of interest. Gold-seekers were said to be rewarded with an ounce of pure metal per hour. Gen. Lopez, according to the *Asuncion Semenaro*, has abolished the prohibition upon the exports of grain, sugar, etc.

RECENT GALE IN THE WEST INDIES.—Late accounts from St. Thomas add to the long catalogue of marine disasters, caused by the gales that swept over the Atlantic and the Gulf in the latter part of October. The ship Messenger, bound for St. Catharine's, with coal for the steamers of the Parnguay expedition, had reached St. Thomas with only her mainmast standing, and leaking badly. She suffered severely in the gales, and was obliged to throw overboard part of her cargo. The brig Industry, Capt. Robinson, from Turk's Island for New York, laden with salt, foundered on the 21st ult. Her officers and crew were saved. The brig Mary Jewett was lost near Port au Platt on the 24th ult. Vesseln of all nations, crippled by the storms were daily arriving at St. Thomas.

FROM SAN DOMINGO.—Quiet prevailed at Dominica at last accounts. A vote for Presidential electors was taken on the 1st inst., and beyond all doubt Gen. Santana, the Liberator, as he is called, will be chosen President at the election which takes place on the 6th of December, unless he should choose to designate some other person to fill the office. A bearer of dispatches had left for Washington.

THE CAPTURED AFRICANS.—Dispatches have been received from Captain Chauncey, of the Niagara, dated at Porto Grande, October 22, from which we learn that forty-five of the captured Africans had died during the passage to that place. It was found impossible to break up the filthy habits of the negroes, which greatly tended to spread the ravages of disease. Remonstrance was unavailing. Those portions of the ship allotted to them, in spite of every effort to keep them cleanly, had become almost a pest-house, filling the air with pestilential vapors. Captain Chauncey considers these negroes the most degraded class he had ever seen. The females, however, of whom one only had been lost, were in far better condition of health and habits than the males.

ENGLISH PROPAGATION STATISTICS.—The Register-General of England has published the returns of births, deaths and marriages. There were 39,909 marriages celebrated in the quarter ending June 30th, being nearly 10,000 in excess of the previous quarter, but somewhat less than the number in the corresponding quarter of last year, 157,449 births and 98,260 deaths were registered in the quarter; consequently the natural increase of the population in the 92 days was 59,189, or 643 daily.

MOHAMMEDAN AND CHRISTIAN TROUBLES.—The last Egyptian mail brought very disquieting intelligence from Syria. Great fermentation exists there, as well as in most parts of the Ottoman empire, and the Christian population are placed in the greatest jeopardy. A roving band of Arabs recently surprised the town of Gaza, butchered some of its inhabitants, and then fell upon a neighboring village, where they indiscriminately slaughtered all the men and children. Damascus is represented as a scene of tumult and terror, the Christians being in perpetual fear of plunder and massacre, as Ali Pacha appears to be without power to overawe or control the fanatical portion of the inhabitants.

DOMESTIC.

NEW YORK MARKET.—The cotton market is firm; sales to-day amount to 3000 bales; Middling Orleans is quoted at 12¾c.

NEW YORK BANK STATEMENT.—Nov. 29.—According to the weekly bank statement, the specie has increased $370,000, and the loans have decreased $90,000. The steamship Illinois, from Aspinwall, with $1,800,000 in specie has arrived at this port.

LOCAL.

BURGLARY.—The tailor establishment of Mr. Caspergue, situated at number 10 Bourbon street, was burglariously entered last night or early this morning, by burglars, by means of forcing open the front door with a crowbar. Mr. Casbergue informs us that they stole ready made clothing and goods to the amount of three thousand dollars. No traces have been discerned of the thieves as yet.

THE COFFEEHOUSE of Frank Kathman, at the corner of Galvitin and Barracks streets, was plundered. From the bar-room were taken $150 in cash and a watch; and some of the trunks of the sleepers up stairs were broken open and despoiled of clothing and other valuables. There was no burglary in this case. The robbery was traced to Fred. Shaffer, a barkeeper employed in the house, and who in the morning was fully as aware as the articles stolen. The police tracked him as far as the corner of Canal and Barone streets, and there lost track, scent and all.

HEATHENISH.—Peter Kaiser was arrested yesterday, charged by the congregation of some church in the Fourth District, with refusing to open the church, and thereby preventing the members from attending to their devotional exercises.

Marriages.

"It is not good for man to be alone."

Married, on the 28th October, at the residence of the Bride's father, by the Rev. F. Walker, Mr. JOHN J. NAVE of Marion, to Miss FRANCES J. TASSANT of Jonesboro, Alabama.

On the 5th November, in Wetumpka, at the residence of A. G. Hough ton, by Rev. T. M. Lynch, Mr. DAVID SCOTT of Scottsville, to Mrs. VAN SILVER of the former place.

On the 11th November, at the bride's father's, in Pearlington, Mississippi, by Rev. H. B. Berry, Mr. F. D CONEY to Miss PERLINA A. M. MCGIRR.

On the 9th Nov., 1858, by the Rev. Mr. Sibley, at the residence of the bride's mother, in Simpson county, Mississippi, Mr. JOHN COLLINSON of Rankin county, to Miss CATHARINE CATHCHEON. All of Mississippi.

COMMERCIAL.

TUESDAY EVENING, November 30, 1858.

THE following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	—@—	Good Middling	11¾@12
Ordinary	8 @ 9¼	Middling Fair	12¼@12½
Good Ordinary	10¼@10½	Fair	—@—
Low Middling	10¾@11	Good Fair	—@—
Middling	11 ⅛@11⅝	Good and Fine	—@—

The following summary, copied from the New Orleans *Price Current*, of 27th ult., furnishes the annexed statement of the week's business: The operations in most of our leading staples have been to a good extent, and within a few days past the Cotton market has attained more firmness, while the rates for Sugar and Molasses have been full, though with slight variations. In Tobacco, we are still without any noticeable movement. Transactions in Western Produce has been on a limited scale. In the first three days of the week we notice sales of Cotton to the extent of 81 500 bales; the market closing on Tuesday, after an active demand, at firmer rates for the middling grades. On Wednesday, 13,000 bales were disposed of, on Thursday about the same number, at firmer rates for Middling and better grades; and on Friday, still more stringent prices and an advance in freights checked operations, and sales were confined to about 4000 bales. Sales of the week 61,500 bales. We find it necessary now to advance our quotations ⅛@⅛c for Low Middling up. Among the sales of the last few days was a lot of 60 bales Dean Seed variety, superior staple, grown in the parish of St. Landry, in this State, which brought 16c ℔ lb. The receipts of the week, 71,098 bales.....The Honey market is in much the same condition as previously noted—Mutton abundant, and capitalists find difficulty in finding employment for it.

SUGAR—The sales of the week amount to about 10,000 hhds., we quote for inferior and refining, 3¼@4¼; common to good common, 4¼@5¼; fair to fully fair, 5¼@6; prime to choice, 6¼@7; centrifugal and clarified, 6¼@8c ℔ lb.

MOLASSES—The sales of the week are about 12 500 bbls; the quotations being for inferior and fermenting, 25@28, primo to choice, 29@29½, bl bbls. 32½@33c ℔ gallon.

FLOUR—Is active, with an upward tendency—sales of 16 000 bbls. at $5 00@5 20 for Illinois and St. Louis superfine, and $5 50@6 12½ for extra; and for choice Tennessee and St Louis extra, $6 50@7 ℔ bbl.

GRAIN—The sales of the week, of Corn, about 9,000 sacks at 68@70 for inferior and ordinary mixed, and 70@75c for good to prime mixed and white. Oats, sales from 60@70c ℔ bushel, for ordinary to prime St. Louis. Wheat, we quote at $1 20 ℔ bushel.

MEATS—Pork is selling at $18 50 ℔ bbl. for Mess; Beef, $14@$16; and Bacon, for shoulders 7¼@7¾, ribbed sides, 9¼@9⅝, clear sides 9⅛@9¼; hams from 9¼@13½c ℔ lb according to quality.

COFFEE—We quote ordinary at 10c, low fair 10½, fair to good fair 11, prime and choice 11¼@11½c ℔ lb.

Special Notices.

THE BOARD OF MANAGERS OF THE NEW ORLEANS DISTRICT Sunday School Union of the Methodist Episcopal Church, South, will hold their Fourth Quarterly Meeting on TUESDAY EVENING, the 7th inst. at 7 o'clock, P. M., in the basement of the Methodist Church, Carondelet street. The auxiliary schools will please hand in their reports at that time.

RICHARD J. NUGENT, Sec.

New Orleans, Dec. 1, 1858.

THE REGULAR ANNUAL MEETING OF THE NEW ORLEANS District Sabbath School Union, of the Methodist Episcopal Church, South, will be held in the basement of Methodist Church, Carondelet street, on TUESDAY EVENING, the 14th inst. at 7 o'clock, P. M. All Friends of the Cause are invited to attend

RICHARD J. NUGENT, Sec.

New Orleans, Dec. 1, 1858.-2t

MISSISSIPPI CONFERENCE.

MEMBERS OF THE CONFERENCE, by calling at BEVAN & IRVINE'S, will receive information as to their several places of entertainment. Those who come on the West Feliciana Railroad will be met at the Depot. I understand that members of the Conference will be conveyed from Quinn's Station to Woodville, for five and a half dollars, provided there are ten or fifteen applicants. Those coming on this cars, from Bayou Sara, will not be charged either coming or returning. Brethren will please attain to the Conductor that they are Ministers. If you come to Conference here, which we all desire, take a *Vicksburg* packet, and not a *Bayou Sara* packet, as the latter almost always arrive after the departure of the cars; the former, never. Packets leave Bayou Sara at 2½ P. M., and arrive here, at 5 P. M.

J. J. WHEAT.

Woodville, Nov. 11, 1858.

LOUISIANA CONFERENCE.

The next Session commences in this city on Thursday, the 16th of December. Members, on arrival, will call at the *Advocate* Office, 112 Camp street, where they will be directed to their homes.

NEW ADVERTISEMENTS.

SOUTHERN METHODIST BISHOPS.—THIS ELEgant Parlor Ornament—18 by 24 inches—second, improved edition, now from the press. It contains all the Bishops, the time and place of their entering the ministry, and ordination as Bishops; deaths of Capers and Bascom, etc. Sent free for One DOLLAR. Every Methodist family ought to have one. Agents wanted in every City, State and Conference—liberal discount allowed. JAMES M. EDNEY.

d1 4t 147 Chambers street, New York.

NEW ENTERPRISE IN THE SOUTH.—MEDICAL Hall for sale, at Crystal Springs, Mississippi, 150 miles above the city, on the Great Northern Railroad, in a well populated county, and in a growing village. The house is two stories high, was built for a drug store, and is supplied with a pure, fresh stock of Drugs, Patent Medicines, Perfumeries and Extracts. House, Lot and Stock will be sold together, or good terms. The only Drug store in the place. For further particulars, address J. M. TROTTER, M. D.,

d1-3m In charge, at Crystal Springs, Mississippi.

PHRENOLOGICAL AND SCIENTIFIC INSTITUTE, at Crystal Springs, Miss., 150 miles above New Orleans, on the Great Northern RR. After having spent twelve years in visiting the cities, towns and Library Institutions, in the United States and in many parts of Europe—lecturing and collecting Specimens, to illustrate and demonstrate the science in all its branches—the subscriber is pleased to announce that he has fitted up a Lecture-hall, where he will give regular Series of Lectures, teaching the practical science in Physiology, Phrenology, the Temperaments, and Physiognomy, all combined: making a perfect science. Teaching his students to become *practical*, by the assistance of plates, drawings, paintings, casts of great and remarkable heads, and a good Library of Phrenological and Scientific Books, will be at the disposal of the students free of charge. The Lectures will commence on the 1st of February, 1859, and continue, every other day, for thirty days—which will constitute a full course. These courses of lectures will continue during the year. Tuition, for one course, Thirty Dollars—half of which will be required in advance. Good board can be had for $12 per month. For further particulars address

[d1-3m] J. M. TROTTER, M. D.

BROWN'S BRONCHIAL TROCHES COUGHS, BRONCHITIS, HOARSENESS, CROUP, INFLUENZA, ASTHMA, CATARRH, *any Irritation or Soreness of the Throat*, INSTANTLY relieved by Brown's Bronchial Troches, or Cough Lozenges. To PUBLIC SPEAKERS and SINGERS, they are effectual in clearing and giving strength to the voice.

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"*An excellent article.*"—NATIONAL ERA, Washington.

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"*Sure remedy for throat affections.*"—TRANSCRIPT.

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The Session commenced on the 1st of October, and closes on 6th of July.

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I. COLUMBUS FEMALE INSTITUTE, being the largest School in the State, and one of the largest in the country, can afford to, and does pay such salaries as to secure the services of the very best of Professors and Teachers. No gentleman in the Faculty receives less than $1200 per annum; and the ladies are remunerated in the same proportion. It is confidently believed that no Female College in the United States has more liberal provisions for securing the highest order of talent in the board of instruction.

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"Suffer the Little Children to come unto Me."

We are happy in enabling our young friends who are living in a large city, an opportunity of a scamper through "the grand old forest," with so joyous and merry a party as the one so vividly portrayed below, and accompanied by one whose warm sympathies and genial nature adds more brightness and an additional line of freshness and beauty to nature; and——well, get your hats.

LETTER FROM A LOG CABIN.

RATON PARTHOLOMEW, ASHLEY COUNTY, ARK.,
November 6th, 1858.

MR. EDITOR: I need not ask if you have ever been "hickory nutting," for I know you have when you were a little boy, living on the banks of the beautiful Chattahoochee river; so a description of the pleasant times I and my little ones had, up here in Arkansas, will carry you back to the happy days of your childhood.

The day was bright and warm, the deep blue sky cloudless, when with cheerful happiness we started, to ramble through the glorious old woods in search of nuts. How gorgeously beautiful the foliage of the forest trees. The flaming red of the maple, the bright yellow of the fruitful hickorys, the burnt sienna of the wide spreading oaks, the variegated leaves of the mulberry, and the crimson star-leaves of the sweet gum—formed a lovely, waving, ever changing canopy.

We wandered on, over the leafy carpet and the green wood-moss, until we reached the banks of the ever-flowing Bartholomew.

With joyous shouts the children spied a pironge, and all ran down the steep bank to secure a seat in it. With laughter and shouts, that made the "welkin ring," we paddled ourselves across the bayou; and, with baskets and bags we jumped ashore, and were soon busy as the squirrels, but chattering still more lively, gathering up the heaps of nuts the night winds had scattered on the ground.

'Twas a pleasing scene—the children's animated gestures, kind words, and happy smiles; the contented, cheerful face of the servant in attendance, the warm sunshine and flickering shade, the brown nuts, and the little hands fluttering over them—formed a *tableau vivant* of the most cheering kind.

Little Mattie, with her apron filled with nuts, came running to me—her blue eyes sparkling. "Look here, Ma, me got so many." Looking up with one of her quick, intelligent glances, she said—"Dod made them, Ma; Dod is dood."

A few mornings since, arising before dawn—the usual custom of us country folks—the moon and stars were shining brightly; she looked above, and pointing to the beautiful sky, said—"How beautiful! Dod's book, Ma."

She had never heard the expression used, then how could the beautiful thought have entered the heart of the dear child, if not whispered by her guardian angel? "Take heed, that ye despise not one of those little ones; for, I say unto you, that in Heaven their angels do always behold the face of my Father, who is in Heaven."

How sweet the thought, that the wandering steps of our little children are attended by the holy angels. If God so cares and provides for our "little ones," how imperative the duty of parents, by precept and example, to "train them up in the way they should go." To call their attention to the many lovely natural objects about them, to early impress on their minds the greatness and goodness of the Creator; to teach them to trust in Him, to look to Him as a Father who loves and cares for them. Why not as well fill their pure minds with the good and beautiful, as leave them to receive—oh, how rapidly!—the evil and the bad, as too often occurs?

But, to return to the happy times we had, gathering nuts and wandering hither and thither, under the arches of the grand old forest. How we talked, laughed and sang; and how the birds eyed us curiously from their high perches, and the active little grey squirrel ran across our path and up the tall trees; and of the "lots," as children say, of acorns with their nice cups, the crimson berries of the dogwood, the orange ones of the evergreen holly, and black and red clusters of the bay-bush, among the glossy green leaves. And we did not forget to cull the late Indian pinks, the many colored leaves, and the tiny evergreen vines, almost hid by the fallen leaves, to beautify our Herbariums, and as mementos of the delightful Autumn of 1858.

Well, you have, I hope, enjoyed your run in the woods; compose yourselves, and let us visit poor

LITTLE BETTIE.

"Hand me some water, buddy, won't you?"

"In a minute, Bettie."

And Bettie's fevered cheeks were pressed again to the pillow; and little Harry's hands went on as busily as ever with the trap he was making, and at length he entirely forgot the request.

"Please get it now, buddy," he at length heard; and scattering knife, triggers and strings in his haste, he was soon holding a cup to her crimson lips. But she turned her head languidly from it.

"Not this, please; but some fresh and cold from the well," she said.

"O, don't be so particular, Bettie; this is fresh; and I am so busy, I can't go now; won't this do?"

She no longer refused, but quietly took the cup which he offered; and it was the last time she ever called upon her brother for an act of kindness; ere another day had passed she stood beside the river of life and drank its cool waters, never to thirst again.

Of all who wept over that little brown coffin, as it lay on the table before the pulpit, there were none who shed more bitter tears than the little boy, who could not forget that he had refused the last request of his sister.

Little children, are you kind one to another? or, are you cross, selfish and fretful? Remember, then, the time will come when they will be beyond your reach; and then, O, how gladly would you give all you possess to have them back again! You might gather all your books and toys; everything for which you are so willing to contend, but all you could do with them would be to place them on the grave of one you had wronged. It would not bring them back. Henry was a kind hearted boy, and dearly loved his little sister; and she had only been sick a short time, so he did not consider her dangerously ill; but this was no comfort to him after she was gone.

"O, mother," he would say, "if I had only brought that water for her, I could bear it, but now she is where I can never, never wait on her again."

Think of this when you are tempted to quarrel, to be selfish or unkind; for, do you know, if one of you should die, the rest would remember every act of unkindness, every bitter word which had fallen from their lips? But then it would be too late to recall it, too late to ask forgiveness. [*N. C. Presbyterian.*

DO NOT SEEK GOD BACKWARDS.

Every use of the past which leaves you with the feeling of the past, is a wrong use. If you take the suffering and death of Christ in the old Jerusalem aright, they will lead you to the new Jerusalem, where he ever liveth to make intercession for us. Because the Bible came from the past, we are not to seek God backward, as if Christ was living in his eighteen hundred years ago, and Jehovah, wrapped in his mantle of four thousand years, dwelt upon Sinai. God is the eternal *now*, and we are to look up and to look forward to the ever-living Savior.

THE FAMILY ALTAR.

"Let them learn first, says Paul," "to show religion at home." Religion begins in the family: One of the holiest sanctuaries on earth, is home. The family altar is more venerable than any altar in the Cathedral. The principle of love, which is carried through the universe, is first unfolded in the family.

PRAYER WITH STUDY.

It is a small thing with God to cause us to find that in our souls in one moment, without trouble, which we have sought for years externally, and with much labor.

GOD.

God is a light that is never darkened; an unwearied life that cannot die; a fountain always flowing; a garden of life; a seminary of wisdom; a radical beginning of all goodness.

LOVE.

All things are driven by their own weight, and tend to their own cente; my weight is my love; by that am I driven whithersoever I am driven.

SKETCHES AND NARRATIVES.

The Poet Percival.

THE New York *Times*, in an article on the lamented Percival, gives us an insight into his private life, as follows: Percival was one of the most remarkable men of his time. As a linguist and as a man of science he was more eminent than as a poet, and yet his poetical faculty was marvelously brilliant and prolific. He was a geologist and a geographer: he understood the structure of the earth we live on, and knew all the highways and byways of its surface—roads, rivers and canals—as familiarly as most men know their own domicile or the way to market. His habits of study were peculiar. He would take up a volume at a bookseller's counter, and stand till he had read it through. He never cut the leaves of his books. For many years he occupied rooms at the Hospital at New Haven, and, during the whole, period those rooms were entered only once by a visitor. He had no food cooked during that time, but lived frugally on dried beef, herring, bread, with apples and other fruit, when they were abundant in the market. He read all day and all night—throwing himself on his bed in his clothes, when nature insisted on repose. When his bed-room was opened, after his death, it was covered more than an inch thick with dust, except a path that had been kept free from the door to the bed.

An anecdote is told of him in this connection, that serves to illustrate his character. The law contemplating the survey, provided that the geologist should receive his remuneration after he had made his report and it had been approved by the Governor. Percival waited upon Governor Ellsworth with the report, and was very courteously received. The Governor took the report, and promised to give it his immediate attention, and when he had examined, it as the law required, would make the necessary requisition if it were satisfactory. Percival rolled up his report and withdrew. He insisted that neither the Governor nor any one else was competent to pass upon the merits of his report, and he would not submit to the indignity. He was desperately in want of the money that the report would bring him, but he would not take it on such conditions. Some of his friends finally procured the report from him by an innocent stratagem, and it received, of course, the formal approbation of the Governor, who admitted his incompetence to revise a geological work of Dr. Percival, but was too good an officer not to yield due obedience to the law.

We all remember the story told of the pair of new shoes left at Dr. Johnson's door, when he was a young man and had not a decent pair to his feet. A similar anecdote is related of Dr. Percival. A friend noticed that the cap, which had so long peered above the cloak in which the Doctor enveloped himself, was becoming altogether too shabby, and left word with a hatter on Main street to present him with a more appropriate though less poetical covering. In the most delicate way possible, the shopman intimated to the poet that any hat on the counter was at his service—but the poet turned on his heel with contempt. He would never accept a pecuniary favor of any description. Being at one time somewhat embarrassed by his expenditures on his books, some of his friends made up a purse of $1,400, which they tendered him to relieve his difficulties. He would only accept it as a loan, and not only insisted upon giving security, but actually gave it in a mortgage on his library, from which his friends were ultimately reimbursed, principal and interest.

Of his poetical reputation, Dr. Percival took no care. If he had managed his productions with a tithe of the art possessed by some of his Parnassian brethren, he might have acquired money as well as fame from his writings. Had he studied the secrets of hot-press and embellishment, of cream-colored paper laid between drab covers, or been familiar with blue and gold in giving popularity to inspiration, Percival would have become a favorite, and the favor of the people could have reacted on his selection of topics and familiarized his style. Those few poems of his, in which he treated common and domestic subjects, met a universal acceptance with the lovers of poetry, and all of them deserve a far larger popularity than they enjoy. As to his library, we apprehend it will be ascertained not to suit as a city library for Chicago, and that it will be more useful dispersed among the various institutions of the land, according to their several requirements.

A Revival Incident.

THE town of W——, in Ashtabula County Ohio, shared richly in those showers of Divine grace that descended in such pentecostal abundance on our land, during the early part of the present year. The place was moved by the presence of God, and all classes trembled at his power. Among others, there was a professor of religion, while he had hitherto neglected his eternal interests, and lived without God and without hope in the world.

For some days conscience had been busy at work, calling up his sins to remembrance. He saw their guilt—he felt their crushing weight and destructive power. Concealing as much as possible his feeling from others, he tried to pray in secret, but he found no relief. Meetings were held daily, which he had uniformly attended. But one afternoon he remarked to his wife, that "she might go to meeting, and he would stay at home with the child," a little girl three or four years of age.

His wife accordingly prepared herself, and went. After her departure, his anxiety of mind became to great that he could not rest, and he began to walk the room in his agony. The little girl soon noticed his agitation of mind, and inquired, "What ails you, pa?" He replied, "Nothing;" and endeavored to quiet his feelings, and divert his mind from the subject. But all in vain! Conscience would not hush up at his bidding. He could not calm the troubled deep of his sin-polluted heart. After sitting for a short time, he rose again, and commenced walking to and fro, as before. Soon the attention of his little daughter was again arrested, and wondering, doubtless, at her father's uneasiness, and ignorant of its cause, she looked up sympathisingly in his face, and, inquired, with all the artlessness and simplicity of childhood—"Pa! If you were dry, wouldn't you go and get a drink of water?" The father started, as if a voice from heaven had fallen on his ear. He thought of his sins. He thought of his thirsty soul, famishing for the waters of life! He thought of that Living Fountain opened in the gospel, and he heard the voice of Jesus saying. "If any man thirst, let him come unto me and drink!" "Ho! every one that thirsteth, come ye to the waters!" He thirsted!

"He longed to drink that crystal stream.
That flows the trees of life between—
That its pure waters, in his soul,
Might rise eternally to roll!"

He believed, and straightway fell at the Savior's feet, exclaiming, in heart, if not in words,

"Just as I am, thou wilt receive;
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe;
O Lamb of God, I come, I come!"

From that hour he dates the dawning of a new light, and the beginning of a new life. How simple, and yet how varied, are the means which God employs to enlighten and save men! How mighty is the feeblest instrumentality when employed as the sword of the Spirit!

What encouragement to faith, what stimulus to prayer and effort, do such examples afford! [*Congregationalist.*

Universalism in Smooth Water.

A Christian gentleman, one Colonel Richardson, was in a boat along with two Universalists, on the river, some distance above the falls of Niagara. The Universalists began to rally the Colonel on his belief of future punishment, and expressed their astonishment that a man of his powers of mind should be so far mislead as to believe the horrid dogma. The Colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that, when they after some time looked around, they found that the boat was hurrying with great rapidity towards the falls! The Universalists at once dropped the oars and began to cry to God to have mercy on them. Richardson laid hold of the oars and exerted all his strength, and, by God's mercy, pulled ashore. When they had landed, he addressed his companions: "Gentlemen, it is not long since you were railing at me for believing in future punishment. Your opinion is, that when a man dies, the first thing of which he is conscious is of being in heaven; now I want to know why you were so terribly frightened when you thought that in five minutes more you'd be over the falls into glory?" The Universalists were silent for some time; at length one of them, scratching his head, said, "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water, but it will never do to go over the falls of Niagara!"

DOES THE BIBLE GROW OLD?—"What shall you do, when you have read your Bible through?" asked a little child, as she looked curiously at the marks in her mother's Bible. "What will you do when you come to the end?" "Why, begin to read it again," replied the mother. "But will you not *know* it all?" When you have read other books, you put them away and read something else. Why do you read the Bible so many times?" "Because," answered the mother, "the Bible is always new; if we study it all our lives, we shall not exhaust it." It is like a rich mine of gold: you may dig, and dig, in it, but still the gold is not gone. Hundreds of years ago, men began to dig in this Bible mine, but there is enough left for us, and for all that shall come after us. No, the Bible never grows old. So long as the world lasts, its books will be still new and living, and able to save to the uttermost, all who believe it." [*American Messenger.*

YOUNG MEN.—Our correspondent of last week who had just visited the State Prison, stated that the prisoners are almost all young men. He farther informs us that Orlinski, who seems to be about forty, is apparently the oldest. Out of five hundred and forty-one prisoners, nearly all are under thirty. This is a painful and suggestive fact. How many lives suddenly ended, so far as honor and earthly hopes are concerned. Ignominy surrounds them and will follow them while they live. In each of these cases, life—the only life they have to live—has been utterly a failure, disappointing every bright dream, ending in shame and agony. None become suddenly vicious. The loss of their all is to each the consequences of the small beginnings of sin. By all that is precious in an honorable life, by all that is dreadful in the ignominy, and sullen gloom of prison, let men beware of the beginning of vice, for it leads inevitably downward. [*Exchange.*

THE TRUE CHURCH.—By his Church our Savior did not mean a party, bearing the name of a human leader, distinguished by a form of opinion, and, the ground of this distinction, denying the name or character of Christians to all but themselves. He means by it, the body of his friends and followers, who truly imbibe his spirit, no matter by what name they are called, in what house they worship, by what peculiarities of mode and opinion they are distinguished, under what sky they live, or what language they speak. These are the true Church—men made better, made holy, virtuous, by his religion—men who, hoping in his promises, keep his commandments. [*William Ellery Channing.*

SOLECISM IN MANNERS.—There are few things more disagreeable than to be kept waiting in a drawing room or library, when you have come to pay a visit to the lady of the house. To be kept waiting indicates either that your call is intrusive, the lady is not acquainted with the rules of good breeding, that you are upon such intimate footing that any liberty can be taken with you, or that an elaborate array is absolutely essential to the hostess being at all presentable. This evil prevails to a disagreeable extent, and its prevalence manifests a degree of carelessness in domestic dress, which is worthy of all reprehension. It is presumed that a lady is always neat, and derives no adventitious succor from the circumstances of the toilet. She should, therefore on the announcement of the presence of visitors, hasten to receive them in the same attire in which she appears in her family circle, and by the readiness of her reception evince its cordiality and welcome. A delay of a quarter of an hour should be taken as a tacit hint that a repetition of the call will be considered a bore, while any further delay should be construed into a decided and most unequivocal affront.

SIMPLE FAITH.—A missionary in Africa asked a little boy if he was a sinner. The boy said. "Yes, we are all sinners." The missionary then asked him who could save him from his sins. He replied, "Jesus Christ." "What has Jesus Christ done to save sinners?" "He has died on the Cross." "Do you believe Jesus Christ will save you?" "Yes." "Why do you believe it?" "I feel it; and would he send his servants the missionaries from such a fare country to tell us about salvation, and after all, cast out a sinner?" Not so, indeed, with respect to all that come to him in faith; for he has said, "Him that cometh to me, I will in no wise cast out."

RARITY OF A TRUE GENTLEMAN.—Perhaps a gentleman is a rarer gentleman than some of us think for. Which of us can point out many such in his circle; men whose aims are generous, whose truth is constant, and not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small? We all know now a hundred whose coats are very well made, and a score who have excellent manners, and one or two happy beings who are what they call in the inner circles, and have shot into the very centre and bull's eye of fashion; but of gentlemen how many? Let us take a little scrap of paper and each make out his list.

ASTRONOMY IN THE UNITED STATES.—It is a highly honorable state of things to the scientific progress of our country that seven American astronomers have been elected associates of the Royal Astronomical Society of London. We subjoin a list of names, with the dates of their election:

Prof. W. C. Bond, of the Cambridge Observatory, Jan. 12, 1849.
Prof. B. Pierce, of Harvard University, April 12, 1850.
Prof. A. D. Bache, of the Coast Survey, April 12, 1850.
Prof. O. M. Mitchell, of the Cincinnati Observatory, April 12, 1850.
Dr. B. A. Gold, Jr., of the Dudley Observatory, Jan. 12, 1855.
Dr. Brunnow, of Ann Arbor University, Jan. 12, 1855.
Lieut. M. F. Maury, of the Washington Observatory, Jan. 12, 1855.

The whole number of the Associates is fifty-two.

OBITUARIES.

"Let me die the death of the Righteous."

SISTER PHERIBY COX, aged about thirty-six years, died at her residence in Bibb county, Alabama. Early in life she was impressed with the responsibility of an immortal soul. She professed religion early; and her pious walk and Godly conversation adorned that profession. A breach in the family circle has occurred—her companion with nine loving children, and many friends mourn her loss; but they mourn not as those without hope. Though the grave has closed above our friend, her pure spirit has gone to realms above. All that remains for us to do is, to imitate her example, that our end may be like hers.
November 6, 1858. B. W. CROWN.

SISTER LOUISA C. PRICE, relict of the late Dr. J. Price, departed this life, on the 26th October, 1858, at Tigerville, Terrebonne, Louisiana, in the forty-fifth year of her age. Sister Price has long been an ornament to Protestant Christianity. Her house was a home for the toiling itinerants, while they were planting pure religion in this section of the State. Difficulties of no ordinary cast have opposed the progress of religion in this section, from its first introduction. But upon her friendship, the servants of Christ have confidently relied; and to her example they might point as reflecting a steady light. We found her, at the commencement of this year, a child of deep affliction, confined to her bed; and for many weary months deprived of her much loved church privileges, but always resigned to the will of God. I never knew one, who suffered so long and so severely, so uncomplaining. A few days before her death, in the midst of sufferings almost unparalleled, she had a fearful conflict with the tempter; but her victory was complete. She remarked to one of her daughters—The clouds are all gone, my sky is clear. After which she sang a part of the hymn, known as "Happy Day." Thus lived and died Sister Price. May God sanctify this sad providence, to the salvation of her family and friends. N. A. CRAVENS.
Napoleonville, La., Nov. 15, 1858.

MRS. MARY A. GLOVER, wife of Allen Glover, deceased, died of consumption in Demopolis, Alabama, on the 21st of October, 1858. She was born in Winchester, Virginia, Sept. 18th, 1806. She joined the Methodist Church in Demopolis, long before any Church was regularly organized—and was the first and oldest member. A consistant and pious woman, and truly benevolent—she was devotedly loved in all the relations of life. She lived to see the Church grow and prosper; and all, but one, of her children, and many relatives attached to it. Under the shaw, but sure inroads of the fatal disease, she suffered long and severely, but grace triumphed. For some months before her death, the subject of sanctification was a frequent theme with her pastor. She embraced the doctrine in its fullness, and declared that not a cloud or doubt dimmed her faith. She called her children and relatives to her bedside, and counselled them with words of wisdom—urging the necessity of living religiously; she then prayed earnestly to depart, and he with Jesus. She fell, gently to sleep, and was with the Lord. J. W. H.
Demopolis, Nov. 13, 1858.

MRS. ALETHIA A. DIXON, daughter of Randle and Elizabeth Goolsbe, and wife of H. F. Dixon, of Amite County, Miss., departed this life Oct. 29th, 1858, aged 39 years. She was born in Amite Miss., Sept. 4th, 1819, and there passed her earthly pilgrimage. Her disease was consumption; and long and painful was her affliction.

Sister D. united with the Baptist Church in 1845, and continued a consistent member of the same until her Master said "it is enough, come up higher."

She managed her household affairs quietly, and all was neat and in order; her husband never received from her an unkind word, but she ever sought to render him happy. Her children loved her, for she was so tender toward them; she was as a sister to her neighbors; she was a kind mistress; and (in the language of her Pastor) "she was one of the main pillars of the Church;" at her house the weary minister of Jesus found a hearty welcome, and a comfortable home. She bore her affliction with Christian fortitude and resignation. Calmly and without alarm she spoke of her death, and gave directions concerning her burial. She called her family and friends around her, and taking them by the hand, one by one, gave them her dying admonition, and said, "Farewell, meet me in Heaven." To her husband, who asked her if she was willing to die, she said, "Perfectly so," and added, "I thank my God, I have not served Him in vain;" she had the doctor called; she said, "Doctor, I am almost gone." He asked her if she was willing to go? She replied, "Yes, perfectly." A few minutes previous to her death, her husband asked her if she felt assured that all would be well with her when gone? Her reply was, "Entirely so." To an irreligious neighbor, who had recently lost his wife, she said, "Cousin Henry, I am going to Heaven, I shall meet your dear companion. Oh! seek religion, be a Christian, and meet us there." She said to her husband "oh do keep my children from sin;" and to her eldest son, "be sure to attend to your Sabbath school business." She left a husband and seven children, with a large circle of friends.—Her last words were, "oh blessed Jesus, how sweet thou art—I put my entire trust in thee. Thou art my only sure friend. Oh take me home to Heaven where thou art." A FRIEND.

HAPPY DEATH OF A SERVANT.

BEN, servant of Mme. L. Davis, died on the 11th inst., in the thirty-fourth year of his age, in Camptn, Natchitoches parish. Religion is slow in progress, but death is rapid. Far more sickness has prevailed this year in North Louisiana than in any former year within my recollection. Among the killed is Ben, whose piety and good conduct made him a pattern for all the blacks. His mistress says, he never told a lie, even in boyhood, but has always been proverbially honest and moral. He has set an example worthy the imitation of all, for he showed us how to die. When told, by his mistress, he must die; he said calmly, "Raise my children, as you have raised me." Thanked her for all favors, and bade her good-by. He revived a little, and told his wife and mother many good things, and obtained a promise from them to meet him in heaven. He exhorted, reproved and warned his fellow-servants. His work was done. He raised the victor's shout for some moments then waved his glad hands, and left all weeping. May Ben's recorded death, do good to many servants. WILLIAM A. SMYTH.

MRS. REAIS' SEMINARY—MRS. REAIS' SEMINARY RE-OPENS AT Baton Rouge, on Tuesday the 9th inst., the epidemic having entirely disappeared from the place. Baton Rouge, November 9th, 1858 3t.

"REMOVAL."
PLANTATION SHOES!
C. E. CATE & CO.,
Have removed the BOOT AND SHOE Department of their business from No. 12 to
No. 18 Camp st.—Three doors nearer Common.

IN MAKING this announcement, we would particularly call the attention of planters to our Stock. From our familiarity with the wants of the country, we have well supplied ourselves with the best SHOES, ADAPTED TO PLANTATION AND FAMILY USE. Our Brogan sets, Bitching Boots, Black Brogans, etc. are Manufactured for our own sales, in the most thorough custom manner; and, our FAMILY SHOES are made under our personal attention—warranted equal in Style and Quality to any made to measure.

At our OLD HOUSE, No. 12,
We shall continue the sale of every variety of TRUNKS, TRAVELING BAGS, VALISES and NEGRO HATS. The advantage of filling your entire bill of Family as well as Plantation Shoes and Hats, are obvious; and, in making up your orders for the Fall and Winter supplies, we solicit your preference; promising that our Goods shall please you—and our prices you will not object to. C. E. CATE & CO.,
Nos. 12 and 18 Camp st., under City Hotel,
D. TILLOTSON, Sept. 4, 1858.—[sep22] New Orleans.

YELLOW FEVER! YELLOW FEVER!
TO THE AFFLICTED CITIZENS OF NEW ORLEANS!
Read Carefully and Thoughtfully.

DARBY'S PROPHYLACTIC FLUID.—The greatest known agent for Purifying the Air. It is a new and important discovery. It is a triumph of scientific skill. It is the result of learned inquiry. It is the fruit of patient research.

This invaluable Agent is now presented to the people of New Orleans, for the first time. It is a Chemical union of materials, provided by Nature herself, for rendering the air we breathe pure and healthful. It is not a mixture, but a true Chemical compound. Its action is in obedience to fixed laws, quick, sure, powerful. It purifies dwellings, sewers, sinks, privies, kitchens. It removes all offensive odors immediately. It cures burns, boils, and stings of insects. It relieves boils, cleanses ulcers, heals sores. It cleanses teeth, sweetens breath.

It has been used with most remarkable success in Typhoid Fever, Scarlet Fever, Measles; indeed, in all contagious diseases it is invaluable.

In the City of Charleston, S. C., it is now in constant use by Leading Physicians, in Yellow Fever.

Orders from that City represent it, as in the most active demand. It has not been advertised there but one month, yet orders for hundreds of bottles, have been filled for that City.

In this City the HOWARD ASSOCIATION, is now using it in the treatment of Yellow Fever.

TRY IT—It can be had at J. WRIGHT, & CO'S, Drug Store, 21 and 151 Chartres Street. Price $1 per bottle. 6 22

DR. T. McGOWN'S
SARSAPARILLA
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IODINE OF POTASI,
THE GREAT
BLOOD PURIFIER AND HEALTH RESTORER,

Prepared from fresh root, the only kind worthy the confidence of physicians or the public. Old, imported root is inert and worthless, facts too much overlooked by the profession. According to many, this compound is nearer to Panacea or Catholicon than any; and its components have been highly extolled by some of the most distinguished physicians of Europe and America, viz: Sir Wm. Fordyce, Brodie, Lugol, Colodet, Baron, Baradsley, Manson, Rheard, Gendrin, Bell, Harrison, Channing, Hildreth, etc.—for the cure of Scrofula or King's Evil, White Swelling, Gout, Rheumatism, Neuralgia, Dropsy; diseases of the Kidneys, Liver, Lungs, Skin: Eruptions; Piles, Ulcers, old and obstinate Sores (McOwn's Ointment should also be used, applied locally;) Blotches, Pimples on the face, Ringworm, Tetter, Chronic Sore Eyes, Scald Head, Leprosy, Goiter; Pains of the Bones, Joints; Spinal Complaints Lumbago, Chronic Bronchitis, Tonsilitis, Hooping Cough, Bleeding from the Lungs, Typhoid Pneumonia, Scarlet Fever, Erysipelas; Dyspepsia, Jaundice; Glandular Tubercles, especially of the neck; Consumption, Palsy, Tumors, Gonorrhea, Gleet; Enlargements of the Liver, Kidneys, Bladder; Syphilis, in all its forms. Sir Wm. Fordyce says of Sarsaparilla, when exhibited in combinations enfeebled and enervated by long attacks of the venereal, or by the abuse of mercury, it is the "great restorer of the appetite, flesh, color, strength and vigor." Professor Bell, lecturing on the Venereal, says of Iodine of Potash, it is a "powerful, safe and benign remedy, and its salutary operation is aided by preparations of Sarsaparilla."

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McGOWN'S ESSENCE TAR.—A certain cure for Bowel Complaints, as Diarrhea, Dysentery, Flux etc.

McGOWN'S IRONWOOD AND IRON.—A permanent cure for Chills, Ague Cake, Night Sweats, Debility, Dyspepsia, etc.

McGOWN'S GOLDEN PECTORAL.—For the relief of Coughs, Colds, Consumption, etc.

McGOWN'S STOMACH BITTERS.—A pleasant invigorating Tonic, to be used before meals in Dyspepsia, Debility, etc.

McGOWN'S OINTMENT.—Never known to fail curing old Sores, Cancers, Chronic Sore Eyes, etc.

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New Orleans Picayune copy one year: June 19-1y

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Which they offer to supply Druggists and Dealers at Proprietors' lowest wholesale prices.

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Sarsaparillas.—Dr. John Ball's, S. P. Townsend's, Sand's, Old Jacob Townsend's, Carpenter's, Wynkoop's, Shaker's, Grafenberg's Brizol's, Guysott's Yellow Dock.

Plasters.—Wells' Strengthening, Ewen's ditto, Jew David or Hebrew, Radcay's, Knapp's Indian, Alcock's Porous, Griffith's Adhesive, Holloway's Arnica

Liniments.—Mexican Mustang, Farrell's Arabian, Butler's Nerve and Bone, Hunt's, Hay's, Tobias' Venetian, Hewe's Nerve and Bone, Kellogg's, Gardener's, Bartine's Horse, Merchant's Gargling, Cherokee, Jayne's, McLean's Volcanic Oil, Bragg's Arctic.

Agua Remedies, &c.—Dupuytren's India Chalogogue; Rowand's Tonic Mixture, Smith's Tonic Syrup, Wynkoop's Tonic, Speed's Febrifuge, Vegetable Febrifuge.

Lozenges.—Sherman's Cough and Worm, Bryan's Pulmonic Wafer, Locock's ditto.

Hair Preparations.—Lovell's Wahpeno or Hair Gloss, Barry's Tricopherus, Lyon's Kathairon, Boyle's Hyperion Fluid, Van Deusen's Wahpene Jayne's Hair Tonic, Phalon's Hair Invigorator, Loudon's Oriental Hair Tonic, Hazel's Eau Lustrale, Oldridge's Balm of Columbia, Barnett's Cocoaine, Radway's Circassian Balm.

Panacens.—Swaim's, Houck's, Cullen's Indian Vegetable, Longley's Great Western.

Ointments and Salves.—Daily's Magical Pain Extractor, McAllister's All Healing, Dalcassian Holloway's Ointment, Brooks's Magic Salve, Pryor's Pile, Gray's, Harrison's Pain the Tranks, Magnetic, Indian's London's All Healing, Russia, J. R. Stafford's Olive Tar Ointment.

Oils.—Rushton's Cod Liver, McNair's Acoustic, Scarpa's ditto, British, Harlem.

Bitters.—Moffat's Phenix, Baker's Aromatic, Hibbard's Wild Cherry, Richardson's Sherry Wine, Dyspepsia Elixir, Hoofland's German, Godfrey's Vegetable, Hutching's Vegetable Dyspepsia, Coleman's Swayne's Compound Syrup of Wild Cherry, Sappington's, Champion's Graefenberg's, Jayne's Sanative and Ague, Hibbard's Sand Ribbon, White's Chamomile, Spencer's Vegetable, Peters Cook & Cooper's, Anderson's, Covel's Rheumatic, Wistar's Gentle Purgative, McLane's Liver, Allen's Health and Ague, Clickner's Sugar Coated, Herrick's ditto, Gilbert's Anti Bilious Blooper's, Bergwaith's, Leddy's Blood, Ingoldsby's Pill, Scott's Vegetable, Lagon's Radway's Regulators, Rose's Railroad, Leady's Female, Leigh's Indian Sanative and Ague, Holloway's Hall steph's Anti Dyspepsia, Gordon's, Swayne's Sugar Coated Sarsaparilla and Tar.

Also, McLean's Strengthening Cordial, and every description of Miscellaneous Medicine known to the trade. mar 6-1y

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JOSEPH C. BEALL,
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WILL give prompt and strict attention to the collection of all Claims and to any other law business entrusted to his care. A residence of more than eighteen years at this place, (during which time he has been engaged in the practice of his profession,) has given him an extensive acquaintance in North Louisiana, Eastern Texas and Southern Arkansas, where he will take claims for collection. mh12-1y

J. D. FUQUA. J. G. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Kilw. Nolle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.

HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.

Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

DR. AUSTIN,

RESIDENCE, WASHINGTON AVENUE, between Nayades and Apollo streets, Fourth District. Office, corner Magazine and Richard sts. A Servant at the Office day and night. oct3-6m

A CARD.

DR. S. GILBERT, Sr.,

HAS RETURNED to his old homestead, near Memphis, and re opened his INFIRMARY, and will remain permanently.

He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Wens, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.

Dr. G. deems it unnecessary to say more, as he has living witnesses from Maine to Oregon. my9 1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 45. WHOLE NUMBER 409.

NEW ORLEANS, WEDNESDAY, DECEMBER 8, 1858.

$2 00 A YEAR, IN ADVANCE OFFICE—118 CARPET.

POETRY.

DEATH OF THE REDEEMER—BY ELIZ. M. ALLISON.

Translated from the Italian of Onorio Minzoni.

When the Redeemer, in his last lament,
Unclosed the tombs, and the deep mountains rent,
Adam astonished; from the grave uprose,
Stood on his feet erect, and felt earth's throes.
The torpid pupils of his eyes roll'd round,
With awe and wonder, at the sights he found.
With palpitating breast, he saw the cause—
A bleeding God:—outraged creation's laws.
When he beheld it, o'er his fleshless brow,
O'er his gray locks—streaming like wintry snow—
And o'er his hollow cheeks, repentant shame
Was marked, as if in words of living flame.
Then turning to his consort mourning sigh'd,
While to these words, echoed the mountains wide,
And all the yawning tombs made answering cry,
'Twas I, that gave the son of man to die.

LETTER FROM BAALBEC.

Journey of the River Barada—View of Damascus, its Scriptural History—Tombs, etc.—Burial-place of Abel—Baalbec—Ruins, their luxury grandeur—Immense Blocks of Stone.

SYRIA, APRIL, 1858.

I LEFT DAMASCUS for this place, after three days, and ascended a hill upon the mountain-pass which overlooks the city and vast plains below, commanding one of the most beautiful panoramic views of Damascus it is possible to imagine, and the only place where it is seen to advantage. As we left the city gate, and passed out from the walls, along the hill-side, the falling domes and crumbling minarets proclaimed the doom of Moslem power. The gardens, along the river Barada or Abana, were beautiful beyond description, with fruit trees of the richest foliage, and green sward of the liveliest hue; fields of grain were waving in the wind—and the whole scene was one of nature bursting into fresh life, rife with all the blessings of earth.

The rivers were rushing down the hills over the rocky beds like a torrent, refreshing the whole valley below.

We ascended the mountain to an elevation which commanded a magnificent prospect of Damascus and its environs. Its domes and minarets rose upon the sight, in the midst of this oriental Paradise, like gems of pearl set in emeralds—reflecting shades of exquisite coloring studded with the softest dyes.

The city is surrounded by groves—perfectly enchanting; the olive, orange, pomgranite, lemon, citron, and other fruits of temperate climates grow to perfection; gardens of almonds, which tower into lofty trees; also peach, pear, apple, plumb, apricots, and nuts of various kinds, flourish together. The Barada branching off, diversifies scenery of romantic beauty, and enriches every spot where it flows. The mountains, in the distant perspective, throw a charm over all, forming an outline, relieved by a lovely sky, unconfined space to the vision, between them and the city increasing their amplitude—one range rising beyond another, their different shades adding beauty and magnitude to the delightful scene—perfectly unique in character and unrivalled in charms.

A soft, hine haze settled down upon the gardens, which for miles around the city—between it and the mountains beyond—which gave to them the delicate tinge of blue, and appeared like the sea, in reality. Upon another side the bold, rocky cliffs which crowned the mountains and hills nearer to us, shaded with a deep relish brown, and far away beyond these, appeared ranges of a more delicate hue, increasing the distant perspective—upon which the eye loves to gaze, and reposes with peculiar pleasure; while imagination funcys the scene beyond, rife with beauty, which nature loves to unfold in all the variety of light and shade, to captivate the soul.

We looked upon this novel and charming picture—which has left a fadeless impression upon the mind, never to be erased. It was Damascus—a place renowned in scriptoral history, with associations clustering around it of immortal and undying splendor, connected with the conversion of St. Paul, and peculiarly honored of God in that event.

The prospect was most lovely! associated as it is with the vision of St. Paul, opening into heaven, formed a climax for hallowed thought.

We ascended the bleak, rocky hills, and soon lost sight of this gem of oriental beauty; and, winding among the mountain heights, looked down upon the romantic but narrow valley of the Burada—the only green spot we saw all day.

Little villages were nestled along its borders, where ever it had width—and clusters of huts or walls, covered with earth, which serve as streets, rising one above another in terraced forms—as all these ancient cities or villages appear to be built.

Through terrific mountain gorges, of the most bold and romantic character, we continued our course. The wild passes, frequently precipitous, and fearful to look down.

We crossed a single arch bridge of stone, under which a torrent was rushing like the roar of a cataract. The mountain gorge opened upon right and left, in bold and rocky ledges of rock; upon one side, part of the way up, were tombs and broken columns, which once adorned some temple near the mountain's brow. The river still rushed down, with the noise of a torrent, like those in the valley of Chamounie from the sea of ice.

We wound around another mountainous region of rock, which rose to a height of eight hundred feet, of a most peculiar character. Some distance up its sides were caves, cut in the solid rock for tombs, a great number of them—some looked like entrances to caves. It is said by those who have entered them, that they are churned with niches for the dead—similar to those at Jerusalem, and other places in the East. They were so high up the cliffs that they appear inaccessible—but steps are cut in the rock which lead to their entrances. The ancient city, authors tell us, once occupied a site near this spot, called Abila, capital of Abilene; where, it is said a synod was held in veneration by the people, of this being the burial-place of Abel, and that his tomb was in the mountain.

We passed, in our ride, some very fertile spots upon the road-side, with the white and red hawthorn, fragrant with blossoms. And large fruit orchards in full bloom, in lovely contrast to the barren, rocky hills which towered above them. The valley of the Barada was rich in production—large fields of grain as well as fruit were growing, in rich luxuriance. The little terraced villages, teeming with inhabitants, who thronged about us to sell their eggs or chickens. Women, with premature old age at thirty, marked upon their withered face and wrinkled brow. They marry so young in the East, that they have comparatively no days of childhood and youth, to develope either physical or mental powers; ignorance and imbecility mark their declining years with a most repulsive aspect. It is mournful to look upon the condition of woman in the East, her destiny is without one redeeming circumstance—hopeless and sad.

We rode up the valley between the two mountains—Lebanon and Anti-Lebanon—to reach Baalbec, whose summits were still covered with snow, although at their base, the valleys were beautifully green. We soon came in sight of the imposing ruins of Baalbec; and now we were before the most magnificent monuments of architectural grandeur seen in the world.

Our tents are struck in front of the building, with a fine view of its external aspect, sublime in its dreary impression of grandeur at the first glance.

A walk among the ruins increases the wonder, and the mind is perfectly absorbed in contemplation.

The lofty columns, with beautiful Corinthian capitals, the magnificent shafts rising sixty-two feet, with a sculptured entablature of nearly four feet more—making in all seventy-six—were perfectly astonishing. Six were detached from the building, the walls of the portico having fallen. They stand, the monuments of greatness and strength, as models of beauty and grace. The whole place is strewed with enormous broken columns of granite, thrown down from a temple by an earthquake.

We reached the grand portal, by creeping up a low passage, almost filled with earth and rubbish, to look at that wonderful specimen of art, still fresh and nicely preserved from the ravages of time. Its width is fourteen feet six inches, and height twenty-four. The elegantly sculptured wreaths of fruit and flowers, which surround its sides are the admiration of all who see them. Over the top a cornice, a border beneath, and so delicately has the artist performed his work, that no two flowers are alike—neither the clusters of grapes which adorn its sides, leaves or buds; a wreath of flowers and of grapes encircle the whole. One large block at the top of the portal with its cornice, has given way and fallen, by some convulsion of nature, from its original position, but hangs, wedged in by two blocks below so that it cannot escape, although it looks perilous to stand upon the threshold beneath. Upon its surface, is carved a large spread eagle.

This portal opens into a large magnificent hall, with arched recesses. The lower part of the room is filled with rubbish, which must have had considerable depth below, by the square blocks of stone seen in some places. It was difficult to find our way among these heaps of ruins, but every step unfolded the greatness of the original design, the perfection of its plan and the finish of its work. Doric capitals of immense size lie scattered among the fragments, which surround this wonderful temple. Courts and dilapidated porticoes, now in ruins, surround the building, and extend over a space of 1000 feet in length. Large blocks with sharp edges lying up, and broken columns ashut, and some upright, with broken shaft, make the passage troublesome and difficult, and to climb up, we needed assistance.

The western wall is considered the most imposing, rising at a level with the columns fifty feet above the surface of the earth, and in it the immense stones, celebrated by travelers for their size—one, sixty-four feet by sixty-three feet five inches, and sixty-three feet, height thirteen feet—twenty feet above the ground; below, there are seven others of the same thickness, but smaller dimensions.

The foundations of this temple are of solid stone, fifty feet high, to give the building an elevated and imposing aspect, as it is situated in a valley. Under it is an arch of considerable height, extending the whole length of the building, forming an underground passage, entered by arched portals at each end—quite a perspective of the distance is given, standing at the entrance and looking through the tunnel. It is now a habitation for domestic animals—mules and donkeys walked deliberately in while we were there. Vaulted arches are seen on other sides, but not so extensive as this, designed for the convenience of this massive building and its idolatrous purposes.

[To be concluded next week.]

For the New Orleans Christian Advocate.

OCCASIONAL CORRESPONDENCE.

Deputation from Canada—Methodism in Scotland, its economy and Working—Support of the Ministry, etc. etc.

Mr last was in reference to the Queen, and as that, from the very nature of it, must necessarily be a *princely* subject, I may not so summarily dispose of it.

About the time of the Queen's visit to Scotland, a deputation from Canada waited upon her Majesty, to solicit the attendance of some member of the royal family, at the opening of the Canada Crystal Palace, on the 1st of October; but, on the ground of the lateness of the season and the youth of the Prince of Wales, (who only could be spared) she was not able to comply with their request, though she highly appreciated and acknowledged this expression of the loyalty and devotion of her Canadian subjects to herself and the throne; and intimated the possibility of their wishes being met hereafter. From this answer, from her known fondness for travel, and the desire to render herself still more popular with her North American subjects, it seems to be the settled opinion on all sides, that the Queen will visit Canada during the early part of next summer, and, as a consequence, the United States also. The latter is expected, from the fact, that while our present President was minister at London, the Queen paid great attention to his niece, Miss. Lane; and that he, in return for her majesty's kindness, (if not for a stroke of policy *a la Napoleon*) can do no less than invite her majesty to visit Washington—which doubtless she would be proud to do.

So Brother Jonathan may be getting a hat ready, that will bear hard usage during a royal progress to and from Washington.

But what of Methodism during all this time? I think I hear both you and many of your readers, say. Well I will try and inform you.

I called on the Wesleyan Minister of Aberdeen, soon after my arrival there, and found him (Rev. John Drake) a very affable, christain gentleman; and from him principally, with considerable reading and observation, I learned a good deal of the working of Methodism in this country and elsewhere. From these, as well as my observations there, in 1849, I am sorrowfully compelled to say, that I consider Methodism in Scotland, as gradually dying out. The gospel, in the hands of the ministers, though preached with all fidelity, is not so successful in the building up of a Methodist Church all over the land, or in the conversion of souls unto God, as it is anywhere else; and yet, the Wesleyan ministers, among all others, bear a name for piety, labor, and even usefulness, that is very refreshing to the heart of a well wisher to our common Methodism.

Whether this want of success arises from the cast of the national mind, (which is abhorrent of what they think is Arminianism,) or whether it arises from the great preference of a vast majority of the people to a Presbyterian form of church government, I do not know; I must content myself with stating the fact, and letting speculation alone.

Nine years ago, there were two districts in Scotland, the Edinburgh and the Aberdeen, besides the missions in the Orkney and Shetland Islands, originally established by Dr. Adam Clarke, but now, there is but one district besides these missions in the whole of Scotland; and then, again, I hear of preaching places having been abandoned, and of the members in society being more than decimated in many others. I have no kind of doubt, from the information Mr. Drake gave, but that their *flysheet* troubles, and the movements and great popularity of the Free Church of Scotland, about the same period of time, have largely contributed to such a result. From their minutes for this year, a copy of which I have with me, they report only 2267 members in society, for the whole of Scotland, exclusive of the mission already referred to. The territory embraced in this district, includes all the valuable portion of the country, extending as it does, from the extreme south, and as far north as Inverness, about one hundred miles north-west of this present writing. In it are fourteen circuits (for they have no stations,) and twenty-one ministers, each of whom is supported by some particular society, because he fills the office, and bears the relation of pastor to that particular society, no matter what other, or many offices that minister may fill. Thus: John Drake is chairman of the Edinburgh and Aberdeen district, but he is not paid for that—not even his traveling expenses. But John Drake is also superintendent of the Aberdeen circuit; but he has not even his traveling expenses in the discharge of the duties of that office. He is moreover, pastor of the Aberdeen society, and in that relation to the work he is paid his quarterage and table expenses, and has his home there, etc.

The allowance to a preacher is four guineas a quarter—twenty dollars for quarterage, and a good house, plainly and respectably furnished, with coal, water, light and taxes, and a minimum assessment of fourteen shillings per week for table expenses—three dollars and forty cents. The same allowances of quarterage and table expenses for a wife, if married; and in proportion for children, with some other allowances to the latter for schooling, etc.

I have said that the minimum allowance of the conference, is fourteen shillings for table expenses, that is: they will not send a preacher to an appointment, where he is not guaranteed in the receipt of his quarterage, house, &c., and at least fourteen shillings per week for his table expenses; but, in nine-tenths of the circuits at least, the stewards, do not confine themselves to paying this minimum of quarterage and table expenses, they pay what they please, and as they wish their minister to appear among other ministers as a gentleman; their entire allowance, where they are able, which they generally are—is very satisfactory.

I am quite convinced, that there is a healthy state of religion among British Methodists in this exhibition of the fruit of the spirit, in caring for the necessary comfort of their pastors, that would admit of considerable imitation in many parts of *our* Methodism.

There is considerable departure from the usages of Methodism allowed in the societies of Scotland. The superintendent of a circuit in England, though he has his residence fixed, always in a certain locality by the quarterly conference, which also does the same for each of his colleagues, follows a plan of preaching in the circuit in common with his brethren, but is not pastor of any particular society, which is otherwise (as has been said,) in Scotland. There is also, the anomaly in Scotland, of having society members and church members. The society members meet in class, keep all the rules of Methodism, and are only counted in the annual minutes, as belonging to Methodism, while the church members only occupy sittings in the churches or houses of worship, admit of pastoral visitations, and receive the sacraments, just like the members of other denominations. What number of church members there may be in Scotland, I am not able to say. But to return to the duties of the offices filled by some of the ministers, as already referred to, I would say:

That there are two meetings a year in each district, one before, and one after the meeting of the annual conference. The meeting before conference, is to make a cast of appointments in the district for the ensuing year, to be forwarded to the stationing committee, which meets in advance of the annual conference, and also to appoint representatives for the district, to appear in the stationing committee, etc. etc.

In the absence of the president of the conference, the chairman of the district, is president of this meeting, as also of that which meets after conference, to hear reports from the annual conference. The president of conference, generally visits Scotland and Ireland once a year, but is only allowed his travelling expenses out of the contingent fund, for doing so. His pastoral charge, meets all his claims. The present president, John Bowers, is House Governor of Didsbury Institute. He also, visits important points of the work in England. Besides the duties already spoken of, as belonging to the chairman of the district, he also, in a sense, have charge of all the preachers in the district; because should any one of them be charged with offence in the internal conference, he must try the delinquent, in accordance with the law of the discipline.

If a vacancy should occur in the district, by the death, or disability of any of the preachers, it is also his duty to apprize the president, so as to have one of the Theological students on the president's reserved list sent, to supply the vacancy. He, also, upon being applied to by any circuit or party in the district, is required, and expected to give an exposition of the law in any given case that may arise between parties in the district; in other words, he is an exponent of the laws of Methodism. The title you will thus see, is honorary and not remunerative.

As superintendent of a circuit, he visits for the purpose of administering the sacrament, meeting the classes, and inquiring into the general state of the work once a quarter in each society. This circuit consists of the Aberdeen society, and the societies of Peterhead, thirty-two miles north-east, and Inverury, sixteen miles north-west; and when John Drake visits Peterhead or Inverury, the preachers of those places supply his pulpit—but each pays his own traveling expenses. He is thus absent once in six weeks from his own pastoral field of labor to give a look into the labors of his colleagues. This however, I ought to say, is not a sample of the circuits of Methodism in England, either in the country or cities; though the principle of pastoral operations and oversight, is identically the same. The variation, is doubtless intended to accommodate Methodism to the Scotch notion of settled pastors.

The circuits of England, whether in the city or the country, usually embrace a good number of appointments; have from two to six ministers, and are supplied with preaching and pastoral visitation by all these ministers in rotation, according to the plan of the circuits; while the administration of discipline, should any be requisite, devolves upon the superintendent only. Thus, the evidently great office in British Methodism, is the *pastorate*; for, whatever office the pastor is, in the Providence of God called upon to occupy at any time, whether as missionary, secretary, chairman of a district, or president, he at the same time, never loses his identification as a member, in the ranks of methodist pastors.

Francis A. West, was president of the conference for last year, but yet, though filling that high office, was at the same time superintendent of the Ninth London Circuit. He is in charge of the same circuit again for the present year. John Bowers, the present president, though House Governor at Didsbury, stands in the relation of a pastor or chaplain to that institution. In short, they appear one and all, as overseers of the flock of Christ, for the spiritual good of that flock, and not for place or filthy lucre's sake; much less as lords over God's heritage. They magnify the pastor's office, and God greatly blesses, and is blessing their labors in various parts of the world in consequence. Of all, and to all of which, I can only say, "*esto perpetua.*"

I had intended in this communication, to give your readers a comparative view of Methodism, from a British stand point; but my limits are already exceeded, and I must defer this to a more distant opportunity. My intercourse with the minister here, has been most pleasant to me indeed. He invited me at once to preach for him, and urged me to attend his other meetings, and I was both pleased and profited, I trust, in being able to do so. Their church is now in an out of the way, back lane, where, to the knowledge of your correspondent, it has been for upwards of thirty-three years. The pulpit is of the high box, Wesleyan sort—as seen by us in pictures of Wesley's preaching—with galleries all round the church. In some of their prayer meetings, the spirit of awakening and conversion is abroad, and I hope and pray, that it is the beginning of better times to them.

I regret, exceedingly, that I have to leave before the coming of the president of conference on his annual visit to Scotland, which is fixed, I see, for the 17th of October, accompanied by Wm. M. Hunting, (the son of Dr. H.) and Wm. M. Punshon, the eulogist of Bunyan, and in some degree, a rival of Spurgeon—fully so, in eloquence at least, though he does not, as yet, draw such crowds out to hear him. I have a great desire to hear him but find I must be disappointed, as neither time, tide nor steamships, will wait for any man. My departure from this side of the water, is fixed for 12th prox., via. Dublin and Galway, Ireland.

My next will give some account of the state of religion and Presbyterianism, etc. and, in all likelihood, will close labors of your Occasional Correspondent,

J. W.

Near Aberdeen, N. B., 22nd September, 1858.

CONFERENCE DEPOSITORIES.

Dr. Drake's third objection to Conference Depositories, is, that it will require some of our ablest men for the "Begging Bureau," and an "eternal begging to keep up the Depository." The inference is, that these able men will be doing no good; no preaching, no visiting, no praying in families; and that no souls will be converted under their ministry. If it were not egotistical, one Agent would be willing to compare notes with the Dr. and several other preachers he wots of.

If I am not mistaken these Agents come in very good place at camp-meetings, and protracted meetings. They are not useless even on such occasions.

But the "eternal begging" is intended to be figurative only, I reckon.

There are some strange views entertained by some people—especially those called Methodists—about begging collections, giving money, "honoring God with their substance," etc, which I think are rather antiquated, old-fogyish, etc. The idea of quarter-dollar (quarterage holds on to them yet. Hence, a "begging sermon"—"gospel sermon" ought to be the phrase—is a most untimely thing, kills a revival, destroys all the devotion of a very devotional people, puts them fast to sleep—at times. And a preacher can have no worse name, in their estimation, than to be known as one who preaches *that half of the Gospel.* He is dreaded at a meeting, among such. Why? Because they are in *ignorance* of their duty, and are kept so by a set of whining preachers who refuse to circulate an elevating, enobling, liberal, gospel literature, and never instruct the people as to their duty; and debase themselves, the people and the gospel, by publishing to the people, "I don't want your money, I am not preaching for money, I want to see you converted and get shouting happy." As if they really believed that people could be converted and get shouting happy, out of their duty. Such a course is degrading—will keep a people low; estop elevation and improvement; and make the ministry an object of pity and scorn. Hence it is, that religion in all its phases, is regarded as a secondary thing with many; poor log huts without comfort or convenience are looked to as Churches—the very sight of which is enough to disgust a decently raised slaner, with religion—supposing him to associate religion with the hut. And some of those preachers opposed to the *eternal begging*, would travel a Circuit fifty years and not exert themselves to have a decent house put up for the worship of God, and the service of religion! I know that the presentation of the money-laws of the Bible will influence the people to do right, though some of them may get *mad.* I knew an instance where an appointment was made for a preacher in a hut of a house. He presented the money-side of religion, declared it was an insult to God for them to call such a "hog-pen" as that a Church. After sermon, the people selected an elegible place for a *Church.* That afternoon a subscription was started for funds; and in a few months a comfortable framed Church, was ready for the service of God and religion. All this was done notwithstanding some of the old fogys felt their temper up, under the discourse. So much for "eternal begging."

But those persons are especially tender when the begging, *a misnomer*, is for anything connected with Methodism. They are willing that Agents of the *American* Bible Society, the *American* Tract Society, the *American* Sunday-school Union; and any other society not *Methodistical* shall preach, lecture, explain, appeal and take collections, notes, subscriptions. But, ah my! how they shake their heads when a Methodist Agent comes! "Our Church is ruined by so much begging." "Religion is brought into disrepute, by our preachers getting up so many things which require money." "Yes, money, money, seems to be all that some of them think about."

Yes; the other societies may collect half a million a year; cheaper books have colporteurs and agents all over the country, and nothing is said. It's all right. Is it not strange that methodists will talk so? What if we were to collect $100,000 per annum in the Mississippi Conference the next ten years, for the book and tract business! Would any one be injured by it? No! not I said in April, 1856, in a sermon preached in Livingston, Miss., "That there were persons, several of them, living within ten miles of that place, some before me, who *ought* to give at least, $100,000 each, to religious and benevolent institutions; that if they did not, I feared their property would be a curse to them and their children. And I doubted not, but there were many more in our State, who *ought* to give as much or more. The amount might be given, thus: $25,000 to A. H. C.; $25,000 to Education; $25,000 to Missions, and $25,000 to the Book and Tract cause—to endow and assist our Publishing-house at Nashville, which is strugling to keep up and do good. And if these sums were given by all who are able to give them, and by others in proportion to the Mission fund as an endowment for twenty-five years, before the principal is to be used; that my opinion is, by that time, the world will be almost converted and christianized, so that the millennium will then begin to dawn, etc.

I am still of opinion, if some men could be got up to the point of honoring God with their substance, they might be religious. But while they are burried under cotton bales, cogrees, stock, money, etc., they can't breathe a christain atmosphere. O, for a trumpet voice, that they might hear, understand, and be converted.

Now, if an agent should be successful in arousing one such man in a year to do his duty, a great deal would be accomplished, his "eternal begging," would do some good.

An agent accomplishes much by enlisting others in the book business—becoming colporteurs, etc.

And suppose, that it required all the donations to the society to meet the current expenses for a few years, are we to desist, because of that? No! Our success is not to be estimated by that one item. People are beginning to think, to feel, to act, who would never have done either, if the agent had not gone on his mission. And an influence has been started, which will roll on while time lasts, and gather within its embrace, others every year, who will be saved. Let us not "despise the day of small things." The morning star appears before meridian splendor.

H. H. MONTGOMERY.

Shubuta, Miss., Nov. 26, 1858.

We are not more ingenious in searching out bad motives for good actions, when performed by others, than good motives, for bad actions, when performed by ourselves.

LORD ELGIN'S VISIT TO JAPAN.

IN THE interval between signing the Treaty of Tien-sin and setting its details at Shanghai and Canton, Lord Elgin utilizes his leisure by a visit to the Islands of the Japanese Empire, and within two months of the accomplishment of the Treaty with China sends us home an unlooked-for, or, at any rate, an unhoped-for, Treaty with Japan. Nothing could have been more apparently hopeless than the attainment of any such object. We had no ground of quarrel with the Japanese, or even cause of complaint against them; and we were even 'expressely, and by our own recent act, forbidden to ask for any new privileges.

Admiral Sir James Stirling—a name which in future generations, when the history of events in these seas has been truly written, will call a glow into the face of every Englishman—had, in 1854, made a treaty whereby he obtained the great concession that English ships of war might go into two ports to water; and in return for this great privilege the English undertook to respect the monopoly of the Dutch and never to seek to alter the treaty then granted. The only excuse which Lord Elgin could have under these circumstances to go to the Japanese Court was, to present a steam yacht, which, as an acknowledgement of the Stirling treaty, the Admiralty had sent out to the Emperor. But inasmuch as this yatcht was confided to the Admiral, and not to Lord Elgin, and under strict instructions to deliver it up at the distant port of Nagasaki, the yacht offered no great facility for negotiation.

Moreover, it soon appeared that the present of a pleasure yatcht to a Japanese Emperor is like the present of a pair of spectacles to a blind man,—the first and most fundamental laws of the Empire being that the spiritual and temporal Emperors of Japan shall never pass the outer gates of their palaces. With a curious facility we had thus hit upon the only movable thing in the whole world which an Emperor of Japan could have no chance, not only of ever using, but also of ever seeing. The Admiral, finding no one at Nagasaki able to receive this present, and perhaps a little disgusted with the ridiculous position his instructions and the character of this present placed him in, handed over "the Emperor" to Lord Elgin, and went his way toward Canton. Our Ambassador-errant was now, probably to his great satisfaction, left alone to his own devices, with two steamers of war and a gunboat as a guard, and his little toy steamer, the name of which was now judiciously changed from "the Emperor to "the Dragon," as a bait, or bribe, or peace offering.

Fortune favored the boldness of the enterprise, and American astuteness helped us. Lord Elgin reached Nagasaki on the 3d of August, and found no one there but some Japanese noderlings and some Dutch official, who naturally gave him small hopes. Thence he went, staggering through one of the tremendous gales that vex these seas, to the wretched harbor of Simoda, where the Americans are in power, and at this place he for the first time discovered the workings of the echoes of his own doings on the Peiho. It seems that as soon as the Tien sin treaty was arranged the American Commodore rushed off to Japan to take advantage of the consternation certain to be created by the first news of the recent events in the Peiho. It was smartly imagined. He found at Simoda the American Consul-General just returned from Jeddo, whether he had been upon a six months' mission, vainly importuning for some commercial privileges. The commodore immediately took him on board his ponderous steamer Powhattan, and steared right away for Kanagawa, a station well known to the American men of war since Commodore Perry's time, about 15 miles below the capital city of Jeddo.

Terrible stories and frightful anticipations had for some time possessed the minds of the Japanese. Japan, like other countries of ancient institutions, has its conservative and progressive parties. The Prince of Boringo had stood stoutly for the ancient Japanese constitution and no foreign competition. But when the American ship of war appeared, and when the American version of the warlike operations in China circulated, a strong feeling gained ground in favor of the progressive party. Prince Boringo retired, and Prince Bitsu took his place. Under the new administration Mr. Harris, the Consul-General, was admitted to an interview with the Emperor; ports were opened, and commercial tariffs agreed upon pretty much as is set forth in the statement we borrow from the North China Herald.

When Lord Elgin arrived at Simode he found Mr. Harris in high spirits at having completed this treaty, and the precedent gave him an opportunity whereof he sadly stood in need. We must here—having recently spoken in terms of complaint to our American friends for sending their silliest men upon Embassies—acknowledge that Mr. Harris acted throughout these transactions with a frankness and courtesy worthy of the representative of a great friendly power. Mr. Harris acted like a man who was strong in his own knowledge of the interests of his country. Lord Elgin departed at once for the anchorage below the capital, where he found the American, and also the Russian war steamers. The neutrals had been quick to scent the game from afar; they had run a race against us to gather not only the spoils won by our arms, but even the contributions to be exacted by terror of our deeds. Beyond this anchorage of Kanagawa were rocks and whirlpools and perils innumerable, all faithfully deposed to by Japanese pilots.

Captain Sherard Osborn, who has the reputation of being confident, and not unreasonably confident, in his own seamanship, believed in none of these things. Steaming over the anchorage he held on up the Bay of Jeddo, and, stimulated by the sight of Jedeo city, which slowly unrolled itself in the Northwest angle of the gulf, he pursued his course, undeterred by a full gale of wind, until he could cast anchor within gunshot of a series of well constructed batteries, which run across the shoals facing a portion of the city. Lord Elgin's well judged confidence in his captain was thus rewarded by a position which, considering he had to deal with Asiatics, insured his success. It was a bold move made at a timely moment, for he could have done nothing at a distance. Since Mr. Harris obtained his Treaty there had been a re-actionary movement in Jeddo, directed by the Independent Princes and hereditary nobles. They had ousted the Minister who signed the Treaty, and Prince Boringo ruled again.

But the apperition of the British steam frigates Furious and Retribution, intruding even upon the sacred seclusion of the capital, spread consternation throughout the camp of the obstructives. We made no menaces, and used no threats, but we fear there was something like the pressure of a force which was not altogether moral put upon these gentle Japanese. Our excuse must be, that if the Americans had obtained concessions upon the strength of the terror created by the roar of the lion it would have been hard that the lion could get nothing on his own account. We need not tell how Lord Elgin went on shore in due state and lived in a gaudy temple, and negotiated for fourteen days, and visited many parts of that mighty city of Jeddo, with its two millions of inhabitants and its hundred square miles of habitations; the result has been a treaty, which gives us all we can require for the present. It gives us free commercial access to an interesting and amiable people, to a charming region in a beautiful climate, and to a country rich in coals and minerals. As we improve or abuse these opportunities, so will the event be our profit or our shame.

It is our turn now to hear that remote empires and vast portions of the human race, hitherto as separate as if they belonged to another sphere, have suddenly been added to the community of nations. After China, with its three hundred millions, Japan, with a population no larger than that of these Isles, may seem no such bulky addition to the human brotherhood; but, if China was separate and unknown, Japan was ten times more so.

However, we don't stand exclusiveness. We hold that the world is made for us all; and so we have gradually edged, and finally pushed our way close up to the city of Jeddo, through rows of junks, abreast of green batteries, and dropped our anchors where barbarian ship was never seen before. We took advantage of a panic, and did it with a rush. While we were concluding matters up the Peiho the Russian and American plenipotentiaries were off with breathless haste to Nagasaki, to reap the first fruits of our harvest. They got start enough to get all they wanted, and give time for a re-action. However, Lord Elgin was not far behind; and when he came up he capped the achievements of his brother plenipotentiaries, and got for them more than they had ventured to ask for themselves.

So, with the "Open Sesame" of a little resolution, we have rent the curtain of ages. Captain Osborn reports that there must be a channel, and up they all steam. The mountain side opens, and European eyes rest on objects never seen before but on cups and saucers, and never to be seen, as many believed, till the consummation of all things, the Millenium, or the great mustering for the battle of Armageddon. Lord Elgin went ahead; the bigger ships followed the day after; they bring a handsome present with them, which they wisely judge worthier to be delivered in the presence of an Imperial city than at a distant outport; they come with peaceful bearing, except that they head no signals; they receive the courteous Japanese officials with quiet courtesy; but the spectacle tallies so exactly with the terrible reports from the opposite shores of China that in a moment Japan throws away its palladium of perpetual isolation. Jeddo is at once European.

It is said there are the white temples perched on cliffs, the high thatched cottages, the green batteries, the square-rigged junks, and the interminable city; but these are now only the decorations of a pageant, in which a British gunship towns a dozen boats full of soldiers and sailors, bearing to his lodgings in Jeddo a British nobleman, accompanied by some frightened Japanese officials. He lands and makes his progress through that fabulous city as if it were some seaport in the Levant, distinguished from Europe with a thin veil of Mahomedanism. The crowds run after him, and have to be kept off the line by side ropes; gate after gate opened at his approach; the simple, unsuspicious folk, run out of the baths to see the wondrous foreigners, who find themselves in comfortable quarters, on clean soft mats. It is in a temple, just as travelers used to be entertained by convents, and monarchs with large retinues were quartered on a rich monastery.

By and by the strangers sally forth to license Jeddo. They go to the bazaars and make purchases; they find they are at the West-end of the town, in the Grosvenor-square district, or rather its Belgravia, with the aristocrasy all about them. In their wanderings they find themselves near the Palace. It is something of a Palace. We can hardly believe the figures, except that they are in keeping with the rest of Jeddo. A ditch seventy or eighty yards across, and as many deep, enrrounds a castle of Cyclopean architecture, capable of housing 40,000 men. This accords with a wide populous street, ten miles long, and may perhaps be a necessity in the midst of a House of Lords consisting of 360 feudal barons, some of whom bring "to town" for the season ten thousand retainers.

But, though surprised and ripped open, turned inside out, Anglicized and vulgarized in a day, we confess that Jeddo is still a mystery. Had we thirty years to prepare for angelic visitors we should never get London so ready as Jeddo appears to have been without any warning at all. Every street, everybody clean; washing and bathing as regular institutions as meat and drink; no beggars, no cripples, no squalor, no poverty, no drunkenness, no fighting, no bad smells,—in fact, nothing to remind the Englishmen of their own beloved city. Yet it would be difficult to find a closer parallel in natural circumstances than that between the Japanese and and the British group of islands; the same area, same population, same climate, same insular position between a great continent and a great ocean; and a maritime metropolis with the same population. How is it these semi-barbarians manage these things better than we do.

When we are taunted with the thrift and industry of the Chinese, it is a comfort to think that, after all they are ugly, disgusting brutes, with but the dregs of a religion and the bare threads of an old civilization. What can we throw into the scale against Japan? They shame us at every point. Not a word yet about opium. They were all seen drinking tea in pleasant tea-houses, to be found wherever a spot of natural beauty attracts the eye and gives an opportunity of landscape gardening on a reasonable scale. Graceful and neat-handed houris wait on the tired traveller. But, unless our informants are very blind, or very sly, even here Japan shames us. In the utter absence of prudery is the best proof of their innocence. The most unadorned beauty disturbs not the well regulated Japanese mind. Our poor countrymen were carried through scenes that an Italian poet might have delighted to imagine, but an Englishman kindly ventures to describe. In all these novelties this is the newest and the strangest. [*London Times.*

RELATIONS OF SCIENCE AND RELIGION.

In certain quarters, apprehensions seem to have arisen from time to time, that the labors of science might in some way be found unfriendly to the interests of Religion, that in the progress of future developments the Faith of the Christian world might be exposed to great and unprecedented trials. How groundless are all such fears, it is scarcely necessary to say. He who can be disturbed by them must either have little true faith, or little clear conception of the wide difference between the province of revealed religion and the province of natural science—and indeed, of all mere human philosophy. Expectations, whether of good or evil, from Science to Religion, are for the most part equally vain. They touch each other at very few points, and have very little in common. The one treats of natural—the other for the most part, of things supernatural; and completely as many branches of science have been revolutionized within the last 1800 years, vast and astounding as have been many of these discoveries made, they have of course left all the great truth of revealed religion just where they found them. They had no power, and could, in the nature of things, have none either for good or evil. A few comparatively unimportant texts, relating to things on the earth, and once read erroneously in the light of imperfect knowledge, have been read in a little different sense under more correct views of the system of the material universe, but no vital truth is in the slightest degree affected by these changes, and all that makes Christianity what it is, remains seated serenely aloft in the third Heaven, above the mutations of human Science, the same yesterday, to-day and forever!—*Bishop Potter.*

A CONSTANT MIRACLE.

THE BIBLE itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme. [*Prof. Mackeyan.*

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, DECEMBER 8, 1858.

THANKSGIVING DAY IN ALABAMA.

Blessed be all Sabbaths; whether, amid the ordained Sanctities of God's appointed day, or amid the rarer solemnities of conventional celebration. Sweet interludes be they in the dull monotony of this droning world-chorus! Green isles amidst the restless billows of this storm-tossed ocean of life! Calm breathing-places betwixt the aching brow of yesterday, and the struggling heart of the unborn to-morrow! Devoutly recognising the hand of providence, Gov. Moore, of Alabama, set apart Thursday, November 25th 1858, as a day of thank-offering, humiliation, and prayer. Peace amidst the jarring nations of the old world, and peace within the borders of our own happy country; fanatical India reduced to quiet subordination, and pagan China welcoming triumphant Christendom to her populous domain; lightening-messages flashing amidst the coral groves of the ocean, and leviathan steamers careering through the "azure, turbulent" realm of Neptune; bursting granaries, and warehouses groaning with produce; levees piled with cotton bales, and dripping with the sweets of the sugar-house; trade revived, credit re-established, commerce revivescent, bankruptcy averted, faction quelled, national prowess undiminished, and national honor untarnished—all these afford subjects of congratulation and rejoicing. But, above these, the Christian heart found occasion of jubilant Thanksgiving in the great revival, which gloriously emulous of the pentacostal flame, promises soon to wrap the world in a mantle of millenial glory.

Away North.

At this glad season, amidst the hills of New England, and in the old Puritan homesteads, many are the happy, heart-thrilling reunions. The hoary sire and the venerable matron; the sturdy sons and buxom daughters; the young Collegian, fresh from musty rules of Locke and Bacon; and the country humpkin, fresh from the haymow and the farm-yard; the truant boy that went over the sea, and the hoyden Miss from the boarding-school; the bashful Zekle who, in the poets rhyming phrase,

> "Creep up, quite unbeknown,
> An' peeked in thru' the winder,"

and the shy, yet blooming Huldy; the reverend pastor, and the re-doubtable dominie of the village school—not one away from his accustomed place at that hospitable board. Then flows the blood of unoffending turkeys; then crisps "the exterior tegument" of tender pigs, whose "memory," saith Elia, "is odoriferous;" then smokes the huge sirloin; then steams the savory onion tribe; then swims the punegnt spice about the foaming cup—the cup "that cheers, but not inebriates;" the rosy apples grace the board, the nuts are cracked, and many a joke as well, while innocent mirth rings along the old rafters, awaking the slumbering echoes of the unforgotten long-ago! Not thus, however, did we celebrate.

Thanksgiving day in Tuskegee.

With us it was a rest. Stores and shops were closed; account books were laid aside; the scribe threw down his pen; the lawyer put up his briefs; the "terrible clangor" of hammers fell away to silence; the smithy left his anvil, and the carpenter his saw, while over all, the mellowing brightness of a calm autumnal day threw its investing robe of beauty and of joy. In a town so full of good people, there must needs be preaching. Accordingly, in the Presbyterian Church, at 11 o'clock, the pastor, Rev. Mr. Small, spoke to his congregation from those beautiful metaphorical expressions of David, wherein he represents the full-orbed year in its pomp of seasons, and its royal plenitude of blessings, as "crowned with" God's "goodness," and the paths of the Lord as dropping "fatness." We learn that the discourse was a stirring exhortation to gratitude, as well as an admirable exposition of divine mercies. Mr. Small is a late incumbent of the Presbyterian pulpit in our town. His physical characteristics harmonize with his name, for, like teachers in the Scripture narrative, he is "little of stature." Not so in spirit. Courteous and affable in manners, genial and kindly in his social intercourse, consistent in his devotion to the interests of Christ's kingdom, faithful in the duties of his pastoral, Catholic in the expression of his opinions, yet withal, stanch and well-read, Calvinist too, his settlement here is an accession to the community, and a help on the Lord's side.

But I must tell you, more particularly, of our thanksgiving exercises.

At the College.

By, invitation, our Methodist folk united with the faculty and pupils of the Institution, in an appropriate and impressive celebration of the day. At 11 o'clock the spacious College Chapel contained a respectable audience of ladies and gentlemen. At the moment appointed, the choir in the gallery burst forth in that stirring doxology of the inspired singer, the 150th psalm. Ringing through that still November air, and rolling along that lofty ceiling, the anthem of praise swelled higher and higher, until it seemed to reach "the firmament of his power," throbbing with the voice of "his mighty acts," and radient with outbeamings of "his excellent greatness." It gave us, at least, a fairer idea of what that glorious psalm must have been when, in the grand old ritual of the temple service, with the high priest in his glittering vestments and the white-stoled levites in their humbler garments, its exultant strains pealed along the gorgeously fretted ceiling mingling with the accordant strains of "trumpet" and "stringed instruments," and "highsounding cymbals."

Preliminaries finished, Dr. Lipscomb announced the basis of his discourse, as the 3d and 4th, verses of Ps. 100. In these words, the philosophical mind of the speaker found human nature set forth as a ground of Thanksgiving; 1. In the divinity of its origin, 2. In its supremacy over the material universe. 3. In its mighty capacities for growth, culture, and power. 4. In the glorious transcendancy of its religious sensibilities. You are sufficiently conversant with the characteristics of the Doctor's preaching to know, that the effort was marked by thorough analysis, strict conformity to logical developement, simplicity of statement, affluence of language, and beautiful appositeness of illustrative imagery. It contained passages of sustained eloquence which thrilled through and through his audience. In it there were passages of simple beauty to charm, and simple pathos to melt. In conclusion, he felicitously contrasted the death-bed scene of the eloquent Atheistic French Orator, Mirabeau, with the subduing tenderness, or rather the ecstatic ravishment of Wesley's closing hours. "Sprinkle me with perfumes," said Mirabeau; "crown me with flowers, and amidst sweet strains of music, let me sink into my eternal sleep." Heartless, profane, abandoned, Epicurean wretch! Sending his unshriven ghost, drunk with sensuous delights, into the dread presence of an insulted God! John Wesley, in age and feebleness extreme, brought to the swelling verge of Jordan, clasps his pale, thin, quivering hands, and with expiring energy breaks forth,

> "I'll praise my Maker while I've breath,
> And while my voice is lost in death—"

then ceasing, the sharpened sense of those who gazed upon that seraphic face, might seem to hear, falling down from the eternal calm of the New Jerusalem, the responsive chorus of angel voices, dying away in sweetest cadence,

> "My days of praise shall ne'er be past,
> While life, and thought, and being last,
> Or immortality endures."

The devotional exercises of the morning finished with the Hallelujah chorus. The young ladies are not easily excelled, should one look either at the sweetness of their beaming faces, or the becoming neatness of their holy-day attire, or the quiet dignity of their winning behavior. A critical ear may hear worse singing, too, even before the flashing footlights of a crowded play-house, than was heard on that day, under leadership of the accomplished professors.

Dinner.—

We tasted Thanksgiving Turkey with Dr. Lipscomb that day, eight of us, as jolly "a company of sundry folk," as those, who in the quaint old Chaucer's Tales, did "by aventure yfall in fellowship" at Tabard Inn, bound "to Canterbury with devout courage." When I tell you that Judge Robert Dougherty was there, you will at once be "filled with inextinguishable laughter," at the remembrance of his "merrie jestes." Noble in mein, is his Honor, with personal portliness consonant with the dignity of his office. His mind is well stored with reminiscences of men and things, and the fidelity of his memory is wonderful. His appreciation of the ludicrous side of human life is intense, and his power of delineation unrivalled. That day, though suffering from recent sickness, he set the table in a roar, and with his genial humor enlivened all the hours of the cheerful afternoon. He is a man of great tenderness of spirit, and his mirth is of that pleasant cast that fills us with a kindlier sympathy for erring humanity, while it stirs our laughter at its many foibles. He holds the scales of justice with a manly grasp, and aims ever to vindicate that hearty speech of the learned Hooker, in which he says of law, "that her seat is the bosom of God; her voice the harmony of the world."

FLORIO.

EDITORIAL CORRESPONDENCE.

The Alabama Conference:

This body assembled at Macon, Mississippi, November 24, and closed on Friday night, December 3d, having been in session ten days. Though an important session, involving the settlement of several important questions, it was a most peaceful and harmonious one. The blessing of God had been upon the labors of the preachers, and an increase in the membership of over six thousand was reported. The New Orleans *Christian Advocate* was adopted as the "Organ of the Methodist Episcopal Church, South, in the bounds" of the Conference, and its prospects there are more encouraging than ever. The Missionary collection for the year amounted to the noble sum of over thirty-two thousand dollars. The Depository enterprise was inaugurated, Drs. Hamilton and Neely were appointed its Agents, and over sixteen thousand dollars in stock were subscribed at the Conference. Great enthusiasm prevails—the Agents commence work immediately, and the $100,000 will be raised, we donbt not, in a short time—some even speak of $200,000. Enough for the present.

The Appointments.

Mobile District—J. T. Heard, Presiding Elder; Franklin street, M. S. Andrews; State street colored mission, B. B. Ross; German mission, to be supplied; St. Francis street, A. S. Andrews; Little Zion colored mission, A. McBryde; Wesley Chapel, Abram Adams; West Ward, J. B. Baldwin; Village Circuit, W. S. Winfield; Pascagoula, Wm. A. Sampey; Ocean Springs, J. F. Randall; St. Stephens, J. F. R. Braadon; Mauvilla, Samuel Briggs; Enterprise, T. J. McCoy, W. C. Turner, supernumerary, Clarke, J. D. Cameron, one to be supplied.

Demopolis District—Josiah Barker, Presiding Elder; Demopolis, J. W. Harmon; Arcola colored mission, J. Williamson; Dayton station, G. F. Ellis; Dayton colored mission, T. S. Abernathy, anperaumerary; Unlontown, J. Bancroft; Unlontown colored mission, J. W. McCann; Orrville, W. P. Harrison, R. R. Roberts; South Canehrake colored mission, J. C. Huckabee; Rembert's Hills, J. W. Shores; Prairie Bluff colored mission, to be supplied; Bladon, W. W. Thomas; Barryton mission, to ba supplied; Spring Hill, L. M. Wilson, ono to be supplied; Gaston, G. Hawkins; Butler, T. J. Rutledge.

Macon District—Thos. Y. Ramsey, Presiding Elder; Macon station, Jas. A Heard; Decatur, W. A. Montgomery; Lauderdale, J. E. Newman; Lauderdale Springs, to be supplied; Livingston, T. C. Wier; Sumpterville, B. D. Gayle; Gainesville and Warsaw; B. S. Williams; Belmont, Silas H. Cox; Forkland and Watson Chapel, D. Duncan; Trinity and Boligee colored mission, E. Phillips; Eutaw and Clinton, W. C. Harris; Eutaw colored mission, J. M. Patton; Cookaville and colored mission, C. Strider and T. A. Hopkins; Mushulaville, J. M. Hood; Scooba, J. B. Stone.

Columbus District.—T. J. Koger, Presiding Elder; Columbus Station, E. Baldwin; Columbus mission, George Shaeffer; Plymouth colored mission, to be supplied; Columbus circuit, J. N. Glover, and Irvin C. Zachary; Yorkville colored mission, to be supplied; Caledonia, J. M. Gann; Athens, W. Vaughan; Pickensville and Carolton, T. S. Abernathy junior; Pickens, Andrew J. Coleman and J. D. Carter; Green, S. M. Adams; Macon circuit, W. C. Hearn; Plum Creek colored mission, E. Calloway; Prairie Hill, J. A. Peebles; Prairie Hill, colored mission, J. W. F. Toland.

Tuskaloosa District.—J. J. Hutchinson, Presiding Elder; Tuskaloosa Station, J. B. Cottrell; Scottsville Circuit G. J. Mason; New Lexington, E. B. McClelland, one to be supplied; Brush Creek, one to be supplied W. G. Johnson; New Prospect, R. K. Hargrove; Newbern and Oak Grove, H. A. M. Henderson; Greensboro', Wm. Shapard; Greensboro colored mission, to be supplied; German Creek, to be supplied; Prairia Creek colored mission, H. Urquahart; Marion, T. W. Dorman; Jones Valley, F. Walker, H. C. Stone; Cahaba River mission, J. Foust; Hamburg, E. V. Levert; Tuskaloosa Female College J. M. Bonnell and F. M. Grace; C. C. Cullawny, agent Southern University.

Blountsville District.—W. I. Powers, Presiding Elder; Ashville, R. Nicholson; Murphree's Valley, J. J. Pickett; Warrior mission, P. J. Walker; Blountsville, N. H. Self; Winston mission, to be supplied; Jasper, J. C. Brogan; Pikeville mission, D. S. McDonald; Mount Zion, W. H. Riley; Muscow, U. L. Thompson.

Gadsden District.—E. Hearn, Presiding Elder; Gadsden, C. L. Dubbs; Lebanon, E. Nicholson; Black Oak, to be supplied; Coosa mission, to be supplied; Cedar Bluff, U. Williams; Centre, J. A. Neely; Cross Plains mission, to be supplied; Jacksonville, N. Gillis; Jacksonville Circuit, R. Scales; Harpersville, J. B. Powers.

Talladega District.—W. D. Matthews, Presidlag Elder; Talladega Station, T. P. Crymes; Talladega Circuit, J. N. Dupree; Fayetteville, Marble Valley, M. C. Turrentine, B. L. Selman, J. T. Curry; Socopatoy, J. T. Abernathy, L. R. Bell; Tallapoosa, to be supplied; Hillabee, W. K. Towles; Arbacoocha mission, C. S. D. Lassiter; Roanoke, W. L. Wilson; White Plains, J. M. Towles; Lafayette Circuit, J. P. Dicklnson; Dadeville, J. C. Bricklin; Dadeville, to be supplied

Summerfield District.—J. W. Starr, P. E.; Selma, E. Wadsworth; Summerfield, M. Murrah, Agent for Summerfield Institute; Cahaba mission, G. Garrett; Perryville, W. H. McDaniel; Centreville, N. B. Cooper, N. F. Mitchell; Montevallo, F. T. J. Brandon; Shelby Coal mine mission, to be supplied; Wetumpka, R. M. Sanders; Autaugaville Station, T. F. Green; Prattville, J. D. Fisher; Cahaba, J. L. Cuttea; Columbiana, G. W. Brown; Autagua Circuit, G. R. Talley; Centenary Institute, D. C. B. Conaerly, J. S. Moore.

Montgomery District.—O. R. Blue, P. E.; Montgomery, A. H. Mitchell; Montgomery, colored mission, C. N. McLeod; Catoma colored mission, J. W. Brown; Montgomery Circuit, L. F. Dnwdell, W. H. Wild; Tuskegee, J. Matthews, J. W. Rush; Supernumerary, Tuskegee Circuit; F. G. Ferguson, E. Norton; Calcebee colored mission, to be supplied; Crawford, J. A. Clement; Uchee colored mission, M. E Butt; Russell, R. R. Dickinson; Auburn, W. E. M. Linfield; Oak Bowery, to be supplied; Tallassee, J. W. Glenn; East Alabama Male College, E. J. Hamill, Agent; Tuskegee Female College, S. Armstroug Agent; American Bible Society, C. D. Oliver, Agent.

Eufaula.—J. W. Laney, P. E.; Eufaula, W. M. Motley; Otho colored mission, L. Patterson; Glenville, W. A. McCarty; Gleaville colored mission, H. F. Wardlow; Villula, Stephen F. Pilley; Villula colored mission, J. W. Jordan; Enon, W. B. Neal, one to be supplied; Barbor colored mission, to be supplied; Chunnenaggee, T. L. Deasler and J. J. Cassedy; Chuanensggee colored mission, to be supplied; Perote colored mission, to be supplied; Union Springs, W. H. Ellison; Clayton and Louisville, L. P. Golson; Clayton Circuit, I. I. Tatum; Abbeville, R. J. Sampler, and J. A. Campbell.

Marianna District.—W. P. Miller, P. E.; Marianna, R. S. Woodward; Greenwood, D. T. Mellard; Woodville and Columbia, J. M. Campbell; Sylvan Grove, W. B. Dennis; Newton mission, W. P. H. Connerly; Campbellton, W. B. Adams; St. Andrew's Bay mission, to be supplied; Geneva, R. D. Carver; Walton mission, to be supplied; Milton, D. R. Thomas; Yellow River mission, C. F. Quellmalz; Escambia, to be supplied; Pensacola, W. K. Norton; Navy Yard, D. B. Lyne.

Lowndesboro.—J. M. Jennings, P. E.; Lowndesboro and Hayneville, T. M. Lynch; Big Swamp colored mission, Asa Skinner; Pleasant Hill, J. A. Spence; Pleasant Hill, J. L. Sampey; Ash Creek, P. R. McCrary; Sepulga, H. J. Hunter; Greenville, J. W. Hightower; Elba, W. C. Robinson; Troy Circuit, J. T. M. Gregory; Troy and Orion, A. S. Dickinson; Hawridge, J. J. Lathram; Argus, J. W. Solomon; Union, J. F. Dickinson, A. Dowling.

Camden.—D. Carmichael, Presiding Elder; Camden, T. W. Lane; Cedar Creek, T. Moody; Black's Bend, A. West; Monroeville, J. H. Ewing; Claiborne colored mission, B. Fleming; Hollywood and Fish River, J. P. Jones; Mount Pleasant, J. W. Holston; Suggsville, D. M. Hudson; Grove Hill, M. M. Graham; Lower Peach Tree, R. Y. Rew; Choctaw Corner, W. H. Carter; J. Hamilton and P. P. Neely Agents for Conference Depository; G. A. Sheffer transfered to Arkansas, J. B. Rabb and W. P. Patillo transfered to East Texas Conference.

The several Agents appointed for the various Conference interests, are also Agents for the Church Evangelist Endowment Fund, and A. H. Mitchell, was elected its Treasurer; A. S. Andrews, elected delegate to Educational Institute, Atlanta, Georgia.

BANCROFT'S PORTRAIT OF WASHINGTON.

Courage was so natural in him, that it was hardly spoken of to his praise; no one ever, at any moment of his life, discovered in him the least shrinking in danger; and he had a hardihood of daring which escaped notice, because he was so envelmped by superior calmness and wisdom. He was as cheerful as he was spirited, frank and communicative in the society of friends, fond of the fox-chase and the dance, often sportive in his letters, and liked a hearty laugh. This joyousness of disposition remained to the last, though the vastness of his responsibilities was soon to take from him the right of displaying the impulsive qualities of his nature, and the weight which he was to bear up was to overbuy and repress his gayety and openness.

His hand was liberal, giving quietly and without observation, as though he was ashamed of nothing but being discovered in doing good. He was kindly and compassionate, and of lively sensibility to the sorrows of others; so that, if his country had only needed a victim for its relief, he would have willingly offered himself as a sacrifice. But while he was prodigal of himself, he was considerate for others; even parsimonious of the blood of his countrymen.

He was prudent in the management of his private affairs, purchased rich lands from the Mohawk valey to the flats of the Kannwha, and improved his fortune by the correctness of his judgement; but as a public man, he knew no other aim than the good of his country; and in the hour of his country's poverty, he refused personal emolument for his services.

His faculties were so well balanced and combined that his constitution, free from excess, was tempered evenly with all the elements of activity, and his mind resembled a well ordered commonwealth; his passions, which had the intensest vigor, owned allegiance to reason; and, with all the fiery quickness of his spirit, his impetuous and massive will was held in check by consummate judgment.

He had in his composition a calm which gave him in moments of highest excitement, the power of self-control, and enabled him to excel in patience even when he had most cause for disgust. Washington was offered a command when there was little to bring out the morganized resources of the Continent but its own influence, and authority was connected with the people by the most frail, most attenuated, scarcely discernible threads; yet, vehement as was his nature, impassionate as was his courage, he so restrained his ardor, that he never failed continuously to exert the attracting power of that influence, and never exerted it so sharply as to break its force.

In secrecy he was unsurpassed; but his secrecy had the character of prudent reserve, not of cunning or concealment.

His understanding was lucid, and his judgment accurate, so that his conduct never betrayed hurry or confusion. No detail was too minute for his personal inquiry and complete supervision; and at nhe same time he comprehended events in their widest aspects and relations. He never seemed above the object which engaged his attention, and he was always equal without an effort, to the solution of the highest questions, even when there existed no precedents to guide his decision.

In this way, he never drew to himself admiration for the possession of any one quality in excess, never made in council any one suggestion that was sublime but impracticable, never in action took to himself the praise or the blame of undertakings astonishing in conception, but beyond his means of execution. It was the most wonderful accomplishment of this man that, placed upon the largest theatre of events, at the head of the greatest revolution in human affairs, he never failed to observe all that was possible, and at the same time to bound his aspirations by that which was possible.

A slight tinge in his character, perceptible only to the close observer, revealed the region from which he sprung; and he might be described as the best specimen of manhood, as developed in the South; but his qualities were so faultlessly proportioned, that his whole country rather claimed him as its choicest representative, the most complete expression of all its attainments and aspirations. He studied his country, and conformed to it. His countrymen felt that he was the best type of America, and rejoiced in it, and were proud of it. They lived in his life, and made his success and his praise their own.

Profoundly impressed with confidence in God's Providence, and exemplary in his respect for the forms of public worship, no philosopher of the eighteenth century was more firm in the support of freedom of religious opinion; none more tolerant or more remote from bigotry; but belief in God, and trust in his overruling power formed the essence of his character. Divine wisdom not only illumines the spirit, it inspires the will.

Washington was a man of action, and not of theory and words; his creed appears in his life, not in his professions, which burst from him very rarely, and only at those great moments of crisis in the fortunes of his country when earth and heaven seemed actually to meet, and his emotions became too intense for suppression; but his whole being was one continued act of faith in the eternal, intelligent, moral order of the universe. Integrity was so completely the law of his nature, that a planet would sooner have shot from his sphere than he have departed from his uprightness, which was so constant that it often seemed to be almost impersonal.

They say of Giotto, that he introduced goodness into the art of painting; Washington carried it with him into the camp and the cabinet, and established a new criterion of human greatness. The purity of his will confirmed his fortitude, and, as he never faltered in his faith in virtue, he stood fast by that which he knew to be just, free from illusions, never dejected by the apprehension of the difficulties and perils that went before him, and drawing the promise of success from the justice of his cause. Hence he was persevering, leaving nothing unfinished; free from all taint of obstinacy in his firmness, seeking and receiving advice, but immovable in his decrotedness to right.

"Of a "retiring modesty and habitual reserve," his ambition was not more than the consciousness of his power, and was subordinate to his sense of duty; he took the foremost place, for he knew, from inborn magnanimity, that it belonged to him, and he dared not withhold the service required of him; so that, with all his humility, he was by necessity the first, though never for himself or for private ends. He loved fame, the approval of coming generations, the good opinion of his fellow men of his own time, and he desired to make his conduct coincide with their wishes; but not the fear of censure, nor the prospect of applause, could tempt him to swerve from rectitude; and the praise which he coveted was the sympathy of that moral sentiment which exists in every human breast, and goes forth duly to the welcome of virtue.

There have been soldiers who have achieved mightier victories in the field, and made conquests more nearly corresponding to the boundlessness of selfish ambition; statesmen who have been connected with more startling upheavals of society; but it is the greatness of Washington, that public trusts he used power solely for the public good; that he was the life, and moderator, and stay, of the most momentous revolution in human affairs, its moving impulse and its restraining power. Combining the centripetal and the centrifugal forces in their utmost strength and in perfect relations, with creative grandeur of instinct he held ruin in check, and renewed and perfected the institutions of his country. Finding the colonies disconnected and dependent, he left them such a united and well ordered commonwealth as no visionary had believed to be possible. So that it has been truly said, "he was as fortunate as great and good."

JAPAN AND THE JAPANESE.

Of the Bay and City of Nagasaki, one of the Times's correspondents says:

Nothing can exceed in picturesque beauty the bay of Nagasaki and the situation of the city at its extremity. Boats of quaint construction, with sharp pointed prows and broad sterns, above which flutter two black and white flags—the Imperial colors—glance across the harbor, propelled by stalwart naked figures, who skull to the tune of a measured chant. The fore part of the boat is covered by a roof, and contains a posse of two-sworded officials, who incontinently board each ship as it anchors, speak very fair Dutch, are extremely inquisitive, but very gentleman-like and good natured; and who, after official curiosity had been satisfied, proceed to make their reports, and return, in all probability, to circumnavigate the ship, as a guard boat during the rest of its stay in the harbor. A Dutch merchant ship and a Japanese man-of-war screw steamer were the only vessels in harbor when we arrived, and anchored about half a mile from the shore.

The city of Nagasaki covers a plain at the end of the harbor, but it has outgrown its area, and the houses cluster up the spurs of the hills that sink into it, and the streets are in places so steep as to render steps necessary. They are broad, clean, and free from foul odors; the people civil and courteous; and if the shops in the town do not afford many interesting objects of speculation, the bazaars, which are stocked with lacquer, china, &c., for the express benefit of foreigners, are so tempting that few can leave them without experiencing a considerable drain upon their resources.

Another correspondent says:

Nagasaki is one of the most beautiful places I have ever seen—the land high and precipitous, some of the hills rising to fifteen hundred feet, covered with fine trees and vegetation of all kinds, the most common trees being not unlike a magnificent Scotch fir. The outer harbor is formed partly by islands, partly by the main land, the islands rising perpendicularly out of the sea. From the outer there is no appearance of the inner harbor, till you are almost at the head of the former, when the inner one suddenly opens to the view round some wooded islets, the town of Nagasaki laying at the further end, built in a valley formed by two hills; up the side of which a few temples and houses have crept. Nagasaki is the port at which the Dutch have been settled for two hundred years, on a small island connected with the town by a small bridge; the island is only about four hundred yards long by three hundred broad, and, till within the last few years, the Dutch were kept rigorously to it, never being allowed in the town or country. They, as well as all foreigners, are now allowed to walk at pleasure about the town and into the country. Every where foreigners are received with the greatest civility by the people.

Of Simoda, the first quoted writer says:

Simoda is a lovely but dangerous harbor. Its apparently sheltered nooks and secluded coves woo you into their embraces, and when the south wind blows fiercely you are dashed to atoms upon their ribs of iron. The earthquake which wrecked the Russian frigate Diana changed the surface of the bottom, and there is now no good holding ground; but it is a fairy land to look upon, and, in calm weather, the picture of repose and security. Here too there is a goyoshi, or bazaar, and a better display of lacquer and China than at Nagaski, but it is a town of no local importance, containing three or four thousand inhabitants, and when, under the new treaty the port is shut up, will sink into its normal condition of a fishing village. At the head of the bay the American flag flaunts proudly; for two years it has waved in solitary magnificence over the exiles who during that period have represented American interests in this remote corner of the globe.

Describing Lord Elgin's visit to Jeddo, the writer gives the following account of the approach to the capital:

Simoda is about eighty miles from the city of Jeddo, situate at the extreme point of the promontory which forms one side of the capacious bay, or rather gulf, at the head of which the capital is placed. Up this bay the squadron proceeded with a fair wind on the morning of the 12th, and passing through the straits of Uraga, the left shore of which is feathered with rich verdure and indented with little bays, reached a point opposite the port of Kanagawa, beyond which no freight ships had ever ventured, and where the Russian squadron could then be discerned at anchor. Capt. Osborn, however, professing his readiness to explore the unknown waters at the head of the bay, and to approach as near the city as possible, Lord Elgin seemed determined not to lose an opportunity of establishing a precedent likely to be so important in our future intercourse with Japan; and, to the astonishment of both Russians and Japanese, the British ships deliberately passed the sacred limit without communicating with the shore, and a few minutes after were cautiously feeling their way round a long spit of land, which runs far out into the bay and offers some danger to the navigator. An instinct for deep water must have guided the ships along the channel, which was afterwards found to be sufficiently narrow and tortuous, but at last all doubts as to the feasibility of the enterprise were removed by the appearance of several large square-rigged Japanese vessels at anchor, the draught of water of which was a guarantee for our own. Behind those, rose gradually out of the waters of the bay, a line of insulated forts which marked the defences of Jeddo, while an extensive suburb, running along the western shore, formed a continuous street as far as the eye could reach. The ships ultimately anchored in three fathoms of water, about a mile and a half from this suburb, and the same distance from the fine Island-forts above mentioned, which are situated on a sand bank, the intervening channels being always covered with water. About a mile beyond these forts and parallel to them lay the main body of the city, the wooded height on which is situated the castle of the Tycoon, forming a conspicuous object.

Speaking of the landing of Lord Elgin at Jeddo, the writer proceeds to give the following account of the city and vicinity, the manners and customs of the people, etc.

The band struck up "God save the Queen" as Lord Elgin ascended the steps of the official landing place near the centre of the city, and was received and put into his chair by sundry two-sworded personages, the rest of the mission, together with some officers of the squadron, following on horseback. The crowd, which for upwards of a mile lined the streets leading to the building fixed on as the residence of the embassy, was dense in the extreme. The procession was preceded by policemen in harlequin costume, jingling iron rods of office, hung with heavy clanging rings, to warn the crowd away. Ropes were stretched across the cross streets, down which masses of the people rushed, attracted by the novel sight; while every few hundred yards were gates partitioning off the different wards, which were severally closed immediately on the passing of the procession, thus hopelessly barring the farther progress of the old crowd, who strained anxiously through the bars and envied the persons composing the rapidly forming ancleas.

During Lord Elgin's stay of eight days on shore, nearly all the officers of the squadron had an opportunity of paying him a visit. His residence was a portion of a temple situated upon the outskirts of what was known as the Princes' Quarter; in other words, it was the Knight's Bridge of Jeddo. In front of it was a street which continued for ten miles, as closely packed with houses and as densely crowded with people as it is from Hyde Park Corner to Mile End. At the back of it stretched a wide and somewhat dreary aristocratic quarter, containing the residences of 350 hereditary princes, each a petty sovereign in his own right, many of them with half a dozen town houses, and some of them able to accommodate in these same mansions 10,000 retainers. Passing through the spacious and silent (except where a party of English were traversing them) street, we arrive at the outer moat of the castle; crossing it we are still in the Princes' Quarter, but are astounded as we reach its farther limit at the scene which now bursts upon us—a magnificent moat, 70 or 80 yards broad, faced with a smooth green escarpment as many feet in height, above which runs a massive wall composed of stones, Cyclopian in their dimensions; this is crowned in its turn by a lofty palisade. Towering above all, the spreading arms of giant cedars proudly display themselves, and denote that within the Imperial precincts the picturesque is not forgotten. From the highest point of the fortifications, in rear of the castle, a panoramic view is obtained of the vast city, with its 2,500,000 inhabitants, and an area equal to, if not greater than, that of London. The castle alone is computed to be capable of containing 40,000 souls.

But the party on shore did not confine itself to exploring the city alone; excursions of ten miles into the country were made in two different directions, and but one opinion prevailed with respect to the extraordinary evidences of civilization which met the eye in every direction. Every cottage, temple, and tea-house was surrounded by gardens laid out with exquisite taste, and the most elaborate neatness was skilfully blended with grandeur of design. The natural features of the country were admirably taken advantage of, and a long ride was certain to be rewarded by a romantic scene, where a tea-house was picturesquely perched over a waterfall, or a temple reared its carved gables amid groves of ancient cedars. The tea-house is a national characteristic of Japan. The traveler, wearied with the noonday heat, need never be at a loss to find rest and refreshment. Stretched upon the softest and cleanest of matting, imbibing the most delicately flavored tea, inhaling through a short pipe the fragrant tobacco of Japan, he resigns himself to the ministrations of a bevy of fair damsels, who glide rapidly and noiselessly about—the most zealous and skillful of attendants.

In their personal cleanliness, the Japanese present a marked contrast to the Chinese; no deformed objects meet the eye in the crowded streets; cutaneous diseases seem almost unknown. In Nagasaki, towards evening, a large portion of the male and female population might be seen innocently "tubbing" at the corners of the streets. In Jeddo they frequent large bathing establishments, the door of which is open to the passer-by, and presents a curious spectacle. But it would not be possible to condense within the limits of a letter the experiences and observations of a residence in the capital of an empire about which the information at home is so very scanty, and which presents probably a greater variety of interesting and curious matter to the stranger than any other part of the world. Suffice it to be recorded as our general impression that, in its climate, its fertility, and its picturesque beauty, Japan is not equalled by any country on the face of the globe; while, as if to harmonize with its surpassing natural endowments, it is peopled by a race whose qualities are of the most amiable and winning description, and whose material prosperity has been so equalized as to insure happiness and contentment to all classes. We never saw two Japanese quarrel, and beggars have yet to be introduced with other luxuries of western civilization. It is not to be wondered at that a people rendered independent by the resources of their country, and the frugality and absence of luxury which so strikingly characterize them, should not have experienced any great desire to establish an intercourse with other nations, which, in all probability, would carry in its train greater evils than could be compensated by its incidental advantages. Their exclusiveness has arisen, not, as in China, from an assumption of superiority over the rest of the world, but from a conviction that the well-being and happiness of the community would not be increased by the introduction of foreign tastes and luxuries; and that every propensity to imitate and adopt the appliances of civilization, so foreign to the Chinaman, is so strongly developed in Japan that their rulers foresee that the changes now being effected will, in all probability, some day or other revolutionize the country—an apprehension which need cause the Emperor but little alarm. No one can doubt who has visited the two countries that the Chinaman will still be navigating the canals of his country in the crazy old junks of his ancestors, when the Japanese is skimming along his rivers in high-pressure steamers, or flying across the country behind a locomotive. We have yet to discover what the exports of Japan may be, beyond camphor, wax, and copper; but, from a consideration of the natural readiness and "go-ahead" disposition of the people, there can be no little doubt that a market at some future day exist in these islands for the produce and manufactures of the West of sufficient magnitude and importance to secure for them a high place in the list of Great Britain's customers.

Another correspondent writes as follows:

Nagasaki and everything Japanese bears a striking contrast to everything Chinese. You cannot be five minutes in Japan without seeing it is a progressive country: the country towns, houses, and people all show this. The streets are wide and paved in the centre; houses open throughout on the ground floor, with matting, formed in frames, fitting neatly all over the room. On this they sit, sleep and eat, and everything is kept scrupulously clean. Behind each house is a small garden, with a few green shrubs and occasionally a fine tree. Cleanliness seems one great characteristic of the Japanese; they are constantly washing in the most open manner.

The Japanese are eager for knowledge. Never was there a people more ready to adapt themselves to the changes and progress of the world than they are. It is curious that, while some of their customs are what we would deem rather barbarous, and while they are ignorant of many common things, while they still rip themselves up and shoe their horses with straw, because ignorant of any other method, they have jumped to a knowledge of certain branches of science which it has taken nations in Europe hundreds of years to attain. At Nagasaki they can turn out of their yard an engine for a railway or a steamer. Japanese captains and engineers command their men-of-war, of which three are steamers. They understand the electric telegraph; they make thermometers and barometers, theodolites, and, I believe, aneroids. Their spyglasses and microscopes are good, and very cheap. They have a large glass manufactory, which turns out glass little inferior to our own. They have a short line of railway somewhere in the interior, given by the Americans. Many of them speak Dutch some English, all anxious to learn. Everything is done by themselves, and when it is considered that it is not much more than ten years ago since they made this start, the advance they have made in that short time is perfectly wonderful.

Jeddo, without exception, is one of the finest cities in the world; streets broad and good, and the castle, which includes nearly the whole centre of the town, built on a slight eminence. There are three walls or enclosures round this quarter. Within the inner the Tycoon Emperor and heir apparent live. The houses of the princes and nobles are palaces, and you may imagine the size when some contain ten thousand followers. They are built in regular order, forming wide streets some forty yards broad, kept in perfect order; an immense court yard, with trees and gardens, forms the centre of each enclosure, in the midst of which is the house of the owner; the houses containing the followers, servants, stables, &c., form this large enclosure. They are built of one uniform shape. The gateways leading to the court yard are exceedingly handsome, of massive wood work, ornamented with lacquer and other devices. From the road that leads by the moat to the second wall is one of the finest views I ever recollect seeing—on one side is the Gulf of Jeddo, with the high hills rising beyond, while on the other is a portion of the great city of Jeddo, with its trees and gardens, picturesque temples, and densely crowded streets, extending as far as the eye can reach towards the Interior; then there is a view of the trees and green fields in the distance, far away beyond a thickly built suborb; the most striking view of all is that close by—the well kept green banks of the second defence, rising some seventy feet from the broad moat below, with grand old cedars over a hundred years of age growing from its sides. The fine timber, the lay of the ground, the water lilies in the moat, the grandeur, good order, and completeness of every thing equal, and in some ways far surpass, any thing I have ever seen in Europe or any part of the world. We made an expedition into the country. The cottages were surrounded with neatly clipped hedges; the private residences as well railed and kept as any place in England. The same completeness and finish exist in every thing. The Botanical gardens are very good, and well cared for; good nurseries of young pines, cedars, &c.

The following passage is all we had in relation to the governmental system of Japan, and with this we close our extracts from this very interesting correspondence:

There are two Emperors of Japan, one the spiritual, the other the working one. The former lives at Misco and is the descendant of the old race who were turned off the throne by the ancestors of the reigning Emperor; The spiritual Emperor has nothing to do with governing the country, and is partly looked up to as a heavenly being; one condition of which is, that everything he wears or uses is destroyed each night, and new clothes supplied the next morning. It is to prevent any one using the sanctified garments. The reigning Emperor lives here, and is elected, but in what manner I am not sure, but I believe by the princes. It appears a mere nominal election, for the son regularly succeeds the father, and has done so since his ancestor usurped the throne. I believe the descent of the spiritual Emperorean be traced—names and dates, with inmay of the branches of his family—for twenty-five hundred years. The country is held by Princes, who owe feudal duty to the Emperor, who obliges them to reside for six months in the year at Jeddo, with their families; during the other six months he allows them to visit their estates, but keeps their families hostages in Jeddo. This restrains them, and the practice is intended to prevent the princes from obtaining too much influence over the people. It is difficult to discover what the military system of the Empire is, but that it must have the power of bringing an immense number of men to the field is beyond doubt—they have numerous and well-appointed batteries.

VIRGINIA CONFERENCE.

Portsmouth, Virginia, Nov. 29, 1858.

Mr. Editor: The Virginia Conference, after a most patient, lengthy and careful examination of the subject, adopted the report of their Committee on the subject organizing a Book and Tract Depository, to be located at Richmond, with a cap

THE NEW ORLEANS CHRISTIAN ADVOCATE.

NEWS FROM THE INTERIOR.

District of Columbia.

WASHINGTON, Dec. 6th.—The Thirty-Fifth Congress commenced its second session to day. The Senate met at ten and received the President's message at ten minutes to two o'clock this afternoon. The following is a synopsis:

The President in his message to Congress, referring to the Tariff question, says, that when Congress met in December last, the business of the country had been crushed by one of those periodical revulsions, caused by an unsound and extravagant bank credit system which inflated the currency of the country, and manufacturers and all public and private enterprises were suddenly arrested, and thousands of mechanics and laborers were deprived of employment in consequence.

The commercial, manufacturing and mechanical classes, says, suffered severely, not because of the reduction of duties, but because there is no demand for their products at any price.

Articles of prime necessity are only wanted. Iron manufacture suffered more than any other; railroad enterprise being brought to a bad stand, as a matter of course, the iron manufacturing interest suffered also from that cause.

The President says that no government, and especially one of limited powers, could have prevented the disastrous revulsion of last year.

The same result, he says, would have ensued had duties been higher. The Tariff of 1857 had no agency in the recent financial disturbances which existed throughout the country and throughout the world. They could not be controlled by legislation to any particular country.

The effects of the late revulsion, he says, are now slowly, but surely passing away, and the energy and enterprise of our citizens, together with the unbounded resources at their command, will doubtless within another year, restore the country to a state of wholesome industry.

Trade and capital has again accumulated to our large cities, interest is low, confidence is generally restored or reviving, and as soon as capital can be profitably employed to commercial and manufacturing enterprises, and the construction of railroads, and other works of public and private improvements, prosperity will again smile throughout the land.

To tariff short of absolute prohibition can prevent the evils of the inflation of our currency beyond that of other countries, whose manufactures come in competition with ours.

From these causes, our imports have been abridged, and therefore has proved inadequate to meet the constantly increasing expenses of our Government.

The act of the 23d of December, 1857, authorized the issue of Treasury notes to the amount of twenty millions of dollars. This proved inadequate to meet the estimated expenditures, and the act of the 14th of June, 1858, authorized a Governmental loan of twenty million in addition.

No statesman would approve this increasing national debt to liquidate the ordinary expenses of Government. It would be a ruinous policy to pursue. It would be unwise to continue to borrow, and besides incidental protection by a revenue tariff would, to some extent, give an impetus to our industrial interests.

No one, he says, will object to such a result. Sound policy requires specific duties wherever practicable.

Upon such articles as iron, raw sugar, and foreign wines and spirits, a specific duty is the best, it not the only means of securing the revenue against frauds, and giving our manufacturers the incidental advantage of a revenue tariff.

The present system of the sliding scale operates disadvantageously to our manufacturer.

The President says, that he has no objection to offer, but granting a fair compensation to the Government of Nicaragua for a transit through their territory, but that the route should not be closed by any arbitrary decree of that Government.

He recommends Congress to authorize the employment of force, to prevent its obstruction by lawless violence, and says that a similar necessity exists for the protection of the Panama and Tehuantepec routes.

HOUSE OF REPRESENTATIVES.—One hundred and eighty-six members answered to their names.

In the House, Mr. Craw, of Pennsylvania, introduced a bill to amend the Court of Claims act, to prevent creditors from suing in the District Courts, or United States Courts of Iowa, for the construction of the Central Pacific Railroad.

Mr. L. Dewart, of Pennsylvania, asked leave to introduce a resolution instructing the Committee on Ways and Means, to report a bill increasing the duty on coal and iron; and in compliance with the request of several members of the House, he would add, lead, sugar and such other articles as needed protection.

A suspension of the rules was moved and negatived by two hundred to 87 nays—a two-thirds vote being necessary to carry it.

In the House, the President's message was referred to the Committee of the Whole on the state of the Union, and ordered to be printed.

The House then adjourned.

PROCEEDINGS OF THE SENATE.—In the Senate, Senator Cooper, of Pa., moved that twenty thousand copies of the President's message be printed.

Mr. Hale, of N. B., objected to the motion, because the President had, according to his opinion, abused his constitutional prerogatives and interloped a false history of the various difficulties. Mr. Hale's comments upon the message and otherwise were characteristically sarcastic.

Louisiana.

THE SUGAR CROP OF IBERVILLE PARISH.—The Plaquemine Gazette, of the 4th inst., says:—The sugar making season is drawing to a close. Many planters have finished grinding; others are about finishing. From the information we possess, we do not hesitate in saying that the crop of this parish will be a large one, and that the quality will be of a very superior quality. The frost has not damaged the cane as much as expected. We presume this is owing to the cold weather which has continued since the frost up to this time.

Texas.

GALVESTON, Dec. 6.—*Movements of the Nicaragua Emigrants.* It appears that the apparent abandonment of the Nicaraguan expedition, on account of the refusal of the Government to grant a clearance to the Alice Painter for Greytown, was only intended as a blind to deceive Judge Campbell and the Grand Jury. It has been ascertained that one hundred and fifty or two hundred men have been encamped about one mile from the city for several days instead of having returned home as reported. They are only awaiting the termination of the examination of the Grand Jury of the Supreme Court before attempting an illegal expedition. Their concealment has been kept a profound secret to the public. They left their camp at about 11 o'clock on Saturday night, and united, one after another got on board the vessel and dropped down the Bay.....Several persons well known being connected with the Nicaraguan movement are missing this morning, and it is reported that a number of sleighs were observed last night going down the Bay from the city at a late hour.....It is believed General Walker has been concealed near the city, directing these movements, and has probably joined the vessel at some point and gone down the Bay.

Kansas.

GEN. BEALE'S WAGON ROAD PARTY.—The *Fort Smith Herald* of the 24th ult., says: Mr. Edwards, one of the party, arrived here on yesterday evening, just as our paper was going to press, direct from Lieut. Beale's camp, on the south side of the Canadian, about 215 miles. He reports all the company well, and the road to be excellent, as it is a natural road unsurpassed. The country he reports to be beautiful and rich. Lieut. Beale intends to move on as soon as the escort overtakes him, which is expected in three or four days behind. The camp is beyond Colonel Leavenworth's old trading-house. The mail from Neosho, via Albuquerque, under the charge of the contractor, Mr. Green, is at Mr. Beale's camp. He was prevailed upon by Lieut. B. to remain with them until they get into the Cauuache country. It is the intention of Lieut. Beale, to go through to Albuquerque this winter. Edwards is on his way to New York, on business connected with the road, and expects to join the expedition at Albuquerque, some time during the winter.

Texas.

The *Brownsville Reg* of the 23d ult., says that the prominent men in the Juarez or liberal party of Mexico—or at least those of them on this frontier—are in favor of a treaty of extradition which will embrace not only the ordinary refuges for criminal offences, but slaves also. They have learned from experience that this latter class is no acquisition to the progress of the country. They desire the friendship and intercourse of their immediate neighbors, which can never be effectually secured while they afford an asylum for the property of those neighbors. As it is said the Constitutional Government, or that of President Juarez, is the one to be recognized in future at Washington, would it not be well to negotiate on this subject? We call the especial attention of our representatives in Congress to the matter as one of paramount importance to Texas.

Pensylvania.

PHILADELPHIA.—*Death of Bishop Onderdonk.*—H. W. Onderdonk, formerly Bishop of this Diocese, died on the 6th inst., of dysentery.

UNITED STATES AND THE SANDWICH ISLANDS.

In the Sandwich Islands, an interesting question has come up. The Hawaiian Government has taken possession of Coruwallis Island, and it is claimed that the act is a trespass on American territory. The story is told as follows, by the Honolulu *Commercial Advertiser*, of Sept. 30. Some time in February last, the American schooner Palestine left this port and sailed for a guano island to the southwest of this group, which she reached in March, took possession of the principal island, which they called Johnson Island, erected a staff with the name of the President of the United States on it, returning to San Francisco with a quantity of guano. Early in June, the Hawaiian schooner Kalama sailed in search of what subsequently proved to be the same islands, and they were taken possession of in the name of the Hawaiian Government. In July, the schooner Palestine was again sent from San Francisco to the same islands she had before visited, and found the marks which had been left on her first voyage destroyed or mutilated, and the Hawaiian flag flying, and by observations, found the latitude and longitude the same as those claimed by the Hawaiian Government.

The agents of the Palestine, in San Francisco, hearing that the cook employed on the schooner Kalama during her voyage thither, was in that city, took his testimony of the affair. His affidavit, sent to the United States Commissioner, states that the island was visited by the Kalama, that the American flag was torn down, and also the cross with the name of the President of the United States, and the Hawaiian flag raised. Mr. S. C. Allen and Capt. Hooper both deny that any marks were found on the islands, indicating that they had been previously visited. The whole transaction has been laid before this Government by the United States Commissioner.

As the affair now stands, it places this Government in the rather awkward position of trespassing on American territory.

PATIENCE VS. COURAGE.

Courage is an occasional act or effort of the soul; patience, a continuous habit. Courage is the mission of some; patience, the duty of all. Courage courts observation, and sustains itself by every possible outward prop and stimulus; patience is lonely and quiet—its warfare is within, its victory without sound of trumpet, for the eye of God and the award of heaven. Courage may give its strength to evil, and may nerve the arm of the thief or the man-slayer; patience dwells only in the bosom of piety, and always beholds the face of her father in heaven. And again, patience derives nourishment from the hope of heaven—not from the mere belief of immortality, but from the personal appropriation and consciousness of it. What makes courage a much easier virtue than patience, is, that it is called into exercise for a crisis which will soon be passed, and beyond which hope easily extends; while patience belongs to those protracted trials which offer no immediate or definite hope of their termination.

SECRET OF BEAUTY.

The editor of *Life Illustrated*, in commenting on Bayard Taylor's description of the unusual beauty of Polish women, discloses the secret of their good looks as follows:

"It is perfectly natural to all women to be beautiful. If they are not so the fault lies in their birth or training, or in both. An organism which is perfectly healthy in all its parts will be harmoniously developed, and, whether male or female, it will be perfectly beautiful. Hence there can be no true beauty without health, and there can be no permanent health in the future man or woman unless the child is properly cared for. We would therefore respectfully remind American mothers that, in Poland, a period of childhood is recognized. There, girls do not jump from infancy to young ladyhood. They are not sent from the cradle directly to the parlor, to dress, sit still, and look pretty. No, they are treated as children should be. During childhood, which extends through a period of several years, they are plainly and loosely dressed, and allowed to run, romp, and play in the open air. They take in sunshine as does the flower. They are not loaded down, girded about, and oppressed every way with countless frills and superabundant flounces, so as to be admired for their much clothing. Nor are they rendered delicate and dyspeptic by continual stuffing with candies and sweet cakes, as are the majority of American children. Plain, simple food, free and various exercise, and abundant of sunshine during the whole period of childhood, are the secrets of beauty in after life."

FLIES.—A German naturalist has described six hundred species of flies, which he has collected within a district of ten miles. Thirty thousand different kinds of insects which prey upon wheat have been collected. This suggests the multitudinous infinitude of the total tribe.

We would respectfully call the attention of our readers to a series of Lectures, for the benefit of the Public Library of the First District of this city, to be delivered at the Lyceum Hall, for further information see advertisement.

MANY FAVORS which God giveth us ravels out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

It is a much easier task to dig metal out of its native mine, than to get it out of the covetous man's coffer. Death only has the key to the miser's chest.

The Very Latest Intelligence.

FOREIGN.

The following is a summary of the news brought by the Europa, which left Liverpool on the 20th ult. and arrived at Halifax on the 29th.

GREAT BRITAIN.—Hon. Fred. Bruce, brother of Lord Elgin, has been appointed first British Ambassador to Pekin. Mr. Bruce was Secretary to Lord Elgin's embassy.....The London Gazette contains a notice of application for a charter for the Bank of British Columbia and Vancouver's Island.....The three hundredth anniversary of Queen Elizabeth's accession to the throne, had been celebrated with Protestant demonstrations in various parts of England. The Bishop of London delivered a lengthy primary charge to about 1000 clergymen of his diocese at St. Pauls. He condemned the practice of the confessional.....The Great Eastern Ship Company has been duly organized. The Great Eastern is to cost the new company one hundred and sixty thousand pounds, and one hundred and forty thousand pounds more is the estimated amount required to finish her.....The London Gazette announces the appointment of Dr. Henry Barth, the African traveler, to be a companion of the Bath.....The camp at Aldershott is in admirable order just now. The effective strength of the troops there is over 10,000 men.....The Ariel on her outward passage, had such severe weather that the captain had his knee-pan broken by one of the seas that struck her.....The screw-steamer Saxonia reached Southampton on the evening of the 19th.....The easterly gales which prevailed on the English coast for several days had moderated. The sea-borne mails had been greatly deranged..... The Government had sent two steam-sloops to the chops of the channel, to relieve vessels in distress.....Robert Owen, the celebrated religious and social writer, died in his 88th year.

FRANCE.—Prince Napoleon had issued a decree relieving the press of Algiers, and placing it on the same footing with the French journals.

LOCAL.

OUR GROWTH.—The returns of the assessment for the ensuing year in Jefferson City show an increase in the value of property, for the last twelve months, that affords a striking evidence of the growth of Orleans. Jefferson City, with the exception of the stock business concentrated on its lower limit, has no local industry that would increase its population or add to the value of its real estate. It is improved by the population of New Orleans seeking homes in that pleasant, rural town. Its property rises or falls with the prosperity or the stagnation of business in this great centre of trade. That suburban city is, therefore, an index of the growth or decline of New Orleans.

During the past year an addition has been made to the value of the property of Jefferson City, according to the assessment rolls just completed, far beyond that of any previous twelve months, while the slave property owned in the town has increased $36,000. The pressure of our swelling population outward has effected this desirable result, which is a striking proof of the prosperity that marks our city. The increased activity at the centre of population is felt in the far outskirts, and a stimulus is given to enterprise rarely witnessed.

The people of Jefferson begin to feel assured of the future, and they are taking the steps to provide for the wants of a population that must inevitably grow with great rapidity, converting unoccupied lots into the abodes of refinement and taste, repeating in that town the history of the Fourth District. A public square has been purchased; a council and a market house are to be erected, and other improvements are projected, which betoken an unusual energy on the part of the public authorities.

These improvements are evidences of the constant growth of New Orleans. To strangers they furnish some idea of our progress under the stimulus of the natural increase of business and the opening of new routes for commerce.

It is worthy of remark, that in the whole West, and, indeed, through out the Middle and Eastern States, the effects of the commercial reaction of 1856 and '57 are still felt. Business has not regained its former activity. The prices of crops are depressed, although in many States the harvest has not been abundant. Distrust of the credit of merchants and traders, and of the projected public improvements, to some degree, paralyzes trade, and with the notes of thanksgiving for the blessings enjoyed, are blended the voices of complaint.

Here, on the contrary, as it were, as sudden as the shifting of the scenes of a kaleidoscope, an unusual briskness of trade, and an unexampled confidence in the future, has succeeded a temporary but not disastrous stagnation of business.

The imports into New Orleans for the last quarter have largely exceeded those of any previous three months. The arrivals of produce and of the staples of our trade, figure up a handsome surplus, over what has been received in the opening months of the fall and winter of other seasons; and a new cycle of prosperity has evidently been entered.

Real estate in the suburbs is sure soon to feel the influence of increased confidence and hope in the future of this city. For months it has been in more than usual demand, not for purposes of speculation, but for permanent investment, and for solid improvement. Many, who were migratory in their habits, and seemed desirous only of acquiring the means of handsome independence in some other section of the Union, now show a determination to make their permanent homes in New Orleans. The conflict of opinion on the subject of slavery has had some effect in producing such a decision, while the opening of the Tehuantepec Isthmian route, and the general prosperity of Southern enterprises, have also operated in our favor.

The foundations of the prosperity of New Orleans are but just laid. Its growth is destined to be more rapid as its advantages are better understood. It will rise into an important city of the first class, and the time is not far distant when the villas of its merchants and business men will be found scattered over the beautiful territory between the Carrollton Railroad and Magazine street, above the upper line of Jefferson City, on towards Carrollton. *New Orleans Picayune.*

EPIDEMICS OF 1853 AND OF 1858.—The total number of deaths, from all causes, during the present year, amounts to 8,300; of which about three-fifths were from yellow fever:

	1853.	1858.
Week ending May 28	1	
June 4	1	
11	4	
18	5	
25	9	
27	2	
July 2	25	
4	8	
9	69	
11	29	
16	204	
18	2	
23	429	
25	15	
31	692	
Aug. 1	70	
8	967	
9	140	
14	1288	
15	285	
21	1316	
22	318	
28	1313	
29	402	
Sept. 4	648	
5	449	
11	966	
12	472	
18	221	
19	460	
25	134	
26	444	
Oct. 1	82	
3	380	
10	390	
17	308	
24	265	
31	174	
Nov. 7	136	
14	66	
21	17	
28	10	
	7866	4860

COMMERCIAL.

TUESDAY EVENING, December 7, 1858.

THE following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	7 @ 8	Good Middling	11¾@12
Ordinary	8¼@ 9¾	Middling Fair	12¼@12½
Good Ordinary	10¼@10¾	Fair	—@—
Low Middling	10¾@11¼	Good Fair	—@—
Middling	11¼@11¾	Good and Fine	—@—

The following summary, copied from the New Orleans *Price Current*, of 27th ult., furnishes the annexed statement of the week's business: The past week has been a period of quite a fair degree of activity in several of our leading staples, and it will be seen that Cotton has been taken to quite a fair extent, and at improved prices. Sugar and Molasses have also been in good request, though with increased receipts prices have yielded slightly for the latter article. The Tobacco market remains quiet; business in Western Produce continues limited. The sales of the first three days of the week sum up 26,500 bales. On Wednesday the demand was renewed, with a less ample supply, and the sales reached 14,000 bales, with more full prices. These rather large operations left the market with a still further reduced supply and less favorable assortment on Thursday, and more full prices claimed and to some extent obtained, the market was less animated, about 7,500 bales being sold, the next day, under similar circumstances, about 8,000 bales were sold. Sales of the week, 56,000 bales. Good Ordinary to strict Middling has advanced, upon last week's late quotations. We notice nothing new in the Money market.....Total receipts of Cotton for the week, are 61,298 bales.

COTTON.—A good demand prevailed on Saturday, and the sales amounted to 11,000 bales; and on Monday again, 11,000 bales were taken.

SUGAR.—The sales of the week amount to about 11,000 hhds., we quote for inferior and refining, 3½@4¼; common to good common, 4¼@5¾; fair to fully fair, 5¼@6; prime to choice, 6¼@7; centrifugal and clarified, 6¾@8¾ ₱ lb.

MOLASSES.—The sales of the week are about 15,000 bbls; the quotations being for inferior and fermenting, 24@27, prime to choice, 27½@28½; hf bbls. 31½@32¢ ₱ gallon.

FLOUR.—Rather inactive, the sales not reaching 9000 bbls.

GRAIN.—The receipts of Corn are light and the demand moderate—67@68 and 70¢ ₱ bushel, for inferior mixed yellow to good white. Oats have been in good request, at 57@58 and 70¢ ₱ bushel, for ordinary and new to prime old. Wheat still arrives slowly, we quote red $1 00 white $1 25 ₱ bushel.

PORK.—The transactions in Mess are principally on private terms, we quote $18 ₱ bbl.

BEEF.—Prime Mess and favorite brands are selling at $14@$16.

BACON.—Sales at for shoulders 7¼@7½, ribbed sides, 9¼@9¾, clear sides 10¢, and hams from 9¾@11¢ ₱ lb, according to quality.

LARD.—We quote at 10¾@11¢ ₱ lb.

BUTTER.—Soft, 20@22¢ ₱ lb.

COFFEE.—We quote 11¾@11¢ for fair to good fair, 11½@11¾ for prime.

LIVE STOCK.—The supply is ample, and the market easy. We quote Beef—Western, @8¾, Common 3@7; Texas, $22@40, inferior to ordinary $10@12; calves and yearlings $3@0; Hogs $8@8¼; Sheep $2@3 75. Cows $40@75.

Marriages.

"It is not good for man to be alone."

Married on the 4th inst. by the Rev. S. S. Scott, in Bossier parish, at the residence of R. E. Pickson, Jr. J. S. TAYLOR of Marshal, Texas, to Mrs A. C. Welker, of East Feliciana.

Special Notices.

QUARTERLY MEETING CONFERENCE—COLUMBUS DISTRICT, ALABAMA CONFERENCE.

Columbus, January 1 and 2, Pickensville and Carrollton, do. 8 and 9; Greene at Boguewell, do. 22 and 23, Pickens, Shiloh, do. 29 and 30; Caledonia, Mount Pleasant, February 5 and 6; Columbus circuit, Andrew chapel, do. 12 and 13; Athens, Pleasant Grove (Miss.), do. 19 and 20; Prairie Hill, Crawfordville, do. 26 and 27; Macon circuit, N Prairie, March 5 and 6.

T. J. KOGER, P. E.

My P. O. is Brookaville, Miss.

REMOPOLIS DISTRICT—*First Round of Quarterly Meetings.*

Dayton Station and Colored Mission, December 25 and 24, Remopolis and Arcola Colored Mission, January 1 and 2; Uniontown and Colored Mission, do. 8 and 9; Orrville and South Canebrake Mission, do. 22 and 23; Spring Hill, February 12 and 13; Rembert Hills, at Wesley chapel, do. 19 and 20; Bladon and Barryton Mission, at Mount Carmel do. 20 and 27; Butler, March 5 and 6; Gaston, at Christopher's chapel, do. 12 and 13.

JOSIAH BARKER, P. E.

December 6th 1858

THE BOARD OF MANAGERS, OF THE NEW ORLEANS DISTRICT Sunday School Union of the Methodist Episcopal Church, South, will hold their Fourth Quarterly Meeting on TUESDAY EVENING, the 7th inst. at 7 o'clock, P. M., in the basement of the Methodist Church, Carondelet street. The auxiliary schools will please hand in their reports at that time.

RICHARD J. NUGENT, Sec.

New Orleans, Dec 1. 1858

THE REGULAR ANNUAL MEETING OF THE NEW ORLEANS DISTRICT Sabbath School Union, of the Methodist Episcopal Church, South, will be held in the basement of Methodist Church, Carondelet street, on TUESDAY EVENING, the 14th inst. at 7 o'clock, P. M. All Friends of the Cause are invited to attend.

RICHARD J. NUGENT, Sec

New Orleans, Dec. 4, 1858. 2t

MISSISSIPPI CONFERENCE.

MEMBERS OF THE CONFERENCE, by calling at BRYAN & BRINK'S, will receive information as to their several places of entertainment. Those who come on the West Feliciana Railroad will be met at the Depot. I understand that members of the Conference will be conveyed from Quinn's Station to Woodville, for five and a half dollars, provided there are ten or fifteen applicants. Those coming on the cars, from Bayou Sara, will not be charged either coming or returning. Brethren will please state in the Conductor that they are Ministers. If you come to Conference here, which we all desire, take a Pickabug packet, and not a Bayou Sara packet, as the latter almost always arrive after the departure of the cars; the former, never. The cars leave Bayou Sara at 2½ P. M., and arrive here, at 5 P. M.

J. J. WHEAT.

Woodville, Nov. 11, 1858.

To the Share-holders of the Book and Tract Society of the Mississippi Conference:

YOU WILL PLEASE TAKE NOTICE, That the ANNUAL MEETING of the Society will be during the session of the Mississippi Conference, which meets December 8, 1858.

As business of importance to all the Share-holders will be transacted, you are requested to be present in person or by proxy.

As there seems to be a tub-smiter-building in reference to monies, we hope all interested will be in attendance; and that all who have applied for books for their sunamites, which we have not, will be easy till the Society decides. Our Society is a Joint stock Association, and each is interested in the regulations of the Society, and success of the business of the same. Each Share holder should feel it to be his duty to build up the Depository.

A. K. MARSHALL, President.

B. H. MONTGOMERY, Agent.

LOUISIANA CONFERENCE.

The next Session commences in this city on Thursday, the 16th of December. Members, on arrival, will call at the Advocate Office, 112 Camp street, where they will be directed to their homes.

NEW ADVERTISEMENTS.

LYCEUM LECTURES.—A course of five Lectures, for the benefit of the public Library of the First District, will be delivered in Lyceum Hall during the present season, by gentlemen of distinguished ability.

The first Lecture of the course, by Rev. Dr. PALMER, on FRIDAY, December the 10th, 1858. Subject—"The Claims of the English Language."

Doors open at half-past 6 o'clock, P. M., Lecture to commence at 7. Tickets may be obtained at the Librarian, Room No. 10, City Hall, and at the various Book-stores.

For each Lecture, single tickets, 50 cents; tickets admitting a gentleman and two ladies, $1.

T. K. WHARTON, Chairman of Committee.

d6

F. J. VAN BRUNER & CO.,

Cotton Factors and Commission Merchants,

[18-1y] 11 *Carondelet Street, New Orleans.*

UNION PRAYER MEETING HYMNS.—A NEW edition of this popular little Hymn Book, is now ready for Sale. This book was prepared last Spring, under the advice of several clergymen of different denominations, to meet the wants felt in the prayer meetings in LITNER'S HALL. It soon found its way into the daily prayer meetings in the principal cities of the United States, thence into the towns and villages. One hundred and fourteen hymns have been added to those compiled in the first edition, thus making a collection, which, while it is so small as to be carried in the vest pocket, contains all the hymns in use, among most worshipping assemblies. These hymns are all purely devotional. Christians may here find the good old hymns which they have loved from their childhood, side by side with those of more recent date. Among them will be found hymns suitable for the daily prayer meeting, the family altar, and the private devotions of the Christian. Published and for sale, in different styles of binding, by THE AMERICAN SUNDAY SCHOOL UNION,

1122 Chestnut street, Philadelphia.

They are for SALE by all Booksellers. [18-3t]

SOUTHERN METHODIST BISHOPS.—THIS ELEgant Parlor Ornament—13 by 24 inches—second, improved edition, now from the press. It contains all the Bishops, the time and place of their entering the ministry, and ordination as Bishops; deaths of Capers and Bascom, etc. Sent free for One Dollar. Every Methodist family ought to have one. Agents wanted in every City, State and Conference—liberal discount allowed. JAMES M. ERNEY,

d1-4t 147 Chambers street, New York.

NEW ENTERPRISE IN THE SOUTH.—MEDICAL Hall for sale, at Crystal Springs, Mississippi, 150 miles above the city, on the Great Northern Railroad, in a well populated county, and in a growing village. The house is two stories high, has built for a drug-store, and is supplied with a pure, fresh stock of Drugs, Patent Medicines, Perfumeries and Fancy Goods. Lot and Stock will be sold together, on good terms. The only Drug store in the place. For further particulars, address J. M. TROTTER, M. D.,

d1-3m In charge, at Crystal Springs, Mississippi.

PHRENOLOGICAL AND SCIENTIFIC INSTITUTE, at Crystal Springs, Miss., 150 miles above New Orleans, on the Great Northern R.R. After having spent twelve years in visiting the cities, towns and Lahrary Institutions, in the United States and in many parts of Europe—lecturing and collecting Specimens, to illustrate and demonstrate the science in all its branches—the subscriber is pleased to announce that he has fitted up a Lecture hall, where he will give a regular series of Lectures, teaching the practical science in Physiology, Phrenology, the Temperaments, and Physiognomy, all combined: making a perfect science. Teaching his students to become practical by the assistance of plates, drawings, paintings, casts of great and remarkable heads, and a good Library of Phrenological and scientific Books, will be of the disposal of the students free of charge. The Lectures will commence on the 1st of February, 1859, and continue every other day, for thirty days—which will constitute a full course. These courses of lectures will continue during the year. Tuition, for one course, Thirty Dollars—half of which will be required in advance. Good board can be had for $12 per month. For further particulars address J. M. TROTTER, M. D.

[d1-3m]

BROWN'S BRONCHIAL TROCHES

COUGHS, BRONCHITIS, HOARSENESS, COLDS, INFLUENZA, ASTHMA, CATARRH, *any Irritation or Soreness of the Throat*, instantly RELIEVED by Brown's Bronchial Troches, or Cough Lozenges. To PUBLIC SPEAKERS and SINGERS, they are effectual in clearing and giving strength to the voice.

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EDUCATION.—A LADY OF HIGH REPUTATION AS A TEACHER, and of large experience wishes an engagement.—A City or Rural locality preferred. Her system of education comprises the English, and French Languages, Music, the ornamental branches, etc. References given. Direct, giving particulars, to "TEACHER,"

St. Raymond, P. O. Miss.

MRS. REAIS' SEMINARY.—MRS. REAIS' SEMINARY RE-OPENS AT Baton Rouge, on Tuesday the 9th inst., the epidemic having entirely disappeared from the place. Baton Rouge, November 9th, 1858. 3t

STEAM ENGINES,

SAW MILLS,
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NEWELL SCREWS,
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BELTING,
HOSE, ETC.

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A Price List will be sent by mail to any one desiring it. 6

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ALL kinds of Sewing done by machinery for Grocers, Ships, Steamers, Hotels and Families. A good stock of Ladies' Under Garments always on hand. Embroidery and Tucking.

All kinds of Toilet Soaps and Perfumeries. Feb1 6

Cuddy, Brown & Co.,

HAVING closed the office of MILES OWEN & CO., the first day of January 1857. My business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street.

MILES OWEN.

New Orleans Branch

OF THE

HOME INSURANCE COMPANY

OF NEW YORK.

CASH CAPITAL $500,000.....SURPLUS OVER $250,000.

CHAS. J. MARTIN, President.

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Policies issued by this Company against Loss and Damage by Fire, and the Risks of Inland Navigation, on application to

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The undersigned, Agent of the above responsible Companies, is duly authorized to issue Policies of Insurance on buildings, merchandise, ships in port and their cargoes. Also cotton in press, gin and sugar houses, household furniture and personal property generally, against loss or damage by fire in this city and in the country.

Ten per cent. cash returned on payment of premiums.

Losses equitably adjusted and promptly paid.

jan11-1y R. W. RAYNE, Agent

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DOLBEAR'S

COMMERCIAL COLLEGE,

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Is Open the entire Year---Day and Evening.

AT THIS INSTITUTION, PERSONS ARE FITTED FOR BUSINESS and every-day life, to keep any any set of books, settle accounts, or, correspond, in

ENGLISH, FRENCH, SPANISH, GERMAN, ETC.

All things being TAUGHT PRACTICALLY, Students are enabled at once to enter upon the discharge of their duties, whether in

It depends on its own merits for support, and the practical plan now adopted, has been commended by the Press and leading public and mercantile men of the country. Students can begin at any time, and resume their lessons at any future time without further charge. All are desired to attend until as perfect as they wish to be in any branch. From 300 to 400 attend annually, from a large number of the States, Mexico, Cuba, etc. There are now not less than 2000 of the former students in banks and business houses in this city. Merchants apply here for Clerks and Book keepers.

There are NINE apartments and Professors for each branch. There are also private apartments for Gents in public life; and, an elegant parlor for company.

There are greater facilities here for the acquisition of the living Languages and a practical commercial education than in any other Institution in the United States.

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Penmanship	$5	English	$100
Arithmetic	50	French	100
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Geometry	50	Those who speak a Language	50
Surveying	50	Latin or Greek	100
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Board can be had in English, French, Spanish or German houses at from $5 to $8 per week. [d1-3t] ROFUS DILBEAR.

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COFFEE—Old Java, Rio, Havana and Laguayra.

SUGARS—Loaf, Crushed, Powdered, Clarified, and all grades of Louisiana and Havana

TEAS—Young Hyson, Imperial, Gunpowder, and all qualities of Green and Black—on every variety of packages.

TOBACCO—Choice Cavendish, of various brands; Medium and Common qualities, in all styles of packages; also, Fine cut, Chewing and Smoking Tobacco, of various brands.

ASSORTED CORDIALS.

WINES—Old Port, Sherry, Madeira, Muscat, Sauterne, Catawba, Champagne and Claret of various brands.

PROVISIONS—Pork, Beef, Bacon, Lard, Butter, Cheese, Rice, Flour, choice Sugar cured Hams, Tongues, Dried Beef, etc. etc.

FRUITS—Oranges, Lemons, Raisins, Prunes, Figs, Dried Apples, and Peaches, Pecans, Nuts, etc.

PRESERVES—Imported and Domestic Sweetmeats—and in Juice; Citron, Quince Preserves, etc. etc.

SUNDRIES—Soap, Sperm and Star Candles, Pickles, Sauces, Ketchups, Mustard, Ginger, Cayenne Pepper, Pimento, Cloves, Mace, Cinnamon, Indigo, Copperas, Alum, Starch, Isinglass, Nutmegs, Powder, Shot, Bar Lead, Brooms, Buckets, Tubs, Wrapping Paper and Twine, Manilla Rope, Tapes, Nails, Blacking Saleratus, Yeast Powders, Soda, Cream Tartar, Inks, Candles, etc. etc.

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The reputation of these stands, acquired many years since, has been fully sustained, as proved by their extended sale and general use throughout the white cotton growing region.

A large assortment and variety of parts as on hand at all times, at No. 15 ST. CHARLES STREET, New Orleans.

All orders promptly attended to, with sall factory references. Planters will call and examine for themselves.

ALSO, are Agents for the sale of the Prattsville OSNABURGS—a superior article for Planters' use.

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WEST TROY BELL FOUNDERY.

[ESTABLISHED IN 1826.]

THE subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School house and other Bells, mounted in the most approved and durable manner.

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THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

JOHN HOWARD PAYNE.—Author of "Sweet Home."

Our little readers have often heard the song, "Sweet Home." Here are some of the lines.

'Mid pleasure and palaces, though we may roam,
Still, be it ever so humble, there is no place like home,
A charm from the skies seem to hallow it there,
Which, go through the world, you'll not meet elsewhere.
Home, Home,
Sweet Home!
There's no place like home—
There's no place like home.
As exile from home pleasure dazzles in vain,
Ah! give me my lowly thatched cottage again;
The birds singing sweetly that came at my call,
Give me them, and that peace of mind, dearer than all.

O, how beautiful! They are a thousand times more beautiful when well sung. Get some of your friends to sing them for you. We want to tell you something about the man who wrote them.

John Howard Payne was a native of New York. Was born on the 9th June, 1792. His father, shortly after left there, to take charge of a school at Boston. The son displayed unusual precocious abilities. In 1805, he returned to New York, and entered a counting-room. But his pen was employed not only in commercial writing, but also in editing the "Thespian Mirror." The talent it displayed made friends for the youth; one of whom, Mr J. B. Seaman, offered to pay for finishing his education at Union College. Payne at once accepted, and went to Albany, accompanied by his friend, the celebrated Charles Brockden Brown, the American novelist.

Payne, Sr. became a bankrupt, and his son determined to support himself. He unfortunately adopted the profession of an actor, and went on the stage. He appeared on the stage till the winter of 1813, when he went to England. He spent the years that elapsed until 1832, there and in France, and then returned to the United States, where he issued a prospectus for a literary periodical, but it never was published. He was twice afterwards appointed United States Consul at Tunis, and died there in 1852.

Payne wrote many pieces for the stage when he was in England, and experienced all the ups and downs and bitter pangs of poverty and ill-regulated talent, which so many literary men have suffered. The operatic play, "Clari, or the Maid of Milan," was produced at Covent Garden theatre, under Charles Kemble's management. The song of "Home, Sweet Home," occurred in it and made the success of the piece, and the fortune of every one who had any thing to do with it—Payne excepted. In two years after it was issued, its publisher had made nearly if not quite $10,000 by it. Miss M. Tree, who first sang "Home, Sweet Home," gained a wealthy husband by it, while the author lost $125 that was to have been paid him for the copyright.

He had the consolation, however of knowing that the heart of the world thrilled responsive to his touch in this thrilling song, which finds an echo in the bosom of poor and rich, young and old; the healthy man in the pride of or robust enjoyment; the sick man on his pallet; the prisoner in his gloomy cell; the most wretched human being in his hour of veriest torture and despair. Money cannot compensate for an hour like this, and the sweet emotions and tender tears that Payne's simple ballad gives rise to, will embalm his name forever in our hearts and in those of our children's children.

A PRETTY STORY.

This story we find in the *Pittsburgh Advocate:* My mother died when I was a little boy. I well remember the night when the angels came and took her to heaven. She was a good woman, and left the world willing and cheerfully. A short time before she died she sent for her children, and before bidding us farewell, she gave us some excellent advice. Among other good things which she said, these words have always remained fixed in my memory: "Try to be useful to somebody every day.—It will make you happier, and what is better, God will love you for it."

I have repeated my dear mother's last words to a great many boys and girls, and I don't believe I ever knew one of these young people who did not express a wish to be useful, though almost all of them said they didn't know how. Blessings on the dear children! [Many of them *do* know how to be useful and to make others happy. They have kind hearts, and they make the little world in which they move, happier and better by their kind words and kind acts, while they are too innocent, too modest, too unselfish to perceive that they are doing any good. Their good deeds come from their hearts, as pure water gushes from the fountain. Still I have no doubt, there are many, and perhaps some of my readers, who really would like to be useful, but are puzzled to know where to begin. Now I have a great mind to tell a story or two which I have in my mind, just to give you some hints as to the different ways in which you can do a great deal of good.

I know a girl in one of the Sunday schools in Philadelphia, who is scarcely ten years old. She is a good girl, and her teacher loves her very much. Her name is Sarah. Well, this little girl wanted to be useful. She had no notion of living just for herself alone. So she determined to get new scholars to come to Sunday school. She set herself about the business in earnest. Not content with speaking to those whom she knew, she picked up ragged boys and girls in the street, and persuaded them to attend the Sunday school, and walked with them to the school room. She was very successful in her work of love. Her teacher told her that in less then three months she has brought into the Sunday school thirty-two new scholars. Think of that. Remember that a good number of these children were ignorant and wicked, when Sarah found them, and now they are learning how to live and how to die.

Another little girl, who lives in one of the pleasantest little villages imaginable—I am almost afraid to say where, for fear I shall bring her to notice and make her blush—who made herself very useful in quite a different way from the one which Sarah chose. She was one day reading about a minister who was working away, with all his might, trying to do good among the Indians in our Western country. The good man, however, was very poor, so poor that he could not buy books for himself and family. "This minister must have a library," said the little girl. "I'm going to see what can be done to get him some books."

And she set about the business at once. That is just the way always, when people really want to be useful. As soon as they find out how to do a good thing, they go right off and do it. The first step this girl took was to ask her mother for a gold dollar which had been given to her as a New Year's present. The dollar was placed in her hand. Then she went to see her young playmates, and got something—not very much, for children are not generally rich—from them all. With the money collected in this manner, her father bought thirty or forty choice books, and he and some of his friends contributed money enough, to make the number in all over a hundred volumes.

I must tell you one more story, in which I think you will find another good hint. It is about my young friend Arthur. Arthur is brim-full of fun and frolic. He is one of the best natured fellows that ever you saw. I scarcely ever knew him to be in a bad humor. It is very rarely that one sees him when his face is not lighted up with smiles. But this is not the best part of the boy's character. He loves to be useful—to be useful, if possible, to every body. One day last Summer, he went to the funeral of a man who had been a laborer in his father's family. On his way home he heard two men talking about the widow and children whom this man had left behind him.

"Poor woman," one of these persons said, "what will become of her and her large family?"

Arthur questioned his mother about the widow when he got home, and learned that the poor woman was left without a dollar in the world.

"Mother," said the kind hearted boy, "why not get her a sewing machine?"

"That would no doubt be a very good thing, but it is not quite so easy to do it I'm afraid."

"Could she support herself and her children," Arthur asked, "if she had a machine?"

His mother thought so.

"Then," said Arthur, clapping his hands together, "Mrs. Simpson must have a sewing machine."

And she did have it.

Arthur got his father to write a subscription paper, and in less than three weeks, without any assistance, raised money enough to buy one of Grover & Baker's best sewing machines.

The last time I saw Arthur, he was in high glee.

"I dropped in to see Mrs. Simpson the other day," said he, "and I saw her make over a thousand stitches in a single minute, with her new sewing machine."

"BLUE SKY SOMEWHERE."

Children are eloquent teachers. Many a lesson, which has done our heart good, have we learned from their lips. It was but the other day another took root in memory. We were going to a pic-nic, and of course, the little ones had been in ecstacies for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth. There was every prospect of rain—even Hope hid her face and wept.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"Oh, look out for the blue sky!

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

EDUCATION.

Thewald thought it very unfair to influence a child's mind by inculcating their opinions before it should have come to years of discretion and be able to choose for itself. I showed him my garden, and told him it was my botanic garden.

"How so," says he, "it is covered with weeds,"

"O," I replied, *that* is because it has not come to its age of discretion and choice. The weeds you see, hath taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."—*Coleridge,*

SKETCHES AND NARRATIVES.

Liebig.—

The following account of the eminent chemist, Liebig, is from a European correspondent of Moore's Rural New Yorker: "On the last day which I passed in Munich, I went to hear the world-renowned chemist, Liebig, lecture. His laboratory and lecture room are in the same house in which he resides. When he entered the lecture-room the students all rose to receive him, and he acknowledged their attention with a polite bow. He wore a black dress coat and white pantaloons. Liebig is a fine, intellectual-looking man, tall though not broad; has iron-gray hair, which has fallen off from his brond and projecting forehead; he wears no beard. He lectures in a very conversational manner, part of the time sitting; makes many gestures, and good ones too. His face is expressive. He is, indeed, a good deal of an orator, and perhaps the best popular lecturer in Germany. Liebig was fifty-six years old on the 12th of May, 1857. He was born in Darmstadt, and at the age of twenty-one was made professor at Giessen. In 1852 he came to Munich. Between the years 1832 and 1856 he published one hundred and seventy-seven papers, many of which were very elaborate. He is said to be proud and overbearing; he is, however, on the side of progress, and heads the reform party in the University."

Madame Ida Pfeiffer.

At the age of sixty-one, Ida Pfeiffer, the well known traveler, departed on that journey from whence none returns in this world. In middle life, on the death of her husband and the settlement of her children, she commenced her series of tours. First, to the Holy Land—whence a book. Then, through Sweden, Norway, Denmark, and Ireland—thence another book. And so on for over twenty years' travel and book-making. She veriously visited Brazil and Chili; Otaheite, China, Japan, and Ceylon; Southern Africa, Borneo, Sumatra, and California, Oregon, Peru, Panama, Aspinwall, and thence through the United States and Canada; lastly to Madagascar and the Mauritius and home, where she died on the 27th October, from the effects of a violent fever which she had in Madagascar.

—Madame Pfeiffer was a small, very plain, active old lady when we saw her four years ago at New York. In her last book of travels she contrives to attack, in some way or other, every person who did not render her *substantial* aid on her travels. If ever a woman merited the appellation of Queen of the Dead heeds, it was Madame Pfeiffer. She expected to travel free of expense, and if she carried a letter of introduction to any one, without being immediately invited to make his house her home and his purse her bank, she was pretty sure to chronicle his want of hospitality in her next book. She wrote exceedingly well, observed closely, had great recollection, and—though she tells some very wonderful stories—did not draw the long bow much more than travelers often do. As she was two-thirds of her time on the wing, traveling at any and everybody's cost but her own, and her various books always sold largely, Madame Ida Pfeiffer must have realized considerable amount of money. She was more than forty years old before she took up her pilgrim's staff. During the following twenty-one years she was the incarnation of feminine restlessness.—*Philadelphia Press.*

John Wesley's Mother.—

The mother of John Wesley taught him the alphabet nineteen times, failing of permanent success the eighteenth; but he afterwards became a minister and reformer, taking for his motto, "the world is my parish." And he is said to have traveled some two hundred and fifty thousand miles, principally on horseback, written two hundred volumes of books, preached more than forty thousand sermons, and given away a hundred thousand dollars in charity. He was the institutor of an evangelical sect, which numbered, while he lived, two thousand ministers, and eighty thousand church members; and is now multiplied to thousands and tens of thousands of apostles, and more than a million of disciples, scattered throughout the entire world. Little did that mother think that she was training one who was to take the lead in awakening a corrupt church from the slumbers of generations, that she was by him shining in the golden candlestick of the Church, preaching the gospel of reformation in both hemispheres, and spreading Scriptoral holiness through the earth.

Robert Hall and Matthew Wilkes.—

The celebrated divine, Robert Hall, and Rev. Matthew Wilkes were, on one occasion, guests in the same house; and after the services, held during a convention of the denomination of Beptists, were seated in the parlor, surrounded, of course, by numerous friends.

Mr. Hall, full of wit and pleasantry, and as cheerful as the painful disease from which he suffered permitted him to be, entertained the ladies, and was the life of the party. Presently, up spoke old Wilkes.

"I am surprised, Mr. Hall, after the very serious discourse you gave us this afternoon, to see you display so much levity as you do this evening."

"My dear sir," said Robert Hall, "there is just this difference between you and me: you have your nonsense in the pulpit, and I have mine in the parlor."

Matthew was quiet the rest of the evening.

Dr. Dwight.—

A gentleman of nervous temperament once called on Dr. Dwight, President of Yale College. One of the Doctor's boys was rather boisterous, and pestered the nervous gentleman somewhat, whereupon he said to him, "My boy, if you will keep still while I am talking to your father, I will give you a dollar." Instantly the boy hushed down gentle as a sleeping lamb. At the close of the gentleman's remarks he attempted to leave without giving the boy the dollar; but Dr. Dwight was too fast for him. He put a dollar into the man's hands, saying, "You promised my boy a dollar for good behavior. Give him that as you promised. If, sir, we lie, our children will be liars also."

Death of a Descendant of Walter Scott.—

Mrs. Hope Scott, the sole surviving grand-daughter of Sir Walter Scott and the daughter of Mr. John Gibson Lockhart, died at Edinburg on the 26th ult. Like nearly all the descendants of the great Scottish novelist and poet, she has been cut off in the prime of life. She was married a few years since to Mr. Hope Scott, the eminent barrister, who took the latter surname on his acceding to the Abbotsford estates. Mrs. Scott leaves two young children and an infant of five weeks old, the only descendants of the author of "Waverley."

John Randolph's Mother.—

The late John Randolph, some years before his death, wrote to a friend as follows: "I used to be called a French man, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me, on my knees, to say—"*Our Father which art in heaven.*"

OBITUARIES.

"Let me die the death of the Righteous."

JOHN H. GEE, was born in Lunenburg county, Virginia, November 7, 1810. In 1830, emigrated to Tennessee; where, in 1832 he married Julia A. Tanner. In the Autumn of 1834, he removed with his family to Sumter county, Alabama. Brother Gee joined the Methodist Episcopal Church at Sumterville, July 1841; and since that time, he has been a devoted Christian and worthy member of the Church. He left home in September, to attend to some business in Tennessee; and, was on his way home, when he was taken sick, and died at Sumterville, Winston county, Alabama, October 8th, 1858. The writer was interned, that brother Gee was resigned to his fate, although away from home, from the companion of his bosom and children. Yet, the best of all, "God was with him." And in his last remaining moments upon earth, he felt that,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

J. M. R.

MRS. CORDELIA McLEOD, the wife of Alexander McLeod, died in Yazoo, county, Mississippi, on the 1st of November, 1858, in her thirty-fourth year. She was a native of Franklin county, Mississippi, and daughter of Mr. James and N. Yearns; she had been an exemplary and devoted member of the Methodist Episcopal Church, for fourteen years. Sister McLeod acted a prominant part in sustaining a camp-meeting of nine days, commencing the 8th of October, and closing the 17th. It was a glorious time. Sister McLeod, was indisposed when the meeting closed she grew worse, and gradually sank, until she breathed her last. In the language of her husband, her death was peaceful, indeed a triumph over death; among her last words were such as these, happy, happy, happy! O, Heaven! Sweet Heaven, my home! O, sing to me of Heaven. Sister McLeod, was an amiable lady, a kind wife and mother; a worthy member of the Church; she was esteemed and beloved by all. She lived a Christian, and died a Saint and is, I have no doubt, in Heaven. D. M. W.

☞ The Nashville Christian Advocate please copy.

MRS. FRANCIS TURNER, relict of Hesluck Turner, was born in Lincoln county, Georgia, October 4, 1794, and died in Enterprise, Mississippi, November 7, 1858. She was married in her 17th year—removed to East Alabama in 1838—was left a widow in 1845. In 1857, she removed to Mississippi, to be near her son, Rev. W. C. Turner. She was a woman of strong and vigorous mind, and was an enlightened and spiritual christian—well read in Wesleyan theology—and fully capable of giving a reason for her faith. Sister Turner was the daughter of Isaac and Milly Tatom—at whose house the two first Methodist Missionaries, who ever came to Georgia, Humphries and Mayors, found a christian welcome. Their daughter was then a little girl, but was awakened under the teachings of those good men, and joined the Church in her 11th year. From thence forth, through the long course of 41 years, she witnessed a good confession. And at last, after a long and painful illness in which she suffered much, peacefully closed her Christian life; leaving behind the brightest evidences of her ripeness for heaven. Enterprise, Mississippi, November 20, 1858. J. E. NEWMAN.

The Southern Advocate please copy.

She continued to talk for several hours after, though less connected, her thoughts wandering; yet she droped no word to indicate that her Christian confidence was in the least shaken. But O, the last enemy of man is now to be encountered! Friends shrink away from the chamber; nature sickens and gives back, to see one so young, so beautiful, and so much beloved struggling in the iron grasp of death. And as the contest drew to a close, and her restless eyes became still, they seemed to settle on her father, the only surviving parent, who stood with clasped hands, in prayerful silence by her bed, while her soul passed gently away. But do we hear from his lips one word of complaint? O no! the soul that had been tried so often in the fires of affliction was faithful still; and was enabled to exclaim, thank God that my child was saved from a sudden death, and permitted to cheer my lonely home for a few brief months! I have witnessed her penitential tears, I have seen her happily converted to God, and have heard her discuss with intelligence the plan of salvation. And while his bereaved little ones gather around his knee, he points them to the skies, and tells them of a land where there will be no more disaster, sickness or death; and speaks of a re-union of their broken family—can we, who witnessed this scene, withhold a tear? No—weep we must! "But we sorrow not even as others who have no hope. For if we believe that Jesus died and rose again, even so those also who sleep in Jesus, will God bring next time."

☞ North Carolina and Nashville Advocates please copy.

MRS. MARY E. FOUNTIN, wife of Mr. W. G. Fountain, and daughter of Cyrus and Elizabeth Allen, was born in Campbell county, Georgia, the 16th February, 1830, died on the 13th of September, 1858, at her residence near Grove Hill, Clarke county, Alabama. She has been married nearly ten years. Was a member of the Methodist Episcopal Church, South, for some time previous to her death. She was greatly estimated in all the relations of life. Strong in her affections as a wife and mother—so much so, that after enduring a long and painful illness which had emaciated her so that she was a mere skeleton, and had chased away every hope that her friends had entertained of her recovery, yet her husband and children were the burden of her thoughts, and caused her to desire to live for their sake. But, as sister Fountin approached death, she was enabled through grace to meet and vanquish the last enemy, and with a shout of triumph enter into that rest that remains for the people of God. The writer of this notice had been with her awhile before she died—heard her exhort some of her relatives to reform their lives, and meet her in a better world. And heard her, with a strong voice, bid farewell to her surrounding friends; and heard, solemn promises made by some of these friends, to try to live so as to meet her in Heaven, which altogether made an impression on their minds that will not soon be effaced. And may God grant that these promises may be honestly put into practice by every one that made them; so that they too may be enabled through grace, in the hour of death, to triumph like her. G.

MISS SALLIE TURNER, daughter of H. G. Turner, formerly of Sumter county, Alabama, but now of Washington, died on the 22d of September, of measles, aged seventeen years, at her fathers residence. The deceased was a passenger on the ill-fated steamer, Eliza Battle, which was lost on the Bigby river, on the 25th of February last, by fire. She witnessed the untimely death of her kind stepmother and dear little sister, with many other kind friends who from effects of cold, were droping from the trees in which they had climed, into their watery graves—amidst the exciting confusion occasioned by the fury of the elements, she manifested much presence of mind, and care for the preservation of others. Her own life was saved by the mercy of a kind providence. Two noble and generous hearted young men, the names of whom we cannot withhold on this occasion—Messrs. Frank Stone and Tobias Cox, are the noble spirits here alluded to. The deceased, never ceased to express her gratitude and admiration of these generous and self-sacrificing spirits. We must be permitted to refer to the noble and generous conduct of Dr. T. Clanton, who fell a victim at the same time. He snatched from the burning wreck, the wardrobe of the mother and daughter, and insisted on their dressing, even assisted them with his own hands. He spoke many encouraging words to the sufferers, while he himself was grappling with the pangs of death. These three spirits though one of them is dead, will long be remembered among the brave and the good; and the friends of the dead imbrace this opportunity to tender them their lasting thanks and heart-felt gratitude. Mr. Cox, in a letter addressed to the deceased, some time after the disaster, enquiring after her welfare, uses this expression, "you asked a question, amid our perilous condition that I never shall forget," "*are you a Christian?*" Although, at this time she was without hope herself, yet we find her enring for the souls of others. And may we not confidently hope that, ere this time, this question, asked with innocence and sincerity, can be answered in full assurance of faith. Yes, I am a Christian. After a days rest, her health appeared to be as usual, very good, and her spirit cheerful; but she did not cast away the solemn warning, but sought the forgiveness of her sins through Christ; and was happily converted several weeks before her illness. While sick, her conversation was much on religious subjects, frequently wishing to hear the Bible read, and conversing about its sacred pages. About seven o'clock in the morning, her friends discovered that nature was fast sinking; she called for her Testament, which was handed her, but her trembling hands were growing cold in death, and could not hold it in a position to read. With a pleasant look, she requested some one to read for her—the 14th chapter of St. John's Gospel was selected; every sentence of which she seemed fully to comprehend, and listen to with unspeakable delight. Soon after, she exclaimed—O, I long to fly away, and be at rest in the arms of my Savior! She was then silent for a moment, when she again exclaimed—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

Then looking up for a short space, as if waiting a reply, she continued with much emphasis,

"Poor tempest tossed soul be still
My promised grace receive,
'Tis Jesus speaks, I must I will,
I can, I do believe."

"PREPARE TO MEET THY GOD."

BRO. JOSEPH A. NETTLES, died suddenly in the city of Philadelphia, Pensylvania, on the 4th of July last, at the age of 28 years. The quotation, at the head of this obituary, were the last words of the last will and Testament of brother Nettles. The passage is evidently addressed to his little daughter, Coelia, and to his brother and father-in-law, the executor of his will. But, by the word of divine truth, it is addressed with solemn emphasis to every man—in view of death, the grave, the judgment and eternity. How, wise are they that hear and obey. It is the full obedience of faith and practice, concentrated in a single command. The Law, the Gospel, "Prepare to meet thy God." Brother Nettles was born and raised in the parish of East Feliciana, Louisiana, and resided, at the time of his death, in East Baton Rouge. He was educated at Centenary College, Louisiana, where he graduated with honor in July, 1859. He subsequently graduated in medicine. As a student he was diligent and thorough in his studies; scrupulously obedient to college law; was courteous and gentlemanly to his fellow students and the faculty. As a citizen, he was quiet, neighborly, and ever the firm supporter of public order and public morals. As a planter and physician, he was attentive and successful. As a brother, father and husband, he was firm but affectionate; and as a man, upright and respected by all that know him. While in the senior class in college, during a gracious revival of religion, he was happily converted, and united himself with the Methodist Church. He afterwards maintained this relationship, by an upright, Christian walk and conversation. He appears to have had a permanent consciousness of his acceptance with God, which kept his mind in perfect peace. In his Christian walk, there was no stumbling, no faltering to the right or left—no standing still, as if in doubt or in dalliance with passion. His feet were upon the rock. The seed took deep root, in good soil; it sprung up, and bore fruit, every day. His piety was quiet, steady, and fruitful—a light in a candlestick, giving light unto all in the house. A lovely wife went before him to the silent grave; a beautiful daughter, an only brother, and a large circle of relatives and friends, remain to morn his loss. He has exchanged the Church militant for the Church triumphant. He sleeps, as sleep the sainted dead, in Christ. But his works do follow him. His last will, written just before he left for the North, is perhaps as beautiful a specimen of Christian composition, and as beautiful an exhibition of Christian character, as ever come from the hands of one so young, and with such promise of long life and happiness. So brief, and yet so full; so sensible of the goodness of God, and of his providence; so resigned to God's will; so desirous to be right, and do right, and to promote God's glory; so affectionate to his little daughter, and anxious and prayerful for her salvation. It would seem as if he was laboring under a presentiment that death was near, and He even at hand. His works follow him, and though dead he yet speaketh, and shall speak to the young, congregated in the halls of his *Alma Mater*, to the negro, as he looks up from toil, and the Heathen as he stretches out the hand to God, in foreign lands. Brother Nettles did not forget that he held his property as the steward of God. He bequeathed to the Methodist Episcopal Church, South, $400 for Home Missions, and $500 for Foreign Missions. He also bequeathed to Centenary College, of Louisiana—the institution at which he was educated and where he was converted—$1000, toward the endowment of one or more Professorships. Reader go thou and do likewise. Let me die the death of the righteous.

Centenary College, Louisiana, } JOHN G. MILLER.
Jackson, Nov. 18, 1858. }

☞ Nashville Advocate, please copy.

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will effectually cure Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from Disordered Liver or Stomach, such as Dyspepsia, Indigestion, Rush of Blood to the Head, Sourness or Sickness of the Stomach, Heartburn, Disgust of Food, Fluttering of the Heart, Swimming or Pain in the Head, Choking or Suffocating Sensations on lying down, Dimness of Vision, Night Sweats, Fevers, Dryness of the Skin, Yellowness of the Skin or in the Eyes, Pimples or Blotches on the Face or Skin, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhea, Dysentery, Bloody Flux, Constipation of the Bowels, Inward Piles, Diseases arising from the use of Mercury, Pain in the Bones, Coughing, Debility, Nervousness, Gravel, Impure Blood, Loss of Memory, Bilious Chills, Ague, Liver Complaint, and Fever and Ague or Chills and Fever. It will also cure diseases of the Bladder and Womb, such as Seminal Weakness, Incontinence of Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, &c.

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have been sold during the last six months, and in no instance has it failed in giving entire satisfaction. Who, then, will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?

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CLINTON, LOUISIANA,

PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

W. P. HILL,

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No. 13 Camp st., New Orleans.

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Information as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents. dec12

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COMMIS

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LETTER FROM BAALBEC.

[CONTINUED FROM LAST NUMBER.]

Circular Temples—The Quarry—The Stone—Halt at Zehleh—Passage over Lebanon—Mecca Pilgrims—Turkish Post and Officers—Beyroot—American Mission Schools—Presbyterian Mission.

SYRIA, April, 1858.

THE TEMPLE OF THE SUN surpasses all description—it is entirely impossible to do justice to this noble structure or the beauty and grace of the designs which adorn it. The broken columns, lying upon the ground—with fragments of sculptured cornices and capitals, with delicately carved frieze—astonishing specimens of art and skill. The colonnade in front of the building, part of which remains, gives it an air of unequalled grandeur. What it must have been in its glory, may be perceived by that which remains. In its ruins it is magnificent, and surpasses what we saw in the palaces of the Cesars, or elsewhere.

There is a small circular temple of marble, supported by Corinthian columns, with niches between for statues; this building is detached from the great pile, and is well worthy of admiration. It is said to have been used for the rites of the Greek Church until a recent date.

The views, of the mountains of Lebanon and the valley, seen from this temple are truly grand, presenting a variety of the most pleasing objects to the eye. The valley is seven or eight miles wide between these mountains, and is exceedingly fertile: the plains open into extensive vineyards and mulberry orchards—where the silk-culture appears to be carried on to a considerable extent.

The atmosphere in this valley was much cooler than in Damascus; the height above the sea, and the snow-crowned mountains of Lebanon, rendered it many degrees cooler. We really suffered, from the severity of the cold, which was very bleak and cold at Baalbec.

We left this place, satisfied that we had seen a view so celebrated that the best descriptions fall infinitely short of the reality. It appears, that nothing short of an earthquake could shake the foundations of such a massive building, and lay its lofty columns in the dust. Some still stand, isolated, with the winds and storms of centuries passing over them—the wonder of the world. Near the pedestal, the steps have been broken to take out the iron, which gives them an appearance of decay, as if they must fall.

On our way we visited the quarry where these massive blocks of stone were hewn—one stands there still, regularly squared, seventy feet in length, fourteen in breadth and several feet high, never severed from the original rock, doubtless designed for some part of the building but never finished.

We rode an hour and a-half in this beautiful valley; passed three columns standing alone in the plain with no other fragment of ruins near. The view of Baalbec, going up this side, must have been most magnificent, presenting the temple in its finest position for exhibiting its magnitude and grandeur.

We rode through highly cultivated fields with extensive vineyards, passed some little villages on the sloping hillsides of Lebanon, before we ascended its height over which we were to pass to reach Beyroot, on the coast of the Mediterranean. The storm beat in our faces as we proceeded on our journey and the wind blew with great force—rain and hail followed in succession—and it was difficult to keep our horses in the path or sustain ourselves upon them—so violent did the wind blow, we suffered severely from the intensity of the cold.

We stopped at the village of Zehleh for the night, at a comfortable house though plastered with clay, and without a pane of glass to let in the light. The roof, like all the terraced houses, covered with timber and embedded with earth; the people were members of the Greek Church. They brought us in a furnace of coals to warm ourselves, and treated us very kindly, for which we were grateful. Our Dragoman supplied us with beds and food, and made us comfortable in this strange land.

It is almost impossible to satisfy the curiosity of these people. As soon as we arrived, they gathered around us, and filled the room—men, women and children—it was perfectly annoying; at length our party was compelled to drive them away; even then, it was difficult to keep them out. They would bring in their chiboques, sit down and smoke, with perfect good-nature; talk to us in Arabic, whether we understood them or not.

We stayed at this village all the next day, on account of the cold; and left, the third, for a passage over Lebanon—difficult and dangerous in many places; and none but horses trained to such roads could ever travel them.

The hills were blackened with caravans of mules, laden with goods for Damascus and other places, piled with boxes and trunks to an enormous height. It is wonderful how these animals carry such loads, especially among such rocky passes.

The snowy summits of Lebanon were still above us, but we passed through only one drift, which was not deep. We had a rough and fearful road, but we had become familiar with such scenes and encountered the difficulties with increasing fortitude. We ascended hill upon hill, with a cold and cheerless wind blowing in our faces, like that of March, and no alternative but to keep on our way.

We met a large caravan of pilgrims on their way to Mecca—the Sultan's mother and a military escort. There were three canopys of red and blue silk, raised upon mules, where the Sultana and her ladies sat; but we did not see their persons, as they turned off in another direction. After them came another train of mules and servants, with the wardrobe, if we might judge by the cases—three of which were covered with crimson silk velvet, with black feathers upon their tops.

We stopped at a khan to lunch, a substitute for an inn—a rough wall of stones, covered over the top with earth, like their terraced-roof houses; but, as primitive as they look, they are needful in the mountainous regions in a storm; and, after a tent life of twenty-one days, things change in their aspect—although our dragoman kept a table equal to a first-class hotel in the East. We had little iron-bedsteads which folded up, and mattrasses, carried upon mules; and our tents, when pitched and well-arranged, looked perhaps as well as those of the patriarchs of old, and are quite as comfortable.

We passed a Turkish military station and some of the officers, mounted upon the finest Arab horses we had yet seen. The officers were well dressed and rode gracefully. Their barracks looked like caves in the mountain side—not any better.

We rode eleven hours this day, to reach Beyroot, grateful, at last to find lodgings in a house, after so many days from Jerusalem.

This city has a fine appearance as entered from the hills—quite European in its aspect. Outside the walls, the white houses are embowered in shade trees and gardens, dense with foliage of the richest kind. The mountains of Lebanon raise their snowy summits above the city, and range along the coast, where their base is washed by the waves of the sea.

The scenery around the coast is romantic, with large shelving rocks hanging over the waters, romantic and picturesque, although they do not improve the harbor—or, like Jaffa, it is difficult to land.

Soon after we arrived we were introduced to the American missionaries. The Rev. Mr. Ford kindly sent a boy with a horse, to take me to his residence. In their schools, which are quite prosperous, they employ native teachers, who appear to be deeply interested in their work: and the business is conducted with admirable order. The female department numbers thirty interesting little girls, who sung the "Happy Land," for me, in Arabic, most sweetly—the best music I have heard for a long time. There were two departments for boys—forty in one, and thirty in the other; the rooms were airy and clean; the boys were orderly and well behaved, with intelligent and lovely countenances beaming with joy.

The Presbyterian mission is very prosperous, and has many schools scattered about the country; and its ministers are faithful and efficient. Their residence is in a delightful spot, with the schools and church contignous. A Protestant cemetary joins the schools—situated in a lovely place, and ornamented with the towering cypress tree, which runs up like the pinnacle of a temple towards heaven. It was a lovely and calm place for the silent dead. There sleep those who fell at their post in mature years; and the lambs of the flock, whom Jesus has taken to his bosom. O, what a contrast between this, and a Turkish cemetery so gloomy and sad—though used as a place of recreation.

S. H. THOMAS.

LETTER FROM CHINA.

SHANGHAI August 6th, 1858.

MR. EDITOR: As a member of the Baptist Mission of Shanghai, passes through your city on his way to Columbus, I thought I would not lose the opportunity of writing a few lines. For the last three months, there has been a great deal to interest us in Shanghai. The English, Russian, French, and American authorities, have succeeded in at last obtaining a Treaty with the Emperor of the "Celestial" Empire, which grants us more than we could possibly have expected. Praise be to God for what has been granted. The Missionaries heart has been made to leap with joy, for the cause of God was not overlooked by our worthy Embassadors from England and America. We are now allowed to go into any part of the great Empire and preach the unsearchable riches of the Gospel to this great valley of dry-bones. Oh! will not the Church of God awake to her duty and put on her beautiful garments? The Lord seems to be shaking all nations, and I trust the time is not far distant, when the whole earth shall be filled with his Glory.—Behold here, what a vast country, containing one-third the population of the earth, has just been opened, and the religion of our Lord tolerated throughout all its borders. In India, Christianity is being placed on a firmer footing; and I suppose will hereafter be made the basis of the government. There is also Japan thrown open to the merchant and missionary, after so many years of entire obscurity. Who can deny but that God had a direction in these affairs, of so much importance to the world and the establishment of the Kingdom of Christ. God promised, that the heathen should be given to Christ for his inheritence; and surely what better evidence have we, than the toleration of Christianity through this land of lunges and darkness? Cannot our Church send more help? There are those who would come; let the Church call for them. Unless you send us help, other churches will precede us in battling with the Power of Darkness—whereas, we wish to be among the formost in gaining the victory. Many of the Missionaries expect, as soon as the treaty is ratified at home and returns to China, to move into the interior, and establish stations as in India. So that I suppose it will fall to my portion, as one, to go into the interior.

Mr. Reed, the American Commissioner, is now on his way to Japan. The Cantonese still continue hostile; and say they are determined not to yield to the terms of the treaty, as it compells them to sustain all the loss of property and the expense of the war. The English are collecting troops at Canton, with the determination to give them another salute of bombs. Quite an unpleasant affair.

The French are collecting forces on the coast of Cochin-China, with the intention of invading the country with a hostile array. While nations are fighting carnal battles with carnal men, may the Lord help us to fight successfully, all our spiritual battles with the avowed enemy of God and seducer of our fellow race.

How much my heart is rejoiced to hear of the great work of God, which is now going on in America. The good work is still going on here, but not with such speed as in Christain lands; yet we have great cause to rejoice that the Spirit of God has moved some to repent, and take upon themselves the name of Christ. I hope to baptize two other Chinese the first Sabbath in September, if the Lord wills me health and strength.

I truly regret to hear, that in a small place just one day's travel from New Orleans by cars, the Church has almost forsaken God. I was troubled much in heart when I heard of such sad news concerning some of my intimate friends and companions of my youth. You have, perhaps, heard of the place, it has four Methodist Churches. I will now quote from a letter concerning that place, and the dreadful state of the Church. I have just received the letter, and it was written in April and May of this year. In speaking of the revival in the North, he says, "O! that the tide would turn this way, for we are living here, as it were, almost in a heathen land. Vice of every description is the order of the day throughout this part of the country, and where more than in ******? The Church is not enjoying that 'prosperity' it had when you were with us. The whole membership has grown very cold and remiss in its duties, and I do not suppose there has been one person converted for three years. How many have danced away all they had! You could hardly be made to believe, what a wicked place this is. I want to ask you in especial manner, to remember this town, this little corner of perdition, in your prayers to God. You may think I have used too strong a term in describing it, but I know this place better than you do. We try to have prayer meeting once a week, but we hardly ever have more than twelve present, and sometimes not more than four, and we have generally, three hymns and two prayers, and break up. We have class-meeting every Sunday evening, but with less interest than in the prayer-meeting, generally about five or six present. It has been about six weeks only, since we have commenced having meetings at all. We have been having prayer meetings a good while, but last winter, it fell through entirely for three months; but it has been revived again, and I have some little reason to hope, that it will do better. In fact, I think I can see some little improvement in every way. We had the Sacrament of the Lord's Supper administered to-day, and about thirty-five or forty present—including Presbyterians and Episcopalians, and some of these were from the country. I suppose that out of the number of communicants, there were about fifteen or eighteen members of the Methodist Church. I understand, that it was intended this meeting should continue, but everything looks so unfavorable, they have concluded not to protract it at all. We will have Love-feast to-night.

"I have just returned from Love-feast, and we had a good time, and consequently have concluded to protract the meeting by holding prayer meetings at 4 o'clock P. M. and at candle-lighting."

"May the 3d, our meeting closed, or rather died out last night. It commenced Monday evening with rather a promising interest, and at night there was one mourner who presented himself, but never returned; that was the only mourner during the whole meeting. On Friday night there was a May-party ball, and no meeting in the evening or night. Saturday evening they forgot to ring the bell, until it was too late. At candle-light very few attended, for we had a show in town, and it shows again to-night, and another comes next Saturday, and another on the Monday following, three shows in a week!",

Such was the substance of a letter I received from home, and I have no reason to doubt the contents of it. If such be the case, are we not reminded of the striking contrast between the present time and that of Noah? The people are following after the gods of this vile world, and in their folly, "God gave them over to a reprobate mind,"—"being filled with all unrighteousness,"—etc. My heart was greived to hear of the coldness of the membership in the village of my youth. O that God would abundantly pour out his spirit upon the people, and cause the wanderers to return to him.

Our native Chinese members were grieved to hear it, and prayed earnestly for their recovery and a revival of God's work in the midst of such worldly people. I hope to hear better news before many days.

J. W. LAMBETH.

P. S. Put in by way of post-script: that if I can in in one or two months more, I shall send two Chinese boys to the Louisiana Conference to be educated. Their passage and bill from New York to New Orleans I will pay here, and place them in the hands of some responsible person, who will see them safe to New Orleans. If I succeed in getting them, I will inform you more particular in regard to them, by one or two mails hence. Their passage across the ocean will cost them nothing.

J. W. L.

THE POLAR MYSTERY.

Since Livingstone, Barth, etc., have penetrated the centre of Africa, there remains but one great geographical mystery—the polar regions. In the ice-bound recesses of the Arctic and Antarctic oceans, at the extremities of that mighty axis on which our globe revolves, lie hidden in eternal frost and snowy regions never yet visited by civilized man, and of the nature of which he can form only vague and unsatisfactory conjectures. That this two-fold secret should have a powerful charm for bold, adventurous spirits, trained to scientific investigation, is not at all remarkable. Among those who have experienced its influence, there was one young American, of comparatively feeble body but with a gigantic soul, who resolved to hazard his life in its solution. Combined with this, however, was another motive, most powerful in one of his chivalrous disposition. Humanity, as well as science, called loudly to the rescue; and if ever there was an ear attuned to catch the faintest whisper of either, it was that of Elisha Kent Kane.

Until very recently, we were rather inclined to believe that this young man had been overrated. But we have read the history of his Arctic Explorations, and we think so no longer. Nor do we believe that there is a single unprejudiced individual who can think otherwise, after properly informing himself upon the subject. With his little band of eighteen followers, he conducted a campaign of more than two years' duration, against an enemy no less potent than the fiercest that Napoleon ever vanquished, displaying qualities of heart and mind, such as the proudest conqueror that ever lived might envy. We very much doubt, indeed, if there are ten other men in the whole United States navy, who could have brought those men home again, through all the perils which environed them. We say, "brought them home," because every one who reads the book must see that without their commander, they must have perished, to a man.

In the month of December, 1852, Dr. E. K. Kane, a simple medical officer in the United States service, received special orders from the Secretary of the Navy, "to conduct an Expedition to the Arctic Seas in search of Sir John Franklin." It was an office that few of course would covet, and fewer still were fit for. Kane had acted as surgeon to a previous Expedition, and in that, as well as in his subsequent writings, communications to the Geographical Society, etc., he developed qualities which proved him to be fitted, beyond all others, for this arduous and most dangerous post of duty. This expedition was a joint affair, to which Mr. Grinnell, of New York, Mr. Peabody, of London, and the United States Navy, were the principal contributers. Though no one had ever been there to see, it was nevertheless, Dr. Kane's fixed opinion, founded on scientific data, that the land-masses of Greenland extended to the far North, nearer to the Pole probably than any other land, and that they would lead to what he believed to be an open Polar Sea, on whose unexplored shores, if any where, the long-sought traces of Sir John Franklin might be expected to exist. His plan was, therefore, to follow the coast as the basis of his operations, along a due Northern line, if possible, where food to sustain his party, and Esquimaux to co-operate with them, might probably be found. They were to pass up Baffin's Bay to its most Northern attainable point, and thence, in boats or sledges, as they best could, press on towards the mysterious Pole.

"All things being ready they embarked, May 30th, 1853, in the "Advance," a brigantine of Mr. Grinnell's, with ten sailors and non-commissioned officers of the Navy, and seven volunteers. With the exception of Dr. Hayes, the Surgeon, and Mr. Sontag, the Astronomer, they appear to have been rough, hardy men, with little cultivation, but most of them active, persevering, and courageous. At Fiskernaes, on the coast of Greenland, they shipped, as a hunter, a young christinaized Esquimaux, named Hans Cristian, who proved to be a faithful and useful servant to the commander. By the end of July they passed the most Northern of the Danish colonies of Greenland, and entered upon their field of discovery.

One of the first things that attracted our attention in reading the history of this Expedition, was the singularity of the fact, that Dr. Kane, a mere Naval Surgeon, should be such a consummate seaman. Without having thought much about it, we had always supposed that, though he was Commander of the Expedition, he could not of course actually have taken charge of the vessel as Captain. To our great surprise, however, we had perused but a few pages of the book before we discovered that he was every inch a sailor, and that among the "old salts" on board, seamen almost from their cradles, there was not a man who would have dreamed of doubting the propriety of his decision, even in a matter of pure seamanship. There may be naval surgeons who know something of mere navigation, but to find one of the youngest of them a thorough seaman as well as navigator, is certainly a novelty. We have known a number of these, and we doubt if the majority could tell the main-top-bowline from a bob-stay.

In the narrow space which we can devote to such a purpose, we can hardly give even an outline of the history of the Expedition; but, as the most important American achievement of these late years, and one too but little known, we will briefly notice a few of its salient points. By the 23d of August, Kane had reached 78° 41 north latitude, and was now in a region never before penetrated by civilized man. Only one year before, Captain Inglefield, of the British Navy, had conducted a search in this direction, but had not been able to advance so far. With a single exception, the Spitzburgen tramp of Capt. Parry, no white man had ever been so far North before, in any direction.

By this time, the ice had so hemmed them in on every side, as to make their situation extremely hazardous. To add to their difficulties, a tremendous gale of wind arose, and it was only by consummate skill and ceaseless watchfulness that they were able to live through it. Over and over again, death stared them in the face, and their many hair-breadth escapes seemed little short of miracles. Next to the extraordinary skill of their leader, the perfect discipline maintained on board was evidently the sheet-anchor of their safety. Kane's system was a remarkably simple one. He exacted prompt and unquestioning submission to the very letter of his laws; but he had only three: First, absolute subordination to the officer in command or his delegate; second, abstinence from all intoxicating liquors, except when dispensed by special order; third, the habitual disuse of profane language.

At length the ice became so plentiful that further progress by sailing became impossible. There was but one way of getting the brig farther to the North, and that they adopted. Fastening hawsers to the bow, they towed her along the ice-belt which lined the shore, like a canal-boat. Slowly, laboriously, and dangerously, they advanced in this way, until they reached a pretty good harbor. It was now the 28th of August, and the short Arctic summer was over. The weather was getting very cold, and new ice was forming so fast, that it became evident they must soon be frozen in for the winter. Anxious to discover the best place for wintering, Dr. Kane took a boat and sledge, with seven men, and made a journey northward. Every step here was a novelty. They did not even know whether land or water was before them; for no one knew how far to the North Greenland might extend. Carefully observing the coast, and giving names to the newly discovered bays, capes, islands, rivers, etc., they journeyed on for about a week, and made some seventy miles. A large bay was before them, terminating in a lofty promontory. Leaving four of his party to recruit, Kane, with three volunteers, started across the ice for this headland.

After a hard day's walk he reached the promontory. It shut out from his view every thing beyond it. What was there no civilized eye had ever looked upon. Having toiled up an ascent of eleven hundred feet, the vast expanse of country to which he has given the name of Washington, burst upon his sight. Far off to the left, was the Western shore of the sound, running Northward as far as the eye or telescope could reach. To the right was the Eastern shore, on which he stood, tending almost directly Northward, and soon changing to a strange-looking wall-like ridge. Looking farther inland, he discovered that this ridge was the coast line of a mighty glacier, a vast body of fresh-water ice, of unknown extent, occupying thousands of square miles of the interior of the country. It is a *mer de glace*, similar, in many respects, to the glaciers of Switzerland, but immensely superior to them in point of size. Beyond this vast glittering mass, was the land of Washington, its coast line visible far to the North, and terminating in a far distant promontory, which was named Cape Andrew Jackson, with Cape John C. Calhoun, a little farther Northward, and Capes Clay and Webster, a little to the South of it. On the opposite shore was Maury Bay, terminating in Cape Barrow. The shore-ward face of the glacier, which must have measured sixty or seventy miles, formed a regular concave, terminated by Cape Jackson on the North, and Cape Agassiz on the South, thus constituting a large bay, which was named after Mr. Peabody, the great American Banker, who was the chief patron and supporter of the expedition, next to Mr. Henry Grinnell. Finding the ice before him almost impassible for the men and sledge, Dr. Kane reluctantly resolved to return to the brig, having found no better winter harbor than the one in which she now lay. After his return, all hands went to work to prepare for the many months of excessive cold and uninterrupted darkness which lay before them.

On the 10th of October, they had their last glimpse of the sun; it was the last day of February before he reached their deck again—almost five months of perpetual darkness! Dr. Kane thought that this everbrooding darkness was more depressing, in its influence, both upon the men and the dogs, than any thing else they had to contend with. While the preparations for the winter were going on, exploring parties were sent out. The first, consisting of Dr. Hayse and the Esquimaux hunter, Hans, were sent to learn something of the interior of the country. They penetrated about ninety miles, in a direction at right angles to the coast, until their further progress was arrested by an enormous glacier, extending to the right and left, and in front as far as their eyes could reach. They saw a few reindeer, and many hares and rabits. The other party was sent with a sledge load of provisions to make depots of stores in three several places in the spring. The last deposite was made as far north as 79° 50; the provisions being buried under the rocks, in iron cases. This party had many hardships to endure, but they returned to the brig in safety, after an absence of about one month. The darkness was now upon them, and the temperature had fallen to the freezing point of mercury. How they got through the winter, we will probably tell in a future number.

PREACHING TO HAVELOCK'S REGIMENT.

THE Rev. Dr. Butler, Superintendent of the Mission of the Methodist Episcopal Church in India, thus writes to the Secretary of the Methodist Missionary Society, on the 30th August:

"On entering Bareilly, I went first of all to my own residence, (that was some fifteen months ago.) Nothing was standing but the bare walls; the floors were all grown over with the deep grass. I called a coolie, and dug up the rubbish in my once own comfortable study, and we soon came on the charred remains of my precious books. All had been destroyed by fire. I enclose you samples of the sad remains. We shall begin again, and that, too, under brighter prospects than India ever saw. I wander ed all over Bareilly. I love the people now better than I ever did.

Yesterday, the Sabbath, was a blessed day here. The English troops (2,700 men) now stationed in Bareilly, are all Scotch regiments. The Chaplain was sick, and immediately on our arrival, the brigadier commanding (our good friend Colonel Troup) sent to request that we would undertake the chaplain's duties for the Sabbath. Of course we did so. Mr. Pierce preached for the 93d and 42d regiments, and I for the 78th. My own opportunity was one I shall never forget. I arrived on the parade ground and found the regiment drawn up. I took my stand; the men were formed into a "hollow square;" the drum of the regiment was placed before me, and a Bible lay upon it. The colonel and his officers stood before me, and the band behind. I gave out the one hundredth psalm, and the music and voices rose upon the evening air to heaven. I then prayed with overflowing heart, and stood up to preach "the glorious liberty of the sons of God."

My emotions almost overwhelmed me when I looked at my audience; for who were the men that stood around me? These were Sir Henry Havelock's heroes! These were the illustrious warriors who first relieved the garrison of Lucknow! Yes, these brave men before me had performed one of the greatest military feats know to history, and did it, too, notwithstanding they lost nearly one half of their number in its execution. When I looked at their sun-browned faces, and thought of the manly tears they shed when, covered with blood and smoke, they rushed through the last street and into the "Residency," among the men and women they suffered so much to rescue, and snatching up the children in their arms, they thanked God "that they were in time to save them!"

Noble men! Their fame belongs to our nation as well as to their own. And I shall ever esteem it one of the highest privileges of my life, that I was permitted to preach to the men that Sir Henry Havelock led to the relief of Lucknow!

SCHILLER'S only surviving daughter, who, some years ago, published the correspondence which passed between her parents in 1778 and 1789, is preparing for to print the correspondence of Schiller's widow, with her friends and the literary notabilities of her time.

Adversity overcome, is the brightest glory, and willingly undergone, the greatest virtue. Sufferings are the trials of gallant spirits.

A man ceases to be a "good fellow" the moment he refuses to do precisely what other people wish him to do.

THE PACIFIC CONFERENCE.

"MR. FITZGERALD, from the committee on Book Depository, reported that the sum of $10,000 would be required to establish the concern on a proper footing. It is proposed to make it a joint stock institution. Two thousand dollars was subscribed in the Conference toward the object. The committee on the *Pacific Methodist* newspaper, reported the financial department of this journal to be in a very gratifying condition.

"Mr. Fitzgerald, from the committee on education, reported favorably to sustaining the Beacon Institute at San Jose, and asked for renewed efforts of the Conference in its behalf.

"The following named gentlemen were appointed to raise funds and attend to the interests of the Book Depository: Rev. B. H. Johnson, Rev. A. M. Bailey, Rev. W. R. Gober, Messrs. J. Genella, D. O. Shattuck, and Rev. O. P. Fitzgerald, as agent. The members of the Conference pledged themselves to raise the $10,000 required. Rev. S. W. Davis was re-admitted a member of the Conference. Rev. J. C. Simmons presented the report of the Sabbath-school committee. There are thirty schools under the supervision of the Conference, with thirty-two superintendents, one hundred and thirty-six teachers, and nine hundred and ten scholars. In the several libraries of these schools are 4372 volumes, and there are four hundred and seven Sabbath-school papers taken. Forty-one scholars have made professions of religion during the past year. Three hundred and sixty-two dollars has been collected and disbursed for the schools during the past year.

"The Conference adjourned yesterday, 18th, to meet at San Francisco on the second Wednesday in October, 1859. The Conference was characterized by a degree of earnestness and zeal that was highly encouraging to the friends of the Church. The statistics of the different Churches were reported yesterday morning. The entire number of communicants, aside from the members of the clergy, is 2660. The increase of members, during the past twelve months, is 1500. The net increase is 1050, many members having left the State or died. The number of converts during the past year was 1340. The Conference concurred, by a vote of twenty-five to one, with the General Conference, in removing the slavery clause from the discipline, five members being absent. A resolution of thanks to the citizens of Stockton, for their hospitality to members of the Conference, was passed. The first Friday in January was appointed for a day of fasting and prayer. A resolution was passed in reference to raising of funds for home missions. After a powerful and eloquent address from Rev. D. Fisher, and the administration of the Sacrament, the following appointments were made:

"SAN FRANCISCO DISTRICT—Rev. O. Fisher, Presiding Elder; San Francisco and Edit'r P. Methodist, O. P. Fitzgerald; Redwood Circuit, Joseph Emory; San Jose and Santa Clara District; J. C. Simmons and H. C. Settle; Santa Clara Circuit, J. Grulle; Gilroy Circuit, H. N. Campton; Oakland Circuit, to be supplied; San Ramon Circuit, W. M. Culp; Napa Circuit, J. T. Cox; Petaluma Station, B. C. Johnson; Bodega Circuit, M. W. Glover; Healdsburg Circuit, L. C. Adams; Russian River Circuit, Thomas Brown; Humboldt Bay, Martin Gier; Independence, Oregon, to be supplied.

SACRAMENTO DISTRICT.—W. H. Goler, Presiding Elder; Sacramento Station, M. Evans; Sacramento River Circuit, D. M. Hice; Cossumnes and Dry Creek Circuit, H. A. Lattimer, J. M. Ward; El Dorado, J. W. Stahl; Georgetown Circuit, J. L. Hopkins; Iowa City Circuit, R. C. Martin; Bear River Circuit, W. M. Winters, sup. Barker and Putah, J. G. Shelton; Suisun, A. M. Baily; Carson Valley, L. Van Slyck, sup.

MARYSVILLE DISTRICT—M. Clampit, Presiding Elder; Marysville Station, to be supplied; Penn Valley, Nevada, Circuit, D. K. Houds; Dutch Flat, Nevada, C. H. E. Newton; Yuba City, B. H. Bussell; Colusa, J. Kalsey; Chico, Tehama, F. G. Gray; Tehama, C. Gridley; Red Bluffs, G. Hatcher, sup. Yolo, B. C. Howard; Clear Lake, L. T. Hawkins, sup.

STOCKTON DISTRICT—J. F. Blythe, Presiding Elder; Stockton Station, H. W. Higbun; Stockton City, J. W. Overton, sup. Calaveras Circuit, J. C. Pemlergrast; Mokelumne Valley Circuit, S. Brown; Dry Town and Valcon Circuit, M. F. Jones and P. Strickland; San Andreas Circuit, Ira Taylor; Sonora Circuit, J. G. Johnson; Merced and LaGrange Circuit, S. W. Davies; Cathey Valley Circuit, J. S. L. Wood; Mariposa Station, T. C. Harton.

LOS ANGELES DISTRICT.—T. O. Ellis, Presiding Elder; Los Angeles and El Monte Circuit, T. O. Ellis and J. Hambloey; San Bernardino, J. Burns, sup. Keyesville, C. C. Snell; Visalia, E. H. Lockley.

J. C. Steward, Agent for the Tract Society and Corresponding Editor of *Pacific Methodist*.

For the N. O. Christian Advocate.

LETTER FROM ARKANSAS.

MR. EDITOR: I have changed my relation, from the Alabama to the Arkansas Conference, I still feel identified with you; and would like to hear from you weekly. My appointment for the coming year is Fayetteville, Washington county. We have a pleasant and flourishing town, I am well pleased with my location; and hope my stay among the dear people will be both pleasant and profitable, to them as well as myself. I have been requested by a number of my friends, to give them my opinion of Arkansas. Allow me to say, through the *Advocate*, that during the time I have been in the State, I have seen a considerable portion of it, and, while there is not that degree of advancement which we find in the older States yet, I think, Arkansas is destined to occupy a prominent position among the States of our Union. She has resources which, when properly developed, will render her inferior to none.

I think an enterprising man can do well here. We have as good lands as any State can boast. Any kind of a location can be had, from the low-lands of the Mississippi, Arkansa, and White Rivers, to the more mountainous regions of the Northern counties. Land can be purchased at any price, from two to fifty dollars.

In a moral point of view, I have been informed by the older residents of the State, that within the past few years it has undergone a material change for the better. I think, if some of those persons who are so much prejudiced against Arkansas would pay us a visit, their opinions would greatly change. We need more preachers. Can't you send over some promising young men to help us? Our Conference is small, only numbering about forty-five preachers; consequently, our Circuits are too large to accomplish much good on them. If we had more preachers, we could divide our Circuits, and thereby render our labors more successful. I think you might spare several from some of your Eastern and Southern Conferences. What sayest you?

G. A. SHOEFFER.

THE INDIA STATES.

THE progress is civilization of several of the Indian tribes occupying Territories west of the States will soon bring up a new question for the decision of Congress. What shall be done with the Indian Governments or States that are now fully organized? Are they to be finally admitted into the Union? Is a new removal, at some future time to be made of the tribes civilized and christianized to make room for the Caucasian wave rolling west? Or are foreign governments to grow up in the very heart of the territory of the United States?

The Cherokees organized a regular government as early as 1839, copying the peculiar features of the constitution of the United States. The forms of legislation and the arrangement of the courts of justice so nearly resemble those of the States that, but for the tawny skins around him the traveler into the Cherokee territory would scarcely find any indication of having passed its boundaries.

This tribe is improved in all the arts of civilization to such a degree that many of its principal men would grace the refined society of any nation. In respect for the law, regard for popular education, and public morality, and the adoption of all elegancies advantages of civilization, the Cherokees have taken a position which forbids any forcible interference with their rights to the territory they occupy, to suit the conveniences or obviate the anomaly which the existence of their State now presents.

The Choctaws formed their government, taking the institutions of the United States for their model, in 1834. Imitating their more progressive white neighbors, last year they revised their constitution and adopted even the most minute forms of government and names of officers which prevail in each of the States of our confederacy.

The Chickasaws, lately separated from the Choctaws, have also followed the example of the two tribes mentioned, and thus the third government, with institutions identical with our own, exist on the borders of the South-western States, occupying territory ceeded to them by the General Government.

The Greeks are taking steps to create the lonrth independent organization of a State form of government, and will soon present an example of the influence of civilization, in subverting the customs and traditions of the race indigenous to the continent.

These Indian States are a strange anomaly. They are not a part of the Union, nor are they known in law to exist. The white man cannot pass through their territory without a permit, nor can he take with him when he is allowed to enter the Indian domain, certain articles of merchandise, even though the packages are unbroken and are simply designed for the New Mexican Market. This singular state of things cannot exist for many years without forcing itself upon the attention of Congress.

The tide of population is steadily rolling West. In less than ten years it will beat against the barriers now thrown up against its invasion of the retreat of these civilized Aborigines. Even now the emigration must cross these territories. These Indians States cannot exist when the Caucasian race presses upon them, as independent governments. The people civilized, and attached to the soil they have improved, cannot be removed to remoter wilds; nor without serious discontents, is it likely the United States can subject them to the condition of other territorial organizations, by an abrogation of the constitutions they have established for themseves. What then is to be done with these Indian States? It can not fail to give greater interest to this question that each of these Indian States have adopted the social institutions of the South. The Indians are slaveholders.

THE MISSING STEAMSHIP, INDIAN EMPIRE.

It appears that the steamship Indian Empire, of the Galway and New York line, which left New York on the 23d of October, and Halifax on the 29th, for Galway, had not been heard from up to the time the steamship City of Washington left Liverpool, on the 24th of November, when she was twenty-five days out from Halifax. It is therefore feared that she is lost. The Indian Empire left New York with 81 passengers, 14 of whom were in the first cabin, and a crew of 86 men, besides Capt. Courtenay and nine officers. She had also on board about 200 tons of cargo, consisting of cotton, tobacco and staves.

The names of her cabin passengers are.

Rev. Mr. Hennessy, Timothy Harrison and wife, E. J. Heeney, W. S. Keobill, Richard Wallace and wife, Hugh McDewell, Jane Kennedy, Patrick Dalton, E. Reyloff, P. Reardon, F. McGovern, Michael Clifford, D. Hennessy.

Passengers in the forward cabin: H. A. Manley, W. M. Creoney, Margaret Zallousky, Mary J. Evans, Anne Hughes, Mary Munoy, John Delany, Catherine Canon, Jeremiah Hactaell, wife and two children, Edward Canwee, Edward Peter Carroll, Jane Bradley, Timothy Kelly, Thos. Tiemann and wife, Anne McGlven, Mary Jane McGlven, George Greenfield and wife, James, Connor, Robert Reed, Deals Hannigan, William Kennedy, John Jennings, Jas. Kelly, George Eades, Michael McHansen, James Dinman, James Walsh, Joseph Bingham, Mary May, J. Grogham; John McGlven, Michael McLaughlin, Patrick McHealy, Michael Warde, Hugh Knox, Robert Scullen, Mary Ann Murphy, Mary Ann Lynch, James Anell, Mary Anall, Elizabeth Auell, Margaret Foley, Robert Clarke, Honora Clarke, Thomas Callins, Eugene Daly, Thomas Healey, John Kiemann, Elizebeth Kiemann, Ellen Kiemann, Wm. Kiemann, Mary Jane Kiemann, Tobias Boyce, Michael Doherty.

The names of her officers are: Captain Courtenay; Mr. Berry, 1st officer; Mr. Hastings, 2d officer; Mr. Coslett, 3d officer, Mr. Read, 4th officer; Mr. Gallimore, 5th officer; Dr. Partington, surgeon; Mr. Hewston, purser; Mr. Wagstaff, purser; and Mr. Ashley engineer.

The names of the men composing the crew of the vessel are not given. The total number of souls on board when the vessel left New York was 177, but besides these she may have taken some passengers from Halifax. She left Halifax about 6 o'clock on the evening of the 29th, and this is the last yet known concerning her.

HYMN OF MARSEILLAISE.

THE Marseillaise was inspired by genius, patriotism, youth, beauty, and champaigne. Rouget de Lisle was an officer of the garrison at Strasburg, and a native of Mount Jura. He was an unknown poet and composer. He had a peasant friend, named Dietrick, whose wife and daughters were the only critics and admirers of the soldier, poet's song. One night he was at supper with his friend's family, and they had only coarse bread and slices of ham. Dietrick looking sorrowfully at De Lisle, said "Plenty is not our feast, but we have the courage of a soldier's heart; I have still one bottle left in the cellar—bring it my daughter, and let us drink to liberty and our country!"

The young girl brought the bottle; it was soon exhausted, and De Lisle went staggering to bed; he could not sleep for the cold, but his heart was warm and full of the beating of genius and patriotism. He took a small clavicord and tried to compose a song; sometimes the words were composed first—sometimes the air. Directly he fell asleep over the instrument, and waking at daylight, wrote down what he had conceived in the delirium of the night. Then he waked the family, and sang his production; at first, the woman turned pale, and then wept, then burst forth in a cry of enthusiasm. It was the song of the nation and of terror.

Two months afterwards, Dietrick went to the scaffold, listening to the self same music, composed under his own roof, and under the inspiration of his last bottle of wine. The people sang it every where; it flew from city to city, in every public orchestra. Marseilles adopted the song at the opening and close of its clubs—hence the name "Hymn of the Marseillaise;" then it spread all over France. They sung it in their houses, in public assemblies, and in the stormy street convocation. De Lisle's mother hearing it, said to her son, "What is this revolutionary hymn, sung by bands of brigands, and with which your name is mingled?" De Lisle heard it, and shuddered as it sounded through the streets of Paris, rung from the Alpine passes, while he, a royalist, fled from the infuriated people, frenzied by his own words. France was a great amphitheatre of anarchy and blood, and De Lisle's song was the battle cry.

There is no national air that will compare with the Marseillaise in sublimity and power; it embraces the soft cadences full of the peasant's home, and the stormy clangor of silver and steel when an empire is overthrown; it endears the memory of the vine dresser's cottage, and makes the Frenchman, in his exile, cry "La belle France!" forgetful of the torch, and sword, and guillotine, which have made his country a spectre of blood in the eyes of nations. Nor can the foreigners listen to it, sung by a company of exiles, or executed by a band of musicians, without feeling that it is the phroach of battle and war.

"My dear colonel, I perceived you slept during sermon-time last Sunday; it is a very bad habit," said a worthy divine to one of his parisho

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NEW ORLEANS:

WEDNESDAY, DECEMBER 15, 1858.

NATURAL EVIDENCES OF THE TRUTH OF REVEALED RELIGION.

Edward Everett, in his eloquent address recently delivered before the Agricultural Society at Buffalo, said: A celebrated sceptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation by the concise argument, "it is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." The last part of the proposition, especially in a free country, on the eve of a popular election, is unhappily, too well founded; but in what book-worm's dusty cell, tapestried with the cobwebs of ages, where the light of real life and nature never forced its way—in what pedant's school, where deaf ears listen to the dumb lips, and blind followers are led by blind guides—did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper—from dumb animal or rational man connected with husbandry. Poor Red Jacket, off here on Buffalo Creek, he could have comprehended the terms of the proposition, would have treated it with scorn. Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains and fruits have ripened, and stalks have withered, and leaves have fallen, and Winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and after week upon week and month upon month have swept with sleet and chilly rain, and howling storm, over the earth, and rivetted their crystal bolts upon the door of nature's sepulchre—when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snow—did he ever behold the long hidden earth at length appear, and soon the timid grass peep forth, and anon Autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest; and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand, buried but to spring up again, clothed with a new mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendant from stalk, and vine, and tree; the meadow, the field, the pasture, the grove, each after his kind arrayed in myriad-tinted garments, instinct with circulating life—seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain, which had been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold—all harmoniously adapted to the sustenance of living nature—the bread of a hungry world; here a tilled cornfield, whose yellow blades are nodding with the food of man; there an unplanted wilderness—the great Father's farm,—where he "who hears the raven's cry" has cultivated, with his own hand, his merciful crops of berries, and nuts, and acorns, and seeds, for the humber families of animated nature; the solemn elephant, the browsing deer, the wild pigeon, whose flattering caravan darkens the sky; the merry squirrel, who bounds from branch to branch, in the joy of his little life; has he seen all this, does he see it every year and month and day, does he live, and move and breathe, and think, in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him go, in the name of Heaven, and say that it is contrary to experience that the August Power which turns the clods of the earth into the daily bread of a thousand millions souls could feed five thousand in the wilderness!

THE PRECIOUS BLOOD OF CHRIST.

Most of our young readers have read of the rock of Gibralter. It is a high, ragged rock, being connected with Spain only by a low, narrow isthmus. This isthmus, and the whole rock, are completely undermined, so as to form underground magazines and batteries.

Two soldiers were one night guarding the passage under this isthmus, when an officer returned from the main land, and demanded the watch-word. One of the sentinels had just become a Christian, and deeply absorbed in his meditations on the love of Christ, exclaimed, 'The precious blood of Christ.' Then immediately recollecting himself, he replied correctly. But his words, the precious blood of Christ, were not lost on his companion. They brought relief to his burdened heart, he found his Savior, and soon after being sent to Ceylon, he obtained a discharge from the army, and completed the translation of the Bible into the language of Ceylonese.

Ah! to how many aching hearts have these words, 'the precious blood of Christ,' brought relief! When the soul has been wrung with anguish on account of its sins, when it has quailed before its offended God, and nothing seemed left but despair—despair, how have those words, *the precious blood of Christ*, burst in like sunshine through the clouds, and diffused a peace passing all understanding! 'Tell us that again,' cried the Greenlanders, as the faithful Moravians preached to them of this precious blood. 'O, that is the very Savior I have all my life been seeking,' exclaimed the Hindoo, who for years had rolled himself on the ground, and now first heard of Jesus from the lips of Schwartz. The precious blood of Christ! How many sins has it covered, how many sorrows wiped away, how many tear-streams dried? What, but this, 'can do helpless sinners good?'

HUMO UNIUS LIBRI.

I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till a few moments hence, I am no more seen. I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O, give me that book! At any price, give the book of God! I have it. Here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men, I sit down alone—only God is here. In his presence I open, I read his book for this end; to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word? "If any man lack wisdom, let him ask of God;" Thou "givest liberally, and upbraidest not." Thou hast said, "if any be willing to do thy will, he shall know." I am willing to do: let me know thy will. I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual."—*Wesley*.

Those who forget God in their prosperity, will find themselves under a necessity of seeking him when they are in distress.

THE ART OF LIVING WITH OTHERS.

In the first place, if people are to live happily together, they must not fancy because they are thrown together now, that all their lives have been exactly similar up to the present time, that they started exactly alike, and that they are to be for the future of the same mind. A thorough conviction of the difference of men is the great thing to be assured of in social knowledge; it is to life what Newton's law is to astronomy. Sometimes men have a knowledge of it with regard to the world in general; they do not expect the outer world to agree with them in all points, but are vexed at not being able to drive their own tastes and opinions into those they live with. Diversities distress them. They will not see that there are many forms of virtue and wisdom. Yet we might as well say, "Why all these stars? why this difference? why not all one star?"

Many of the rules for people living together in peace follow from the above. For instance, not to interfere unreasonably with others, not to ridicule their tastes, not to question and re-question their resolves, not to indulge in perpetual comment on their proceedings, and to delight in their having other pursuits than ours, are all based upon a thorough perception of the simple fact that they are not we.

Another rule for living happily with others is, to avoid having stock objects of disputation. It mostly happens when people live much together that they come to have certain set topics, round which, from frequent dispute, there is such a growth of angry words, mortified vanity, and the like, that the original subject of difference becomes a standing subject of quarrel, and there is a tendency in all minor disputes to drift down to it.

Again, if people wish to live well together, they must not hold too much to logic, and suppose that every thing is to be settled by sufficient reason. Dr. Johnson saw this clearly with regard to married people when he said, "Wretched would be the pair above all names of wretchedness who should be doomed to adjust by reason every morning all the minute details of a domestic day." But the application should be much more general than he made it. There is no time for such reasonings, and nothing that is with them. And when we recollect how two lawyers or two politicians can go on contending, and that there is no end of one-sided reasoning on any subject, we shall not be sure that such contention is the best mode of arriving at truth; but certainly it is not the way to arrive at good temper.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live. The number of people who have taken out judges' patents for themselves is very large in any society. Now, it would be hard for a man to live with another who was always criticising his actions, even if it were kindly and just criticism. It would be like living between the glasses of a microscope. But these self-elected judges, like their prototypes, are very apt to have the persons they judge brought before them in the guise of culprits. One of the most provoking forms of the criticism above alluded to is that which may be called criticism over the shoulder. "Had I been consulted"—"Had you listened to me"—"But you always will"—and such short scraps of sentences, may remind many of dissertations which we have suffered and inflicted, and of which we cannot call to mind any soothing effect.

Another rule, is not to let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out, more plainly to your associates, but not less courteously, than you do to strangers.

Again, we must not expect more from the society of our friends and companions than it can give, and especially must not expect contrary things. It is somewhat arrogant to talk of traveling over other minds, (mind being, for what we know, infinite,) but still we become familiar with the upper views, tastes, and tempers of our associates; and it is hardly in a man to estimate justly what is familiar to him. In traveling along at night, as Hazlitt says, we catch a glimpse into cheerful-looking rooms, with light blazing in them, and we conclude involuntarily how happy the inmates must be. Yet there is heaven and hell in those rooms, the same heaven and hell that we have known in others. [*Friends in Council*.

RUSSIAN BIBLE SOCIETY.

We see it stated in various papers, that this Society, which was suppressed in 1825, has recently been revived by order of the present emperor. We are sorry that such a statement has been made, as we can find no authority for it, and it may do harm. Our correspondents in Russia give no such intelligence, and the Secretary of the British and Foreign Bible Society inquires, with some solicitude, what the tory means, believing it to have an American origin. There is a Bible agency at St. Petersburgh, which has long been allowed to distribute the Scriptures freely among the Protestant population. The American Bible Society has there published a second large edition of the Reval New Testament and Psalms for the Lutheran Church, without objection from any quarter. The present Emperor has shown such a friendliness towards the supply of the Protestants, as to remit the duties on them, both in German and English, to the amount of more than £400.

Through the Hon. Mr. Seymour, United States Minister at St. Petersburgh, a splendid copy of our largest Bible was presented to the Emperor, some months since, an acknowledgment of which was read, at the last meeting of the Board, from Prince Gorchakoff, by order of Alexander II, of a highly pleasing character. We have also received a request from the Secretary of the Russian Imperial Library, for some copies of our Indian Scriptures, which will cheerfully be sent.

We cannot but hope from these and other acts of his Majesty, that the Scriptures will, in due time, have free courses again in the Greek Church, and among all classes of that great empire. [*Bible Society Record*.

FORGIVENESS.

I cannot forgive this or that offence or injury until my forgiveness is asked, is a common remark. He has never asked my forgiveness, is by many regarded as a sufficient reason for withholding forgiveness.

To those who are instructed in the doctrines of the New Church, it is scarcely necessary to say that a sentiment of this sort involves the very essence of infernal hatred. Suppose the man has really injured you as you suppose, and should never ask your forgiveness, nor even be sorry for the wrong he has done, are you to withhold forgiveness forever? Suppose he whom you regard as your enemy really hates you, and is trying to injure you, and should even descend to the infernal world cherishing that malignant spirit, will that excuse you for continuing to withhold forgiveness from him? If you do so, you place yourself on the same plane with him, and descend to the same dark world of infernal loves and lusts.

Our Divine Father in Heaven forgives all and loves all. His forgiveness like his love, is infinate, and admits of no degrees. And all who become his children, must name and cherish some spirit, so far as their finite capacities will permit. We must forgive our enemies, even though they may not ask or desire our forgiveness.

What the World Admires.—Were a man every day to throw a purse of money, or even a single guinea into the sea, he would be looked upon as a madman, and his friends would soon confine him as such. But a man who throws away that which is of more value than gold, than mines—than the whole world—even his health, his peace, his time, and his soul—such a one is admired, esteemed, and applauded by the greatest part of mankind.

THE NEW MAN.

True conversion is the turning of the whole man to God; it is nothing less than the total change of the inward temper and frame of the heart and the external course of the life. It is not the cool confession, but the real forsaking of sin, in which we shall find mercy. Thy heart and will, love and delight, must turn sin out, and take Christ in, or thou art no gospel convert. A true convert loathes every sin, and himself for sin; but general confessions of sin are consistent with the full dominion of sin. Moreover, in all true conversion there is a positive turning unto God, a whole heart-choice for him, for your supreme and ultimate happiness and portion, and of the Lord Jesus Christ, as your Prince and Savior. And answerably, it will devote your whole life to his service and glory. And thus it brings forth the new man, and the whole frame of your life is marvellously changed and altered. "Old things are passed away; behold, all things are become new."

It may be, you will think such a change as this impossible to be made upon you. And so it is, indeed, until the day of God's grace come. What! to forsake with loathing your old companions and courses, which you have so long lived with and delighted in; and to embrace with highest pleasure, strict godliness, which you have so loathed and ridiculed! This would be a strange alteration, indeed; but as strange as it seems to be, it will be effected in a moment, when God fulfils that gracious promise (as I hope he is now doing) to you, "A new heart, also, will I give you, and a new spirit will I put within you." Operations follows nature; when the heart of a beast was given to that great King Nebuchadnezzar, his dwelling was with the wild asses; they fed him with grass, like oxen. But let the spirit of a man return to him again, and he will blush to think of his brutish company and way of life; and so will you of yours, also. As marvellous a change as this has passed upon as eminent and notorious sinners as yourselves. The God of the spirits of all flesh can with ease and speed produce all this by that almighty power whereby he is able to subdue all things to himself. [*Flavel*.

ENGLISH CATHEDRALS.

The London Athenæum has a fine review of a new book on "The Cathedrals of England and Wales, their History, Architecture and Traditions." We make the following extract therefrom:

"What a text for thinking Westminster Abby must be to an American! Here is a place where every typical man in English history has stood; where nearly every monarch has been crowned; where so many kings have been burried. What a place to read history—

——"to sit upon the ground,
And tell strange stories of the death of kings!"

"These Cathedrals give one a sense of the Titanic inert mass of steadfast conservatism (good and bad) of the English character. There they are, with their obsolete miserere, abrogated alters, deserted nuns' walks, unused graves; too large for an irreverent choir, a lazy bishop and absentee canons—yet still firm, sure, fast-set, exhaling from every stone the myrrhy perfume of hygene incense and the angels still smiling from their corbels at the good work; the atlas demons still groaning, like wall-bats and crouching things of night, beneath the purgatory burden of thirteenth century arches; a great echo of prayer and praise perpetually rising heavenward from the pile, as it has without intermission, for say five hundred years. We change, but they remain. They live out all our miserable strifes and foolish raptures; see us go the way of the weeds on their spouts and parapets; but still, with ascetic determination, resist time and praise God."

CHRISTIANS THE LIGHT OF THE WORLD.

The Lord Jesus Christ calls his disciples "the salt of the earth," "the light of the world," "a dew from the Lord"—phrases that express their blessing to the world. What light, and dew, and salt are to the earth, that is a good man to the community in which he lives. He is a blessing to others in the highest sense. A man may do good to others, and yet not be competent to bless them spiritually. It is not so great a good to mankind to contribute to their mental as to their moral good. An unbeliever may bless them largely as a teacher of literature and science, but the saint instructs them in divine things. He helps to save the soul, which is the greatest of all blessings. He who saves a single soul has accomplished more than he would to gain the riches of the whole world. Many an humble Christian who has lived and died in obscurity, has rendered a better service to mankind than hundreds of heroes and statesmen who have been highly honored. Much as a mere hero may have done for his country, and indispensable as were his services, there is no doubt that the good accomplished by some humble pastors, as well as some pious laymen, is far more valuable in the sight of God, because jewels were added thereby to the crown of Christ.

A SURE RECORD.

There is no surer way for men to discern their names written in the Book of Life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural notices and information on this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin my burden, and Christ my desire; I never crave a fairer or surer evidence of thy electing love to my soul. And if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me thou lovest me, I have no reason to credit such a voice, whilst I find my heart wholly sensual, averse from God, and indisposed to all that is spiritual. [*Flavel*.

Promise.—Promises are like the clothes we wear. If there be heat in the body to warm them, they warm us; but if there be none, they give none. So where there is living faith, the promise will afford warm comfort; but on the dead, unbelieving heart, it lies cold and ineffectual; it has no more effort than pouring a cordial down the throat of a corpse. Again, the promise do not threw out comfort as the fire throws out heat; for then we should only need to go to them in order to be warmed: their heat is like the fire in the flint, which must be struck out by force, and this force can only be applied by faith.—*Gurnall's Christian Armor*.

Man's Life—Its Source.—The life of all, whether good or evil, is continually given by influx from the Lord. This life is, in its origin and nature, one and the same. It is, in its nature, perfectly good, and its effort and tendency are to lead to all good and away from all evil. But man has the power of acting as of himself; and in the free exercise of this power, he either co-operates with the internal effort which is given him, and yields himself to its influence, and acknowledges his dependence, or he resists this effort and perverts the divine influence, and changes the life in himself into evil.

Winter and Night in Heaven.—The Lord is acknowledged in Heaven as the sun of spritual life; as the source of every thought, every affection and every power; to him are always turned every eye and every heart; and as there must be alternations through the whole course of human existence, so there is something of winter and summer, of day and night, even in Heaven, and it is winter and night there when a thought of self cast its shadow over the soul.

So They Say.—"They" will say anything and every thing mean and despicable. "They" say things that break up families, crush hearts, blight hopes, and smother worthy aspirations. Whenever a man circulates a slander and gives "they" as his authority, turn your back upon him. He means no good.

ENGLISH SOCIETY A CENTURY OR TWO SINCE.

Mr. Massey's History of England during the reign of George the III. contains a chapter embracing many interesting details respecting English society in those days, which we find worked into an article in Houschold Words. The picture which it displays of English manners of that day, fully justifies Thackeray's sketches of the Four Georges, and the revelations of his "Virginians." In the time of George the III., according to Mr. Massey, supple family parsons, like the Rev. Mr. Sampson, with bottle and pack of cards, filled the greater portion of the livings then kept up by the wealthy nobles. Those clergymen, who did not stoop to such grossness of conduct, hunted for preferment at the levees of great men, or wrote political pamphlets and electioneered for their employers, and by their loose morals cast discredit upon the church in which they obtained deaneries and bishoprics. Hence, religion was openly ridiculed in polite society, where it was unfashionable to treat sacred things with respect. The King's government was systematically carried on by Parliamentary corruption, and the King himself did not hesitate to personally bribe his own subjects, who thronged his levies to dispose of their services.

The beau of the time of Anne and the Hanover succession was painted and perfumed like a woman. He took a woman's time over his toilet, wore silks, brocades, lace, embrodery and jewels. He seldom stirred abroad on foot, except for a turn in the Mall, and if he had only to cross the street, from his lodgings to a tavern, he was conveyed in a chair. His time, away from home, was spent in gallantry and gaming. He read plays, novels, lampoons and tracts in ridicule of religion, and condemned educated men as prigs and pedants. 'England's foremost statesmen, as Walpole, Lord Sandwich, and Sir Francis Dashwood, were notorious for their profligacy, and yet, were respected and honored none the less. It was a characteristic of the times.

Gaming was the great vice of England during a large part of the eighteenth century. Cards, dice and betting, engaged people in all ranks and all ages. At one of the proprietary clubs the lowest stake was fifty pounds, and it was a common thing for a gentleman to lose or win ten thousand pound in an evening. Sometimes a whole fortune was lost at a sitting. Every fashionable assembly was a gaming house. When a lady received company card tables were provided for all the company (large parties had not then come into vogue,) and even where there was dancing, cards formed the principal part of the entertainment. Ladies often contracted debts of honor in fine gentlemen, larger than they could pay—larger than they could confess to a father or to a husband. All this leaded to evil.

During the latter part of the last century, new diversions were invented for the pleasure seekers who thronged to London, gaming having become too expensive a luxury for mixed society, and Ranelagh, Vauxhall, Mrs. Cornelys' and the Pantheon, became fashionable places of resort. Of these places we have the following account:

"Ranelagh supplied, at Chelsea, spacious assembly rooms with a fine hand. The large area of the building was thronged as a promenade, made somewhat select by the price of admission. There were boxes opened on the garden for those who desired more strictly select society. To Ranelagh, visitors repaired to see the world of London, dignified clergymen, who did not venture into other public assemblies, saw nothing objectionable in its rotunda. Vauxhall, from the time of Queen Anne to an advanced period of the reign of George the III., was a fashionable sink of infamy. The lessee, in 1764, made an attempt to check the wickedness that made it scandulous, if not unsafe, for any decent woman to enter the garden. He closed the secluded walks and lit up the recesses; but the young gentlemen of fashion, resented this invasion of their privileges, tore down the barriers and put out the new lights. At Almack's, people of quality assembled for high play. In Soho Square, Mrs. Cornelys kept a house of an exclusive character, but of questionable reputation. Masquerades and operas—were the ostensible amusements, assignations the real business of the establishment. Worst of all, was an assembly called the Coterie, a mixed club of the most fashionable ladies and gentleman; the ladies balloting for the gentlemen and the gentlemen for the ladies."

Mr. Macoy declares from the accession of the House of Hanover to the end, at least, of the first ten years of George the Third, the depravity of English manners was not excelled in the decline of the Roman Empire, or in the decay of the old French monarchy: Marriages of convenience were then the rule. Parents concluded them between each other as business contracts. The power of a father in the disposal of his daughter was a general rule, absolute. This led to runaway matches, and in one year three thousand clandestine marriages were solemnized at a single chapel in May Fair. We copy one more sketch in full:

"London Streets, in the early days of George the Third, were infested with bold thieves, who did not scruple to stop carriages after dark in the public thoroughfares. Drunken men were constantly to be met; no well-dressed person could walk far without receiving insult or injury; a walk of a mile out of town could not be taken, even in the daytime, without some risk of being waylaid. In the streets the narrow footway was until 1761, separated from the carriage road only by a line of unconnected stakes or posts set at wide intervals, and it was frequently blocked up with chairs, wheelbarrows, or obstructions placed there for the direct purpose of annoyance. Carmen and hackney coachmen considered it good sport to splash clean people from head to foot. If a terrified woman or bewildered stranger slipped into the kennel, there were shouts of triumph and delight. In the roadway the confusion was yet greater. There being no regulations for the traffic, dead-locks and stoppages arose. Loud altercations were then swollen by the chorus about carriages of cripples and beggars, and if there were ladies in a family coach, some street vocalist was likely to begin a filthy song of which the refrain would be taken up by humorous bystanders. Mobs were common; foreigners were habitually insulted; sometimes a pickpocket was hauled to the pump; sometimes a man came by, shrieking under the lash at the cart tail."

If any one doubts that social life is becoming purer as the world grows older, let him compare the times of George the Third with those of Queen Victoria.

A REMARKABLE COUNTRY.

In point of natural curiosities and material resources, the country of Napa, in the State of California, is probably equaled by no other country of similar extent of territory in the world. In one portion of it is a collection of springs, covering a space of several acres, which have a temperature sufficiently high to boil eggs in eight minutes, and make tea in the space of three minutes. The water is slightly impregnated with alkali, and has a wonderful faculty of cleaning the skin. The baths are much sought for. Twenty-five miles from these springs, high up in the mountains, are the remarkable geysers, surrounded by a wild romantic scenery of a volcanic nature. Not far distant are some recently discovered borax lakes; the largest about two hundred acres in extent. The waters are strongly impregnated with borax, and are supposed to contain quantities sufficient to supply the world. From this lake, a mile North, is a sulphur bank, covering over thirty acres, and thirty feet thick, sufficiently pure for all purposes. The importance of these two latter discoveries may be inferred from the fact that the annual exportation of brimstone from the Mediterranean to the Atlantic States amounts to 20,000,000 pounds, worth $170,000; and of borax 80,000 pounds, worth $154,000. Sixteen miles from Napa city is a collection of sulphur springs, which are much resorted to for medical purposes. Cochineal, similar to that found in Mexico and Brazil, has been recently found in large quantities, and immense beds of volcanic glass have been discovered in the vicinity of Clear lake and other parts of the country. In addition to all these advantages, the soil of the valley of Napa river is almost perfect, rendering the country one of the Eden spots of California.

Bishop Early, we regret to learn, has been lying ill in Memphis. He returned from his Western tour of Conferences much debilitated by exposure, travel, and official labor, and is, at this writing, with his son, Dr. Early, a citizen of Memphis.

EXTRACTS FROM THE REPORTS OF THE P. M. GENERAL AND THE SEC. OF WAR.

We present the following items from the Report of the Post Master: After alluding to the service as now performed on the new route for conveying the New Orleans and New York mails *via* Virginia, Tennessee and Mississippi, by railroad, and the fact that, after 1st July next, the service between New York and New Orleans is stipulated to be performed within four days, the Postmaster General again expresses his favorable views of the proposed mail service between the two great cities by steamer, from New York to Fernandina, Fa., theace by railroad to Cedar Key, and thence by steamer to New Orleans, but says no progress has been made in the negotiations opened with the department on the subject.

The department has received information which makes it certain that in a very short time the mails from St. Louis to New Orleans will go through in two days, by railroad.

The Tehuantepec route, and its advantages to the country at large, are dwelt upon at length. The successful opening of the route, on the 27th October last, is mentioned, and the Postmaster General says: "The department but yields to this universal temper of the age (the demand for the most direct passage in the shortest possible time) when it establishes this line from New Orleans by Tehuantepec to California. The passengers from the Southern and Southwestern States, who desire to go to California, will no longer be required to go hundreds of miles in the wrong direction in order to start for California, but, going to their own natural emporium, New Orleans, start out direct, and make the journey in nearly half the time and with half the expense now required. So of all correspondence to and from the same region of country."

The raising of the letter postage to five cents, the abolition of the discount allowed for the quarterly or yearly prepayment of newspaper and pamphlet postage, and a further curtailment of the much abused franking privilege, are strongly urged, if Congress does not wish the estimated surplus expenditure to be met by the general treasury. But the Postmaster General thinks the exact principle of justice to be followed in legislation touching his department is, that "in conducting its ordinary business of transmitting correspondence the department should be thrown entirely on its own revenues; but whenever any service, on the sea or on the land, is required of it, mainly if not exclusively for national objects—such as the extension of our commerce, the spread of our population, and the development of the various resources of our country; the cost thereof, in all fairness, ought to be borne by the national treasury."

The whole number of post offices in the United States, on the 30th of June last, was 27,977. The increase in the last fiscal year, after deduction of 730 discontinued, is 1391. The number of postmasters appointed in that time was 8284, of which 4595 to fill vacancies occasioned by resignations, 998 by removal, 278 by death, 292 by change of names and sites, and 2121 by new offices.

On the 30th June last, there were 8296 mail routes in operation, with 7044 contractors, and 260,603 miles of length of routes, of which 24,431 railroad, 17,043 steamboat, 53,700 coach, and 165,429 inferior grades. The total annual transportation of mails was 78,765,491 miles, costing $7,795,418.

From the Report of the Secretary of War, we select the following items: Some important explorations and surveys of the interior have been completed, and are very interesting. That of Lieut. Ives presents the curious discovery that the waters of the Colorado river, in all their ramifications, or forks, creeks or rivers, make their way to the main stream through canons or clefts in the solid rock from one thousand to six thousand feet deep, with perpendicular faces of solid rock. He urges a further exploration of the country North and West of the Black Hills, towards the sources of the Missouri, and expresses the belief that a practicable connection can be made between the waters of the Missouri and those of the Oregon, with a portage of not over four hundred miles.

The Secretary treats the adaptation of the camel to military operations on the plains as fully demonstrated, and thinks it would be a wise economy in Congress to authorize the purchase of a thousand camels for the transportation uses of the army.

FROM THE EASTERN COAST OF AFRICA.

The Providence Journal has the following intelligence by the schooner E. H. Miller, which left Quillimane, River Zambezi, on the 11th of August last:

Dr. Livingstone had ascended the river with his small steamer. The disturbances among the adjoining tribes were extensive, and a force of three hundred native and forty European soldiers, with nearly all the principal European residents had, on the 8th of July embarked and ascended the river for the purpose of subduing them. The new Governor arrived at Quillimane in May, and, notwithstanding an attack of fever, started with his soldiers, as above stated. News had been received on the 5th of August that a battle was fought at Chupanza, on the Zambezi, in which the rebels were beaten.

This war has continued one year, and it is still quite uncertain when it can be terminated. It originated in consequence of the seizure of three native slave dealers by the Portuguese Government, and their removal to an imprisonment in the fort of Mozambique. The surrounding tribes are incensed by the seizure and imprisonment of these traders, and threaten constant war until they are set at liberty. Thousands of slaves during the past two or three years have been taken from the Portuguese possessions on the east coast of African by French vessels and carried to Bourbon, under pretence of free-laborer and coolie laws. This has been done under forms of law, but is nothing less than the slave trade in disguise. Latterly the English Government has interfered, and an English Consul sent out to watch the slave trade, has stimulated the Government to some efforts in support of the laws. Some six months ago a vessel of six hundred tons was seized north of Mozambique with one hundred and twenty slaves on board and waiting for more. The captain and crew were imprisoned in the fort and the vessel was condemned.

ROMAN CATHOLIC PRIESTS VS. CELIBACY.

An extraordinary memorial has been addressed by 507 Austrian priests to the author of the Concordant, the Cardinal Priace Archbishop of Vienna. In this document the lower Catholic clergy put forth their grievances in language the like of which has not been heard since the days of the Reformation. The memorial begins with a rough onslaught on the absolutistic prerogatives of the episcopacy. "This Concordat," it says, "has conferred upon the bishops many new privileges and a large increase of power; but the priest has to bear the whole odium of the indignation of the moral resistance which the hated Convention has created among the people." "There is no doubt," the document continues in a subsequent paragraph, "but that our religion has become the object of universal derision. The Concordat has aroused the wrath of the most moderate men with respect to the antiquated, medieval ordinances of the Church; and the indignation against the executors of those ordinances becomes louder and more universal from day to day. This sentiment is the more dangerous as it spreads among the main body of the people." The memorial complains of the wretched pay (sometimes less than that of a cab-driver) of the lower clergy; in consequence of which they are driven to the collection of fees and taxes, which are the source of the most disgraceful and disgusting conflicts with the people. Religion is thus made to appear in the light of an insufferable burden, and agitators increase the ill-feeling by directing attention, not to the penury of the lower clergy, but to the luxury and abundance in which the bishops are revelling. In the next place, the petitioners lay bare the laziness of monkhood, and demand the abolition of these begging-orders, and the appropriation of their revenues to the maintenance of the really working priests.

A more important demand follows. It is for the abolition of celibacy, on the ground that the impossibility of entering into the married state renders the priest the victim of suspicions, of sneering and contempt, and produces luxity amongst the clergy, thus rendering them contributors to the moral dissolution which is invading even the popular classes. In conclusion, the petitioners demand that "such reforms should be introduced as to make the lower clergy no longer appear in the odious light of oppressors of the poorer classes; and that the priests, by the abolition of the law of celibacy, should be restored to the common ties of family and humanity. If this is not done," they assert "all our influences will entirely disappear; the Catholic religion will be despised, hierarchy be totally overthrown, and the state become the foot-ball of ceaseless attacks and complications." They express, too, the significant hope that they may not be driven to expect their safety from the revolutionary party. [*Evening Post*.

TEA AND COFFEE.

Taking into account the habits of the people, tea and coffee, for supper and breakfast, add to human health and life, if a single cup be taken at either meal, and is never increased in strength, frequency, or quantity. If they were mere stimulants, and were taken thus in moderation and with uniformity, they would, in time, become absolutely inert, or the system would become so habituated to their employment, as to remain in the same relative position as them, as if they had never been used; and consequently, as to themselves, they had better never have been used, as they are so liable to abuse. But science and fact unite in declaring them to be nutritious, as well as stimulant; hence, they will do a new good to the system every day, to the end of life, just as bread and fruits do; hence, we never get tired of either. But the use of bread and fruits is daily abused by multitudes, and dispepsia and cholera morbus result; yet we ought not to forego their employment on that account, nor should we forego the use of tea and coffee because their inordinate use gives neuralgia and other ailments.

But the habitual use of tea and coffee, at the last and first meals of the day, has another high advantage, is productive of incalculable good in the way of averting evils.

We will drink at our meals, and if we do not drink these, we will drink what is worse—cold water, milk, or alcoholic mixtures. The regular use of these last will lead the young to drunkenness; the considerable employment of simple milk, at meals, by sedentary people—by all, except the robust—will either constipate, or render bilious; while cold water largely used, that is, to the extent of a glass or two at a meal, especially in cold weather, attracts to itself so much of the heat of the system, in raising said water to the temperature of the body—about one hundred degrees—that the process of digestion is arrested; in the meanwhile, giving rise to a deathly sickness of stomach, to twisting pains, to vomitings, purgings, and even to cramps, to fearful contortions, and sudden death; which things would have been averted, had even the same amount of liquid, in the shape of simple hot water, been used. But any one knowing these things, and being prejudiced against the use of tea and coffee, would subject himself to be most unpleasantly stared at, and questioned, if not ridiculed, were he to ask for a cup or glass of hot water. But, as tea and coffee are now universal beverages, are on every table, and every body is expected to take one or the other as a matter of course, they are unwittingly the means of safety and of life to multitudes. They save life, where a glass of cold water would have destroyed it. So that the use of these beverages is not merely allowable, it is politic, it is a necessity.

THE EMPIRE OF ANAM.

The *Paris Moniteur de l'Armee* publishes some interesting details relative to the Empire of Anam, against which a joint French and Spanish expedition is now in operation. The Empire of Anam comprises three great and separate divisions—Cochin China, properly so called, with Tsiampa, Cambodia and Tonkin. Cambodia and Tonkin are each governed by a viceroy. Sai-goag is the capital of Cambodia, which is divided into six provinces. Ketcho is the capital of Tonkin, which is divided into fifteen provinces. Ketcho is the largest, most populous and most civilized town in the Empire. Cambodia is the richest and most fertile of the three divisions, and is regarded, not without reason, as the granary of the Empire. The government of Anam is absolute and tyrannical. The present Emperor, Tu-Duc, ascended the throne in 1847. He is the second son of the Emperor Thien-Tri, and he usurped the throne to the prejudice of his elder brother, through the intrigues of his father's Prime Minister, whose daughter he married. His is a well-educated Prince, but cruel. His councils are directed by the retrograde party, composed of fanatical Mandarins, who stop at no crime in order to obtain their ends. The Emperor Tu Duc is the last descendant of the Nguyen dynasty, which has reigned since the year 1600. The most distinguished sovereign of that dynasty was the Emperor Gia-Long, who died in 1820. He was an enlightened and just Prince, under whose sway the Anam Empire attained a high degree of prosperity. He invited foreigners to his court, and protected the arts, sciences, commerce and agriculture. It was at the commencement of that reign that he signed a treaty with the French Government, transferring to them a valuable territory, in which the Bay of Touralne is situated, where the troops under the command of Admiral Rigault de Genouilly were to land. The Spanish division, from the Philippine Islands, which is to act with the French, is composed of Tagals—that is, pure Indians of the island of Luzon, the largest and most Northern of the Philippine Islands.

The Tagal, whose name is not much known in Europe, is copper-colored, with glossy hair, flat nose and wide mouth. He is well-shaped, of the ordinary size, and slight figure. He is active, courageous, and sober, being satisfied with boiled rice for food, and sugar and water for drink. The Tagal is a good, obedient soldier when well commanded, a fervent Catholic, but vindictive when ill-treated, and always ready to avenge any ill-treatment when practised on his comrades. He can take a turn at any work, build a house, manufacture a fire-arm, and make his own clothes. He plants cotton, dyes and spins it, and is, moreover, an excellent seaman. Fighting besids the French troops, whose gallantry General Nozagary, the Governor of the Philippine Islands, eulogized in an order of the day, the Tagal will, it is expected, double his exertions and distinguish himself.

"With the Indian," says Mr. Mallett, "you must have bread in one hand and a cane in the other; that is, be just, and treat him well; give him what he requires, but chastise him when he deserves to be punished."

WOMEN. NATURAL ORATORS.

This passage occurs in a work recently published abroad on the "Art of Public Speaking:" Women naturally speak better than men. They express themselves more easily, more vividly; with more arch simplicity, because they feel more rapidly, more delicately. Hence the loquacity with which they are reproached, and which is an effect of their constitution and temperament. Hence there are so many women who write in an admirable and remarkable manner, although they have studied neither rhetoric nor logic, and even without knowing grammar or orthography. They write as they speak; they speak pretty much as the birds sing—and their language has the same charm. Add to this the sweetness of their organ, the flexibility of their voice, and the variety of their intonations, according to the feeling which animates them; the mobility of their physiognomy, which greatly increases the effect of words, the picturesqueness of their gestures, and in short the gracefulness of their whole exterior; thus, although not destined for orators by their sex or social position, they have all the power of the orator, and all his success in their sphere, and in the circle of their activity. For none better know how to touch, persuade and fascinate, which, I think, is the end and the perfection of eloquence.

The Abolition of Serfdom.—The Emperor Alexander had addressed the nobility of Moscow in grave and severe terms on the apathy they have displayed in reference to the abolition of Serfdom. A deputation of the nobility of Moscow having been introduced to the Czar, in the Kremlin, he said that it was impossible to thank them for their co-operation. They had neither been the first, nor the second, nor the third, to answer to his appeal. This had grieved him profoundly. The eyes of Russia were, he said, fixed on Moscow. He asked them to give him the opportunity of defending them. "I am," he said, "attached to the nobility; but I desire the general good."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

THE SOUTH CAROLINA CONFERENCE.

Ms. Editor: Conference has just closed its seventy-first annual Session, held in the city of Charleston: Bishop Andrews, Presiding. The Session just closed, was a most harmonious and very important Session. Besides the anniversary of our Historical, Sunday School, and Missionary Societies—at each of which, there was much to interest and profit—at the two last of which, very generous collections were made. We also inaugurated a Book and Tract Society, upon the plan recommended by R. Abbey, Financial Secretary. We purchased from G. R. McFerrin, General Book Agent, the entire stock and real estate of the Charleston Depository, with the *Southern Christian Advocate*; and rejoice in having retained R. H. Myers, as both editor and agent. But a short time after the adoption of the Constitution of the Book and Tract Society, $7,500 was subscribed to its capital stock, to shares of $100 each. Our Missionary collections amounted the past year, to upwards of $27,000. Below you have a list of the appointments. F. Asbury Mood.

Charleston, Dec. 9th, 1858.

Charleston Dist.—W. P. Mouzon, P. E., Charleston; Cumberland st., J. Stacy; City Miss., J. W. Kelly; Trinity, W. H. Fleming; Bethel, W. G. Connor; Spring-st., F. M. Kennedy; Winterboro' Ct., D. W. Seale, A. M. Wells; St. Andrew's Miss., to be supplied; St. George's and St. Paul's, A. Nettles; Pon Pon Miss., P. G. Bowman; Ashepoo Mission W. A. Clarke; Cambahee Mission, M. L. Meredeln, Wm. Crook; Black Swamp, L. M. Hamer. W. W. Graham; Prince William's Mission, A. P. Avant; Savannah River Mission, J. D. W. Crook, F. Auld; Bluffton Mission, S. Leard; Beaufort Mission, J. R. Coburn; Edisto and Johnsonee, C. Wilson.

Orangeburg Dist.—P. A. M. Williams, P. E. Orangeburg Circuit, J. Watts, D. A. Ogburn; St. Mathews Mission, C. Townsend; Cypress Circuit, D. May; Cooper River Circuit, W. W. Jones, W. B. Curry; St. James Goose Creek Mission, to be supplied; Cooper River Mission, G. W. Moore; St. Georges' Circuit, W. Hutto; Blackville Circuit, A. B. Stephens, E. F. Randall, (supply); Barnwell Circuit, M. Eaddy; Aiken, A. M. Forster; Graniteville Mission, J. A. Mood; Lexington Circuit, L. Scarborough; Santee Circuit, W. L. Pegues; Upper Santee Mission, D. D. Byars.

Marion Dist.—A. M. Chreitzberg, P. E.; Marion St., R. English; Marion Circuit, W. H. Hemmingway, J. C. Bell; Georgetown, D. J. Simmons; Santee Mission, J. W. Miller, J. L. McGregor; Black River and Pee Dee Mission, A. Ervin, A. J. Evans; Sampit Mission, T. Mitchell; Waccamaw Neck Mission, C. Betts, C. E. Land; Bennettsville Circuit, P. F. Kistler, E. F. Thwing; Brownsville, J. W. Murray; Darlington St., O. H. Pritchard; Darlington Circuit, W. Carson; Lynch Creek Circuit, G. R. Wells; Liberty Chapel Mission, A. McCorquodale; Lunenburg Circuit, W. W. Mood; Williamsburg Circuit, A. H. Harmon, O. A. Chrietzburg; Conwayboro' Circuit, J. M. Morgan, Oliver Eaddy; Society Hill Mission, J. J. Hughes.

Columbus Dist.—W. A. Gamewell, P. E.; Columbia; Washington St., W. C. Powers; Congaree Mission, N. Talley; ——; Columbus Circuit, T. Raysor; Richland Mission, A. L. Smith; Fairfield Circuit, S. Jones; Chester Circuit, M. Puckett; Winnsboro' Circuit, A. S. Irvin; Camden, R. J. Boyd; Wateree Mission, I. L. Sanford, E. A. Lemond; Sumter Station, J. A. Porter; Sumter Circuit, M. Brown, R. B. Allston; ——, W. Martin, Agent for Columbia Female College.

Cokesbury Dist.—W. A. McSwain, P. E.; Cokesbury Circuit, J. W. North; Abbeville Circuit, R. P. Franks, W. J. E. Frippe; Edgefield Circuit, J. R. Pickett; Butler Circuit, T. G. Herbert; Newberry Station, M. A. McKibben; Newberry Circuit, J. T. Kilgo, Wm. Bowman; Piney-six Circuit, W. H. Lawton; Laurens Circuit, C. McLeod, H. D. Moore; Anderson Circuit, T. S. Daniel; Pendleton Circuit, J. S. Coaxor; Williamston Circuit, to be supplied by George H. Round; Pickins Circuit, A. McGilvray; Walhalla Mission, J. H. Zimmerman; ——, B. Jones, Rector Cokesbury Institute; J. W. Wightman, Classical Teacher.

Wadsboro' District—S. H. Browne, Presiding Elder; Wadsboro' Station, R. R. Pegues; Wadsboro' Circuit, L. Little, J. B. Massebeau; Albemarle Circuit, J. W. Pratt; Concord Circuit, A. G. Stacy; Rocky River Mission, W. S. Haltom; Charlotte Station, E. J. Meynardie; Charlotte Circuit, E. A. Price, J. W. Abernathy; Providence Circuit, O. A. Darby; Monroe Circuit, M. A. Connelly, R. W. Burgess; Lancaster Circuit, J. W. Crisp; Catawba Mission, A. J. Cauthen, one to be supplied; Winterfield Circuit, E. J. Penniagton; Cheraw Station, H. Lester.

Shelby District.—H. C. Parsons, Presiding Elder; Shelbyville Station, L. A. Johnson; Rock Hill Circuit, L. Hunt; Yorkville, J. M. Clae.; Shelby Circuit, W. S. Black; Rutherford Circuit, J. S. Nelson, one to be supplied; Dallas Circuit, J. T. Dubose; Lincolnton Circuit, W. Thompson; Catawba Circuit, J. Parker, one to be supplied; Lower South Mountain Mission, to be supplied; Upper Circuit, Augustine W. Walker; John's River Mission, to be supplied; Morganton Circuit, G. W. Ivy; Upper South Mt. Mission, to be supplied; McDowell Circuit, to be supplied by J. Holmes; ——, H. M. Mood, President Davenport Female College; R. L. Abernathy, Principal Rutherford Academy.

Spartanburg District.—H. A. C. Walker, Presiding Elder; Spartanburg, W. C. Kirkland, J. Cross, A. W. Walker, sup; Spartanburg Circuit, B. G. Jones, E. G. Hope; Broad River Mission, to be supplied; Union Circuit, C. Murobison, A. W. Mooro; Tiger and Enoree Mission, J. Finger; Pacolette Circuit, S. J. Hill; Greenville Station, F. A. Mood; Greenville Circuit, J. M. Bradley; Columbus Mission, A. R. Beunick; Pickensville Circuit, A. Sharpe; Jocassee Mission, to be supplied by R. Golden.——W. M. Wightman Pres. Wofford College; Whiteford Smith, Prof. in W. Coll; J. Cross, Pres. Spartanburg Female College; H. H. Durant, Agent for ——.——A. M. Shipp, Prof. Un. of No. Carolina; Charles Taylor Sunday-school Secretary.

The next Conference is to be held at Greeaville, S. C.

APPOINTMENTS OF TEXAS CONFERENCE.

Galveston District—Franklin O. Wilkes, Presiding Elder; Galveston, Lewis B. Whipple; Galveston African Mission, to be supplied; Cedar Bayou, to be supplied; Anahuac, William Rees; Houston and African Mission, William R. Fayle, B. L. Peet, sup; Brazoria and African Mission, Benjamin D. Dashiell; Columbiau and African Mission, Horatio V. Philpot; Sandy Point, Byron S. Carr; Velasco Mission, Valentine H. Iley; Richmond, James McLeod; Union Chapel, James E. Ferguson; Editor of the Evangelical Apologist, Peter Moelling; Book Agent, James W. Shipmaa.

Lagrange District—Charles W. Thomas, Presiding Elder; Lagrange and African Mission, Homer S. Thrall; Watervills Circuit, Charles J. Lane; Navidad, African Mission, to be supplied; Columbus, Wesley Smith; Eagle Lake African Mission, to be supplied; Brenham, Henry Hubert, Thos. Wooldridge, sup; Union Hill, Adley Alough; Bellville, Davin G. Bowers; San Felipe and African Mission, George D. Parker; San Bernard and African Mission, to be supplied; Egypt and Wharton, A. T. Harris; Old Caney African Mission, to be supplied; Matagorda and Trespalacios Mission, Egbert H. Borne.

Huntsville District—Robert W. Keanon, Presiding Elder; Huntsville, James M. Wesson; Francis A. Mcsup; Cold Spring, Hiram G. Curden; Montgomery and Danville, Thomas B. Buckingham; Madisonville, to be supplied; Anderson, Hiram M. Glass, C. L. Spencer; Plantersville, Job M. Baker; Montgomery African Mission, to be supplied; Washington, Urban C. Spencer; Chappell Hill, Benjamin F. Perry; Hempstead, one to be supplied, Daniel Morse, sup; Brazos African Mission, R. C. Lewis; Andrew Female College, Thomas H. Ball, President; Soule University, James M. Follansbee, Wm. Foote, Professors.

Springfield District—Oscar M. Addison, Presiding Elder; Springfield, Henry W. South; Murlin, Jackson L. Webb; Owensville, James Rice; Centreville, George W. Brown; Nuvasota, Francis E. Wilkinson; Waxahatchie, A. Whitoworth, S. S. Yarborough, sup; Corsicana, Cary Wunnock; Telicó, Wm. F. Compton; Boonville, T. T. Davee; Fairfield, James H. Addison; Trinity Mission, Wm. E. George.

Waco District—Josiah W. Whipple, Presiding Elder; Waco, Samuel C. Littlepage; Waco African Mission, Edmund Yell; Bosquo Mission, Wm. M. Lambden; Belton, Rufus Y. King; Cameron, Wm. G. Nelms; San Gabriel Mission, Thomas G. Gilmore; Port Sullivan African Mission, Joseph P. Sneed; Caldwell, John M. Whipple; Caldwell African Mission, to be supplied; Post Oak Road, to be supplied; Georgetown, Hirum M. Burrows; Florence Mission, John Carpenter; Hamilton, Isaac H. Wright; Agent for American Bible Society, Robert Alexander.

Fort Worth District—James G. Johnson, Presiding Elder; Fort Worth, Albert G. Muy; Weatherford Mission, James M. Jones; Buchanan Mission, W. G. Veal; Meridian Mission, W. L. Kidd; Gatesville Mission, John R. White; Marlborough, Walter S. South, Fountain P. Ray; sup.; Belknap Mission, Pleasant Tackett; Keechi Mission, to be supplied.

Austin District—Isaac G. Johns, Presiding Elder; Austin, W. H. Seat; Austin Circuit, Joshua H. Shapard; Webberville African Mission, David Coulson; Bastrop and African Mission, R. T. P. Allen; Bastrop Circuit, John W. Brown; Bastrop Military Institute, R. T. P. Allen, Superintendent; John Carmer, Joshua B. Whittenberg, Professors; Cedar Creek Mission, T. F. Cook; San Marcos, Buckner Spring; San Marcos African Mission, to be supplied; Lockhart, W. A. Smith; Blanco, B. A. Kemp; San Saba Mission, Thomas L. Tunnell.

Victoria District—Asbury Duvidson, Presiding Elder; Victoria, Orceuith A. Fisher; Lavacca Mission, Gideon W. Stallingbun; Indianola Mission, R. N. Druke; Texana, A. Fox; Jackson African Mission, to be supplied; Hallettsville, Daniel Carl; Gonzales, James C. Wilson; Gonzales Circuit, T. F. Wludsor; Gonzales African Mission, to be supplied; Seguin, J. W. Phillips, and President of Male and Female College; Seguin Circuit, W. P. Reed, and Agent for Seguin Male and Female College; Seguin African Mission, to be supplied.

Galveston German Mission, C. A. Grote, Presiding Elder; Galveston German Mission, Solomon Fehr; Houston German Mission, Ulrich Steiner; Industry German Mission, E. Schneider; Victoria German Mission, J. Pruenyling; Bastrop German Mission, J. C. Kopp; Austin German Mission, to be supplied; R. W. Thompson, A. D. Parks; transferred to East Texas Conference; J. C. Kolbe, transferred to Pacific Conference.

RIO GRANDE MISSION CONFERENCE.

San Antonio District—Ivey H. Cox, Presiding Elder; San Antonio, Jesse Boring; Medina Mission, G. W. Harwell; Uvalde Mission, H. G. Hortun; Cibolo, Eli Y. Seal; Kerrsville, Oliver B. Adams; Mason Mission, to be supplied; Pleasanton, T. B. Ferguson; Eagle Pass Mission, J. K. Harper.

Golian District—Robert H. Belvin, Presiding Elder; Goliad, James W. Cooley; Corpus Christi Mission—J. L. Harper; Refugio Mission, J. S. Gillett; Clinton Mission, P. W. Hobbes; Helena Mission, W. R. D. Stocklon; Sandies Mission, J. J. Pittman; Oakville Mission, R. W. Pierce.

Brownsville District—D. W. Fly, Presiding Elder; Brownsville Mission, R. P. Thompson; Point Isabel and Brazos Santiago Mission, D. W. Fly; Rio Grande City and Roma Mission, to be supplied; Laredo Mission, to be supplied.

New Braunfels German District—J. W. De Vilbiss, Presiding Elder; New Braunfels, A. Engel; Fredericksburg Mission, Frederick Vordenbimen; Llano Circuit, to be supplied; San Antonio Mission, A. Tampke; New Fountain Mission, John A. Shaler; Yorktown Mission, G. Elly.

A FEJEEAN EXECUTION.

The Rev. Thomas Williams, who was thirteen years a missionary among the Fejee Islanders, thus describes their mode of executing criminals: Young men are deputed to inflict the appointed punishment, and are often messengers of death. Their movements are sudden and destructive, like a tropical squall. The protracted solemnity of public execution is in civilized countries is here unknown. A man is often judged in his absence, and executed before he is aware that sentence has been passed against him. Sometimes a little form is observed, as in the case of the Vasu to Vuna. This man conspired against the life of Tuikilakila; but the plot was discovered, and the Vasu brought to meet death at Somosomo. His friends prepared him, according to the custom of Fejee, by folding a large new mast about his loins, and oiling and blacking his body as if for war. A necklace and a profusion of ornaments at his elbows and knees completed the attire. He was then placed standing, to be shot by a man suitably equipped. The shot failed, when the musket was exchanged for a club, which the executioner broke on the Vasu's head; but neither this blow, nor a second from a more ponderous weapon, succeeded in bringing the young man to the ground. The victim now ran towards the spot where the king sat, perhaps with the hope of a reprieve; but was felled by a death-blow from the club of a powerful man standing by. The slain body was cooked and eaten. One of the baked thighs the king sent to his brother, who was principal in the plot, that he might "taste how sweet his accomplice was, and eat of the fruits of his doings." This is a fair sample of a Fejecan public execution. Those who are to die are never, so far as I know, bound in any way. A Fejecan is implicitly submissive to the will of his chief. The executioner states his errand, to which he replies, "whatever the king says, must he done."

A Curiosity.—A nail about the size of an eight-penny was handed to us a few days since, which was excavated from a hard limestone rock twenty or thirty feet below the surface of the earth. The rust had eaten it in two, not far from the point, and it was made in the fashion of the nails of the present day. How did it manage to get itself embedded in a rock many feet below the top of the ground? This is a question for scientific men to answer. Perhaps it fell from Noah's ark, when this part of the world was covered with "a waste of waters," instead of fields of cotton and corn, or, perhaps, it is of a later date, and was dropped by DeSoto's band.—*Dallas Gazette*.

Tehuantepec Railroad.—The San Francisco Herald regards the gratifying success of the Tehuantepec company, as the most important event which has yet occurred in the intercourse between the Atlantic and the Pacific States, and that one of its immediate results will be to create a still greater anxiety for the construction of a transcontinental railroad.

A Historical Event.—The John Street Church, the oldest M. E. Church, dedicated October the 31st, 1768. Its 90th anniversary was well and duly celebrated. Dr. Bangs, the Nestor of the Church, who was ordained at the alter of the first church, and who dedicated the second, was present, and took part in the exercises.

Fruit of Experience.—My trouble on account of selfishness and impurity drove me to seek reconcilition with God before whom I trembled, and thus led me to recognize and lay hold on revelation. Christianity was not forced upon me, but I upon Christianity, I was thrown by an inward necessity into the arms of the Savior.....The God of Rationalism baffles conception far more than does any mystery of Christianity.

The Very Latest Intelligence.

FOREIGN.

Liverpool Cotton Market.—Fair Mobile was quoted at 7¼d.; Fair Uplands, 7¼d.....Wright, Jr. & Co.'s Liverpool circular reports a steady trade at Manchester and an occasional advance, with an increased disposition to operate for the East.....Bell & Son's Circular reports that American Sinte stocks were unchanged .....Consols, on Saturday, 27th, were quoted 98⅞.

Lord Napier.—Lold Napier, whose recull from Washington has already been mentioned, is not censured or superseded, but simply promoted to the Berlin mission.

The Dennistouns.—The Dennistouns announced that they would complete the entire liquidation of their liabilities on the 30th.

Steamship Indian Empire.—The steamship Indian Empire, from New York for Gulway, was still missing..... Fifty per cent. insurance on her hnd been paid.

The British Ministry.—The reports in relation to the new British Reform bill are very conflicting.....It was generally understood that the Mlnistry were unable to agree on any satisfactory scheme.

The Austrian Army.—It was understood that important reductions were about to be made in the Austrian army.

Interference with Mexico.—Several large commercial houses in Havre had petitioned the European governments to interfere in the affairs of Mexico.

New Government of Cuba.—Advices from Madrid state that Senor Ros Olano has been appointed Governor of Cuba.

England, France and Nicaragua.—Despatches, it is said, have been sent to sir Gore Ouseley announcing that the British and French Governments have agreed to support the independence of Nicaragua.

DOMESTIC.

Savannah, Dec. 13.—The Savannah Republican of this morning reaffirms most positively that the schooner Wanderer has landed a cargo of Africans on the coast near Brunswick, Ga., as reported on Saturday.

The District attorney, Joseph Grannhl, has been on the alert, and arrested three men on Saturday, who are believed to be implicated in the affair. The names of the men arrested are Juan Bele Rajesta, N. A. Browu, and Miguel Aguirvi alias Rajres Harling, from New Orleans. The District Attorney refused bail for them, as under the law it is a case of piracy, and the prisoners were committed to jail to await their trial.

Mr. Granahl and the District Marshal are using every exertion to elicit information in regard to the charges made against them.

The District Marshal sent a steam tug to Brunswick to seize and tow the Wanderer to Savannah, but the shipmaster in command of her refused to give her up.

It is reported that the Collector of the port of Darien stated, that the Wanderer had no appearance of having had slaves aboard.

The Republican says it is rumored that the Africans were landed on Jekyl Island, and that a steamer, which left Savannah on Friday, took all one hundred and fifty negroes from that Island and conveyed them up the river past Suvaunah, to a river plantation, from whence they were scattered through the country.

The Wanderer hails from St. Helena. She is without regular papers, as the United States have no Consul there, but she has informal papers from the native officers of St. Helena, without their seal.

The cargo of the Wanderer is supposed to have consisted of three hundred and fifty negroes.

New York, *Dec.* 12.—By the arrival of the steamship Moses Taylor, from Asphwall for this port, we have intelligence that Flag Officer Molutosh, of the United States Squadron, remonstrated against the conduct of the British naval officers on the San Juan Station, in boarding the steamship Washington, &c., and informed the British commander that no further visits would be permitted..... Letters brought by the United States steam frigate Niagara, from the West coast of Africa, state that the French Emperor's free emigration system is carried out with perfidiously on the coast, and that French agents and officers did not scruple to take free citizens from Liberia, provided they could induce them to leave. Trouble was apprehended in consequence.

Washington, *Dec.* 11.—It is well understood that a strong naval force will soon be ordered to the Gulf..... The President, it is said, is much annoyed by the conduct of the British naval officers in boarding the steamship Washington.

A Remonstrance.—The Washington *States* and the Washington correspondent of New York *Journal of Commerce* both state that our Government has remonstrated against the policy of Great Britain and France, in sending a powerful naval force to Central America, as a palpable violation of the Clayton-Bulwer Treaty, as well as no interference with American interests in that quarter.

The Tehuantepec Route.—The last return of the *Quaker City* from Minalitlan, bringing eighty passengers from California who came over the strange route from Ventosa, has tended to open still wider the eyes, not only of our citizens, but those of the country generally to its great advantages over every other one now in existence. The Californians have been taken by surprise by the feats already accomplished, and there is no wonder that they are excited and enthusiastic about it. We predict that the enthusiasm will continue to increase with every passage of the *Quaker City*. The Company we trust will see the necessity of placing steamships upon the Pacific end of the route with as little delay as practicable, and also of greatly increasing the capacity of the land transit from Suchil to Ventosa, so as to be able to take to and fro the swarming hundreds that will present themselves for passage. Saving a whole week from the ocean voyage will make up a good many passengers, who will not be long in discovering that to go round by Panama, when they can take a short, easy and beautiful "nigh cut," will be to get decidedly upon the "wrong track." After the practical demonstration that has been made and is making as to the advantages of this route, we cannot doubt that the Company will find it easy to obtain all the means necessary to do every thing requisite to transact the business that will offer, however largely or rapidly it may augment. We trust the Company will act with the energy that the occasion demands, and from its past perseverance, good faith and pluck, we cannot doubt it.

LOCAL.

Mortuary.—The returns from the cemetaries show only one hundred and twenty-five interments for the week.

Dealers North and South, in some respects. This was proved by a young clerk in a levee clothing store, in the Second District. He took familiar liberties with a passing lady. The lady went after a policeman, took him to the store, and introduced him to the "counter-jumper." The youngster stood up to the officer pretty stiffly, and said he would like to see him undertake to arrest him on a Sunday! The officer was about to "loose him, when the proprietor of the store appeared and tried to talk the matter down. He said his clerk was just out from New York, and would not have been guilty of this indiscretion had he been familiar with the manners and customs of New Orleans. The officer advised the lady to defer the matter till to day, and then have him arrested under the recorder's warrant. The store keeper became responsible for his clerk's appearance, and the matter was deferred; the lady intimating that it would afford her great satisfaction to introduce to him her husband with a cowhide.

Bright-Upset and Narrow Escape.—The buggy of Dr Chaille, driven by a boy, came in contact with a dray on Common street, the boy was pitched out but was not injured; the horse broke loose and made for Dubois & Mish's stables. We did not ascertain whether the draymen was at fault or not; but we trust if he was that Dr. Chaille will be able to give him a lesson.

Arrested.—Lieut. Gastinel arrested three Sicilians on suspicion of being concerned in some of the late audacious burglaries. They were found at the Hotel de Marine. The first had in his possession three pairs of shoes, a double-barrelled pistol, a dirk, a bayonet, a pair of black merino pants, two keys, a knife, $23 55 in cash, and a silver snuff-box; the second had five silver spoons, six silver forks, two pairs patent-leather boots, five pairs calf skin boots, one pair Congress shoes, two pistols, $67 30 in silver; and $23 in gold; the third had keys, knives, a watch, etc.; the fourth, had two boxes cigars and a piece of silk for vesting. Mr. Sinclair recognized the vesting as a portion of the property stolen from him. The cigars were identified as a portion of those stolen from Valls.

COMMERCIAL.

Tuesday Evening, December 14, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	7 @ 8	Good Middling	11⅞@12⅛
Ordinary	8½@10	Middling Fair	12⅜@12½
Good Ordinary	10½@10¾	Fair	— @—
Low Middling	11 @11¼	Good Fair	— @—
Middling	11⅛@11⅜	Good and Fine	— @—

The following summary, copied from the New Orleans *Price Current*, of 11th inst., furnishes the annexed statement of the week's business: As has been the case for some time past the operations of the week have been mainly confined to three or four leading staples—Cotton, Sugar and Molasses. The first of these, aided in some degree by a slight falling off in the rates of freight, has maintained a very firm position; while Sugar and Molasses, under the pressure of liberal receipts, have yielded somewhat, though the latter article has partially recovered within the past few days. Tobacco remains inactive, as also do most articles of Western Produce, though there has been rather more movement in Flour within the last day or two, and prices have somewhat improved. The sales of cotton during the first three days of the week sum up 30,500 bales, at well sustained prices. On Wednesday purchasers complained of a meagre supply of desirable lists. Notwithstanding this obstacle, however, some 10,000 bales were disposed of, and a similar amount on the following day. The poor assortment, and full prices claimed, confined operations to 6000 bales. Prices have tended in favor of sellers for some days past, and we find it necessary to advance our figures ⅛c on all grades, mainly attributable to the fall in rates of freight. The supply of clean Cotton of the medium grades, is rapidly diminishing, and this is likely to be the case until new supplies of the early pickings come in from tributary streams. Sales of the week, 58,500 bales. Total receipts of Cotton for the week, are 59,223 bales.....The supply of money, both in the banks and for out-door operations, is large beyond precedent and is constantly increasing.

Cotton—Saturday, unfavorable weather almost suspended business, only amounted to 2500 bales; and on Monday a reported decline at Liverpool checked operations, which embraced about 5000 bales, with no marked change in quotations.

Sugar—The sales of the week amount to about 8,000 hhds.; we quote for inferior and refining, 3¼@4; common to good common, 4¼@5; fair to fully fair, 5¼@5¾; prime to choice, 6@6¼; centrifugal and clarified, 6¾@8c ₱ lb.

Molasses—The sales of the week are about 14,000 bbls; the quotations being for inferior and fermenting, 25@26½; prime to choice, 27@ 27½; in hhds. 30@31c ₱ gallon.

Flour—The sales of the week have reached about 15,000 bbls. at $5@5 25 for superfine Indiana and St Louis; $5 87½ for fancy, etc. $6 50@6 12½ for extra, and $7@7 50 for unbranded.

Grain—There is but a poor supply of Corn, but higher rates have been obtained—prices range from 72½@80c ₱ bushel. Oats, have improved—sales at 70@72 and 73c ₱ bushel, for new to prime old. Wheat still arrives slowly, we quote red $1 05, and white $1 25 ₱ bushel.

Pork—The transactions in Mess have been at $18@18 25 ₱ bbl.

Bear—Prime Mess and favorite brands, are selling at $14@$16.

Bacon—Sales at for shoulders 7¼@7½, ribbed sides, 9¾@9½, clear sides 10c, and hams from 9¾@13c ₱ lb according to quality.

Lard—we quote at 11@12c ₱ lb, tierces and kegs.

Butter—Roll, 22@24c ₱ lb.

Coffee—We quote 10¾@11¼c fur fair to good fair, 11¼@11¾ for prime.

Live Stock—The supply is ample, and the market easy. We quote: Beef—Western, 7¼@8½c, Texas, $6@35, according to quality; calves and yearlings $5@9 50; Hogs 8½c ₱ lb; Sheep $4@5; Cows $3@75 ₱ head.

Marriages.

"It is not good for man to be alone."

Married, Nov. 30, by Rev. A. W. Smith, Mr. Clarence Mayo to Miss Susan Mixer. Both of Parish St. Landre.

On the 9th instant, in Macon, by Rev. W. E. M. Linfield, Rev. T. P. Crymes, of the Alabama Conference to Miss J. A. Dismukes.

On the 25th ultimo, by Rev. W. E. M. Linfield, Dr. J. P. Obenauer to Miss C. V. Ballard, all of Noxubee county, Mississippi.

On 2d inst. by Rev. John B. Bowen, Mr. R. A. Cocna of Brooklinven, to Miss Sarah E. McRae, of Copiah county, Miss.

On Monday evening, the 22d ult. by Rev. Joseph B. Cottrell, Mr. R. Howard to Miss L. Goldman, both of Livingston.

Special Notices.

Anniversary Celebration of the Juvenile Missionary Society.

The Anniversary Celebration of the Juvenile Missionary Society of ELIJAH STEELE SABBATH SCHOOL, will take place at Fairmy street Methodist Episcopal Church, on FRIDAY, December 17th, at Seven o'clock, P. M.

CHAS. F. EVANS, President.

Macon District, Alabama Conference—First Quarter.

January 1st and 2d, Eulaw Colored Mission; 8th and 9th, Forkland, Watson Chapel, Trinity and Bolgue Colored Mission at Forkland; 15th and 16th, Belmont, at Wesley Chapel; 22d and 23d, Livingston; 29th and 30th, Sumterville, Gainesville and Warsaw, at Sumterville. February 5th, Scooba, at Soule Chapel; 5th and 6th, DeKalb, at New Hope; 12th and 13th, Lauderdale and Lauderdale Springs, at Marion Station; 24th, Cookseville, and Colored Mission at Cookseville; 26th and 27th, Macon. March 1st, Mushulaville, at Macedonia.

A punctual attendance of official members is very desirable.

THOS. Y. RAMSEY, P. E.

☞ Address—Gainsville, Alabama.

First Round of Quarterly Meetings, Mobile District, Alabama Conference, 1859.

January 8th and 9th, Enterprize; 15th and 16th, West-Ward; 22d and 23d, Wesley Chapel; 29th and 30th, Franklin street. February 5th and 6th, St. Francis street, 12th and 13th, Village circuit; 19th and 20th, Pascagoula; 26th and 27th, Ocean Springs. March 5th and 6th, Manvilla; 12th and 13th, St. Stevens; 19th and 20th, Clarke circuit.

Shubuta, 9th Dec 1858. JOSHUA P. HEARD, P. E.

First round of Quarterly Meetings, Eufaula District, Alabama Conference, for 1859.

January 22d and 23d, at Eufaula Station; 29th and 30th, Glenville. February 5th and 6th, Uchula Circuit; 12th and 13th, Enon; 19th and 20th, Channcsaggee; 26th and 27th, Union Springs Station. March 5th and 6th, Clayton and Louisville; 12th and 13th, Clayton Circuit; 19th and 20th Aberville Circuit. J. W. LANEY, P. E.

☞ Address—Eufaula, Alabama.

N. B. Missionaries will please attend the Quarterly meetings to which they are *bracketed*. We ask a universal attendance on the part of the official members of Circuits and Stations. J. W. L.

Eufaula, Dec. 8th, 1858.

First Quarter Appointments for Tuskaloosa District.

January 1st and 2d, New Lexington Circuit, at Northport; 8th and 9th, Tuskaloosa; 15th and 16th, Marion. February 5th and 6th, New Prospect Circuit, at Havana; 12th and 13th, Brush Creek Circuit, at Mount Nebo; 18th, Scottsville Circuit, at Centre; 19th and 20th, Jones Valley Circuit and Cahaba River White Mission, at Elyton; 26th and 27th, Hamburg. March 5th and 6th, Newbern and Oak Grove, at Newbern; 12th and 13th, Greensboro, Greensboro Colored Mission, Prairie Creek do, and German Creek do, at Greensboro.

Tuskaloosa, Dec. 8, 1858. J. J. HUTCHINSON, P. E.

LOUISIANA CONFERENCE.

The next Session commences in this city on Thursday, the 16th of December. Members, on arrival, will call at the *Advocate* Office, 112 Camp street, where they will be directed to their homes.

NEW ADVERTISEMENTS.

THE SUNDAY SCHOOL TIMES, A WEEKLY PERIodical about to be issued by the American Sunday School Union.

The plans of the Times indicate an approaching development of the Sunday School interest, such as its warmest friends had hardly hoped for. No one feature of the great revival of 1858 has been more marked, than the extent to which it has called out in the Church the lay element of its power. Never before has such a practical illustration been given to the great truth, that every one who professes to be a converted man himself, has a direct work to do in converting others.

The Sunday School, through its infant and juvenile departments, its Bible and adult classes, its teachers' meetings, its visitations of families, its benevolent and missionary agencies, its systematic study of the Scriptures, and its diffusion of a cheap Christian literature, presents to the Church of Christ a field of action exactly suited to the new spirit of activity to which she has been awakened. It is a work, in which every man, woman and child, who loves the Lord Jesus Christ, may find something to do; in which there is a place for the oldest no less than the youngest, for the wise and the strong, no less than the weak and the ignorant. It is, in short, an all pervading, all penetrating Agency, through which the Christian pastor can multiply tenfold his power to reach the masses, and to carry on his great work of saving souls.

The object of the Sunday School Times will be to help forward this great Sunday School movement. It will encourage the planting of Sunday Schools where none now exist, and seek to improve those which are already established. It will aim to promote the prosperity, not only of the mission schools established by the American Sunday School Union, but of Evangelical Sunday Schools of every name, wherever godly men and women are found laboring together to bring the young under the influence of Gospel truth.

It will discuss in a Catholic, but earnest spirit, the various means proposed for giving life and efficiency to Sunday School instruction, not neglecting also other kinds and modes of instruction, and not forgetting that education is one, though its means be many. It will keep its readers apprised of every important religious and educational movement, setting apart for this purpose a portion of its columns for the publication of general religious intelligence of the latest date.

It will of course contain reports of the proceedings of the Sunday School conventions, endeavoring to extract from them whatever useful practical thoughts are there brought out, and to scatter these thoughts broad-cast among the superintendents, teachers, and pastors, in every part of the land. Considerable space also will be given to the correspondence of Sunday School Missionaries, whose letters are often found to be of such a absorbing interest. The paper will, in short aim to contain just that kind of reading, with which an intelligent Sunday School teacher would like to be supplied every week before meeting his class.

The Sunday School Visitor also will find it a valuable auxiliary in his errands of mercy to the abodes of the poor. An attractive newspaper left behind in such a family, is always acceptable, and is much more generally read, especially by the male members of the family, than a book or tract would be.

In the tone and cast of its articles, this paper will follow the spirit of the age in seeking to be popular. Its mission will be, in part at least, to supplant much of the so-called "Cheap Literature," whose poisonous influences, distributed through a thousand captivating channels, are perpetually wasting the moral strength of the nation.

Party, personal, and sectarian issues, will be wholly forgotten in the higher service of inculcating those great fundamental truths underlying and supporting every safe and salutary organization, whether social, civil, or religious. It will, in other words, be the exponent and advocate of the true Evangelical union.

Above all, it will aim never to forget that the Sunday School is not in itself an end, but only a means; that the true end of the Sunday School, and of the Sunday School Times, as of the people of God in every department of their religious activity, is to save souls. Articles, therefore, addressed directly to the end of bringing men to repentance and faith, will ever form a prominent feature in this journal.

The Sunday School Times will be issued every Saturday morning, beginning on the first Saturday in January, 1859. It will be of the form and size of an ordinary newspaper, and will be published on the following liberal terms:

To single subscribers, per year	$1 00
6 copies, to one address,	5 00
25 " " "	20 00
50 " " "	37 00
100 " " "	70 00

The highly popular paper for children, heretofore published under the name of the Youth's Penny Gazette, will hereafter be enlarged, and called the SUNDAY SCHOOL GAZETTE. It will contain no matter but that which is suited for Sunday reading. Writers and artists of the highest abilities will be employed in making it both instructive and attractive. It will be published monthly. The price has been reduced to the following exceedingly *low* rates:

10 copies, for one year,	$1 00
50 " " "	4 50
100 " " "	8 00

N. B—Subscriptions to either of these Periodicals payable in advance. Both of these papers will be under the editorial care and management of John S. Hart, LL. D., so widely known by his labors in the department of popular education. Prof. Hart has been induced to resign his position, as Principal of the Philadelphia High School, for the purpose of devoting his entire time and energies to this important enterprise.

Mr. Packard, to whose skilful and sagacious editorship the Institution is indebted for the eminent success of its library publications, will continue, as heretofore, to edit the Society's books, and will give his entire time and energy to the bringing out of new works, the rapid growth in this department of the business being such as to require his undivided attention.

Letters containing money, names of subscribers, or relating in any way to the general business of the Society, should be addressed to Waldron J. Cheyney, Treasurer, American Sunday School Union, Philadelphia.

Communications intended for publication in either of the periodicals, or relating in any way to their editorial management, should be addressed to John S. Hart, Editor.

Manuscripts intended for publication in book form, and letters relating in any way to the editorship of the books of the Society, should be addressed to FREDERICK A. PACKARD, Editor.

UNION PRAYER MEETING HYMNS.—A NEW edition of this popular little Hymn Book, is now ready for Sale. This book was prepared last Spring, under the advice of several clergymen of different denominations, to meet the wants felt in the prayer meetings in Jayne's Hall. It soon found its way into the daily prayer meetings in the principal cities of the United States, thence into the towns and villages. One hundred and fourteen hymns have been added to those contained in the first edition, thus making a collection, which, while it is so small as to be carried in the vest pocket, contains all the hymns in use, among most worshipping assemblies. These hymns are all purely devotional. Christians may here find the good old hymns which they have loved from their childhood, side by side with those of more recent date. Among them will be found hymns suitable for the daily prayer meeting, the family altar, and the private devotions of the Christian. Published and for sale, in different styles of binding, by THE AMERICAN SUNDAY SCHOOL UNION,

1122 Chesnut street, Philadelphia.

☞ They are for sale by all Booksellers. ☜ [d8-4t]

SOUTHERN METHODIST BISHOPS.—THIS ELEgant Parlor Ornament—19 by 24 inches—second, improved edition, now from the press. It contains all the Bishops, the time and place of their entering the ministry, and ordination as Bishops; deaths of Capers and Bascom, etc. Sent free for One Dollar. Every Methodist family ought to have one. Agents wanted in every City, State and Conference—liberal discount allowed. JAMES M. EDNEY, d7-4t 147 Chambers street, New York.

NEW ENTERPRISE IN THE SOUTH.—MEDICAL Hall for sale, at Crystal Springs, Mississippi, 150 miles above the city, on the Great Northern Railroad, in a well populous county, and in a growing village. The house is two stories high, was built for a drug-store, and is supplied with a pure, fresh stock of Drugs, Patent Medicines, Perfumeries and Extracts. House, Lot and Stock will be sold together, on good terms. The only Drug-store in the place. For further particulars, address J. M.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

THE BOY'S DREAM.—By Rev. M. Allison.

Once a child sat—a beauteous child—
Under a shady tree;
'Twas at sunset hour, and nature smil'd
O'er vale and mount and sea.

Tired out, with playing in the wood,
The boy soon dropt asleep,
And dreamed, that three bright angels stood,
Kind watch o'er him to keep.

And, whilst he marvel'd at the sight,
One to the other spoke—
"I've brought this garment of pure white,
This lily, of the brook,

"To deck the brow of him most pure,
Of good and spotless mind:
In bloom forever will endure,
If such a one I find."

And the boy saw on the angel's brow,
Her name, in rays of light—
'Twas Innocence—and, pure as snow,
Flowed her vesture, white.

Then, did the other Angel say:
"Look in this mirror small,
And you, the urchin's deeds, to-day,
Will be reflected all."

And the boy saw he was not good—
Sinful, without control—
He had idly trifled as he would,
Like creature without soul.

"And I, these precious jewels too,
How gladly would have given,
Had he, with courage firm and true,
'Gainst pride and passion striven."

The boy beheld her name emblazed,
In hale round her head—
'Twas Memory—ne'er to be erased,
Could be the words she said.

"And I, too, this bright crown had placed,
Upon his sunny hair,
Had I beheld contrition, graced
A countenance so fair."

Thus spoke sweet Hope; and the boy felt
The angels' parting gaze,
E'en through his sleeping orbs to melt,
Like three bright planets' rays.

"We'll meet him here, in one more year:"
'Twas thus he heard them say—
Then suddenly they disappear
From where the sleeper lay.

Oft did the boy muse on his dream,
And on each angel's smile;
And much their features' heavenly gleam
Haunted him all the while.

And better did his young life grow,
And purer waxed his heart:
More heaven-ward did his high hopes flow,
Ever with guileless art.

And every bright and Summer eve,
He came to this green bank,
And bitterly o'er the faults would grieve,
That in his memory sank.

The Winter came, he could not go
Beneath the leafless tree;
But, when Spring violets 'gan to blow,
There pensively sat he.

A year went round—he slept once more,
E'en in the self-same spot—
And came the vision as before—
Three angels, altered not.

Then Memory spoke: "I bring him now
The rich and precious gems,
Records of virtues, that shall glow
Beyond earth's diadems."

"And I," said Innocence, "this flower,
A lily, that ne'er fades—
That peaceful gladness on him pour,
Which heaven alone pervades."

And Hope, too, said: "This golden crown
Shall now be his to wear."
And the drummer saw, like odors thrown,
Their bright gifts on him there.

And sounds of many harps, he heard,
Above him, in the sky;
The air, with heavenly voices stirr'd,
Swept by melodiously.

The stars rose o'er him, in his sleep,
And the moon shed her light:
But still his slumber, long and deep,
Broke not with morning's light.

For his soul, it was no longer there,
Within the beauteous clay;
But, by those three bright angels fair,
To heaven was borne away.

THE YOUNG TEACHER AND JO. STANTON.

A young school-teacher had one large boy, Jo. Stanton, who was ring-leader in all mischief. The first day he managed to make the school a scene of roguery and confusion. The poor teacher went home with a heavy heart.

The next day, she thought if she could gain the confidence of this boy, and have him on her side, she should have but little trouble with her school.

In the afternoon she spoke kindly to him, and asked his help in closing the school-room door. He complied readily.

As she turned homeward, Jo. followed. At length she inquired,

"Have you any sister, Joseph?"

The right cord was touched.

"I had one [sister," he said, "Little Mary, but she died;" and thus encouraged by the ready sympathy of his listener, he went on to tell that Mary was his only sister, and that he used to take care of her, play with her, carry her out of doors, and draw her in the wagon he had made for her; that she loved him more than any body else did, and always used to run to the door to meet him when he came home. "But she is dead now," he added, "and I have not anybody that takes care of me. She had a fever, and she did not know me when I spoke to her, and in just a week she died. Her grave is right over here; perhaps you would like to see it some time."

The teacher willingly went with him, asking him still further about little Mary, as they passed along, till at length they approached the grave, and sat down upon a stone near it, poor Jo. could no longer wipe away the tears, as he had done, when one by one they trickled down, for the fountains within were broken up. He covered his face with his hands and wept aloud.

"She's dead!" he exclaimed again, "and nobody cares for me now."

"I will care for you, Joseph," said the kind teacher, as she laid her hands on his now uncovered head; and then she spoke to him of heaven, and the happy meeting of those whom death has severed, and of One, who cares for us more than all earthly friends, and who will help us if we wish to do right.

Then as he grew calm, and they had risen to go, she told him of her own sorrow, of the father whom she had lost, of her loneliness, of her wish to be useful while she supported herself by teaching, of how hard the Westbrook school seemed to her, and how she meant to do the best she could for him, and for all her scholars.

"I'll help you, Miss Mason," responded Jo. "I'll help you all I can," said then the old mischievous twinkle coming again, he added, "I guess the rest of the boys won't trouble you much. They'll do pretty much as I want 'em to."

Jo. was subdued and won by the power of kindness. And hard indeed must be the heart that kindness will not win.

CONVERSIONS AMONG CHILDREN.

A letter from a missionary of the American Board in Western India, mentions an instance of eight children recently [illegible] Church of Christ on profession of their faith; two of them is the youngest daughter of the missionary who officiated in receiving them into the Church. She stood there, with her darkfaced sisters in Christ, and pronounced the vows of God in a strange language. But God understands Marathi as well as English, and heaven rejoices when children come 'from the East and from the West,' and sit down together in the kingdom of God. Her oldest sister, now the wife of a missionary, was there, wishing that the other sisters also could come from far-off America, and share in the holy joys of this good day. Do you wonder that her father's hand and voice trembled from his emotions, as he spoke of the blessedness of Christian parents and their believing children?"

EARLY DOMESTIC SCENES.

To those scenes of domestic peace, which pure religion created and adorned, the thoughts of the youngest member of the family will cling in after years; they will become a kind of hallowed ground in his memory; they will exert a restraining and sanctifying power; and thus may we expect to see the promise fulfilled: "Train up a child in the way in which he should go, and when he is old he will not depart from it.

SKETCHES AND NARRATIVES.

Baron Ward, the Hostler, Premier of Parma.

Baron Ward, the famed Yorkshire groom, who played so prominent part at the Court of Parma, died the night of October 5, at Vienna. The history of this extraordinary man is full of remarkable events. He left Yorkshire a boy, in the pay of Prince Lichtenstein, of Hungary, and after a four years' successful career on the turf at Vienna, as jockey, he became employed by the then reigning Duke of Lucca. He was at Lucca promoted from the stable to be valet to his Royal Highness. This service he performed up to 1846. About that period, he was made Master of the Horse to the Decal Court. Eventually he became minister of the House hold and Minister of Finance, which offices he held when the Duke abdicated in 1848. At this period he became an active agent of Austria during the revolution. As Austria triumphed, he returned to Parma as Prime Minister, and negotiated the abdication of Charles II. and placed the youthful Charles III. on the throne, who, it will be remembered, was assassinated before his own palace in 1854. As soon as Charles III. came to the throne, the then Baron Ward was sent to Germany by his patron as Minister Plenipotentiary, to represent Parma at the court of Vienna. This post he had held up to the time of his royal patron's tragical end. When the present Duchess-Regent assumed State antharity, Ward retired from public life, and took to agricultural pursuits in the Austrian dominions. Without any educational foundation, he contrived to write and speak German, French and Italian, and conducted the affairs of State with considerable cleverness, if not with remarkable straightforwardness. Baron Ward was married to an humble person of Vienna, and has left four children. Perhaps no man of modern times passed a more varied and romantic life than Ward, the groom, statesman and friend of sovereigns. From the stable he rose to the highest offices of a little kingdom, at a period of great European political interest, and died in retirement, pursuing the rustic occupation of a farmer, carrying with him to the grave many curious *arcana imperii*.

Sydney Smith

Was never charged with being "ueco-righteous." But there are veins of deep and noble thought in his papers, which it were well if some who are quite ready to commend his wit and laxity of opinion on a few subjects would resort to.

"I must suspect the virtue and suspect the religion of that man who imagines he can attain the quality or the excellence, without submitting to the rules and practices by which the excellence and the quality are found to be attained—who believes he can be a good Christian without Sabbaths and without prayer, and reach the end without submitting to the means; and means, remember, not only sanctioned by the experience of men, but emanating from the will of God, reduced to a positive commandment—one of the laws of the pillar on which all Christian nations have founded their religious usages; and if we did not understand the reason of the law, what matter, if it is the law? But who does not feel the reason of the law? Who would hesitate one moment for an answer, if I were to ask him why the Sabbath was instituted? To stop that thoughtless, oblivious creature, man, in his headlong pursuits of pleasure and of wealth, to tell him that his soul is immortal, that Christ came down upon earth for his redemption, that the heavens above are spread out to receive him; to stop him when he is acquiring, and to tell him to look into his own soul; to stop him when he is enjoying, and to warn him of his salvation; to suspend his contracts, to arrest his schemes, to calm his emotions, to quell his hatreds, to burst into his soul with the splendor of God's truth; and while he is making paltry acquisitions and panting after foolish pleasures, to open to him the heavens and to show him the throne of God, and to open to him the earth and to show him the depths of hell, and to broach to him temperance, and righteousness, and judgment to come."

Walter Savage.

In one of the English courts Walter Savage Landor, the oldest literary man of note in England, has been adjudged to pay five thousand dollars damages for three several libels on a respectable lady living in a family with which he had been on the most intimate terms. These libels, utterly without foundation, were so atrocious, and so horribly vile and filthy, that the London Times regards them as unfit to be re-published. Mr. Landor was a vigorous writer, and occupied a high place in merely literary circles. He was a free-thinker, a reviler of evangelical religion, a mere man of the world; ambitious, and a lover of pleasure; and having no regard for God, he has been left in his old age—and he is more than four-score—to unveil to the eyes of the world his unspeaknble depravity, and to be looked upon as a disgrace to humanity, and shunned by all who have any self-respect. Such is to be the close of his Godless and infidel career, an unhappy and a God-forsaken man.

JESUIT DOINGS IN IRELAND.

The *King's County* (Ireland) *Chronicle* says: "A few mornings ago a man named Keenahan, residing in the vicinity of Tullamore, came into the dispensary of that town while Dr. Ridley, the medical officer, happened at the time to be there engaged in his duties. Keenahan, who appeared to be in an extremely agitated and excited state of mind, in a hurried and vehement manner addressed the doctor, and entreated him to advise him, as he was a lost man, without a chance of salvation, that the moment he might die he was doomed to be sent to hell. Dr. Ridley asked him how he came by those absurd notions, to which he replied, that he had been in the Roman Catholic chapel during the recent service of the Jesuit missionaries, who had solemnly assured him that there was no salvation for him, because that he, a Roman Catholic, had married a woman of the Protestant faith, that they could do nothing towards procuring for him forgiveness for his henious sin, and that there was no salvation for him unless he could procure the Pope's personal absolution: and the alarmed man added that, for the want of money, he was unable to go to Rome to seek the Pope's forgiveness. Such an impression did this sinful and unfeeling communication make upon the unfortunate man that he could not be dissuaded of its truth, and he still continues in a condition of mind bordering on insanity, and he still perseveres in repenting that eternal perdition is his inevitable doom. It is lamentable to have to state that for three weeks past, crowds of people from Tullamore, and a wide circle of the surrounding districts, have been attracted day after day from their occupations, pursuits, and families, to hear doctrines inspired by the bigotry and hatred which elicited those cruel and wicked assertions which were made to Keenahan. It was a daring falsehood in those to profess the power of forgiving the sins of murderers, robbers, and adulterers, and yet to assure this poor dupe, that his being the husband of a virtuous Protestant wife, was a sin beyond expectation of remission.

A DANCE.

The following daguerreotype, which we find in the *St. Louis Advocate*, is executed in true colors: "Look! said half a dozen lady voices, one pretty night, as we sat leaning against the outside of the ball-room. We did look—alas! for our poor modesty, we ought not to have done so. 'If my children were among them, I'd wip them well for it. Yes, if they were full growe, I'd give them the hickory.' So said the wife of one of our princes, as she turned away with utter disgust. Let me describe a little—if the public may look, certainly it may read, though it run. A group of splendid ones is on the floor and lovingly mated. The gents encircle their partner's waists with one arm. The ladies and gentlemen stand closely face to face. The gents are very erect, and lean a little back. The ladies lean a little forward. (Music.) Now, all wheel and whirl, circle and curl. Feet and heels of gents goes rip-rap, rip-rap, rip. Ladies' feet go tippity-tip, tippity-tip, tip. Then all go rippity, clippity, slippity, tippity, hippity, skippity, hoppity, jumpity, humpity, thump. Ladies fly off by centrifugal momentum. Gents pull ladies hard and close. They reel, swing, slide, sling, look tender, look silly, look dizzy. Fest fly, tresses fly, hoops fly, dresses fly, all fly. It looks tuggity, huggity, pullity squeezity, pressity, rubbity, rip. The men look like a cross between stealyards and 'limber jacks,' beetles and jointed Xes. The maidens tuck down their chins very low, or raise them exceedingly high. Some smile, some grin, some giggle, some frown, some pout, some sneer, and all sweat freely. The ladies' faces are brought against those of the men, or into their bosoms; breast against breast, nose against nose, and toes against toes. Now, they go again, making a sound like Georgey-porgey, derey-peery, ridy-pidy, coachey-poachey. 'This dance is not much, but the extras are glorious.' If men were women, there would be no such danelug. But they are only men, and so the thing goes on by *woman's love* of it. A secular writer says: "There is no established standard of propriety about the matter. If I were a lady, I *might* object to these dances; but being a man I do not. We certainly ought to be satisfied, if they are.

EFFECTS OF PHOSPORUS ON MATCH-MAKERS.

From an address delivered by Dr. J. R. Wood, we learn some interesting facts regarding the effects of the process of phosphorus on those who are employed in match-making. The New York Evening Post has the following statement in regard to this subject:

It is not an uncommon thing for match-makers to lose the lower and sometimes also the upper jaw. It appears, however, that only those suffer who have decayed teeth. So important is this letter fact that the government of Erfurt has passed a decree, saying that no person having decayed teeth shall be allowed to work in lucifer match factories, and in match factories in this city no workman is allowed to return to his work for a week after the extraction of a tooth. It had been thought that the fumes were unhealthy also to the general system, but it appears that the operators are as healthy as those of Lowell or Lawrence, the disease attacking only decuded bones. It more often affects the maxillary than other bones, and the inferior rather than the superior. The pain in the jaw, which ushers in the disease, is generally mistaken for toothache. The disease in the first stage is chronic, and may be indefinitely prolonged with little inconvenience to the patient.

JAPANESE POLITENESS.

While the U. S. steamer frigate Powhatan was at Nagasaki she was visited by a Japanese Governor and suite, whose appearance is thus described by a correspondent of the *Philadelphia Ledger*: Kichizuro now descended to the boat, and reappeared a moment later with several high officers in his tow. These all bowed low, and ranged themselves in a line along-side the gangway, and bent to the very deck as an aged and mild-looking personage followed them, and looked around him with an air of calm dignity and the most courtly of bearings. I never saw a more self-possessed and gentlemanly looking old man than he who now saluted us. His every look and action said as plainly as words: "I am your friend and equal, though our dress and customs differ." It seems that every one acknowledged this, for it was the theme of general discussion after he had gone—this "unexpected air of courtly breeding in Japan."

"Confound them!" said the commodore, good-humoredly, "these people are the most polite and smiling that I ever saw. That old gentleman, with his soft voice and unexceptionable manner, made me feel as if I was receiving a favor at his hands, instead of acting the part of his host!"

Joy in Sorrow.—A British officer in India mentions, at a missionary meeting, the following case, as one among many illustrations of the results of missionary labor. "A converted Brahmin, named Doedaba, had, on his baptism, lost his houses, his fields, his wells, his wife, and his children. Although a Mahratta, he spoke sufficient Hindostani to understand me when I asked him how he bore his sorrows, and if he were supported under them. 'Aye,' he said, 'I am often asked that; but I am never asked how I bear my joys, for I have joys within with which a stranger intermeddles not. The Lord Jesus,' he added, 'sought me out, and found me, a poor stray sheep, in the jungles; and he brought me to his fold, and he will never leave me. To whom else should I go, if I were to leave him?'"

The Oldest Library in France.—The Bibliotheque Imperial in Paris is the oldest library in that country, and one of the oldest in the world. Its origin dates back to the commencement of the French Monarchy; yet as late as 1544 it contained only about two thousand volumes, of which only half were printed. The number of volumes which it now contains is numbered by many hundreds of thousands, filling room after room, and hall after hall.

Velocity of the Wind.—When the wind moves at the rate of one mile an hour it is hardly perceptible, at two miles an hour it fans us as the gentle zephyr, and at six it becomes a gentle zaphyr. From ten to twenty it becomes high, and thirty to fifty characteriza storms from light to hard; at eighty miles an hour it becomes a hurricane, and at one hundred a tornado.

Two centuries ago not one in one hundred wore stockings. Fifty years ago not one boy in a thousand was allowed to run at large at night. Fifty years ago not one girl in a thousand made a waiting-maid of her mother. Wonderful improvements in this most wonderful age.

OBITUARIES.

"Let me die the death of the Righteous."

MRS. SARAH A. STEWART, died on the 13th ult., on Little River, Parish Catahoula, after a protracted illness, in her fifty-sixth year. Has been a consistant member of the Methodist Episcopal Church for more than thirty years. She died as she had lived, in the full triumph of the Christian faith, exhorting her children to meet her in Heavee. T.

MISS. ANN M. NORWOOD, departed this life in Marion, Alabama, on the 12th last. She had just reached the bloom of womanhood; comely in person, possessing an intelligent mind, and the "ornament of a meek and quiet spirit." For several years she had been deeply pious, her religious deportment was simple, and unaffected, and carried into her every day intercourse with the community. A source of great consolation to her widowed mother, her death causes a breach in the family which cannot be healed; taken altogether, she was one of the most lovely of her sex; and long will her early departure be felt and regretted. But doubtless our loss is her infinite gain. L.

MRS. ELIZABETH H. DICKSON, died at her residence in Bossier Parish, Louisiana, on the 7th November, 1858, in the fifty-second year of her age. She was the daughter of Robert and Mary Schofield, and consort of William Dickson, who died in 1843. Sister Dickson has been a professor of religion and member of the Methodist Episcopal Church about twenty years, her life was consistnot with her profession, those who knew her best loved her most. She was a kind mistress, a devoted mother and friend, and has left many friends and relatives to mourn her loss—but none feel it so sensible as her children. May the Lord sanctify this severe affliction of theirs to the salvation of their souls, and may the same hand that led the mother through many years of the toils and trials of a widowed life, lead the children; may the pillow of peace, upon which she reclined her sinking head, be theirs when they shall pass through the same ordeal. S.S. Scott.

JUDGE W. REMBERT, was born in South Carolina, June 20th, 1824, professed religion and joined the Methodist Episcopal Church in 1845, and died at his residence, in Marengo county, Alabama, November 8th, 1858, in the thirty-fifth year of his age. He was reared in affluence, and moved in the best of society, and lacked nothing to make him happy so far as this world can supply our wants. But he was not unmindful of the true riches—he strove to lay up treasure in Heaven; so that when he fallen on earth, he might be received into everlasting habitations above. In the death of brother Rembert, society has lost a valuable member, the Church a strong friend, his servants a good master, and his family a devoted husband and father. Death's relentless stroke may dissolve the ties that bind us together here, but cannot dissolve our love. And in a brighter, better world, we shall gain even more "than was in Eden lost." He has left a wife and two children, whom we commend to the orphan's Father, and to the widow's God. I was with him frequently during his last illness, which he bore with the patience and fortitude of a Christian. He said to me as his pastor, "If I get well, I intend to strive to be a better man." To his devoted wife, he said a short time before he died, "I am not afriad to die: God is with me." Precious thought, the world must be given up. But oh! in that last hour to know that God is with us, will be enough. G. F. Ellis.

MR. WEST COCKERHAM, died of consumption, in the town of Trinity, Catahoula Parish, La. Bro. C. was born in Amite County, Mississippi, on the 30th of July, 1816, and died on the 7th of November, 1858, leaving behind a bereaved wife and four children to mourn their loss. Bro. C, like many others, though raised by religious parents, put off his return to God, until a short time before his death. He was convinced of the reality of the religion of the Bible, from his youth; but being thrown into irreligious company, he was led off into the ways of the ungodly, making religion and its requirements a secondary consideration all through his active life. But God, who used all means to save the soul alive, laid upon him the rod of affliction; very soon he found he must die, and that too, in an unprepared state, unless, through the Mercy of God, he would grant him forgiveness of his sins in the sequel of his life. He therefore began to cry to God for Mercy, that he would spare his life until his preparation for death was made. He became more and more concerned about his condition, the nearer he drew to his dissolution. The Rev. Mr. Richerson paid him a visit during his illness, sung and prayed with him, and took him and wife, into the Methodist Episcopal Church, and about ten days before his death, God spoke peace to his soul. From that time, till his death, he had not a doubt or cloud over his mind. He was made happy in the love of God, and exhorted all his friends and relatives, to meet him in heaven. He entreated his old comrades not to put off their return to God until they saw the grave open for their reception, as he had done; but to seek "God" in the "forgiveness of their sins" immediately. Then turning to his family, he bid them a final farewell, exhorting his dear wife and children to meet him at the right hand of God. Thus, with no unclouded sun, and in full hope of immortal life, he passed away; and the blood-bought and glorified spirit winged its way to the Paradice of God.

A Brother.

REMOVAL.

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH----C. C. GILLESPIE, EDITOR.

VOLUME VIII—NUMBER 47. WHOLE NUMBER 410.

NEW ORLEANS, WEDNESDAY, DECEMBER 22, 1858.

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LETTER FROM JERUSALEM.

Letter from Alexandria—Visit to Excavated Church—Apparent Prosperity of Alexandria—Jaffa, its Productiveness—Mountains of Judea—Mud Villages—Arrival at Jerusalem—Divine Service—The Holy Sepulchre—Geoffery Bouillon.

We left this morning to go on board a ship bound to Jaffa, amid a ludicrous scene, of Arabs fighting and struggling for our luggage; the Europeans were obliged to beat the fellows to make them behave—their language and gesticulation appeared terrific—but they are arrant cowards, and easily subdued.

Yesterday we visited the city and its environs; we had a fine view, better than when here before. We sat upon a wall, before Cleopatra's Needle, which commanded a fine prospect of the bay. The sea was calm and beautifully blue, with a little tinge of violet in the most horison. The rippling of the waves was music to the ear, and their colors charming to the eye. The Needle—its hieroglyphics were clear and distinct on the side which faces the ocean, on two sides they were nearly obliterated, the third was tolerably plain. The view was deeply interesting, connecting the scenery around with associations of the past. The column was nearly buried, only a small portion being visible; the hieroglyphics, which before were covered with mud, were now distinctly visible.

We again rode to Pompey's pillar, and with increased interest examined its beautiful shaft, the capital of which is thought by critics to be in bad taste. But if it were covered with his statue its flat surface would appear to advantage; it needs that ornament to perfect its form. The prospect is truly fine, the sea shore, with its varied hues of exquisite loveliness.

We visited the ruins of an old church upon the hill-side lately excavated, discovered about a month since—they were still removing the sand. The body of the church was small. It had been carved out of the solid rock. There were two recesses with arched ceilings—highly ornamented at the top with a large shell and its wall painted with an illustration of the miracle of the loaves and fishes—Christ feeding the multitude. The picture though rude was fresh. The Latin cross was plainly exhibited. The one, opposite, had a group of figures upon the ceiling, rather indefinable; we were not allowed to approach very near. The diggers had mats, upon which they sit or sleep. On each side of another archway stand two large figures—one, an angel; some of our party thought the other represented the Savior. There is somewhat injured Greek inscription, a scholar present said, related to the subject and not the date. In the recept were tombs cut, one above another, but tenantless. This excavation is of considerable depth. We went down, and then ascended steps to enter the church. It is thought there are underground rooms or tombs. The wall, above the church, arose in irregular cliffs, with no trace of former elevation. The whole hill around was excavated with tombs; cavities were open in which we looked, but nothing was in them.

We traversed the environs of the city, to find the site of the Alexandrian Library, but there is nothing definite to show the spot. Large mounds, which must have been the ruins of the ancient city, extend to a great distance, overgrown with grass and lichens, and the fields below covered with the tents of Arabs, like themselves most shabby in appearance. They appear to live a grade with the animal creation.

Alexandria is perfectly modern in its aspect and European in its style of building, except the flat roofs, and the mosques and minarets.

We visited the garden of Mahommed Bey; they are public, well laid out and extensive, but badly kept. No great variety of flowers. The walks are surrounded with the palm; the Arabs ascended to trim the branches which are used for several purposes. It is surprising with what facility they use their feet and toes, almost as hands, a rope around their waist and the tree, they ascend with marvelous rapidity to a great height, and sway by the rope, their feet clinging to the bark of the tree; thus supported, they take off the branches and a rough bark surrounding them, which fall to the ground, and are collected together for use, this bark looks like cloth, so nicely are the fibres joined together.

We rode through the fortifications, which are well-built and very strong; then down an extensive avenue, shaded by trees, where we meet *the elite* in their evening drives; Europeans and Egyptians, displaying themselves and their equipages—in which were seated richly dressed ladies, in gay colored silke.

The harbor this morning was beautiful, and we set sail under a lovely sky. The Pasha's palace and the fortifications appeared to advantage as we left the shore; and the light-house, the ancient Pharos, which shed its light upon the sails of Alexandrian ships thousands of years ago, rose upon our sight, throwing its lengthened shadows into oblivion of the past.

The city of Alexandria is rising to importance, if we may judge by the numerous buildings going up. Many of them fine, stone edifices. We had a view of Lake Mareis as we returned from Cairo, beautiful in expanse of water, once of considerable marine importance, but now scarcely moved by an oar or a fisherman's sail or net. Calm and still was its bosom; aquatic birds, in large flocks were playing upon its gentle waves.

O, when will this rich country be revived again? and the cross instead of the crescent have the pre-eminence?

Our passage from Alexandria to Jaffa was most delightful. We came in sight of the city this morning; it resembled a row of walls terraced to the summit of the hills; beyond which Mount Carmel rises, though not distinctly seen, yet its position was pointed out near the rocky promontory which dips into the sea. The Mount Carmel, where the prophet Elijah went up to pray for rain, and sent his servant to look; and he saw a little cloud rising out of the sea—the very sea on which we were sailing. How many Scriptural incidents arise, rendering every spot hallowed by its associations. Here the prophet Jonah sailed for Tarsish, fleeing from the presence of the Lord. And the timbers sent by King Hiram, for building the temple of Jerusalem, floated upon these waters.

We arrived in time to visit the house of Simon the tanner; to view the walls upon the sea-side, which rise to a considerable height. We drank of the same well, no doubt, from which he drank—for it has all the appearance of antiquity; and, as the English Consul who was with us, said, would last two thousand years to come—so solid are its walls. We went to the terrace, or the house-top, where Peter went up to pray. A most suitable place—with the heavens for a covering, and in sight of the sea—a most lovely spot for devotion, away from the haunts of men, the noise and bustle of the busy world below. The yard at the back, with its foundation stones and walls, appears admirably adapted to the trade mentioned in the Bible.

The landing at Jaffa was difficult and dangerous, the rocks—upon which fabulous history says, that Andromeda was chained, and Perseus stooped to bind up his wounds after fighting with the Centaurs—arose still formidable, against which the waves were dashing. We passed along in a sea, not agitated by a storm—for a storm would render it impassable.

We left Jaffa for Jerusalem with an out-fit of horses, dragoman and guard, in company with eight persons. The morning was fine as we passed the environs of the city, among orange groves, miles in extent—never did we see the like before. The trees were loaded with fruit of the largest size and most delicious flavor. It is said, there are enough raised here to supply all Palestine; they are exported to St. Petersburgh, in Russia. One kind weighs nearly a pound—some of our party said they would quite weigh a pound. The sweet lemon and other kinds grow in abundance. Orchards of pomegranates and figs, apples, pears, peaches, apricots, and many other fruits unknown to us, of most delicious taste, grow here in abundance: the vegetable world is ripe with its best productions.

We thought the plains of Sharon, with the mountains of Judea in the distance tinged with the bright hues of Heaven, with all its Bible associations clustering around them, like the bow of mercy. The emblematic rose was not found, but the fields were covered with the scarlet, purple and white anemone and other flowers. Large herds of cattle were feeding upon the plains, and the wild gazelle was seen in the distance darting along.

Shepherds were tending their flocks, as in primative times. We passed some singular looking villages, composed of mud-wall huts, the roofs of earth, embeded in sticks, which formed the cornice; their flat roofs were all covered with grain of some kind, perfectly green. We reached the ancient town Lydda, where Peter performed the miracle of restoring Eneas, who had kept his bed eight years—and where once lived many of the saints.

We were invited to stop and rest at the house of a rich native, a Capt. Christon, we took our seats upon the floor on mats, which extended around the room, we were kindly received, and in a short time, coffee, sweet-water, and oranges were handed. The gentleman of the house could speak a little English. The lady was dressed in Turkish costume, her tarhoosh or turban, was embroided with gold, at the ends, a fringe of small gold coins fastened to it, floating upon the neck and shoulders half a yard deep—thus they carry their wealth about them every day.

The gentlemen accompanied us to see the ruins of a Greek church; it was very beautiful in design. Some of its arches, columns and capitals, where of white marble: the wall which was standing was circular. Not far from this ruin we entered an old coptic church, very ancient, low and dark; it was adorned with a picture of our Saviour, and of various saints. We reached Ramla at night, it is the ancient Arimathea, where Joseph lived, (he who begged the body of Jesus, and laid it in his own new tomb.) This convent was appropriated to the Franciscan monks, and the ladies were not allowed to pass the threshold which led to the inner walls; we were lodged in rooms attached to the outer court, were treated kindly. A priest presided at table. It was Lent, so we had only coffee and vegetables with bread, to eat.

We started early in the morning for Jerusalem, and overtook a large caravan of pilgrims on their way to the city, about three hundred of different parties; some upon camels, others upon mules and donkeys, with their tents, women and children, going to see the Holy Sepulcher, and wash in the River Jordan; reminding us of the children of Israel going up to Jerusalem to worship.

More mud villages, with vegatable roofs; all the houses were crowded together, with narrow passages between. A low state of society exists, where the light of intelligence seems only dimly to shine—a most deplorable state of existence, where the incubus of ignornnce, bigotry and superstition reigns. The whole valley (or plains) of Sharon looks like rich prairie land, with very little cultivation.

As we advanced among the hills of Judea, our road became very rough, but vegetation was seen among the hills, and the rocks were covered with the scarlet anemona.

One village among the rocks, as if cut out of its ledges, burst upon our sight, where the beggars came out for backshees. We soon lost sight of human habitations, and entered the wild passage of the mountains of Judea—some so narrow and steep, that it would have been difficult to ascend them, were not our horses well trained; otherwise it would be impossible to surmount the difficulties of the ascent; we found it excessively fatiguing. The pilgrims have a slow march, but wind their way along, with camels and mules accustomed to the rocks.

The hills towards Jerusalem are desolate indeed, nothing but rocky heights, without trees, in some places a few olives in the little terraced hills and narrow valleys. We passed a stone bridge over the brook where David took up the stone for his sling to meet the giant Goliah in single combat in the valley below the hills, where the army of the Philistines were spread out on one side, and the Israelites on the other, with not a tree or shrub to intervene between their sight. We came in sight of the Mount of Olives towards evening, with a distant view of Bethlehem. It was a welcome and touching scene, calculated sensibly to affect the heart—to behold the mound hallowed by the recollection of our Savior's favorite haunts while upon the earth—associated with his tragical death and passion.

The walls of Jerusalem burst upon our view. A thousand pointing fingers tell the tale of Jerusalem; a thousand voices cry—All hail, Jerusalem! Hill and vale catch the glad sound—and Jesusalem, all hail.

We passed through the gate of Jaffa, amidst a crowd of pilgrims—to our lodgings. The appearance of the walls and gates of the city are more imposing than we expected to find them. The city, detached from its holy associations, was more pleasing in its aspect; but this may be owing, in some measure, to the extreme barrenness of the mountains which surround it—so desolate and dreary.

Our hotel is in a most interesting part of the city; my window faces the Mount of Olives, which the sun just illuminates and sheds its beams over the surrounding hills, tinging the huge mass of rocks with its radient light of the rays of the sun of righteousness, which first brightened the eastern horizon, and passed over to the west to enlighten the gentile world. On one side is seen the Pool of Hezekiah, on the other the Church of the Holy Sepulcher.

On the first Sabbath we attended divine service in the Episcopal Church, and partook of the Holy Communion of bread and wine, in memory of Him who died for us, here, upon Mount Calvary—the place of his agony and suffering. Truly our souls were humbled under a sense of his goodness and mercy towards a sinful world, we felt the power of the word of the King of Israel. I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O, Jerusalem; peace be within thy walls, and prosperity within thy palaces.

Bishop Gobert preached from these words, "Behold the Lamb of God, who taketh away the sins of the world," an appropriate and excellent sermon.

In the evening, we went into the church of the Holy Sepulcher; and such a crowd of pilgrims as were assembled there was astonishing. Representatives of almost all nations. The crossing, bowing, and kissing, the different relics, gave motion to their heads, like the waves of the sea. Mount Calvary is represented, and the Savior hanging upon the cross.

How different things appear when we see them, than when described. The elevation of the mount, sinks comparatively low from the impressions formerly received. The church is built over it.

The Greek Church is much the most splendid and richly adorned. The Roman Catholic and Armenian are comparitively plain. The Holy Sepulcher was so crowded, we could not get in to see it. We saw numerous places, one called the prison of our Lord, where his figure is seen through the grates.

A Catholic priest showed us the sword of Geoffrey Bouillon, the celebrated conqueror, one of the Crusaders, and his stirrup, and other relics of the great general. We have seen but a small portion of the interesting objects about Jerusalem, but they are all before us.

S. B. THOMAS.

GOOD MANNERS—THEIR WANT AND INFLUENCE.

From the report of the Rev. A. Smith, commissioner of the Ohio public schools, we extract the following: There are not a few who are accustomed to associate the idea of politeness with pretension of hypocrisy; and this erroneous opinion exerts an unfortunate influence upon the manners and social bearing of millions. I say unfortunate influence, for the reason that every cause of coarseness and vulgarity deserves to be deeply deplored.

Few characteristics are worthy of higher estimation than true politeness, dignified and genteel deportment. And that none should mistake my intention, let me remark that, by the term politeness, I mean something far higher and nobler than may seem to attach to the idea. There is much that passes with the ignorant and dishonest as politeness which deserves not the name, and should find no advocate among sober and intelligent people. To bow with grace and smile with complaisance; to assume a manner of suavity and kindness which has no benevolence, no heart in it; to put on the manner of courteous bearing merely to serve a purpose, and to lay it aside when the occasion that called it forth was passed by, is the mere counterfeit of the manners of well-bred and genteel society. Dancing masters, fops, and flirts, may be excused for the practice of this spurious style of politeness, but that which respectable and intelligent people should possess, and which should be taught in all our schools, is as unlike this as gold is unlike its cheapest counterfeit. It has its origin in its heart. It is the developement and exercise of outward manifestation, the practical application of the royal law, "Whatsoever ye would that men should do to you, do you even so to them." As we wish others to treat us with kind respect, showing a regard for our feelings and a desire for our happiness, so should be our manner toward them. This spirit will ever induce genuine courtesy and politeness, as a characteristic of human intercourse. And the possession and exercise of this spirit among all people would go far to induce the highest well-being of society. Dissention, strife, bitterness and numberless other sources of misery would seldom rise. But the tendency of things at the present day is not in the direction of this temper and tone of bearing, but decidedly the reverse. And in this respect, as in regard to health, manifestly there has been rapid progress in the wrong direction during the last twenty years.

Phrenologists affirm that the organ of reverence is much less prominently developed upon the crania of our youth than upon those of their parents. However this may be, it requires but little investigation to make the discovery that Young America acknowledges no superior within the circle of his acquaintance. He has heard so much nonsense in regard to the unparalleled greatness and glory of the American people, their wisdom and power, their vast and overwhelming superiority to all other nations, that he has come to the absured conclusion that "We are the people, and wisdom will die with us." And, unfortunately for him, he has in some way deduced the conclusion, that among all the thirty millions of wise men and heroes who make up this great nation, no one is quite so wise and heroic as his individual self. This elevated self-estimation leads him to take on airs not at all expressive of respect for the opinions of others. To treat them deferentially would be to treat himself with indignity. This temper or necessity leads to coarseness and rudeness of bearing, to gross violations of all the principles of true courtesy, of genuine politeness.

In regard to this matter the schools of our land have not been faultless. The new race of teachers doubtless have done much to foster this evil. People who are now forty years of age very well remembered that in their school days the practice of politeness, in form at least, was a requirement which none could disregard with impunity. No boy entertained such just and appreciative ideas of the virtue which there is in rod and ferule as he who had been guilty of what the teacher held to be an infraction of the rules of good manners. When going to or returning from school, the children met any persons that were their elders, they ranged themselves in a line upon one side of the road and made obeisance. And when out in the streets during their recess, however vociferously interested in their pastimes, no traveler made his appearance whose approach did not cause an immediate hush of voices and suspension of exciting sports. The tribute of a bow was cheerfully paid, and not till he had passed beyond their immediate neighborhood did they resume their plays. When they entered or left the school-room, when they took and retired from the place of recitation, they bow and the courtesy were the preliminary and finale of the performance.

Although this practice, considered, in itself was of little worth, yet, as a token of respectfulness, as a sign of good-will, it was of high value. It was an outward manifestation or symbol of an inward state or spirit which it would be well for all to possess, and which should be assiduously cultured in the minds of the young.

But where, in all our land, does this good old practice now prevail? Where are the evidence in our children of the possession of that spirit of kind respect and appropriate regard for their superiors in years and wisdom? Who does not know that bows and courtesies, on the part of our boys and girls, are obsolete both in idea and practice, and re-numbered with the lost arts of the ancients? It has been remarked that "there are thousands of boys in this great country not one of whom has ever made a bow, unless when he had occasion to dodge a snowball, a brickbat, or a boulder."

Some eight or ten winters since, ex-Gov. Everett, of Massachusetts, with the late Amos Lawrence, was in a sleigh riding into Boston. As they approached a school-house a score of young boys rushed into the street to enjoy their afternoon recess. Said the Governor to his friend, "Let us observe whether these boys make obedience to us, as we were taught fifty years ago." At the same time he expressed the fear that habits of civility were less practiced than formerly. As they passed the school-house all question and doubt upon the subject received a speedy if not a satisfactory settlement; for each one of those twenty juvinile New Englanders did his best at snowballing the wayfaring dignitaries.

This is perhaps an extreme instance of the unfortunate change which fifty years have wrought in the habits of the young. In the language of Mr. Northend, the distinguished Principal of the Connecticut State Normal School, "That more regard should be manifested by the young to rules of etiquette and courtesy must be admitted by every observing mind. There is too little reverence for age and authority; too slight a respect to law of both God and man. The transition from boyhood to imagined manhood is altogether too rapid, as by it the son is often placed above the parent, and taught to become wiser, in their own estimation, than their teachers. Boys, in their undue anxiety to become men, are neither men nor boys, but from a new peculiar race."

THE FIRST GREAT LESSON.

The first great lesson a young man should learn is that he knows nothing. The earlier and the more thoroughly this lesson is learnt the better. A home-bred youth, growing up in the light of parental admiration, with everything to foster his vanity and self-esteem, is surprised to find, and often unwilling to acknowledge, the superiority of other people. But he is compelled to learn his own insignificance; his airs are ridiculed, his blunders exposed, his wishes disregarded, and he is made to out a very sorry figure, until his self-conceit is abased, and he feels that he knows nothing.

When a young man has thoroughly comprehended the fact that he knows nothing, and that, intrinsically, he is but of little value, the next lesson is that the world cares nothing about him. He is the subject of no man's overwhelming admiration; neither petted by the one sex, nor envied by the other, he has to take care of himself. He will not be noticed till he becomes noticeable; he will not become noticeable until he does something to prove that he is of some use to society. No recommendations or introduction will give him this, or ought to give him this; he must do something to be recognized as somebody.

The next lesson is that of patience. A man must learn to wait as well as to work, and to be content with these means of advancement in life which he may use with integrity and honor. Patience is one of the most difficult lessons to learn. It is natural for the mind to look for immediate results.

Let this, then, be understood at starting: that the patient conquest of difficulties which arise in the regular and legitimate channels of business and enterprise, is not only essential in securing the success which a young man seeks in life, but essential also to that preparation of the mind requisite for the enjoyment of success, and for retaining it when gained. It is the general rule, in all the world and in all time, that unearned success is a curse.

It is a rule also, that the process of earning success shall be the preparation for its conservation and enjoyment. So, day by day, and week by week; so, month after month and year after year, work on; and in that process gain strength and symmetry, nerve and knowledge, that when success, bravely and patiently acquired, shall be yours, it shall find you prepared to receive and to keep it. The developement of all your mental and moral qualities in the brave battle of life, will amply reward you for the struggle. It will help to make a man of you, and give you not only self-respect, but the respect of your fellows and the public.

DEATH OF A VETERAN OFFICER.

Gen. John M. Days died in Alleghany county, Pennsylvania, last week, aged 87 years. The Pittsburg *Post* says: He received commissions from Presidents Jefferson, Madison and Monroe. As private and officer, he served his country for fourteen years. In the year 1807 he passed through Pittsburg, with a company for the Southwest, which descended the Ohio in keelboats. He served for seven years under the command of Gen. Jackson. In the Indian wars in Florida he distinguished himself, and especially so at the battle of the "Horse Shoe." He was afterwards at the battle of New Orleans, as a captain in the army, and was one of Gen. Jackson's aids. Here he undertook a most dangerous duty—that of obtaining a supply of ammunition for the American army—which he successfully accomplished, with the loss of a number of men and the mules attached to the wagons. For his success in this hazardous undertaking, he received the honorable appointment of Brevet Major. In 1815, he retired from the army, after the close of the war had rendered his active services no longer necessary to his country. During the administration of President Jackson, he received the appointment of United States Marshal for the Western District of Pennsylvania.

WHAT TEXAS IS CAPABLE OF PRODUCING.

A correspondent of the *Bulletin*, in Texas, writes, that that State presents such a wide and prolific field, that there is no telling what an empire there is here, when her resources become fully developed. He says, when we shall export 3,000,000 bales cotton, 25,000,000 bushels wheat, 400,000 hhds. sugar, and other produce in proportion, there will still be a vast scope of rich country to be occupied. But it will hardly do to put these things in print—people cannot believe them. Yet they are all within the compass of figures, at very moderate calculations.

These figures, the Bulletin remarks, are indeed bewildering, but we are not prepared to deny their accuracy. It is easy to write *Texas*, but it is not so easy to obtain an adequate conception of its extent and capacity. When we realise that FIVE States as large as Louisiana could be formed out of it, and leave a remnant large enough for another respectable State, we get a better idea of it. And when we reflect that it is as extraordinary for the variety of its soil, climate and natural productions as for its size, we are not at all surprised that our correspondent should think that people are not prepared to credit the whole truth in regard to Texas. It will all come out however in time, and then people will wonder why they did not realize it before. With Texas, the future of New Orleans is intimately connected; and if we are wise, we shall leave no step untaken whereby she shall be bound to us with strong bars of the best railroad iron.

THE ROCK OF STROOM.

In a sermon lately delivered by the Rev. Joseph K. White, the following passage occurs: In the Straits of Sunda, between Java and Sumatra, is a small rock called the Stroom rock, the top of which is just washed and half covered by the waves, while all around the water is so deep that no anchor can touch the bottom. A ship was once passing through these straits, carried on by the tide, with scarce wind enough to fill her sails. The current bore her rapidly along towards the rock. The danger was seen, and every effort made to guard against it. The yards were braced, but the wind no longer filled the sails, and on the ship sped, to what seemed her sure destruction. The loud commands of her officers, and the willing responses of the sailors were hushed, and silently each watched the rapidly approaching danger. But when hope had almost turned to despair, a breath of wind fills the sails, the ship obeys the helm; the dark rock, with the foaming sea around it, is seen just over the ship's side, and then at the stern, and all hearts breathe free again, for God has saved the vessel and her crew. In the voyage of life, in some straits through which we have passed, has no Stroom rock laid in our way? No temptation to sin seemed ready to whelm us to destruction? Have we not tried to avoid it, and felt that our strength was weakness; and, almost in the depths of despair, have we not cried for a breath from heaven; and out from the unseen world has there not come, like the wind, an influence that has saved us?

Piety enjoins and enjoys prayer-meetings, good reading, and religious exercises; but it must also correct the faults, and amend the disorders of our daily lives. No fault is below its scrutiny, or beyond its renewing power. Its aim is perfectness, even as our Father in heaven is perfect.

The World's Opinion.—Every woman is in the wrong until she cries, and then she is in the right instantly.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Appointments—

Natchez District—L. Campbell, P. E.; Natchez and Colored Charge, John J. Wheat, Robert B. Downer; Meadville, H. W. Youngblood; Amite, Erastus R. Strickland; Holmesville, John B. Bowen; Pearl River, A. B. Nicholson; Buffalo, J. J. Clark; Homochitto, Colored Mission, to be supplied; Wilkinson, D. W. Dillehay; Wilkinson Colored Mission, J. C. Sellers; Woodville, J. A. Godfrey; Percy's Creek, T. Price, one to be supplied.

Fayette District—J. G. Jones, P. E.; Fayette, W. G. Millsaps, C. A. McNeal; North Jefferson Colored Mission, R. A. Sibley; South Jefferson Colored Mission, J. D. Willis; Washington and Colored Mission, B. M. Drake; Scotland and Colored Mission, W. B. Johnson; Brook Haven, R. T. Hennington; Georgetown, J. H. Laney, J. C. Taylor; Bayou Pierre, W. Wadsworth, W. B. Lewis; Bayou Pierre Colored Mission, to be supplied; Cayuga, H. J. Harris; Rocky Springs and Colored Mission, D. A. J. Parker; Port Gibson, Grand Gulf and Colored Mission, H. M. Booth, B. Jones, President of the Port Gibson Collegiate Academy.

Vicksburg District—Levi Pearce, P. E.; Vicksburg and Colored Charge, W. P. Burton; Bovina Colored Mission, H. Copeland; Warren and Colored Mission, P. E. Green, N. P. Cornell; North Warren, J. D. Newsom; Clinton and Calmed Charge, L. Wiley, G. Jackson; Raymond and Spring Ridge, J. R. Lambuth, J. T. Dow; Jackson, J. L. Forsythe; Brandon, W. Price; Rankin Colored Mission, J. G. Deakin; Union, F. W. Sharbrough; H. H. Montgomery, and J. H. Merrill, Agents Book and Tract Depository; R. Abbey Financial Secretary; C. K. Marshall Agent Church Evangelist.

Greenville District—W. B. Hines, P. E.; Greenville, W. Harrington; Greenville Colored Mission, G. C. Fors; Bolivar and Colored Mission, W. Glass, and P. Howard, Upper Deer Creek, E. F. Mullins; Middle Deer Creek, J. Y. Griffing; Lower Deer Creek, W. W. Lyon; Sunflower, J. D. Shaw; Tallula, to be supplied; Duncan's and Hampton's plantations, J. H. Shelton, S. P. Swiney; Point Worthington and American Bend, O. G. Andrews.

Yazoo District—D. M. Wiggins, P. E.; Yazoo City, R. W. Lambuth; Yazoo Colored Mission, J. P. Briggs; Mount Olivet, F. M. Feathersten; Valley Mission, J. W. Jones; Big Black Colored Mission, A. Bectus; Yazoo Circuit and Colored Charge, H. Williamson; Ebenezer, G. F. Thompson; Rickland and Lexington, G. C. Light; Holmes, J. G. Carlisle; Black Hawk, T. C. Rayner, Honey Island Mission, W. R. Rainey; Carrollton, J. W. McCrary; Greenwood and Tallahatchie Colored Mission, C. T. French; Sidon Mission, J. Maclennan.

Starkeville District—G. D. Wade, P. E.; Starkeville and Pierce Chapel, J. J. Millsaps; Oaktibbeha Circuit, J. J. Emrly; Oaktibbeha Colored Mission, Thomas W. Hines; Greensborough Colored Mission, to be supplied; Bankston, A. R. Hines; Attala, L. Ercanbrack, Double Springs, T. W. Castle, Louisville, John M. Jones; Webster, James O. Woodward.

Sharon District—J. Matthews, P. E.; Sharon Circuit, J. M. Pugh, T. M. Ward, supernumerary; Canton and Pearl River, W. W. Curtis; Vernon and Livingston, J. Lusk; Madison Colored Mission, A. Day; Robinson's plantations, J. S. Harris; Camden, Washington Ford, J. M. Adams, sup; McWillie's, Colored Mission, J. H. Massie; Carthage J. A. Light; Lobutcha Mission, A. J. Smith; Philadelphia, Kenneth A. Jones; Decatur, D. McDonald; Hillsboro', T. C. Parish; T. C. Thornton, and J. W. Pugh, to Madison College, Sharon.

Biloxi District—R. J. Jones, P. E.; Gainesville, James English; San Shore, J. M. McNeal; Columbia, H. P. Lawls; Westville, B. B. Whittington; Raleigh, J. A. Vance; Paulding, A. J. Wheat; Garlandsville Colored Mission, R. J. Jones, Jr.; Leaf River Mission, J. Boyes; Black Creek Mission, N. B. Young.

Clinton District—B. Pipkin, P. E.; Clinton Station, G. H. Clinton; East Feliciana, E. A. Flowers, G. T. Vickers, sup.; E. F. Colored Mission, C. R. Godfrey; Thompson's Creek Colored Mission, to be supplied; Bayou Sara and Barrows Chapel, T. W. Brown; Jackson Louisiana, J. A. B. Jones; East Baton Rouge, J. Nicholson; Livingston, W. S. Tewasend; Covington and West Pearl, W. W. Graves; Franklinton, H. D. Berry; Greensburg, Allen Castle; St. Helena, D. M. Wadsworth; Centenary College, J. C. Miller, W. H. Scales; Vernon, H. Johnston, Agent for Centenary College; H. T. Lewis, transferred to Memphis Conference and stationed at Lagrange, Tennessee; J. W. Lambuth, Missionary to China.

The Conference passed the following

Resolutions:

Resolved, That we will cheerfully subscribe for and dispose of the volume of Sermons, just published by W. T. Smithson, Esq., of Washington City for the purpose of raising funds to relieve the claims on the Church edifice, of said city.

Resolved, That we will each endeavor to collect at least five dollars for the further relief of the said Church, before the first of next February, and will forward the same to the Book and Tract Depository, at Vicksburg.

C. K. MARSHALL,
J. C. MILLER.

In reference to the first of the above resolutions, I would say that, while in Washington City I saw eight or nine of the fifteen engraved likenesses, to be published in the above volume of Sermons, and I regarded them as beautiful and exceedingly faithful likenesses of the parties.

The book is to be sold to Preachers, and wholesale buyers at $1 50 per copy, for cash, muslin—and in proportion for calf-binding. The plain copies will sell readily at $2; and the engraved likenesses alone will be worth more than the price of the book.

As to the second resolution I would also say, that the debt still due on the Church is about $3000; and while the members there have done and are doing all they can to extinguish it, yet their means are quite limited, the principal male members being clerks in the departments, they are not able to accomplish it. Having spent three or four weeks in Washington City, during the past summer and fall, I am able to speak understandingly.

JAMES MACLENNAN.

THE CHRISTIANS IN MOROCCO.

The position of the few Christians in Morocco appears to be exceedingly critical. The following is an extract from a letter received from Mr. Barrow, the British Consul at Babat, bearing date September the 1st, 1858: "Fanaticism is daily and visibly gaining ground. Our houses are now secured as well as bars, bolts, and firearms can make them. Communications between the French vice consuls and merchants, and my vice consulate, are opened so that in a moment of danger all would come to my house, which is the most secure and easily defended. And in that little gloomy room over the entrance, where your baggage was placed, I have collected about twenty pounds of powder—choosing rather, if it be God's will, that all who are dear to me should thus perish than risk the horror of seeing their lives cut away piecemeal, their persons desecrated, and their remains thrown to the dogs."

POPULATION OF THE GLOBE.

A Professor of the Berlin University has been making curious researches respecting the population of the globe. The following is the result: Population of Europe, 272,000,000; Asia, 72,000,000; of America, 200,000,000; of Africa, 89,000,000; of Australia, 2,000,000. Total population, 1,283,000,000. The average number of deaths per annum, in certain places where records are kept, is about one to every forty inhabitants. At the present time, the number of deaths in a year would be about 32,000,000, which is more than the entire population of the United States. At this rate, the average number of deaths per day is about 87,761, the average per hour, about 3643, the average per minute, 61. Thus, at least every second a human life is ended. As the births considerably exceed the deaths, there are probably 70 or 80 human beings born per minute.

Simplicity of Dress.—Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and refinement of delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste.

THE COMPARATIVE DISTANCE OF THE NEAREST FIXED STAR.

A correspondent of one of the London papers says: As the comet is parting company with us I think the following statement will afford the public whose minds are not familiar with astronomical distances a pretty good idea thereof. If the earth's distance from the sun, ninety-five millions of miles, is represented by a space of one inch; Jupiter's four hundred and ninety millions of miles by five inches; Saturn's, nine hundred and six millions of miles, by nine inches; Uranus's, one thousand eight hundred millions of miles, by eighteen inches; and Neptune's, two thousand nine hundred millions of miles, by twenty-nine inches; the diameter of the longer eclipse of the orbit of Donati's comet, whose period is said to be two thousand four hundred ninety-five years, and distant thirty-five thousand one hundred million of miles, will be represented by a space of three hundred and sixty-eight inches. Then the distance of the nearest fixed star, which is at least thirty-five billions of miles distant, will be represented by a space of three hundred and forty-eight thousand inches, or 5 7-9th miles; which is one thousand times that of the comet when farthest off, or twelve thousand six hundred and eighty-nine times the distance of the planet Neptune from the sun, the most distant yet discovered belonging to the solar system, and which occupies one hundred and sixty-four and a half years in its orbit.

A SENSIBLE WOMAN'S IDEA.

Mrs. M. P. Leoagon, editress of the New Orleans *Southern Lirror*, says: "Woman is, by appointment supreme in the social and domestic circle. It is much more important that she have the finest faculties of her nature in a high state of cultivation; than the stronger and more masculine qualities of mind. She had better be a philanthropist than a philosopher. One Florence Nightengale is worth more to a man than all the Lucretia Motts and Fanny L. Townsends that ever cursed the world; while, in the domestic circle, one good, intelligent, amiable wife or sister, who with such mental training as serves to develop its beauties, and thus serves to invite the sterner sex to woo its refined pleasures and humanising influence, shines brighter than a 'whole woman's rights convention' in solemn concave, resolving to don the habiliments and usurp the realm of the other sex. Woman's element is love; her weakness is her strength. I battle gainst innovation, female suffrage, lady physicians, and Bloomer dresses.

THE NEGRO AND THE NEEDLE.

It is not generally known, that in the early progress of the needle manufacture we were indebted to the negro. The earliest record of needle making in England, is in the year 1545, in the reign of Henry VII., and it is supposed that this useful branch of industry was introduced *by a Moor* from Spain. The historian Stowe tells us, that needles were sold in Cheapside and other busy streets in London in the reign of Queen Mary, and were at that time made by a *Spanish negro*, who refused to discover the secret of his art. Another authority states that the art of making steel needles was lost at the negro's death, but was afterwards revived by a German, in 1566. Probably these facts may account for the crest of the needlemakers' coat of arms being the head of a negro.

THE BEST SERMON.

We are too often ready to judge that to be the best sermon, which has new, strange thoughts in it, many fine hints, and some grand and polite sentiments. But a Christian in his best temper of mind will say, "That is a good sermon, which brings my heart nearer to God, which makes the grace of Christ sweet to my soul, and the commands of Christ easy and delighted; that is an excellent discourse indeed which enables me to mortify some unruly sin, to vanquish a strong temptation, and weans me from all the entanglements of this lower world; that which bears me up above all the disquietudes of life, which fits me for the hour of death, and makes me ready and desirous to appear before Christ Jesus my Lord."

THE TRUE CHURCH.

By his Church our Savior did not mean a party, bearing the name of a human leader, distinguished by a form of opinion, and, on the ground of this distinction, denying the name and character of Christians to all but themselves. He meant by it the body of his friends and followers, *who truly imbibe his spirit*, no matter by what name they are called, in what house they worship, by what peculiarities of mode and opinion they are distinguished, under what sky they live, or what language they speak. These are the true Church—men made better, made holy, virtuous, by his religion—men who, hoping in his promises, keep his commandments.

PROTESTANTISM IN TUSCANY.

It is stated that Protestantism is making great progress in Tuscany, notwithstanding numerous acts of persecution, occasionally witnessed. Even at Florence it has at length obtained a kind of religious liberty, or rather toleration. The converts can meet in large numbers without fear of being tormented by the police. Protestantism is also making progress in the villages which surround the capital, and in the other towns of the Grand Duchy. This extension is so evident that the Pope has ordered that for some time two sermons shall be preached every day to warn the people against the dangers of Protestantism.

A Singular Phenomenon.—In the recent address of Hon. W. L. Clingman before the North Carolina State Fair, he mentions in connection with the manufacture of wine, and the difficulty on the Atlantic slope of the United States in preventing its acetous fermentation, a remarkable fact concerning a locality of the Western part of that State. In a district of a few miles in extent on the Tyron mountain, neither dew nor frost is ever known. The same district is remarkable for the variety and excellence of its native grapes, and they are often found in fine condition in the open air as late as December. The dryness of the atmosphere in the locality mentioned, and its equability of temperature are most remarkable, and we should like to know more concerning it.

Where Fine Shawls Come From.—In Bockhara, the camel is watched while the fine hair on the under part of his body is growing. This fine hair is cut off so carefully that not a fiber is lost; it is put by until there is enough to spin into a yarn, unequalled for softness; and then it is dyed all manner of colors, and woven into stripe eight inches wide, of shawl patterns, such as (with all our pains and cost, with all our schools of design and study of art) we are not yet able to rival. Those stripe are then sewed together so cunningly, that no European can discover the joints. They are then taken fifteen hundred miles to the borders to be sold.

Whom to Marry.—When a young woman behaves to her parents in a manner particularly tender and respectful, from principle as well as nature, there is nothing good and gentle that may not be expected from her in whatever condition she may be placed. Were I to advise a friend as to his choice of a wife, my first counsel would be, "look out for one distinguished for her attention and sweetness to her parents." The fund of worth and affection indicated by such behavior, joined by the habits of duty and consideration thereby

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, DECEMBER 22, 1858.

PUBLIC WORSHIP.

The example of Christ, says the *Religious Herald*, enforces the necessity of public worship. How reverently he submitted himself to the observances of the Temple; though these were soon to pass away before a dispensation of greater spirituality! How perseveringly he went forward in the path of external forms, even when peril confronted him; though, free from every taint of sin, he needed not the supports indispensable to our lapsed nature! Surely, if the Son of God gave such earnest heed to the institutions ordained of the Father, negligence must be without excuse in the sons of men. No one can follow in his steps who does not frequent the house of prayer!

Not always, however, do those who abound in the mere ritual of public worship, most truly appreciate its advantages, or most faithfully meet its responsibilities. The Sixth of the Councils, falsely styling themselves "General," decreed that "whoever was absent from the congregation, three Lord's days together, without urgent necessity, should be excluded from the communion of the church." This law may accord with the dictates of a sincere and sober piety; but look to the church system into which it was woven, and you find it standing side by side with a marked laxity of morals in every-day life. The vices had already gone abroad, of which the full development appears among those nominal Christians of the East, who, when reproved by American missionaries for dishonesty, or drunkenness, or lying, are wont to reply: 'This is a worldly concern; it hath nothing to do with religion.'

Now, do not men substantially say the same thing in their hearts, when they regard public worship, rather as a method of spending the first day of the week for God, than as a means of fitting them for the exercise of righteousness and love towards their fellow mortals during the remaining six? The germ of this gross error has taken root in the breast of every one, who does not nourish religion in the house of prayer, that it may be strong enough to control and hallow his worldly concerns in the hour of business. God 'abhors,' not only 'robbing for burnt-offering,' but the burnt-offering which fails to preserve us from robbery. And if public worship does not animate us to a life of integrity and benevolence it will prove a snare and a curse to the soul. God will say concerning our baptism and Lord's supper, our words of prayer and songs of praise, as he said to his people of old concerning their new moons, and Sabbaths, and appointed feasts: "My soul hateth them; they are a trouble unto me; I am weary to bear them."

In this connection, we may well lay to heart the language of our Savior—language which draws its imagery from the past dispensation, but diffuses its spirit through all the enactments of the present: "If thou bring thy gift to the altar, and there remembered that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; *first* be reconciled to thy brother, and then come and offer thy gift."

MISSISSIPPI BOOK AND TRACT SOCIETY.

To the Rev. Rev. B. M. Drake, D.D., *of the Mississippi Conference*:

Dear Brother: The office which I hold in the Church requires me to make a public reply to your extraordinary publication in the *New Orleans Christian Advocate* of the 17th ult., respecting Conference Book and Tract Depositories. I should show myself unworthy the trust reposed in me by refusing to do so. I regret this necessity, but will not shrink from the duty.

I should not consider this reply at all necessary, so far as our Book and Tract operations in Mississippi are concerned, but I cannot be blind to the fear that your letter may do much to frustrate our business in other Conferences; you being as well and favorably known all over the country as in Mississippi.

But my reluctance to perform this task is very much diminished by the two following considerations: *First*, you are an intimate, much loved and highly valued personal friend. For the last thirty years no man has occupied a larger share in my personal esteem; nor is that esteem diminished to the present moment; *Secondly*, Your standing in the Church and community is such, as to render any impeachment of your motives or veracity entirely out of the question. No man claim, to act from purer motives than are always attributed to you. Therefore, when I am seen denying your facts, I would be well understood as directing attention to other quarters than your motives or your veracity. Untrue statements and inconclusive reasonings proceed oftentimes from other causes than bad faith. A blind overweening prejudice—a dogged determination to *have it so*, right or wrong—a pious zeal to "rule or ruin," together with a religious love for old things *because they are old*—are found more frequently to lead men into error than an intention to do wrong. Let me specify some of your errors. You say: "The impression is made from some quarter that we already have a Conference Depository, and other Conferences are urged to act in reference to our triumphant success. This impression is wholly false. We have no such depository, and no book concern connected in any way with our Church in this Conference has had any distinguished success. There is a joint stock company, located in Vicksburg, bearing the name of the "Mississippi Conference Book and Tract Society."

Why brother Drake, what is the matter? I am astounded! The whole of that statement is utterly wild, and stands in direct opposition to all the material facts in the case. I appeal to every member of the Mississippi Conference, that the following are the facts:

"The Book and Tract Society of the Mississippi Conference" was organized and located in Vicksburg, and was in progress nearly two years before the slightest objection was suggested against it by yourself or any one.

After two years of trial, its Board of Managers determined to improve the mode of raising funds, to give it greater efficiency; and, they inaugurated the plan of inviting hundred-dollar subscriptions—as is now the case; the Board also procured a charter for the Society.

These changes were made in the spring of 1857, and of course, without the official knowledge of the Conference. The change proved advantageous.

But this course, on the part of the Board, was complained of by yourself and others, as illegal and impolitic; and the complaints were urged on the floor of Conference in November of that year. It was affirmed then, by yourself and others, that these changes were equivolent to the organization of a new Society. While the legality and expediency of the measures were defended on the other hand.

Brother Pearce—in order to secure entire unanimity in the Conference, in a matter where entire unanimity was to necessary—offered a resolution, which was adopted, proposing a compromise. This action raised a Committee of six, to confer with the Board and obtain, if they could, such modification of the law of the Society as you seemed to desire, and as would be satisfactory to all. You were chairman of this Committee. It met the Board next day after Conference. You yourself proposed such modification as you and those who acted with you, demanded; and the Committee and the Board promptly and readily accepted the changes proposed. This instrument of reconciliation is in the words and figures following viz.

"On the presentation to the Mississippi Conference of the reports of the Agent and Board of Managers of the "Book and Tract Society of the Mississippi Conference," after a full and free discussion of the same, it was suggested that the certain modifications in the charter of said Society would be desirable in order to its better practical working. Whereupon, the undersigned were appointed a committee to confer with the Board of Managers in relation to such modifications, and to procure such changes as might be deemed desirable. We have discharged that duty, and the Board has readily and unanimously concurred in such changes as were recommended. All conflicting opinions in relation to the said Book and Tract Society being thus harmonized, it is understood the same has the plenary sanction of the Mississippi Conference, and we heartily bespeak for the said Society the good countenance and encouragement of the Church."

"B. M. Drake, L. Pearce, W. P. Barton, J. G. Jones, W. H. Watkins, John Lusk."

"*Vicksburg, November* 26, 1857."

There sir. The original paper with your name to it, which I saw you write, is in my desk in Nashville! It was immediately published all over the Conference and in the papers, and was notoriously understood, by yourself and every body else, as placing the Book and Tract Depository in precisely the relation to the Church and Conference, which you desired. And there it has remained to this day—precisely where you and those who, in this matter, acted with you, placed it.

It is true, the changes you demanded were trivial. Whether you became convinced, at Vicksburg, of the inutility or nonimportance of the high positions you took at Conference, is not for me to say. But it is for me to say, that you were Chairman of a Committee of Conference, which—you yourself leading the way—placed the Depository in the relation to the Conference and the Church, it now occupies, *in every particular!*

And yet after all this, you come before the public, in one short year, and say, that this same Depository *is not connected in any way with our Church in this Conference!!!* I marvel at the flatness with which you contradict both yourself and that which is notoriously known to be true.

There never was a Conference Society of any kind, under the auspices of the Mississippi Conference, which sustained a more intimate relation to the Conference than does its present Book and Tract Society. I challenge a contradiction. But wherever it is, it is where you placed it, you acting as Chairman of the Committee of Conference.

The Conference sent you, at the head of your Committee, to procure, as you state, and truly state, "*certain modifications in the Charter of the Society*," to make it meet all the views of all the Conference. And in two days afterwards you published to the world, over your own signature, that these changes are made entirely to the satisfaction of all, and now the Society "*has the plenary sanction of the Mississippi Conference*"

And now, "*the impression that we have a Conference Depository, is wholly false!!*" There is a Joint Stock Company located at Vicksburg, but it is not in any way connected with our Church."

These are to me unaccountable facts. And again, you complain as follows:

"But the Conference has *no share* in the joint stock—is not liable for its *debts*, nor has *any part* in its dividends."

The italics are yours.

Brother Drake, here you compel me to explain, in a manner I very much dislike, but necessity is upon me.

Before the compromise, above alluded to took place, *all the profits of the business of the Depository were placed in the hands, and were at the disposal of the Conference.* And one of the changes demanded by you and your committee, in the compromise, was, that this *should be stricken out*, and that the Conference, thereafter, should have *no share* or *any part* in its dividends!

And now, after you yourself, at the head of the Committee of Conference, specially insisted on this feature in the Constitution of the Depository, you have the—what shall I say?—I will say *modesty*. You have the modesty to complain of, and seek the ruin of the Depository, because it has a feature so unjust to the Conference!! The very feature you yourself insisted should be there!

I leave that right there, without a word of comment. I would not leave you in a predicament so awkward, if I could help it.

But further.—When had the Mississippi Conference any share in the debts or profits of any of its societies? Is not its Missionary Society, its Sunday Schools, its everything else, obnoxious to these very same objections of yours? When was any Conference Society exempt from them?

Again, you complain that I have recommended to the Annual Conferences to incorporate in the organization of the Depositories, the feature of a small contingent interest in the business by subscribers. This you say was no part of the recommendation of the General Conference.

The General Conference made its plan in outline. It stated the end, but did not mark the particular steps the officer in charge of the enterprise should take in getting there. So it did with the General Book agent, the Editors, etc. The feature you complain of, was examined carefully by a number of the first men in the Church I could meet, in and out of the ministry, then by the Book Agent, and then by the Book Committee, and was fully concurred in by every one, before it was adopted. And since, it has been unanimously assented to by at least eight Annual Conferences, and your objection is the *first* of the kind I have meet with from man, woman or child. You may be right, but you are alone in the opinion, so far as I know.

Alluding to what you call "the requisite amount" of money for a Depository, you say: "I object to this in the first place, because I think the money would be *very hard to raise.*"

But, my dear sir, let me remind you, that is not an objection. How can any enterprise be, any more or any less valuable, because of its being *hard* or *easy* of accomplishment? Is an enterprise, valuable in itself, to be abandoned because of the effort that may be required in its prosecution? I have learned otherwise.

You next proceed, lengthily, to state that the plan of obtaining money for these purposes, by mere donation, proved a failure in the past history of the Church, and also in our Conference. Here you are entirely correct. And hence, we prefer a more efficient plan—one that will do better.

"My third objection, is the expensiveness of the plan."

I do not know that I understand you. Expensiveness to whom? If you mean to intimate that any expensiveness attaches to the Church, in all these fifty or sixty thousand dollars you speak of, you are wholly mistaken. There is not a dollar of expense in all these matters that fall upon the Church, the Ministry, or the Conference. Your commercial skill is totally at fault.

Again: "First, the price of the books must needs be increased to meet the expense."

No sir, not a bit of it—not a bit of it. Your mercantile philosophy is in total derangement. You do not understand the matter at all.

And further:—"To think of the eternal system of begging to keep down the price of the books, is to my mind absurd and ridiculous."

To my mind, it is inexpedient and ridiculous. And hence, we propose to keep out of this ridiculous position, by placing a substantial capital at the bottom to rest upon. Is not that the best way?

Another objection urged by you is, that the preachers in sending to a Depository for books, will only get half or two-thirds of what they want.

No sir, you are at fault again. A Depository, with a capital of $50,000, or even the half of it, can very easily keep all the books kept at the Publishing House.

And then you proceed to say that the present plan of operation passed the General Conference "by a *lean* majority and a *hasty* decision."

No sir—no sir. It was exactly the contrary.

The measure was two or three weeks under laborious discussion, by as able a Committee as was ever raised by a General Conference. It was then fully and elaborately examined on the floor of the Conference, where the only objection against it was suggested by *yourself*. When the vote was taken I had all eyes open, and if I am not mistaken, yours was nearly the only vote in the negative. I may be mistaken, but if there were other negative votes, they were very few indeed. It is rare that a vote in a General Conference, on any important measure, passes with such great unanimity. Lean, indeed!

But still, for your action and mine, it is enough for us to know that this is the law of the Discipline. Many other changes in the Discipline passed with a ten-fold leaner majority. Do you ignore them?

And lastly you intimate that the Publishing House almost failed a year ago, and is still in danger of failing. Enough men in the Church to think and act as you do would soon cause its failure. Some of us are trying to sustain it.

But, my dear brother, you need not be alarmed. It is not going to fall. The Southern Methodist Church will have a Publishing House after a while, the Lord willing, that will be an ornament and an honor to the Church, the times, the age and the latitude.

These Conference Depositories, which annoy you so much, have already in the last few weeks, *secured* in cash and good bills receivable, largely over $100,000 in aid of our book interests, and these sums are coming in at the rate of perhaps two or three thousand dollars a day. How seriously such letters as yours may frustrate these cheering prospects, I am not able to say. I am informed your letter has already been used to the detriment of this great and valuable enterprise in some portions of the Church. But I hope its influence may be circumscribed.

And why retain it until the eve of the sitting of the Conferences in your neighborhood? Why seek thus to cut off an opportunity of reply by the friends of our publishing interests? There is an appearance unfairness in this that your friends did not look for.

I now close by asking you—in the name of common sense—*what good to the Church* could you look for as the result of that strange letter? It may do much harm, but it *can possibly* do no good. It may serve to feed a not very laudable ambition in you, to *have your way*, but you ought to aim higher and think of things more noble. The publication has injured you materially in the estimation of your best friends.

I wish you would publish a note recalling that letter as far as practicable. It has done harm. Why not stop it as far as you can? That would be religious. We need your aid in support of our publishing interests. Some of us are laboring hard—very hard, to sustain and extend them. Why not help us? Come, Brother Drake, get in a good humor about this Depository question, and come and help us. But whether you do or not I will be continuously your most sincere and fast friend and fellow-laborer in the vineyard of God,

R. Abbey.

Financial Secretary, Publishing House.

December 7th, 1858.

HELP THE DYING.

I have often noted a difference in the sympathy with the dying in rich and in the poor. With the former, there is generally great caution used, that the sick should not think themselves going; if it is to be discovered, it is rather in a more delicate attention, a mere affectionate look, which the sick cannot at all times distinguish from the ordinary manner. The poor, on the contrary, tell the sick at once, and without circumlocution, that they never will get over it. Is it that the shock is less to the poor—that they have fewer objects in this world for which life may be desirable? But this is sometimes dangerous. I was once going to visit a poor woman, and met the parish surgeon, and inquired of his patient. He told me the room was full of friends and neighbors, all telling her she could not last long; and, said he, "I make no doubt she will not, for she is sinking because she thinks she is dying; yet I see no other reason why she should, and I could not get one to leave the room." I entered: my authority had a better effect. I turned all but one out of the room, and then addressed the woman, who was apparently exhausted and speechless. I told her exactly what the surgeon had said, and that she would not die, but be restored to her children and husband. The woman positively started, raised herself in bed, and said, with an energy of which I did not think her capable, "What, am I not dying? shan't I die?" "No." "Then, thank the Lord, I don't die!" I gave strict orders that none should be admitted; and the woman did recover, and has often thanked me for having saved her life. Clergymen should be aware of this propensity in the poor, that when mischievous, they may counteract it. *Rev. John Engles, A. M.*

ASPIRATION.

I have seen, says *Jeremy Taylor*, a lark rising from his bed of grass and soaring upwards, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was overpast; and then it made a prosperous flight, for then it did rise and sing, as if it had learned music and motion from some angel as he passed sometime through the air. So is the prayer of the good man, when agitated by any passion. He fain would speak to God, and his words are of this earth, earthly; he would look to his Maker; but he could not help seeing, also, that which distracted him, and a tempest was raised and the man overruled; his prayer was broken and his thoughts were troubled, and his words ascended to the clouds, and the wanderings of his imagination recalled them, and in all the fluctuating varieties of passion, they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all the little vain passages of this life, and his spirit is becalmed, and his soul is even, and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God till it returns, like the useful bee, loaded with a blessing and the dew of heaven.

THE POWER OF RELIGION.

We shall never have done hearing, I suppose, of Regulus and Curtius, and such like specimens of the Roman virtue, great in death; but the whole army of the martyrs, comprising thousands of women and even many small children, dying firmly in the refusal to deny the Lord Jesus, are a full match and more, by the legion, for the bravest of the Romans. What but the mastership of religion has ever led a people up through civil wars and revolutions, into a regenerated order and liberty? What has planted colonies for a great history but religion? The most august and most beautiful structures of the world have been temples of religion; crystalizations, we may say, of worship. The noblest charities, the best fruits of learning, the richest discoveries, the best institutions of law and justice, every greatest thing the world has seen, represents, more or less directly, the fruitfulness and creativeness of the religious talents. The real summit, therefore, of our humanity is here. *Dr. Bushnell.*

PRAYER IN EVERY LAND.

The present is a season for prayer, and there are indications in almost every land where the gospel is diffused, that God is reviving the spirit of prayer in the hearts of his people. In this city, in New York, in Boston, in Washington, in other places at the South, in England and Scotland, union prayer meetings have been established. And now from India we have the "glad tidings" that in Bombay a society called the "United Weekly Prayer Meeting," has been instituted by Protestant clergymen.

Blessings whose influence will greatly enlarge and extend the Church of Christ, and gladden the hearts of millions for ages to come, are justly anticipated as fruits of this awakening. And if it shall extend to ministers generally, and it shall please God to revive the spirit of primitive piety in their hearts, it will no doubt heal divisions in the Church, and settle differences among brethren, which can never be settled by controversy.

Men's Hearts.—We may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.

THE MONTALEMBERT TRIAL.

The French press publishes nothing on the subject, except a note that the trial has been had, and a brief statement of the result. The English papers, which were furnished with detailed accounts, by the correspondents in Paris, were rigidly excluded from France. The pleas of the counsel were, in fact, reproductions and defences of the sentiments, which were under scrutiny as seditious, and the system of repression was put strictly into force, to prevent them from getting abroad among the French people. At one time, when the counsel for M. de Montalembert, the celebrated royalist advocate Berryer, was vindicating the right of his client to assert that liberty does not exist in France, because it is true that it does not, the presiding Judge interrupted him, to say that he was repeating the offence for which M. de Montalembert was charged, and this could not be permitted. No reporter was present, to give the words of the indignant orator, when he replied to this threat of the courtier Judge, to stop his defence if it should not be expressed in the language which suits the Imperial ear. But it was a bold averment of the truth of the fact, that France does not possess liberty, coupled with the bitter confession that she had repudiated it herself—she had, by a vote of universal suffrage, killed liberty. This was a stinging retort, and produced a great sensation in court; and when the defence was concluded, loud applaus and cries of bravo, came from the spectators, which were instantly rebuked by the Judge, with the threat of clearing the court-room if any signs of applause should be repeated during the trial. The court seemed to share the alarm of the Government, lest the details of the trial should come to the public knowledge. Every thing connected with it is systematically suppressed.

The judgement of the court was rendered with very little delay, after the argument was concluded. They retired to deliberate, and returned in about an hour and read an opinion, carefully prepared, possibly before the trial was begun, in which they found M. de Montalembert guilty of libelous and seditious matter, in the article which he wrote for the *Correspondant*, on the 25th of October, entitled "*Un Debat Sur L'Inde au Parlement Anglais.*"

The judgment describes the whole article as written in a spirit of "systematic (*denigrement*) aspersion," in which "the author, by the continual contrast which he draws between the institutions which France has given herself and those of a power allied with France, sets himself the task of covering with irony and insult the political laws, the men, and the acts of the Government."

It finds him guilty of three specifications, viz: a design to excite hatred and contempt of the Government; a design to attack the principle of universal suffrage and the rights and authority which are derived from it, meaning we suppose, the authority of Government, which is based upon an original vote by universal suffrage; and designs against the respect due to the laws, and the inviolability of rights sanctioned by them. Three forms of stating propositions, nearly identical, that the existing order of things in France is not to be assailed or even discussed, or invidiously compared with any other, as less free, or less to be desired.

The court accordingly sentenced M. de Montalembert to six months' imprisonment, a fine of three thousand francs, in addition to all the costs of the court; and further imprisonment for one year, in default of payment,

Thus one of the most distinguished, the ablest and purest men in France—a man of extraordinary talents and unquestioned honor—is sent to prison by a police court, for having avowed in France an admiration for the English constitution, and by inference, argued that it is a better form of government than that absolutism which the French people established over themselves by universal suffrage.

It is not surprising that such an event should be considered a provocative to bitter resentments in the minds of all classes of Frenchmen, except the few immediate minions of power; and that it should be thought to mark an epoch from which the future of the whole people will be tinged with bitterness towards the Emperor whose Government exacts such tyrannical suppression of all freedom of thought and utterance.

In England, as might have been expected, this conviction and sentence have been met with no outcry of unmingled reprobation. Nothing is more uncongenial to British ideas or more abhorrent to British feelings, than the prostration of popular liberty under the foot of a monarch; and the feeling is not lessened by the reflection that the French outrage on the first principles of public liberty is associated with a national or judical insult to England. One of the first men of France suffers an ignominious condemnation for merely expressing his respect for English institutions.

While these things are going on in Europe, and the national and necessary antagonism of France, under her present regime, towards England and the English, is exhibiting itself most flagrantly, there are political speculators in this country who would talk us into a panic about the coalition of England with France in a joint policy to repress American interests on this continent; who would have us believe that there is a substantial *entente cordiale* between them against American.

Whatever governments or cabinets may do, or undertake to do, of this sort, if there be such designs with either, it would be difficult to make us believe that the people of England would ever consent to ally themselves with the French Emperor for any such purpose, or that the French Emperor is quite so sure of his own people or of his own control over British politicians as to venture upon the dangerous attempt.

PEACE LIKE A RIVER.

Away among the Alleghanies, there is a spring so small that a single ox in a summer day could drain it dry. It steals its unobtrusive way among the hills, till it spreads out in the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks cities, villages and cultivated farms, and bearing on its bosom more than half a thousand steamboats. Then I have called somewhere; I know not where, or when. Yet with the bubbling fountain in my eye, and roaring water-fall in my ear, I say: "Beautiful representation of a Christian's peace. Peace as a river!" Like a river in the commencement, trickling from some fissure in the heart, singing its own song as it dropped from leaf to leaf, from ledge to ledge—now gathering itself up in a little pool, saying to its joyous waters, "here we rest," anon rushing on again to fulfill its purpose, and gain its parent sea.

Like a river in its progress, ever widening and deepening from the "ankles" to the "knees," from the knees to the "loins," from the loins to the "waters to swim in, a river that can not be passed over," receiving new tributaries on the right and left, sweeping away as it rolls on its healthful stream, the dead and dying remains of past affections and former lusts, and bearing on its bosom a thousand newly launched hopes.

Like a river in its influence—holy, healthy, generating, causing a wide expanse of "living green" to spread out on either side, making even the desert of the soul "rejoice and blossom as the rose."

Like a river in its changes—when the warm sun of righteousness pours its effulgent rays on the heart that has experienced the rigors of a spiritual winter, and melts the cold snows and breaks the ice-bound streams; or when the showers of grace fall on the heart's hill-top, then a blessed fulness pervaded all its course, many a "crevasse" through which it pours its sanctifying streams.

Like a river in its termination—rolling into, and mingling with the shoreless, blessed sea of perfect peace, where undulating waves never roll in strife or break in death. Long ere the great sea is reached, the river of peace meets the great "trial wave," as it rolls itself silent, as if to hasten the hour of union, and give the redeemed soul a blessed sense, a foretaste of eternal felicity and future joy. "There the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley, with oars, neither shall gallant ships pass through." *Christian Even.*

Tape Eloquence.—A young Irish girl who was reederlog testimony against an individual in a court of law said, "I'm sure he never made his mother smile." There is a comprehensiveness and intensity of expression, in this simple sentence, to which we have scarcely, if ever, seen a parallel. Such a history of hard-heartedness and depravity, was surely never compressed into eight words before!

A BRAVE AND NOBLE DEED.

The recent courageous and even desperate act of Capt. Brooks, keeper of the Faulkner's Island Light, says the *New Haven Register*, in rescuing the captain, his wife and crew, from a wreck, in Long Island Sound, deserves more than a passing notice. It will be remembered that Faulkner's Island itself is more than two miles from land, and that its only inhabitants are the keeper of the light-house and his family, Capt. O. N. Brooks. The wreck lay upon Goose Island, some two miles from this; but Capt. Brooks could see, with his glass, the persons in the rigging, and the sea lashed into unusual fury, making a breach high over its decks, and threatening instant destruction. It was too sad a sight for the brave man to endure; and provided as he was by Government with nothing but a small sailboat, to go between the island and the mainland, he would have been fully justified in the leaving them to a fate horrible to think of. His wife was on shore, and he was alone with his family of little children, but telling them of the peril he was about to assume—a fearful peril, from which he might never return—he kissed them, and calling upon God to protect and bless his endeavor, he jumped into his frail skiff, and steered boldly into the storm and the billows.

Those on board saw the attempt, and even in their agony wondered at his boldness, predicted its failure and grieved at what they considered an unnecessary sacrifice. But still the brave man, relying upon Providence, kept up his heart and hopes, and although every wave threatened him with destruction, he reached at last the wreck, and hailed the despending crew with words of cheer. By the most skillful management of his boat, now shooting past, and once over the very wreck itself, he at last managed to pick them off one at a time, and then turned for the shore. But it was only by constant bailing and tremendous efforts that the boat was kept out of water, and at last reached the Island, with its inmates exhausted, and nearly dead with hunger and exposure. On the shore waiting for their father, were the little children of Capt. Brooks, who with tears and screams of joy, saw the boat tossed violently upon the land by the angry waves, with its overtasked load of rescued mariners, who were immediately transferred to the light-house residence, and made welcome and comfortable.

A gentleman familiar with the circumstances, and also with the dangers of the sea, assures us that it was the most daring feat he ever read of, that the boat was entirely unfit for such a service, and that nothing but unrivalled coolness, great skill as a boatman, and the hand of Providence over all, made the effort successful. Capt. Brooks thought it at least an equal chance that he should be lost; though, with a proper life or surf boat, he wouldn't have hesitated an instant about going to the wreck when he first discovered the danger, and might have saved the life of the little girl—the captain's child of three years—who fell from his exhausted arms into the sea, half an hour before Capt. B. reached the wreck. We have known Capt. Brooks for several years as one of the most faithful men in the light-house service, and means will be taken to call the attention of the Government to his merits, and hope that he may be provided with a boat suitable for the kind of service he is so frequently called upon to enter. There should be also, at such an exposed point, an assistant keeper; for had Mr. Brooks been lost in his efforts to save the crew of this vessel, there would have been missing to the mariner in Long Island Sound, on that night, the ever-steady beacon light of Faulkner's Island. If ever here deserved the public reward of bravery, that man is Oliver N. Brooks, the solitary watcher on a sea-girt island.

THE STRENGTH AND INFLUENCE OF MORAL PRINCIPLE.

The history of the world proves that man's greatest strength resides in the purity of his moral principle. It is the possession and operation of this principle, in all its purity and integrity, which gives energy and effect to all he thinks and does—to all he says and writes. With this a man feels that he is always true and in earnest, and earnestness and truth are the great secrets of all worthy success and usefulness in life. Washington was, perhaps, more indebted for his success and greatness to this purity and strength of moral principle, than to any overtowering and extraordinary endowment of intellect; and the same may be said of many other men whose lives have been marked by distinguished usefulness to the world.

Alas! how many men of great native genius have been lost to themselves and to the world, and have become miserable wrecks of humanity, for the want of this energizing and soul-inspiring principle. Integrity and purity of character has been properly said to constitute the foundation of all that is high in character among mankind. Other qualities may add to its splendor, but if this essential requisite is wanting all their lustre fades. Were I drawing the character of one who claimed the admiration of the world, and after I had ascribed to him eloquence, valor, and every endowment that is most captivating and shining, did I add, that such an one was deceitful, faithless and of too much art to be trusted, I appeal to every one, whether by this single stroke, the whole character would not be sunk and degraded? An interested and crafty man may, perhaps, rise to influence and high station, he may be a rich and powerful, but can never be a truly great man. He may be feared and externally honored and courted, but in the secret thoughts of men he finds no respect. We all feel that magnanimous sentiments cannot dwell in the same breast with selfishness and deceit.

The consciousness of rectitude of motives impress man with an energy of character which nothing else can produce. He feels and believes that he is in the right, and all the powers of earth and hell cannot swerve him from the path of conscious duty. Thus consciousness of integrity produces that *decision of character* without which nothing great or good has ever been effected in the world. His character and conduct correspond with the principles and opinions he cherishes. He feels and knows that he is no hypocrite, practising one thing and preaching another, he feels that he was designed by his Creator to live for some serious and useful purpose in the world; and not to float loosly on the tide of life, the sport of every idle changing wind. There is a certain strength and and consistency in such a charter that no fickle and vacillatory creature can ever attain. He pursues no crooked paths and by-laws, no quirks and turns to reach the objects of his aim. While approving the right, he pursues it too, independent of all consideration of fear or favor, and while at the same time that he loves, he would be loved by all; he will not sacrifice principle to obtain the love or favor of any one, and ever prefers the approbation of God and his conscience to all earthly considerations.

Such is the man whose moral and religious principles is perfect. Alas! how seldom, if ever, is such a character, in its perfection, found on this Earth! yet none, we believe, have nearly, if not entirely attained it, and it is the duty of all to approximate it as nearly as possible. Religion is the only true basis of such a character. No man, who does not reverence and love his Creator and keep His commandments can ever be great or good or happy. His principles, however strong he may believe them to be, can never, in any other way, triumph over the world, the flesh and the Devil. Man must use his best and most strenuous exertions, for this is required of him, but God and Religion alone can ever enable him to overcome the evil and corrupt principles of his fallen nature.

ADORNING CHURCHES WITH FLOWERS

There was one way more of adorning churches, which I should not have considered worthy mentioning, but for its innocency and natural simplicity, that is, the custom of garnishing and decking them with flowers and branches; which was not done at any time for any pretended mystery, but only to make them more decent, and fit for a body of men to meet in. St. Austin takes notice of the custom, speaking of one who carried away with him some flowers from off the alter. And Paulinus, in his poetical way, refers to it likewise. But St. Jerome does it the greatest honor to give it a place in the panegyric upon his friend Nepotian, making it a part of his commendable character, that he took care to have every thing clean and neat about the church, the altar bright, the walls whited, the pavement swept, the gates veiled, the vestry clean, and the vessels shining; so far did his pious solicitude about these matters extend, that he make flowers and leaves, and branches of trees, contribute to the beauty and ornament of the churches.—*Bingham.*

ALBERT SMITH AT HONG KONG.

The following racy bit of touch-and-go journalizing we take from one of Albert Smith's letters in the London Times: Here we are, all safe and sound, among them at last, surrounded by junks and pigtails, and nice ladies and gentlemen. I have bought the enclosed pictures from a splendid merchant who has come off to the side of the ship on three planks, by the aid of a broomstick. We left Singapore on the 23d of July. I was immensely delighted with it; it is quite a Chinese place. The shops are rich places, they sell the most wonderful things in them—toys and gods and lanterns, and joss properties and queer crockery. The filth they eat in the eating-houses far surpasses that cooked at that old *trattoria* at Genoa. It consists for the most part of rats, bats snails, bad eggs, and hideous fish, dried in the most frightful attitudes. Some of the *restaurateurs* carry their cook-shops about with them on long poles, with the kitchen at one end and the *salle a manger* at the other. These are celebrated for a soup made, I should think, from large caterpillars, boiled in a thin gravy with onions. The barbers carry their shops about, and they shave, cut beards, and syringe ears, right in the middle of the street. A Chinese merchant asked me to dinner. I went, of course, and after dinner we started for the theatre. They played a Chinese opera, with about fifty performers; there were lots of devils in the piece, with tumbling and fighting in every sense." They only had one clarionet and two gongs in the orchestra, but when there was an attention in the piece one fellow knocked two hollow canes together to show the audience they were to applaud. The merchant lives in first-rate style, and has a wonderful garden. All the fruit trees are very small; there were pines like cabbages, and a quantity of a large creeper called "monkey cups," because down the stalk there are regular pitchers and tops filled with water, from, which Jacke refreshes himself in the wood.

There were also among his live stock, Cashmere goats, porcupines, kangaroos, Pekin pigs, and Brahmin bulls and in the jungle across the valley tigers, and all sorts of novelties. I slept on shore that night, or rather I went to bed, but I could not sleep, as I missed the noise of the screw, and the creaking of the timbers, and the bed was too steady. The last night before we got to Hongkong we had an "entertainment" on board, and I was stage manager. We made a first-rate room of sails and flags, and the whole affair went off capitally. There are no hotels at Hongkong, but a very nice club, with bedrooms. I was proposed and elected as soon as I arrived; so that it is very jolly. To-day they hold a Chinese *fete* in honor of their dead relations.

They keep firing crackers all day in the streets, and burn these long pastilles. I don't think, they care much about their religion; they go into the temples to get cool, or sit down, or go to sleep. The children are frightened at the gods, they are so hideous; they roar with terror when they are placed in front of them. The people walk about with their hats on, and whistle and smoke, and do what they like; the merchants selling gilt paper and pastilles, sit round the sides, and sometimes they beat a gong to attract customers. Nothing that I can write now can give you the least idea of this wonderful place; I see every hour how very faithful Cook's descriptions were.

THE GREAT STREET PREACHER.

Archdeacon Leighton, returning home one morning, was asked by his sister, "have you been hearing a sermon?" "I have met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave; the preacher was Death. Greatest of street preaches! No laws nor penalties can silence him. No tramp of horses nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In Heathen, Papal, and Protestant countries, in Monarchies and free States, in town and country the solemn pomp of his discourse is ever going on.

In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers those messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and, taking the dearest objects of our love for his text, what a terrible sermon does he deliver to us! O what weeping audience sometimes has the silent preacher! Yet there is a secret doctrine, an occult meaning, running through his discourses, which is often not apprehended. Few "lay it to heart." His oft-repeated sermons still enforce the same doctrine, press upon us the same exhortation. "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another! Take no thought for the morrow. Prepare to meet thy God!"

A VISIBLE LIVING HUMAN HEART.

An intelligent native of Hamburg, named Gronz, born with peculiar defects in the bones and muscles of the chest, excites much attention in New York from the fact that all the movements of the heart are visible through the thin cuticular membrane which alone covers it.

The collar bones, says the *New York Post*, are not connected, neither are the ribs to their opposites, but there is a groove where the sternum should be; the skin is natural. In its natural state this groove is about an inch and a half wide, but it can be distended to three inches. On looking at the groove a pulsatile swelling is discernable opposite the third and fourth ribs; if respiration be suspended it rapidly rises to an enormous extent, and remains full and tense until the breething is restored, when it soon subsides. This is the heart. Between the clavicles there is another pulsatile swelling, easily felt, which is the aorta, the great artery from the heart. The dilation and contraction of the lungs is also seen. In coughing, the right lung suddenly protrudes from the chest through the groove, and ascends a considerable distance above the right clavicle in the neck.

Some years since a wound received by one Alexis St. Martin exposed the living stomach to inspection. Much valuable knowledge was thereby obtained; similar benefit may result to physiological science from the misfortune of Mr. Groux.

PRETTY WOMEN.

If we have a weakness of folhe incident to human nature, it is our admiration of pretty women. The following correct description of one of 'em, must have been written by one similarly affected:

"A pretty woman is one of the institutions of the country—an angel in dry goods and glory. She makes the sunshine, blue sky, fourth of July, and happiness, wherever she goes. Her path is one of delicious roses, perfume and beauty. She is a sweet poem, written in rare curls, choice calico and principles. Men stand up before her as so many admiration points, to melt into cream and then butter. Her words float round the ear like music, birds of Paradise, or the chimes of Sabbath-bells. Without her, society would lose its truest attraction, the church its fittest reliance, and any young man the very best of companions and company. Her influence and generosity rebuke the vicious, and strengthen the weak, raise the lowly, flannel-shirt the heathen, and encourage the faint-hearted. Whenever you find the virtuous woman, you also find pleasant firesides, boquets, clean clothes, order, good living, gentle hearts, piety, music, light and model institutions generally. She is the flower of humanity, a very Venus in dignity, and her inspiration is the breath of heaven.

I Know from Experience, says the noted writer, John Foster, that a habit can, in direct opposition to every conviction of the mind, and but little added by the elements of temptation, induce a repetition of the most unworthy action. The mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of the mound of a reservoir; if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again, it will be in that very place.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

GOODNESS ETERNAL.

The pains we spend upon our mortal selves will wish with ourselves: but the care we give out of a good will to others, the efforts of disinterested duty, the deeds and thoughts of pure affection, are never lost; they are not of waste; and are like a force that propagates itself forever, changing itself, but not losing its intensity. In fact, there is a sense in which nothing human dies; there, at least, whirls proceeds from the higher and characteristic part of man's nature; nothing which he does as a subject of God's moral law. Material structures are dissolved, their identity and functions are gone, but mind partakes of the eternity of the great parent Spirit; and thoughts, truths, emotions, once given to the world are never lost; they exist as truly, and perform their duty as actively, a thousand years after their origin as on their day of birth."

HENRY CLAY'S BROTHER.

A late number of the Ouachita (Ark.) Journal, says: Among the unmarked and unhonored graves in the rural cemetery at Camden, Ark., is that of a brother of the illustrious Henry Clay—his only monument is an oak tree, on which the initals of his name rudely carved in its rough bark. He is said to have been an humble and devoted follower of the gospel; to have spent the latter part of his life in this new and remote region, publishing the glorious tidings of God's wondrous offer of eternal life to a dying world, and at last, wearied and wayworn, death's hand beckoned to him from the shores of the silent land. In laying down the weapons of his warfare, he closed his eyes peacefully, with unwavering trust in God, and a little congregation carried him to his quiet resting place near the grassy banks of the winding Ouachita, to await that last awakening of a slumbering universe.

Eternity.—Solemn and important was the advice given by Robert Hall—"Walk, as it were upon the borders of the ocean of eternity, and listen to the sounds of waters till you are deaf to every other sound beside," for if we always did this, what different persons we should be to what we are now, in all manner of holy conversation and godliness. Archbishop Tilotson, when his brethren were preaching on "the times," asked permission to preach on eternity.

Faith.—God has marked implicitness and simplicity of faith with peculiar approbation. He has done this through the Scriptures, and is doing it daily in the Christian life.

USEFUL HINTS TO YOUNG MEN.

How many young men ignorantly deny themselves a home. There is scarcely a young man of good sense in any city who cannot save $100 easily from his annual wages, and, if he will forego cigars, billiards, and juleps, will save double that amount. Figures sometimes produce almost incredible results. Thus, for instance, if a young man on his twentieth birthday will invest $100 in good stock, paying ten per cent., and annually thereafter invest the same amount, and the accumulation of interest, he will be worth when he is thirty years old, $1,753; when forty years old, $6,300; when fifty years old, $18,; when sixty years old, $48,700.

How simple then is the plan by which a youth of the present day can pass his old age in comfort and luxury. It has only to regulate his expenses so as to save $100 a year from his income. If the amount saved be larger, or the sum total will be increased in the same proportion only think of it, that $500 saved annually and invested in ten per cent. stock, will amount in forty years to $43,500. One million invested in the same way for ten years will amount to $2,593,600; in twenty years to $6,400,000; in thirty years to $17,384,628; in forty years to $46,250,838. No wonder, then, that the Rothschilds have amassed such boundless wealth.

THE ASHES OF COLUMBUS.

The cathedral in Havana claims the honor of sheltering the remains of the great navigator. A recent traveler thus describes the place: A mural tablet in the choir, on which is a bust of the illustrious Genoese in alto-relief, informs the public that all that is mortal of him reposes there; that while he has left the country he discovered to be the home of prosperous millions, he has made a voyage to still more distant land, from which no traveler returns. One of the officials, who had an eye to business during the service, presented me with a printed card telling the story of the begira of these illustrious bones. Although Columbus died at Valladolid, in Spain, his remains were not permitted to rest there. They were first transported to a Carthusian Monastery at Seville; next they were removed across the seas to St. Domiago, and finally they were disintered and brought to Havana, there in the Antilles, with which the discovery which has rendered his name immortal has so intimate a connection. Resting that his dust should repose. The land which heroism revealed to an astonished and admiring world, may well afford him room wherein to sleep his long sleep.

THE LAND OF CONTRARIES.

In Australia the North is the hot wind, and the South is cool; the westerly the most unhealthy, and the east the most salubrious; It is summer with the colonists when it is winter at home, and the barometer is considered to rise before the bad weather, and to fall before good; the swans are black, and the eagles are white; the mole lays eggs and has a duck's bill; the kangaroo (an animal between the deer and squirrel) has five claws on his fore feet, three talons on his hind legs, like a bird, and yet rests on its tail. There is a bird (melliphaga) which has a brush in its mouth instead of a tongue; a fish, one half belonging to the genus rara, and the other to that of squalus. The cod is found in the rivers and the perch in the sea; the valleys are cold and the mountain tops warm; the palm is a lofty tree, and the poplar a dwarfish shrub; the trees are of wood, with the stalks at the broad end; the cherry grows with the stone outside; the fields are fenced with mahogany; the humblest house is attired up with cedar, and the myrtle plants are burnt for fuel; the trees are without fruit; the flowers without scent, and the birds without song.

RESIST THE BEGINNINGS.

The Arabs have a fable of a miller, who was one day awakened by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel. "I only want to get my nose in." The nose was let in, then the neck, and finally the whole body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained, in room certainly not large enough for both. "If you are inconveniened, you may leave," said the camel, "as for myself, I shall stay where I am."

The *moral* of the fable conceras all. When temptation comes, we must not yield to it. We must not allow so much as its "nose" to come in. Everything like sin is to be turned away from. He who yields even in the smallest degree will soon be entirely overcome; and the last state of that man is worse than the first.

CONTENTMENT.

Compare what thou hast not with what thou hast, and with which is best. This will keep thee from trouble for what thou wantest, and thy desires shall not disquiet thee. Thou art poor, but thou art wise, and hast many goods; or, perhaps thou hast none; but thou hast all the gold of Heaven—the sun, moon, and stars, and all the elements, and the Providence of God, and the charity of all well disposed people, as much as another man; thou canst walk in thy neighbor's fields, yea, even in thy enemy's ground, and enjoy all the pleasures of the morning. If thou recreate thyself with all the sweet odors, and behold the beauty of all God's creatures, and delight in that which God delights in—why shouldst thou be distracted?

Patriot

Renunciation of Sin.—If thou would'st be justified, acknowledge thy injustice; he that confesses his sin, begins his journey in salvation; he that is sorry for it, ends his pace; he that forsakes it, is at his journey's end.

THE TROPICS WITHIN THE UNITED STATES.

No wonder that Billy Bowlegs was loth to leave his native Kingdom, for he possessed a tropic domain within the temperate zone—the only spot on the globe where such a contradiction of climate and latitude exists. For this peculiarity the east side of the southern portion of the peninsula of Florida between the 25th and 26th parallels of latitude is much indebted to the genial proximity of the Gulf Stream, the tepid waters of which lave its shores, and ensure a height and equality of temperature almost similar to that which maintains on the Island of Cuba, a hundred miles further south. Consequently, there are few tropical productions of the Island which do not flourish with equal luxuriance in this portion of the United States. A man who owns a small "patch" of ten acres on Key Biscayne, nearly up to the 29th degree ten, advertises it for sale in Key West "Key of the Gulf," describes the property as having upon it 700 fruit trees, among which are the sweet orange, sour orange, citron, lime, lemon, avocate, mamee, mange, sapadillo, sugar-apple, coffee, and a variety of other trees and plants, the larger portion now in bloom." Truly an uppetible array. So we may have a small Cuba in these United States, now that we have ousted its late unprofitable possessors from their birth right. Pine-apples, bananas, and all that sort of vegetation, is fond of growing in the Florida tropics.

Expontation of California Wine.—The San Francisco Bulletin, of the 18th ult., says: It may not probably be known by the general public that the exportation of California wine to the Eastern States and Europe, is gradually on the increase. This, nevertheless, is the case, and almost every clipper that leaves our harbor for the East, carries more or less of this production, which, at no distant day, is to be the source of great wealth, and, perhaps, of more importance than the gold product itself. Yesterday, the clipper Corsair took out fourteen packages and twelve cases, containing four hundred gallons of wine, to New York, Boston and Philadelphia. The California wine, on account of its, peculiar flavor and purity, is getting to be a great favorite with the German population of the East.

SHALL I BE ONE OF THEM?

How divinely full of glory and pleasure shall that hour be, when all the millions of mankind that have been redeemed by the blood of the Lamb of God, shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and joy of that day, when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb, that was slain, and rejoice in his presence?

An Increase of the Pay of the Navy.—An increase in the pay of the Navy is advocated in several intelligent quarters. We cordially favor the movement. The officers of the Navy have been poorly paid for years, their expenses considered, and it is quite time that an augmentation should take place. The First Lieutenant of a frigate, who has been thirty years in the service, receives only $1500 per annum. With this sum he is expected to maintain a large family, to pay heavy expenses when in foreign countries, and to keep up manner and style in harmony with his position. This, of course, can be done with economy, but in the event of death, his wife and children are left little better than beggars. So with all other officers of any position or responsibility. A change for the better is needed, and we sincerely trust it will be enrried into effect as speedily as possible.

At a meeting of the New York Historical Society, on the 7th inst., announcement was made of the presentation to the society of the Nineveh sculptures, which were sent to this country some time since, and have been exhibited at the rooms of the Athenæum, in that city. The marbles are fifteen in number, and they were purchased by James Lenox, Esq., of New York, for $3,000, who presented them to the Historical Society.

Gentleman and no Gentleman.—The late Vicar of Sheffield, the Rev. Dr. Sutton, once said to the late Dr. Peech, a veterinary surgeon:

"Mr. Peach, how is it you have not called upon me for your account?"

"Oh," said Mr. Peech, "I never ask a gentleman for money."

"Indeed," said the vicar, "then how do you get on if he don't pay?"

"Why," replied Mr. Peech, "after a certain time I conclude that he is *not* a gentleman, and then I ask him."

Cure for Cough or Hoarseness.—A writer in the Charleston *Courier* gives the following as a remedy for the above complaint: Chip up fat lightwood and put a handful of the chips into a pint of common spirits. A teaspoonful in a wine-glass of water on going to bed will cure a horseness, and, if taken three times a day, or whenever a cough is troublesome, it will effect a speedy cure. A few chips thrown into a hot shovel, and the odor breathed, will be found servicable in lung complaints and is calculated to relieve asthma.

PERSONAL.

Washington Irvin, though aged seventy-five, and suffering constantly from asthma, is stendily engaged on the fourth volume of the Life of Washington. This will comprise the Presidential terms of the illustrious subject of the work.

Lucien Bonaparte, lately visited Perth, Scotland, whilst touring to the Highlands, to study the Celtic language.

Walter Savage Landor, has taken up his residence at Genoa, where his family, which is numerous, possesses a fine estate; and one of the curious effects of the trial is, that it has led to a reconciliation between the aged poet and his wife, after a separation of forty years.

Meyerbeer is at present residing in Hadea, where he possesses a house, in which he some years back composed, exclusively for the city, a sixth act to "Robert le Diable," which has been played only at the theatres there.

George Griffian is hard at work on a series of discourses or themes from the Old Testament, such as the Creation, the Fall, the Flood.

Teutz's great painting for the Carolina Art Association has been received at Charleston.

Father Lacordaire, the great French pulpit orator, has just been re-elected Provincial of the Dominicans in France, a post which he had formerly occupied from the reestablishment of the order in France to 1854. He is to continue to direct the school of Soreze.

Miss Landen, sculptor, is to return to Italy shortly, to put into marble several commissions and designs.

The Princess Matilde has just received from the Sultan, a most superb prayer-carpet, the value of which is reported to be between three and four thousand pounds. The phrases from the poets which form the border, such as "Rose of the Garden," "Bud of Delights," etc., etc., are woven in pearls and emerals into the cloth of gold, of which the carpet is composed, while the sentence from the Koran, which occupies the centre, is composed of diamonds of the most costly kind.

The misapplication of English words by foreigners is often very ludicrous. It is said that Dr. Chalmers once entertained a distinguished guest from Switzerland, whom he asked if he would be helped to kippered salmon. The foreign divine asked the meaning of the uncouth word kippered, and was told that it meant preserved. The poor man in a public prayer soon after, offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

Antiquarian Dinner.—Lord B., well known for his love of everything out of the way, lately gave a dinner at the Baths of Lucca, of the following singular character: the meat, the fish, the vegetables, were all at least two years standing, preserved according to the plan of Mr. Appert. The table was supplied with sea water, and it to drink by the process recently discovered; the claret had been rescued, by the assistance of a diving-bell, from a merchant vessel sunk in the Thames more than a century ago, (!) and the bread was made from wheat some centuries old, which the noble Lord had himself brought from one of the pyramids of Egypt, and had sown in England! The dinner gave the greatest satisfaction.

The Very Latest Intelligence.

FOREIGN.

An extraordinary meeting of the stockholders of the Atlantic Telegraph Company has been called in London, to receive the report of the Directors in regard to the present condition of the affairs of the Company.

The passengers by the Indian Empire, which was so long detained by storms off the coast of Ireland, were all landed at Breadhaven in excellent health.

A Paris letter reports that the Czar, with his full military household, will visit the Emperor Napoleon in the Spring, and afterwards go to England.

The English ship owners are complaining bitterly of the depression of the shipping business, and are holding meetings in various places to concert measures for their relief.

It is represented that the subscription papers to the stock in the Suez Canal project amounts to eight millions of pounds, but this is doubted.

A Madrid despatch gives a rumor of the death of the famous Austrian statesman, Prince Metternich.

DOMESTIC.

New York, Dec. 18.—The Odeon theater, on the Bowery was destroyed by fire on this afternoon. The flames spread to the Volks Garden building and others in the immediate vicinity, which were either consumed or seriously injured by fire and water.

Washington, Dec. 18.—Another disgraceful sparring scene came off in day on the Avenue, between two Members of Congress.

The Secretary has issued a notice asking for proposals for a loan of ten million dollars. Proposals will be received until the 24th of January, 1859. The balance in the Treasury is $4,641,06u. The receipts into Treasury for the past week were $1,3l0,000. Amount of drafts paid, $236,000. The increase of balance as compared with last week is $547,000.

Several prominent Mexican citizens held a consultation in this city last night in reference to that portion of the President's message which recommends the military occupation of Chihuahua and Sonora. They resolved to resist such a policy, and General Treas and Admiral Zerman, who were of the number left Washington to-day for Mexico for the purpose of organizing a vigorous opposition to any such attempt on the part of the United States.

Philadelphia, Dec. 18.—The jury, in the case of Allibone and Newhall, charged with a conspiracy to defraud the creditors of the Bank of Pennsylvania, have rendered a verdict that the defendants are not guilty. The attorney for the commonwealth acknowledged that the evidence did not sustain the prosecution.

St. Louis, Dec. 18.—The steam boiler of Belcher's sugar refinery, in this city, exploded this morning, shattering the portion of the building in which the boiler was situated, killing four men and severely injuring several others. It is feared some of the wounded will not recover.

LOCAL.

We hope the weather, which has been so very variable since the winter set in, is now settled for a while, at least—through the holidays, particularly. Of these, we have several coming in rapid succession—the 25th of December, Christmas, New Year's and the Eighth of January. The city was hardly ever so full, at this early period of the season, as it now is. The hotels are crowded, every day adding largely to the number of their guests. Of these a goodly proportion are with us for the whole season, which all indications hitherto very plainly is to be a remarkably busy and gay one. Already our streets are filled, every fine day, with fair promenaders, shoppers and callers. The purlieus of Canal, Chartres and Royal streets present an animating appearance, every forenoon. The shop windows being in all their glory, displaying a wealth of rich goods most temptingly arranged to catch the eye of the wayfarer. The opera and the theatres are all numerously attended, every evening, and we have on every hand proofs that our genial time of year has been successfully and pleasantly inaugurated. Fruits and flowers abound, business is flourishing, health prevails, and all things look smiling and propitious around us. Now is the time for our friends in other parts of the country to make us a visit—"the more the merrier." [*Pic.*

Not so Smart.—A customer named Hermon Larra, whose trade was to seek customers and sell his goods and his—cassimers, was picked up Saturday evening at the Opelousas Steamboat Landing. His business has been to swindle unsophisticated countrymen, by selling them brass articles, such as sleeve buttons, shirt studs, watches, etc., representing them to be gold, and obtaining from the purchasers something like a dollar on the cent profit. He was trading with a Hoosier about sleeve buttons, which he offered to sell him for three dollars, that were only worth probably three picayunes. He had nearly sold the countryman when one of the Second District officers, seeing the game pretended he wanted to buy, and, rather bad Hebrew in a little time. He was cashiered and will have to explain his trade principles to Recorder Waltz.

Stabbing.—John McLean went to the Charity Hospital this morning, with a stab in the small of the back, which had been inflicted on him on the steamboat landing. Fortunately for him, the wound was not of a dangerous character, and after having had it dressed by Dr. Bickham, the Assistant House Surgeon, he left the institution. His statement is that he had gone down to a boat to get a labor ticket, and was told that if he would roll out a barrel, one would be given him; that he accordingly, with another nine, rolled out a barrel; that a quarrel arose between him and this man in some way, in connection with the tickets, and he made use of no opprobious epithet, which the other took up, and drew a knife to resent; that he then endeavored to make off, but fell over a barrel or something else, in his way, when he was wounded. The name of the party who inflicted the stab is Washington Place. He was arrested and committed by Recorder Summers for examination on the 24th inst., in default of $500 bail. McLean, at the hospital, manifested a desire not to prosecute the affair.

Suspicious and Outrageous.—Wm. Rice was arrested at half past 2 o'clock this morning in the house of Mr. Nestor Prez in Foucher street, in which he was found under suspicious circumstances, with an axe in his possession, with which he threatened to take the life of Mr. Prez. He was taken before Recorder Summers this morning, and committed for examination on the 24th inst., in default of $350 bail.

Insane.—A Spaniard, whose name is given as Wakles, was taken charge of yesterday in the Third District, by officer Roth, as being insane; and officer Sussera yesterday, for a similar reason, took charge of William Somerville, in the First District. The respective Recorders of the two districts this morning sent the poor fellows to the Insane Asylum.

New Orleans School of Medicine.—According to previous notice, the students of the New Orleans School of Medicine met in the Amphitheatre yesterday evening, the 20th inst., for the purpose of electing a Valedictorian. On motion, Mr. Alston took the chair, and Mr. C. H. Poindexter and Mr. Mitchell were appointed Secretaries. Mr. Perry of Georgia, Mr. Hopkins of Mississippi, and Mr. Evans of Alabama, were severally nominated. On ballot, Mr. Evans received the largest number of votes, and was thereupon unanimously elected.

Dedication.—The ceremony of dedicating the New Methodist Episcopal Church, at the corner of Felicity Road and Dryades street, was performed with great impressiveness and effect on Sunday. There was a very large attendance, and a very edifying sermon was preached on the occasion, by Bishop Paine, of Nashville. A collection in aid of the funds for defraying the expense of constructing the edifice was made, and we are informed that the very large sum of $2,500 was contributed! If this is so, it speaks handsomely, indeed, for the zeal and liberality of the congregation.

COMMERCIAL.

Tuesday Evening, December 21, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New-Orleans Classification:

Inferior	7 @ 8	Good Middling	11⅞@12⅛
Ordinary	8½@10	Middling Fair	12⅜@12⅝
Good Ordinary	10⅜@10⅝	Fair	— @—
Low Middling	11 @11⅛	Good Fair	— @—
Middling	11⅜@11½	Good and Fine	— @—

The following summary, copied from the New Orleans *Price Current*, of 18th inst., furnishes the annexed statement of the week's business:

The operations of the week have been somewhat interfered with by unfavorable weather, a holiday, etc. Sugar and Molasses yielded early in the week, under the pressure of increased supplies, though Coffee has been well maintained, in the face of adverse European advices received by the Persia and Arabia. In Tobacco we are without any movement of consequence, and increased arrivals have unsettled the market for Western Produce.

The Arabia's advices to the 4th instant, reports a decline 1-16@⅛d. in the Liverpool Cotton market, with sales for the week of 38,000 bales, at quotations for fair Orleans 7 5-16, Middling do. 7 1-16. The stock at Liverpool was 853,000 bales. Manchester advices were favorable, the market for goods and yarns being firm, with moderate transactions.

The river has risen two feet eight inches within the week and is now ten feet below high-water mark.

The sales of Cotton during the first three days of the week amount to 18,000 bales. On Wednesday about 8500 bales were disposed of. The day following being a holiday, but little business was done—sales of the week, 32,000 bales. Total receipts of Cotton for the week, are 70,263 bales. The supply of money, both in the banks and for out-door operations, is large beyond precedent and is constantly increasing. The Cotton market closed in an unsettled state, and some sales were reported at easier prices.

Cotton.—On Saturday the market was dull and uncalled, barely 2000 bales were disposed of, showing a decline of ⅛c. or more, and on Monday sales were limited to about 3,500 bales, at prices too irregular to admit of alterations in our quotations at present. It is said that 11¼c have been offered for Liverpool Middling, but has been generally refused.

Sugar.—The sales of the week amount to about 12,000 hhds.; we quote for inferior and refining, 3¾@4, common to good common, 4¼@5, fair to fully fair, 5⅛@5¾, prime to choice, 6@6¾, centrifugal and clarified, 6¾@8; Reduced, 8¼c ₱ lb.

Molasses.—The sales of the week are about 10,000 bbls, the quotations being for inferior and fermenting, 25@26½; prime to choice, 27@28; in hhds. 31@32c, ₱ gallon.

Flour.—The sales of the week have reached about 14,000 bbls. at $5@5 25 for superfine Indiana and St Louis; $5 87½ for fancy, etc.; $5 50@6 00 for extra; and $4 25@4 62½ for unbranded.

Grain.—There is a slight decrease in the supply of Corn, and buyers operate more freely—prices range from 75@80c ₱ bushel for yellow and white. Oats are scarce at 73@74 and 76c ₱ bushel, for new to prime old. Wheat still arrives slowly, there have been sales of ordinary red and mixed at 80@82½c ₱ bushel.

Peas.—The translations in Peas have been at $15@18 25 ₱ bbl.

Beef.—Prime Mess and favorite brands, are selling at $14@$10.

Bacon.—Sales at for shoulders 7¾@7¾, ribbed sides, 9½@9¾, clear sides 10@10¼c, and hams from 9¾@10c ₱ lb according to quality.

Lard.—we quote at 11¼@12c ₱ lb. tierces and kegs.

Butter.—Roll, 22@24c ₱ lb.

Coffee.—We quote 10¾@11c for fair to good fair, 11¼@11½ for prime.

Live Stock.—The supply is ample, and the market easy. We quote: Beef—Western, 7½@8¼c, Texas, $5@6 50, according to quality; calves and yearlings $30@ 50, Hogs 8½c ₱ lb; Sheep $4@5. Cows $35@75 ₱ head.

Marriages.

"It is not good for man to be alone."

Married on the 17th inst. by the Rev. William M. Williams, Mr. Jeremiah N. Daniel of Washington county to Miss S. J. Smith of Choctaw county Alabama.

Married on the 9th inst. by Rev. J. F. H. Brandon, Mr. T. M. Wingham of Washington county to Miss Virginia Smith of Choctaw county, both of Alabama.

Married on the 8th ult. by Rev. Jas. W. Shores, Mr. J. Musgrove to Miss Mary E. Myers—All of Sumter county, Alabama.

Married on the 8th of December, by the Rev. R. S. Woodward, Mr. H. M. Martin, of Perry county, to Miss S. J. Jackson, of Dallas county, Alabama.

Special Notices.

Missionary Assessment for 1859—Alabama Conference.

Mobile District	$2500	Pensacola District	$2750
Macon do	3200	Tuskaloosa do	2750
Columbus do	4250	Fountaville do	750
Gadsden do	500	Talladega do	800
Summerfield do	2250	Montgomery do	3750
Lowndesboro do	1000	Eufaula do	300
Marion do	500	Camden do	1000

The Presiding Elders will bring the subject before First Quarterly Conference, and make arrangements for raising their amounts.

T. J. KOGER,
A. A. HEARD,
O. R. BLUE, } Committee.

Yazoo District—Mississippi Conference—First Round Quarterly Meetings, for 1859.

January—22 and 23, Yazoo city; 29 and 30, Mt Olivet Circuit, at Short Creek.

February—5 and 6, Benton Circuit, at Benton; 12 and 13, Ebenezer Circuit, at Ebenezer; 19 and 20, Lexington and Richland, at Lexington; 26 and 27 Holmes.

March—5 and 6, Blackhawk, at Blackhawk; 12 and 13, Greenwood and Sidon, at Greenwood; 19 and 20, Carlton

DAVID M. WIGGINS, P. E.

Natchez District—Mississippi Conference—First Round Quarterly Meetings, for 1859.

January—25 and 30, Woodville, 22 and 23, Percy's Creek, at Tunica; 29 and 30, Meadville at Sharon.

February—5 and 6, Whitesville Circuit and Colored Mission, at Midway; 12 and 13, Amite, at Salem; 19 and 20, Raffale, at Hopewell; 26 and 27, Pearl River, at Pine Grove.

March—5 and 6, Hohnesville, at Shiloh; 12 and 13, Kingston; 19 and 20, Natchez.

The District Stewards Meeting will be held at Natchez on the 19 of March. It is desirable that all the official members be present at this, the First Quarterly Meeting for the Conference year.

Jackson, La., Dec. 17, 1858. L. CAMPBELL, P. E.

Appointments for Mariana District—Alabama Conference—First Round Quarterly Meetings, for 1859.

January—1 and 2, Pensacola; 8 and 9, Navy Yard; 15 and 16, Escambia and Yellow River, at Milton; 22 and 30, Woodville, Columbia and Sylvan Grove, at Columbia.

February—5 and 6, Greenwood; 12 and 13, Mariana; 19 and 20, Campbellon Circuit and St. Andrew's Bay Mission, at Barclay's; 26 and 27, Newton Circuit, at Millville.

March—5 and 6, Geneva and Walton Mission, at Providence.

WM. T. MILLER, P. E.

Montgomery District—First Round of Appointments, for 1859.

January—8 and 9, Auburn; 15 and 16, Oak Bowery; 22 and 23, Russell, at Opellika.

February—5 and 6, Crawford, at Glenn Chapel; 12 and 13, Tuskegee Circuit, at St. Andrew Chapel; 19 and 20, Tuskegee.

March—5 and 6, Tallassee, at Tallassee; 12 and 13, Montgomery Circuit, at Mt. Meigs; 19 and 20, Montgomery. O. R. BLUE, P. E.

Lowndesborough District—Alabama Conference—First Round of Appointments, for 1859.

Lowndesborough and Hayneville, when suitable. January—8 and 9, Pleasant Hill, at Elwood; 15 and 16, Sapulga, at Wesley Chapel; 22 and 23, Greenville, at Spring Hill; 29 and 30, Argos, at Rehoboth.

February—5 and 8, Union, at Mt. Hilliard; 26 and 27, Troy and Orion, at Orion.

March—5 and 6, Troy Circuit, at Bellet; 12 and 13, Haw Ridge; 19 and 20, Elba, at Zear Church.

The members of the Quarterly Conference, are requested to attend promptly. Brethren, let it be so. J. M. JENNINGS, P. E.

☞ Postoffice—Lowndesborough, Lowndes county, Alabama.

Macon District, Alabama Conference—First Quarter.

January 1st and 2d, Eutaw Colored Mission; 8th and 9th, Forkland, Watson Chapel, Trinity and Bolgee Colored Mission at Forkland; 15th and 16th, Belmont, at Wesley Chapel; 22d and 23d, Livingston; 29th and 30th, Summerville, Gainesville and Warsaw, at Summerville. February 3d, Scooba, at Soule Chapel; 5th and 6th, DeKalb, at New Hope; 12th and 13th, Lauderdale and Lauderdale Springs, at Marion Station; 24th, Cooksville, and Colored Mission at Cooksville; 26th and 27th, Macon. March 1st, Shubutalie, at Macedonia.

A punctual attendance of official members is very desirable.

THOS. Y. RAMSEY, P. E.

☞ Address—Gainsville, Alabama.

First Round of Quarterly Meetings, Mobile District, Alabama Conference, 1859.

January 8th and 9th, Enterprize; 15th and 16th, West-Ward; 22d and 23d, Wesley Chapel; 29th and 30th, Franklin street. February 5th and 6th, St. Francis street; 12th and 13th, Village circuit; 19th and 20th, Pascagoula; 26th and 27th, Ocean Springs. March 5th and 6th, Manvills; 12th and 13th, St. Stevens; 19th and 20th, Clarke circuit.

Shubuta, 9th Dec. 1858. JOSHUA P. BEARD, P. E.

First round of Quarterly Meetings, Eufaula District, Alabama Conference, for 1859.

January 22d and 23d, at Eufaula Station; 29th and 30th, Glenville. February 5th and 6th, Vilhula Circuit, 12th and 13th, Enoe; 19th and 20th, Chunnenaggee; 26th and 27th, Union Springs Station. March 5th and 6th, Clayton and Louisville; 12th and 13th, Clayton Circuit; 19th and 20th Abbeville Circuit.

J. W. LANEY, P. E.

☞ Address—Eufaula, Alabama.

N. B. Missionaries will please attend the Quarterly meetings to which they are *bracketed*. We ask a universal attendance on the part of the official members of Circuits and Stations. J. W. L.

Eufaula, Dec. 8th, 1858.

First Quarter Appointments for Tuskaloosa District.

January 1st and 2d, New Lexington Circuit, at Northport; 8th and 9th, Tuskaloosa; 15th and 16th, Marion. February 5th and 6th, New Prospect Circuit, at Havana; 12th and 13th, Brush Creek Circuit, at Mount Nebo; 15th, Scottsville Circuit, at Centre; 19th and 20th, Jones Valley Circuit and Cahaba River White Mission, at Elyton; 26th and 27th, Hamburg. March 5th and 6th, Newbern and Oak Grove, at Newbern; 12th and 13th, Greensboro, Greensboro Colored Mission, Prairie Creek do, and Herman Creek do, at Greensboro.

Tuskaloosa, Dec. 8, 1858. J. J. HUTCHINSON, P. E.

NEW ADVERTISEMENTS.

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CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

THE END OF THE RAINBOW.

"Come, Nelly," I cried, on a soft April day,
When the sunbeams were chasing the rain-drops away,
The rainbow has lit on yon hill, and you know
"There are kegs full of gold at the end of the bow."

We were young, thoughtless children, sweet Nelly and I,
And we thought that the hill-top was close to the sky
We thought, too, (our brothers had said it was so,)
We should find heaps of gold at the end of the bow.

So onward we trudged over meadows of green,
Where violets modest, and daisies were seen;
Nor paused till we stood in the valley below,
And gazed all around for the end of the bow.

"Not here," I said sadly, but Nelly replied:
"It is hid in the moss by the waterfall's side;
Run fast, if you mover e'er the pebbles so slow,
I'm sure I'll be first at the end of the bow."

We found not the treasure we searched for till night:
But Nelly, sweet fragile blossom, was right;
From this valley of tears she was first called to go,
To the spot where is resting the end of the bow.

Where rainbows of glory unceasingly play,
Dear Nelly is singing with angels to-day;
And her light, snowy pinions are folded, I trow,
In the fullness of joy at the end of the bow.

ANNETTE'S RAGGED CLASS.

A True Story.—As Annetta S——, a happy little girl, about nine or ten years old, was returning from school one summer afternoon, her path was impeded by the gambols of a dirty, ragged boy, who was jumping over the door-steps, turning somersaults on the flags, and otherwise expressing his perfect indifference to the world around him, and everything in fact but his own particular enjoyment. His dirty face, when it stood right side up, showed signs of intelligence, and Annette wondered much how he could prefer to put it where his feet should be.

"Perhaps, if he knew anything in his head, he would not like to stand upon it," gravely meditated Annette; and before she could skip out of his way, another turn brought his feet into contact with her school-bag, and away it flew into the middle of the street. Annette heard the fall of her books with dismay, and hastily ran and caught them up, while the boy stood hesitating whether to run away; but Annette's good humored face, as she returned up to the path, seemed to influence him.

"I didn't mean it, miss," said he sheepishly.

"No, I know you didn't," said Annette, kindly; "but why do you like to go upon your head?"

"It's good fun," returned the boy, repeating the performance with infinite glee, only keeping clear of his little questioner.

"Poor boy," thought Annette, "I wonder if anybody ever teaches him anything," and she stopped and looked compassionately on him; then, going closer, she said, in a tone of childish simplicity, but with a true hearted interest that would have done honor to the most devoted Christian in the land: 'Little boy, will you tell me, do you know anything about Jesus Christ?"

"No, I don't; who is He?" said the ragged boy, staring at her with surprise.

"Poor boy; then you don't know that he is the Savior, God's own Son, and that He came down from heaven to save bad people and make them good."

"No, I don't; I never heard about Him; but I ain't so bad as Dick and Bill; they are bad and no mistake."

"We are all bad in some way," said Annette, "and I should so much like to tell you about Jesus Christ. Will you come with me, and I'll read to you about Him, and then you will know the way to be saved?" And leading the way to her father's door, which was unlatched, she pushed it open, and bade the wondering boy to follow her.

At the end of the passage was a small room which looked into the narrow slip of ground called, in town, "a garden." The room was used as a play-room, and was but scantily furnished. Here Annette eagerly hung her bonnet on a hook, took up the Bible, and sat down on a low form, bidding the boy sit beside her. Then she began to tell him that the Bible is God's book to teach how His dear Son came to die for sinners; how minding what it says, makes people love to be good and wish to go to heaven; how Jesus made His disciples let children come to Him that he might bless them; and how those who come to Jesus are taken care of, so that they need not be ragged and dirty. Then, feeling the impossibility of telling him half she wished, she was ready to cry at the shortness of her opportunity, until a sudden thought darted into her mind, and, brightening up, she exclaimed—

"Will you learn to read? shall I teach you? and then you can see all about it for yourself, and I can save up my money and get you a Bible."

"Yes, I'll like that; shall I come to-morrow, again?" said the boy, opening his eyes wide at the strange interest of this little girl, whose face was beaming with animation and love.

"Yes, to-morrow," replied Annette, delighted at his readiness to learn. "But you must learn a text now, for fear something makes you stay away to-morrow." Then she taught him, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and after making him repeat it many times, she told him he might "go now."

As Annette raised her eyes, which had been earnestly fixed entirely on her pupil, she met the gaze of her mother, who stood in mute surprise for some moments at the door. Annette sprang into her arms, while the lad, rather aghast at the sight of the lady, ran off into the street.

"My dear Annette should have asked me first about this," said her mother anxiously; "you don't know the boy."

"Oh, mamma, he didn't know anything about Jesus Christ, and I was in such a hurry to tell him, mamma, for fear he should run away, that I forgot to ask whether you were in. But you will let me teach him, won't you, dear mamma? He cannot be saved you know if Jesus does not save him; he can't learn to be good till he loves Jesus, mamma."

"You teach him, my darling, if he is willing to come and learn," said the happy, grateful mother.

The ragged boy did come to learn. At the same hour the next day, leaping, racing, tumbling along, he found his way to the door, where Annette was anxiously awaiting him. This time her mamma sat at work in the room, and the boy and his teacher sat side by side on their low seat before the window.

At first he seemed particularly amused at the curious looking things she called "the alphabet," but he soon learned the names of the letters; and when he looked tired or impatient, she closed the book and taught him a verse of Scripture, and some lines of a hymn.

Ragged schools were not yet established then, and Mrs. S. knew of no suitable school to which to transfer her little daughter's protege. She spoke kindly to him, and learned that his father was dead and his mother very poor; that he was often half starved, and earned what he could by begging, selling matches or anything that could be obtained, whether always honestly or not did not exactly appear.

"If you will come and learn steadily and try to be a good boy, I will find some clothes for you, and perhaps your mother will take you to Church, and you could go to the Sunday School. Would you like that?" asked Mrs. S.

"No; I'd rather come to Miss. She can teach me well enough."

"Oh, mamma! on Sunday? May be indeed? And, you know, I can save some of my dinner for him. Oh, isn't that nice?" cried Annette, clapping her hands with joy.

"Do you know why my little girl is so pleased?" said Mrs. S., seeing the boy gaze upon Annette with astonishment.

"No; I'm wondering at her all the while," he replied.

"I will tell you. She loves the Lord Jesus Christ, and she knows, because the Bible says it, that only those who know and love Him, can be saved from wickedness here, and punishment in another world after they die; and she wishes every one she sees to love Him, and be good and happy always; and now she thinks that, when you hear how kind and loving Jesus is, you will wish to be his child too. She has a pretty hymn about Jesus who lives above the sky, and when you can say it nicely, don't you think your mother will be pleased to hear it? And the little boy who learns and thinks about Jesus, will, I hope, try to be kind and dutiful to his poor mother."

"I'm not as bad as Dick Bankes; he's very bad to his mother," said the boy.

"Oh, how dreadful!" cried Annette; "do bring him with you, and I can tell him what the Bible says about it. Bring him on Sunday."

"May be he won't come, but I'll try."

And he did try, and Dick Bankes did come, and others also; and the dear little girl spent the happiest hours of her life in telling the poor ragged boys how Jesus pitied and died to save poor sinners.

"My Annette must not forget, while using all the means in her power," said her mother, "that the life-giving blessing is in the hands of God. He alone 'teacheth to profit,' but he answers prayer, and never fails to bless at some time or other, the prayerful work which has been done for the love of Jesus, and the glory of his name."

Every little girl cannot and need not imitate Annette in the precious manner of doing good; but, in the tender, loving spirit which pitied the ignorant and lost, and set about some means of proving it; in the sincere and glowing love that filled her heart towards Jesus Christ, as her own precious Savior; and her earnest desire to save and honor him, all may happily and acceptably follow her example. And "even a child is known by his doings, whether his work be pure, and whether it be right." None are too young or too weak to do something for Jesus.—*Christian Treasury.*

SKETCHES AND NARRATIVES.

Linnæus.

Although Linnæus, the great Swedish naturalist, stands out as a star of the first magnitude amongst the philosophical cultivators of natural science, yet we have no good life of him in the English language. A Miss Brightwell has recently published a life of Linnæus; in London, but according to the Athenæum the work is not by any means complete. Linnæus was born in the month of May, 1707 (two years after the death of John Ray,) at Rashult, in the parish of Stenbrohult, in Smaland, a province in the south of Sweden. His father was assistant minister of the parish, and was as poor as most Swedish ministers. The youth was sent to Lund to study medicine. At an early age he made the tour of Lapland alone on foot, and came back laden with treasures of natural history knowledge. Although successful beyond all precedent as a physician at Stockholm, his heart was always fixed on the Chair of Botany at Upsala. At last he obtained the object of his hopes; and what a change came over the botanic garden and the natural history teaching of the place! Gradually the pupils of this small University increased, till one year 1500 pupils attended his classes. In lecturing, his style was eloquent and winning to the last degree. Miss Brightwell gives the following account of his lectures:

"He gave lectures on natural history, the medicinal properties of plants, dietetics, and other subjects besides botany; and his delivery is said to have been a model for popular speakers—energetic, instructive and entertaining. One of his hearers eulogizes him thus: 'Science streamed with peculiar pleasantness from his lips; he spoke with the conviction and perspicuity which his deep penetration and ardent zeal imparted to him; and it was impossible to hear him without attention, and without participating in his enthusiasm.' It is evident he possessed, in a remarkable degree, the power of personally interesting his students and attaching them to himself. The results were very striking; the ordinary number of pupils had been 500; after his death it was reduced to the same average. It now speedily reached 1000; and in 1750, during which year Linnæus was rector, it amounted to 1500. The fame of the University spread over Europe, and even to America, and the young men of various countries flocked thither. Impressed with the importance of conveying instruction in a popular manner, and by personal observation, Linnæus took his students into the fields and woods, there to gain an intimate acquaintenance with the productions of nature.

"During his summer lectures he made excursions, twice in the week, at their head; and was often attended by them to the number of 200. They went in parties, to explore different districts of the country, and whenever some rare or remarkable plant, or any other natural curiosity, was discovered, a signal was given, by a horn or trumpet, at the sound of which the whole corps gathered around their chief to hear his demonstrations or remarks. After exploring the neighborhood "from morn till dewy eve," the various detachments, congregating together, returned with flowers in their hats, and, clustering around their leader, marched, to the sound of drums and trumpets, through the city to the garden. The *eclat* given to these floral exploits made them matters of general interests, and not unfrequently foreigners and persons of distinction came from Stockholm to accompany Linnæus and his young companions."

Linnæus died on the 10th of January, 1778, in the seventy-first year of his age. All Europe lamented his loss, and the King of Sweden, in his speech to the States, referred to his death, and ordered a medal to be struck. But one of the strangest things connected with his death was the purchase of his library and museum by a young Englishman, who afterwards became Sir James Edward Smith, for the sum of £1029. This prize was the foundation of the Linnean Society of London, which to this day is the object of attraction to naturalists from all parts of the world, as possessing the identical plants and animals which were named in the successive editions of the "*Systema Naturæ*" of Linnæus.

M. Guizot.

There is no profounder philosopher, no abler statesman in France, than M. Guizot. At a meeting of the Protestant Bible Society of France, just held at Paris, M. Guizot, who presided, delivered an address on the labors of that body during the past year. After stating that the activity of the society continued unabated, he called the attention of his hearers to the fact that, notwithstanding the attacks made on the objects of the society, and the means which it employed, it made no reply, but quietly and steadily pursued its course. He said:

"Is it solely moderation, prudence, or even fear of entering into a defence of its conduct, that induces it to remain impervious to such attacks? No, gentlemen, a higher and more Christian motive regulates our acts. We have full faith, on the one hand, in the Divine origin and inspiration of the Holy Writings; and we believe, on the other, in their efficacious action and salutary influence on the human mind. These two convictions are intimately connected together. How is it possible not to believe in the moral efficacy of the Old and New Testaments when their Divine inspiration is once admitted? How is it possible not to have confidence in their action on man when once their emanating from God is not denied? If you ever meet anywhere with doubt as to the moral efficacy of the Holy Books, or with hesitation or lukewarmness in disseminating them among mankind, be perfectly certain that what is wanting is faith—firm and enduring faith in their Divine origin. Whoever believes God to be really present, acting and speaking in these Writings, cannot be averse to men hearing his Divine voice, and feeling its influence in their souls. We are not ignorant of the difficulties which may arise in reading and studying the Bible, nor of the abuse which may be made of part of its contents. We know the obscurities and problems which the learned may meet with, and the inconveniences which prudent men may apprehend from them; but these are only the embarrassments arising from human knowledge, and from the condition of human infirmity. Above such embarrassments and inconveniences towers the Divine character of the Holy Books, and the Divine breath which fills and animates them. The monument is sometimes difficult to penetrate into and to explain, but God is everywhere—everywhere makes himself seen, heard, and felt; and athwart all obscurities and all difficulties, the continual spectacle of the presence and action of God, the constant echo of his voice cannot fail to move, enlighten, and dominate mankind. No doubt, even, among the populations where it is most assiduous and general, the reading of the Sacred Writings does not overcome—far from it—all the bad passions of men; it does not prevent all errors and all faults. Man remains full of weakness and vice, even when he knows himself in the presence of God. But the habitual reading of the Holy Books preserves nations from the greatest of perils—it prevents them from forgetting God. It possesses the virtue of causing God to be for them, not an idea, a name, a system of philosophy, the secret of an enigma, but the real and living God, under whose eyes they are constantly, amid the conflicts and trials of the world. A great proof of this has been given in our time and is being continued in our presence. Christian faith has been, and is still, very fiercely and obstinately attacked. How many efforts have been, and are still made, how many books, serious or frivolous, able or silly, have been and are spread incessantly, in order to destroy it in men's minds! Whore has this redoubtable struggle been supported with the greatest energy and success? and where has Christian faith been best defended? There, where the reading of the Sacred Books is a general and assiduous part of public worship; there where it takes place in the interior of families, and in solitary meditation. It is the Bible—the Bible itself—which combats and triumphs most efficaciously in the war between incredulity and belief."

M. Guizot, as a proof of the power of Bible reading, said that the late eminent Protestant pastor, M. Monod, derived the vast influence he exercised over his flock, not from his talents or exemplary character, but from his profound faith in the Bible, and from his constant study of it. M. Guizot concluded by exhorting his hearers to follow so excellent an example.

Faustin I.

The *Chronique Parisienne* contains the following facetious story: "The Emperor, Faustin—I., who imitates France in all things, and has, like her, princes, marshals, dukes, counts, colleges, and universities, recently resolved to establish an academy of forty members, like the world-renowned French Academy. But it was not easy to select the forty, every inhabitant of the empire who could write his own name thinking himself qualified. So his Majesty decreed that 3000 of his subjects, who possessed the reputation of being the most lettered of all, should, on a given day, assemble at his palace and be subjected to a literary test. When they were collected he announced that the test was the writing of the word *citron*, and that those who made no error in the spelling should be members of the Academy. Pens, ink, and paper were brought; each of the 3000 people wrote the word, and the judges of the land and the bench of bishops were charged to examine the 3000 papers. They proclaimed that 39 only of the candidates had written the word correctly—that is, with a C, the remaining 2961 having used an S. 'Only thirty-nine!' cried the Emperor, 'and we want forty. Well, I will be the fortieth member myself.' 'Sire,' cried the judges, 'your Majesty will no doubt deign to submit to the test?' 'Of course,' exclaimed Faustin; and with a large, bold hand he wrote Xitron with an X. The Judges looked puzzled for a moment, and then, after glancing at each other, proclaimed that his Majesty had passed triumphantly through the ordeal: 'The Emperor was thereupon proclaimed, amidst the enthusiasm of the assemblage, a member of the Academy. 'And I will be perpetual secretary, too,' added his Imperial Majesty, which pardonable vanity."

Coleridge.

I had one just flogging. When I was about thirteen, I went to a shoemaker and begged him to take me as an apprentice. He, being an honest man, immediately took me to Bowyer, who got into a great rage, knocked me down, and even pushed Crispin rudely out of the room. Bowyer asked me why I had made myself such a fool? to which I answered, that I had a great desire to be a shoemaker, and that I hated the thought of being a clergyman: "Why so?" said he. "Because, to tell you the truth, sir," said I, "I am an infidel!" For this, without more ado, Bowyer flogged me—wisely, as I think—soundly, as I know. Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly.

RATHER A TOUGH STORY.

The following which we find in an English paper, will do to go along with the New York *Evening Post's* account of the $2000 note dodge at Stewart's, in that city:

"A few days ago a lady of fashionable appearance alighted from a carriage and entered a large drapery establishment not one hundred miles from the Elephant and Castle, when she selected a parcel of goods to the value of nearly £100. When her purchases were completed, she stated that she had forgotten to bring her check book, and desired that one of the young men would accompany her home with the goods, when she would hand him a check for the amount. Not liking to entrust the business to any of his numerous employees, the wary proprietor himself stepped into the carriage with the lady, and was rapidly driven to Packham, where, at a large and respectable looking house, they alighted, and the goods were taken in.

The lady then politely ushered the anxious and wary linendraper into the drawing-room, desiring him to wait for a brief moment until she fetched the check book. The brief moment passed, and many more also, but the lady did not make her appearence. Half an hour, three quarters, ye, and hour had gone by, and still the fashionable debtor did not come. Meanwhile the worthy draper became anxious, alarmed, furious, and rising up, vigorously applied the bell rope. This brought in a man servant, who was instantly attacked with a string of questions as to the lady and the goods.

The man replied in a gruff and commanding tone that unless he (the draper behaved himself in a milder manner he should be placed under restraint, for that he, the speaker, had positive instructions to confine all lunatics who were intractable. "Who are you, and what is this place?" were next asked by the panting creditor almost in one breath. "This is a private asylum for lunatics, and I am the keeper," coolly observed the man, "and unless you can manage to 'draw it mild' I shall put you into the strong room."

The horrible truth was out. The fashionable lady had forged two physicians certificates, and prepared the proprietor of the asylum for the reception of his customer, by stating herself to be his wife, and by ingeniously indicating the form his madness took, and after purchasing the goods, had driven to this place, and after lodging her customer, had departed, cunningly returning the parcel containing the goods to the carringe, and thus hocussing both the draper and the proprietor of the asylum. The driver of the carriage must, of course, have been "In at the game."

A REGIMENT OF CAMELS.

The Liverpool *Mercury* publishes the following letter, from a correspondent of the Delhi *Gazette*, dated at Allahabad, describing a naval military corps which has been trained to the service in India:

Last evening, the governor-general, commander-in chief and suite, were out on the *maidan* reviewing the Camel Corps, about 400 of these ungainly beasts going through military evolutions. It was a novel and curious spectacle to see these animals performing almost all the movements of cavalry. Besides the native driver (who is, of course, armed) there is on every camel a hurdy Britou, who occupies the back seat, and is quite in a position to use his rifle. The camels are well trained to the word of command. On a recognised touch of the guiding strieg, down would they drop on their knees, the riflemen would be off in a second and go into skirmishing order till the word of recall was issued, when they would shoot back to their places, remount, and almost simultaneously, like a brown mass growing out of the ground, would the camels regain their feet (so to speak) in their own awkward mode—that is, first their hinder parts, and then their long stretching necks. You can fancy what a rare scene the whole was.

PLEASANT INCIDENT.

At the funeral of a little baby in New Sharon, a few days since, a circumstance occurred, remarkable cheering and suggestive.

The little one all beautifully robed for the grave, was laid in its coffin on the morning of its burial. The weeping friends placed in its little hand a small boquet of flowers, among which was an unopened rosebud, of the "Rose of Sharon." The lid was then placed upon the coffin, and the funeral service performed. When after the lapse of not more than two or three hours, the coffin was opened again, and the friends gathered round to look upon it for the last time, *that bud had become a full blown rose*, while grasped in the cold hand of death. It seemed as though a voice came up from those beautiful sealed lips, saying, "weep not for me; though broken from the parent stem, I am blooming in the Paradise of God. Millions of infant souls compose the family above."—*Maine Evangelist.*

OBITUARIES.

"Let me die the death of the Righteous."

CHARLES SMITH, Sen., died on the 24th of November, 1858, at his residence on Bayou Poydrass, West Baton Rouge Parish, Louisiana, after a short illness of congestive fever, aged fifty-four years. He was a native of Sussex county, Virginia; at an early age, he removed to the vicinity of Bayou Sara, Louisiana, where he married Miss Elizabeth M. Sample; thence to Madison county, Mississippi, thence to West Baton Rouge, where he closed his earthly career. For some years, he had been a regular attendant at Church; and, in 1856, at a revival, carried on by Bros. Keener, Avery and Suratt, he was happily converted, and appointed class-leader and steward, also a sunday school teacher. He was a good man, and his death is a public loss to the neighborhood, and to the Church as well as his family and we feel, individually, that we have lost a friend, but are consoled in the assurance that our loss is his eternal gain. SAMUEL HAWES.

MRS. SARAH E. McCLURE, wife of Dr. Wm. A. McClure, daughter of Major E. and Elizabeth Holtzclaw, died in the twenty-eight year of her age of heart disease in Shuqualak, Noxubbe county Mississippi. To know her intimately was to love her, and they who knew her best loved her most. In all the relations, as daughter, sister, friend and wife—engraven on their hearts are the works of her virtue; and enshrined in their bosoms the memory of her moral, social, intellectual, and religious worth; truly it may be said, that Sarah was an Christian, and death did not find her unprepared. A short time after she married, which was in December, 1848, she fully gave herself to God, and was made to rejoice in the hope of heaven; she joined the Free Baptist Church, as she had been raised up in that faith. About a year afterwards her husband joined as a seeker the Methodist Episcopal Church, and following the precepts of the holy writ, that a house divided against itself shall not stand—and her pure religious heart rising above the prejudices of Church discipline, she joined with him, and ever lived a consistant member till death summoned her away. She had for many years been a sufferer, and was confined to her bed eight weeks before her death; and oh the intense suffering of that eight weeks, time will never erase from my memory; but she loved with Christian fortitude and resignation. She often talked to her friends, and husband about dying; and bade them prepare for death; and many times begged of her husband to raise her two little boys up in the fear and admonition of God. She prayed many times during her sickness to be spared for the sake of her husband and children; but, on the morning of her death, when she saw she must die, and heard the gentle flap of the death-angel's wing, she calmly closed her eyes, and with the words, I am gone; went up to glory. If love could have disarmed death, then my sister had not died, but lived to bless, as only a mother can, her precious little boys, and cheer the declining years of her new desolate husband. W. M. HOLTZCLAW.

☞ Wetumpka, papers please copy.

MRS IANTHA ADALINE NORVELL, wife of William Norvell, and daughter of David and Maria Ford, died November 19th, 1858, in the twenty-third year of her age, at the residence of her father at Barksville, Newton county, Texas. Her disease was complicated, lingering, and of a typhoid kind, she was confined to her bed for nine weeks, suffered much, but was never heard to murmur or complain, but endured her sufferings, with quietude, patience, and perfect Christian resignation, during her entire sickness, she had the untiring attention of her devoted husband and parents, with many kind neighbors and friends; and had constantly, day and night, the close and watchful care and attention of the best medical aid the country could afford; but all to no avail, except to afford momentary relief from pain. Never was there a greater anxiety and a deeper interest manifested at the sick couch of the afflicted, than was for her by her physicians, relatives and friends. But their anxiety was only increased by suspense, until the grim monster death executed his office, and all suspense and anxiety were turned to sorrow and mourning; but not as those mourn who have no hope. Mrs. Norvell not only bore her affliction with Christian patience and resignation; but she died triumphantly happy. She was forcibly impressed from the commencement of her disease that she would not recover and was soon to die; which presentiment, she frequently spoke of to her husband and parents; but it was thought to be the influence of the disease upon her mind. But, O! it was mournfully true. Her disease, was obstinate, and unyielding in its coerse until its end was accomplished. But, glory to God! That end was peace to the sufferer. One of the physicians who witnessed the death remarked to the writer, that he had witnessed many deaths but never before so triumphant and happy a one as the death of Mrs. Norvell. Never before had he seen so clear an exhibition of the strength and supports of religion. The doctor is a believer in the Christian religion, but has never thought enough of it to embrace it and attach himself to the visible Church. May God sanctify this providence to his conversion. The daughter, the wife, the sister, the friends, the mother, the Christian, sleeps in death, until the resurrection-morn shall bring her forth with the saints of God. A short time before she died, when all nervous strength seemed to have failed, and her power of articulation ceased. While the hymn composed by Mrs. Dana with the appropriate words was being sung. "O sing to me of Heaven." She broke forth in melodious strain, and in an audible voice, assisting in singing the two first stanzas, when her voice failed and she sank again. After the singing ceased, and the spirit was just taking leave of her body, her father took her by the hand, and asked her if her evidence was still clear and her confidence unshaken to press his hand, which she did, and again raised her arm, when he said my child, that religion Christ brought into the world you have been taught from your infancy, embraced in your youth, practiced and enjoyed through life, is sustaining you in death, and will give you a safe passport across cold Jordan into the paradise of God. Her reply was, yes, and my sufferings will all end. Thus died a dutiful child, a loving wife, an affectionate mother, a kind friend, and devoted Christian—beloved by all who knew her. And whose death the Church mourns, with many devoted friends and relations. Her burial was attended by a large number of friends and acquaintances who seemed to be deeply affected at her death. Blessed are the dead who die in the Lord; they rest from their labor, and their works do follow them. The Lord bless her discousolate, and deeply afflicted husband; and may the prayer of a dying companion be realized, that he live and die a Christian, and meet her in heaven. She left an infant daughter fifteen months old bearing her own name, Iantha Adaline—to the care and training of its grand parents—and may the Lord help them to train it as they did its mother, for the Lord and God grant them sustaining grace under the bereavement. W. T.

☞ Texas Christian Advocate please copy.

REV. GREEN M. ROGERS.

At a meeting of Sharon Lodge, No. 103, of Free and accepted Masons, held in their hall in the town of Sharon, Madison county, Mississippi, on the 12th of November, 1858, A. L. 5858, the following preamble and resolutions were unanimously adopted; viz:

WHEREAS, This Lodge has been informed that our beloved brother, the Rev. Green M. Rogers, long an active and zealous member of our fraternity, and especially of the Lodge; died on yesterday, and will be buried to-day, therefore resolved; *First*, That in the death of our excellent brother, this Lodge has lost a worthy an efficient member of the fraternity; Sharon, an old and respectable citizen; his Church, a pious, able and useful minister of the Gospel; and his afflicted family, an affectionate husband and a fond and devoted father; *Second*, That this Lodge offer their sincere condolence to his family and relatives, in this the time of their great bereavement; *Third*, That we will attend in procession his funeral to-day; and all visiting brethren are requested to unite in the same; *Fourth*, That we wear the usual badge of mourning for thirty days; *Fifth*, That a copy of these resolutions be furnished the family of our deceased brother; and, that they be published in the Canton papers, and the New Orleans Christian Advocate. B. F. COMFORT, W. M.

J. N. NEWMAN, Secretary.

EDUCATION.—A LADY OF HIGH REPUTATION AS A TEACHER, and of large experience wishes an engagement—a City or its vicinity preferred. Her system of education comprises the English, and French Languages, Music, the ornamental branches, etc. References given. Direct, giving particulars, to "TEACHER."
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J. O. FUQUA. J. O. KILBOURNE.
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PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 26-1y

W. P. HILL,
ATTORNEY AT LAW,
No. 13 Camp st., New Orleans.
HAS been a citizen of Texas—extensively and laboriously engaged in the practice of Law more than twenty years—and confidently refers to the Bench and Bar of that State.
In reference as to the Laws, Lands and Land Titles of Texas can be had at my office; and any business in that State will be transacted through reliable correspondents: dec12

DR. AUSTIN,
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A CARD.
DR. S. GILBERT, Sr.,
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He treats the following Chronic Diseases: Cancers, Scrofula, White Swellings, Tumors and Sores, without surgical operations. He also treats all Chronic Female Diseases—Tetter, Sores of long standing, Rheumatism, and Mercurial Diseases, of every grade.
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Five to eight bottles will cure the worst case of scrofula.
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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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NEW ORLEANS, WEDNESDAY, DECEMBER 29, 1858.

$3 00 A YEAR, IN ADVANCE. OFFICE.—112 CAMP ST.

POETRY.

THE LAMENTATION OF JERUSALEM:

FROM PSALM CXXXVII.

By Elizabeth Mary Allison.

By the waters of Babel we sat down and wept,
For our hearts with remembrance of Zion was rent;
And we thought of the vale where our forefathers slept—
Of the mount whence our prayers to Jehovah were sent.

And we hung up our harps on the willows that there,
Were drooping like captives afar from their home;
For how from our souls in the depth of despair,
Should the sweet gush of psalm and of melody come?

O, how should we sing of the Lord and His might,
In the land where His name is unfeared, unador'd
Where the temples of Baal alone meet the sight,
And unholy libations to idols are pour'd.

O, Jerusalem! if ever my spirit should prove
A traitor to thee, in the hour of thy need,
May this hand be enchain'd by the fetters it wove,
Give this heart, on the arrow it pointed, to bleed.

O, if I remember thee not in thy woe—
Thou city of Zion, of David and God—
May this tongue from the palate it cleaves to, ne'er go,
But in agony cleave there, beneath the green sod.

Remember the children of Edom, O Lord!
How they cried, of Jerusalem—down, down with the walls!
Shall the cry of their hatred reach heaven, unabhorr'd?
Shall they 'scape from the wrath that on blasphemy falls?

O, daughter of Babylon! 'compass'd with sin—
How blest shall he be that shall bind thee in chains,
That shall hold thee a captive in bondage within,
And give thee back Israel's sorrow and pains.

So blest shall he be, that in infancy's bloom,
Shall give all thy children untimely to die;
So the crimes of their fathers no'er light on their tomb—
So they join with the cherubim choir on high.

For the New Orleans Christian Advocate.

THE CHINESE AT HOME.

The Treaty with China having been ratified by the Senate, it may not be uninteresting to our readers to know something of the inner life of that singular people. We have therefore translated from the French a few paragraphs, illustrative of their habits and manners.

CHINESE DINNER PARTIES:

The Chinese have two kinds of dinner parties. The simpler one consists of only about a dozen dishes; but on grand occasions they serve at least twenty-four dishes on the table, and a great deal of form and ceremony is observed. That punctuality may be observed by the guests, it is common to send three notes of invitation. The first about three days before the party is to be given; the second, on the day on which it is to take place; and the third, when the dinner is ready to be served. The room in which the feast is prepared is ornamented with jars and vases filled with exquisite flowers, with paintings and porcelain of every variety. Generally, as many tables are provided as there are invited guests—unless the number of the latter is very great, when two are placed at a table; but it is extremely rare to see three persons at the same table.

The tables are ranged in a line on each side of the hall, and the guests are placed opposite to each other, seated in arm chairs. The tables have neither table-cloths nor napkins; yet the high varnish of the tables gives an air of great neatness. The tables at each extremity are ornamented with a variety of meats and fruits, vases of flowers and pyramids—but, like our epergnes, are seldom touched.

The host having welcomed his guests, wine is brought in a silver or porcelain cup, which he takes in his hands and, having bowed to his visitors, he raises his head towards heaven; raising the cup also, he pours the wine on the ground. This is to testify that he receives everything from the bounty of God; and resembles the libations paid by the ancient Greeks before each repast.

After some few civilities, prescribed by Chinese etiquette, the giver of the feast conducts his principal guest to the arm-chair destined for him, to be seated. This honor the guest declines with much ceremony, declaring himself unworthy such high consideration. At length he takes the seat, and all the other guests immediately place themselves at the tables indicated to them.

All being seated, four or five commedians richly dressed enter the dining-hall and salute the guests, bowing so low that their foreheads touch the ground. This ceremony takes place between the two rows of tables, and in front of a long table covered with lights, on which stands porcelain perfumery-pans, from which issue the finest and most delicate odors. Having finished their salutations, the principal commedian opens a large book containing, in letters of gold, the titles of forty or fifty comedies which they are able to enact, and presenting it to the principal guest begs him to select the piece which most pleases him; he declines, of course, and the book is handed successively to each guest; all having declined to choose the piece, it is again presented to the most distinguished guest, who then names the piece which he thinks will be most agreeable to the company.

The representation commences by a symphony of musical instruments—tambourines, fifes, flutes, trumpets and other noisy instruments—which would lead a stranger to conclude that it was a piece of etiquette on the part of the host to make his guests deaf if possible.

The comedies performed at feasts are represented without any decorations or scenery; they simply spread a piece of carpet on the floor, and it is from a chamber or balcony near, that the actors emerge to perform their parts; the yards are filled with a number of spectators, who are permitted to enter and witness the representation. Ladies are sometimes invited, but do not enter the hall—but see and hear all that passes from behind a screen, which effectually conceals them.

THE REPAST:

Is always commenced by drinking puro wine. The master of the feast first takes a cup, and with one knee on the ground, cries aloud—"You are invited, gentlemen, to take a cup of wine." At these words, each guest takes his cup with both hands, raises it first to his forehead, then lowers it and drinks. The host presses them to drink by his example, showing the bottom of his cup, urges each to imitate him. This ceremony is repeated several times; and not to urge the guests, even to being intoxicated or to appear to be so, is considered a breach of hospitality.

While the guests are drinking, each table is served with a porcelain dish containing some ragout which does not require the use of a knife. The *maitre d'hotel* invites them to eat, and they do so, employing, instead of a fork, two small pieces of stick, which are placed for that purpose on the table before each chair. But one dish is placed on the table at a time, but is constantly being removed and succeeded by new ones, each containing some delicacy much prized by the Chinese. The guests are urged to eat and drink. Sometimes, entreaties are changed into reproaches, which is considered as showing the highest possible regard for the guests.

From twenty to twenty-five dishes are served, and wine as often. The guests then rise and promenade the room; and the musicians and comedians take their dinner. The guests after a time return to their chairs, and the second course commences, and similar ceremonies are gone through a second time. The feast generally commences about sundown, and ends about midnight.

CHINESE MARRIAGES:

No obligation is considered more solemn or more important than marriage. The inclinations of the parties are never consulted; the bride is chosen by the father or nearest relative of the gentleman.

On the day appointed for the wedding, the young girl is put into a closed chair, highly ornamented, and followed by those persons appointed to carry the dowry. This, among the common people, generally consist of furniture, which her father gives, with the bridal wardrobe, and which are enclosed in chests. A cortège of men, hired for the purpose, accompany the bride with torches, even at mid-day. Her chair is preceded by fifes, tambourines and hautbois—and followed by her parents and the friends of the family. A trusty servant carries the key of the chair, which is delivered to the bridegroom, who receives his bride at the door of his house. As soon as she arrives he unlocks the door of the chair, and then decides upon his good or bad fortune. It sometimes happens that, dissatisfied with his lot, he closes the chair and sends her back with all her escort, preferring the loss of the sum paid to the bride that had been selected for him; if, on the contrary, the appearance of the lady pleases him, she is welcomed with eagerness, a feast is celebrated on the evening of the wedding, the bride is conducted to her husband's apartment, where, upon a table, are scizzors, needles, cotton, linen and other materials for work; she is thus made to understand that she must love work, and avoid idleness.

For the N. O. Chistian Advocate.

JUPITER AND THE CIRCUS!

Enthusiastic admirers of Hippodromic performances—an elegant euphemism, if you please, for the Circus—might claim something of a remote origin for this kind of entertainment. Fortunately for public morals, however, the aiders and abettors of the ring and the amphitheatre, are not generally persons of classic taste, or of antique research, or of historic lore. In their eyes, Homer is no better than a blind old loafer, "peddling rhetorical platitudes" about "Scio's rocky isles," while they neither condescend "to rip with old Euripides," nor "to soc with old Socrates." To resume, however, the germinal idea of a modern circus, that locomotive pandemonium, that voracious maelstrom of small change without a regurgitant wave, might be traced by an astute cutiquary to the periodic festivities of the great Olympic games. The origin of those popular celebrations is so remote, that it would puzzle your Mitfords, and your Thirlwalls, and your Grotes—learned all in crabbed Greek—to tell when they began. Our Grecian friends, mark you, had a famous way of settling all such vexed questions. What cared they about your telegraphic minuteness of day and hour? The knottier the case, the easier the solution. So who should come in for the credit of getting up those quadrennial jollifications, but that lusty, rollicking old Jupiter, whom the sweeter mouthed Hellenics poetized into Zeus. Now, I heard much of him when I was a boy, and with the very mention of his name rise up the dim visions of pedagogue and ferule, of bleared eyes by dying lamp-light and eager fingers thumbing the dog-eared leaves of Tookes' Pantheon, or toying expectantly with the unexplored pages of the venerable Lempriere. After a patient looking into his case, I am constrained to think, that Zeus was the saddest failure of that æsthetic Grecian mind, the sorriest possible idea of a Supreme Divinity; now a tricksy coxcomb, seeking the affections of some fabulous Naiad, by some pellucid pool; anon a persistent Lothario, descending upon the coy Danae in a shower of auriferous blessedness; again, a mythological pugilist, unceremoniously kicking Vulcan, the blacksmith, from Ether to Lemnos, in a sudden fit of uxorious indignation. I am sure he did many bad things, and not the least culpable was his sublime patronage of that original circus. In the first flush of his great victory over those obstreperous giants—here's the picture of them, if you're sceptical, in my illustrated Ovid—gnashing their teeth, clenching their fists, heaving up stones, brandishing clubs at the serene altitudes of the cloud-capped Olympus, and piling Pelion upon Ossa, in their insane fury. To celebrate, I was saying, that glorious conquest of the mythological cosmos, Jupiter got up a grand festival, to which all the gods were invited. There, friendly reader, there the abomination began. Who rode the enlico horse, before that august assemblage. I cannot tell. Who leaped through the suspended hoop from the flying courser's foam-flecked haunches, tradition tells not. Who twirled through the air from the elastic board, in the exalted frenzy of saltatory inspiration, or who stood upon his head on the giddy apex of a well-poised pole, history has not recorded. Certain am I, however, that where the Hot Spur, Mars, the lithe-limbed Apollo, and the roguish Mercury were the stars of the ring, so royal must have been the jollity, that the lofty summit of Olympus, shook again to the redoubled peals of their celestial laughter.

But stop. Nothing of the dead, but what is good. Gone are they all. Jupiter no longer shakes his ambrosial curls, and with them shakes the world. No more the golden-haired Apollo glows in the rising sun, nor dips his rosy-tinted car beneath the western main. No more the chaste Diana steals down the starry steeps to kiss Endymion asleep on yon moonlit sloping hillside. Never more shall eyes of men behold the grace-encircled Venus, springing all lovely, from the yeasty wave. No Oread in our mountains; no Dryad in the woods; no Naiad by our streams. Even goat-eared Pan, piping on his reeds, sees no more his sportive Satyrs leaping on the green sward, by his cloven feet.

Wipe your eyes, my sympathetic reader, and hear me tell you how we got

The Elephant in Limbo.

On the night of the 24th of November, a circus and menagerie combined, exhibited in the village of Notasulga, Macon county, Alabama. After the performances were concluded, at a late hour of the night, quite a serious disturbance arose, through the agency, as was supposed, of the employees of the circus. In the row, a grocery store was assaulted by a drunken party, the door was battered down, the walls of the house were broken in, the windows were smashed, and a forcible entry was effected. Finding several persons within the house, the besieging force, heated, perhaps, by the elevating consciousness of superior brute prowess, and insane with the fury of their intoxicating cups, commenced an indiscriminate attack upon the inmates. One poor inoffensive young man, who was a quiet lodger in the rear room, received a deadly cut in the throat. Another secreted himself in tremulous terror behind the counter, until a favorable moment of escape set him free to use his natural endowments of breath and legs. A third person was attacked, ran, was overtaken, beaten and maltreated in a serious manner. Other individuals about the streets were rudely accosted, assailed with curses, threatened with hurt, and narrowly got off unmolested. The grocery drawer was robbed, and its contents taken. There was great ado in the town of Notasulga. It was thought that the guilty parties belonged to the show. The manager of the circus, seeing the ugly posture of affairs, gave orders to hitch up teams, prick up the elephant, arouse the beasts, and get away to Auburn, the place of appointed exhibition for the ensuing day. This hasty retreat confirmed the suspicions of the good people of the village, and forthwith messengers were despatched to Tuskegee, to secure a well forged bolt or two from the armory of legal authority. Invested with plenary powers, a halliff and posse were detailed to co-operate with the deputy-sheriff, whose office it was to see, that these anthropoplingous showmen went not "unwhipt of justice." Accordingly, next day, whilst the star-spangled banner floated, in a quiver of unutterable glory from the lofty top of the snowy canvas, inspiring the palpitating breast of every generous freeman with sentiments of the purest patriotism—just as the brazen clangor of the orchestra announced the grand entree of variegated horses and bespangled equestrians, just as the first sea-roll of enthusiastic applause had dashed itself into shrieking wavelets against the throbbing curtains—in hot haste, an affrighted showman dashed into the arena, shouting—as Halleck, the poet, would have it—"They come! They come!—The Greek! The Greek!" Thus far scenes my scribbling pen, but who shall tell you of

The Stampede!

Doubtless your well-stored memory recalls Scott's poetic account of the during feat of the young Lochinvar, who, bravely striding into the wedding hall, where the fair Ellen was to be married to "a dastard in war," snatched his lady-love from the ultar's verge, and bore her away through the groomsmen and kinsfolk and clan-people all. What a hubbub was there! What a clanking of steel and rattling of spurs

"'Mongst the Graemes of the Nethesby clan!
Forsters, Fenwicks, and Musgraves, they rode and they ran;
There was racing and chasing, o'er Cannobie lea!"

Such here, only worse. Women and children screamed; men shouted and "swore, like the army in Flanders;" a gun exploded—everybody thought himself shot in particular, and murdered in general; the musicians absconded amidst an agonizing blast of unexpired semiquavers; away went merry-andrew in motly attire; away went posturant and acrobat, gymnast and legerdemancr; painted Mohawk tumbled ignominiously over pantalooned Turk, while the whole performances concluded with a grand farcical finale, properly dubbed "the mutual exercise of heels!" One of the valiant heroes, "necountered as he was," fearlessly dashed under an adjoining house. Two of the unfortunate players—"arcades ambo,"—fled amain to the sacred covert of a lady's bedchamber. Many, I dare say, were the song-worthy exploits of that memorable day, but they will perish for the lack of a singer. Let them be comforted. "Many brave men lived before Agamemnon" you know the rest.

In Court.

About thirty of the circus company were brought to Tuskegee for trial, and lodged in prison. The preliminary investigations began on Saturday, November 27th. Owing to the number of witnesses, and the array of prisoners, the proceedings occupied nearly ten days. Learned counsel spoke to the case. Your friend Judge Chilton stood up for the accused, and right well did he set forth their grievances, in being thrust into prison, and deprived of their liberty in a strange land. You know I do not hold with circusses. I am as much against them as pious brother "Jonh" in the S. C. Advocate. I may say, I abominate, contemn, despise and hate the concerns as many accounts, and not least of all by reason of my irrevocable and irredeemable silver quarters, foolishly spent in vain boyish curiosity to see spotted men ride spotted horses. I consider them, seriously speaking, amongst the most demoralizing agencies of the present day, and I rejoice to believe that the time of their dissolution and disappearance is at hand. Even now *refined* people greatly prefer to see "your robustious, periwig-pated fellows tear a passion to tatters" on the boards, and to witness the graceful flexures of a female dancer's *cultivated* leg, and "comet the twirls of Almaviva's toe." But, I was going on to tell you, that as I looked around at the youthful faces of the suspected men, amongst them a lad of about thirteen years, as I thought of the hopes that had centred in them, and the tears that had fallen for them, and the prayers that had followed after them, as I heard the Judge plead their youth, their inexperience, their strange position in a strange community, their unfriended condition, and their presumptive innocency, I must say I felt a little juicy about the eyes, albeit they were, as I steadfastly believed, a corporate body of sponging loafers. Justice could find nothing against them. The larger part proved their entire innocence, while not one could be identified with the murder of young Keys. One person alone was remanded to jail, as a probable accessary to the killing, but he was a resident of Notasulga, or was there living, at least, when the affair occurred. The Elephant, therefore, had honorable acquittal, to the ruin however, of the owners, who are said to have lost several thousand dollars by this detention. It may have a wholesome effect in deterring similar exhibitions from imposing upon our people in the future.

FLORIO.

For the N. O. Christian Advocate.

EDUCATION—A BULWARK OF A NATION.

Mr. Editor: The age of Alcibiades and Pericles in Greece, is renowned above every other era of her history. Upon it the eye of the scholar rests with pleasure. His ear, catching the historical inspiration that lingers on the breath of the past, listens, enraptured with the music of "the land of battle and song." His enthusiasm, as a pilgrim in the path of a lofty ambition, fires, as his heart thrills with the eloquence of her orators. And philosophy binds on its sandals afresh, as it learns lessons of wisdom in the Porch and Grove. The "land of lost gods and godlike men," is yet "lovely in her woe," because of the historic grandeur of this era of cultured minds.

What reign, in the history of kingly succession among the Romans, appears to us at this day as the most illustrious? Certainly not that of the ambitious Julius Cæsar, when the streets of Rome were spanned with triumphal arches, and the trophies of victory hung crowded on the walls of the imperial palace. No, it is to the reign of Augustus, the patron of arts and letters, that we look for the proudest era of her national greatness. Could Julius Cæsar come from the depths of his mausoleum to-day, and look upon the world, such is its appreciation of classic literature, that, rather than blot from existence and the memories of mankind, his commentaries on the Gallic war, he would be willing to surrender the laurels of his achievements on every victorious battle-field; and thus be more ambitious to be known to coming ages as the author rather than the warrior. Rome's national grandeur, is a vital power of the world, has been shattered by the stroke of contanding forces—the incubus of ruin broods over her broken arches and desecrated temples, but the literature of her proudest epoch is treasured by the world, and embedded in the classic heart of the race. Look, too at the age of the Medici—the glowing examples of England, Scotland and America—and what a demonstration have we of Lord Bacon's maxim, that "knowledge is power."

The history of the Goths, Scandinavians, Scythians and Celts, in their progressive developments, is but the consecutive revelation of the triumph of knowledge. The advancement of the world in the elements of civilization, is but the gravitation of mind towards its normal state. Each step taken towards the enlightenment of our race is prophetic of millennial glory. Each college reared is a bulwark of national strength.

No man, then, should be considered the friend of his country, and no organization the patron of its interests, that opposes educational efforts that are guarded by proper prudence. It becomes the duty of men in their individual character as citizens, much more as Christians, to do all in their power to forward any enterprize that is calculated in its consummation to strengthen the ramparts of the nation, and forward the general interests of its subjects.

Methodism in the friend of learning. We need no better proof of this proposition than to consider her origin, natal age, and founder. Aspersions have been cast upon Methodism by bloated sectarians, in the charge that she is based in ignorance and opposition to learning. Methodism was not born in a cave, or the "dark places of the earth," but had her origin in classic halls, among the patrons of literature. Her natal cool, is that of the proudest university of Europe. The age in which she was born was not that of superstition and ignorance, but it was the proudest era of British classics. Christianity was born in the age of Augustus. Methodism: in the reign of such brilliant essayists as Addison, Steele and Swift. Her founder, at twenty-three, was moderator of the classes, and Greek lecturer in Lincoln College. He could afterwards have sung latin odes of his own composition; said extensive prayers in Greek, and preached finished discourses in Hebrew. His brother Charles, "the sweet singer of Methodism," was also classically educated, and gifted with high poetic talent. The first Methodist class-meeting was composed of "Mr. John Wesley, fellow of Lincoln College; Mr. Charles Wesley, student of Christ Church; Mr. Morgan, Commoner of Christ Church, and Mr. Kirkman, of Merton College." Look for a moment at others of the fathers of Methodism. Where is a better archaeologist, and exegetical writer than Adam Clarke? Where so caustic a logician as John Fletcher? Where so eloquent a preacher as John Whitefield? Where more indefatigable evangelists than Asbury and Coke?

Methodism the patron of ignorance? What! She was born in a university, clothed in science, versed in literature, and reared with the highest order of culture. Methodism is the friend of education. The massive buildings of England's Oxford are monumental of the fact. Scores of schools and colleges in our own land, proclaim its truth; and now, the graceful towers of the "Southern University" begin to voice it.

The Southern University keeps up with the spirit of the times. The Alabama Conference several years ago proposed the institution of a first class university; Greensboro' was selected as its seat; an agent was sent out to labor for an endowment, aiming at a half a million of dollars. The success thus far has been unparalleled in the history of ecclesiastical colleges in the United States. The funds of the University now amount to about $300,000. This amount, though not equal to the aspirations of the friends of the University nor adequate to the carrying out of the entire design of its projectors, is a sufficient endowment to give ample confidence to the public mind as to its final success. Many, doubtless, have been deterred from embarking in the enterprize from a lack of confidence in its success; and hence, they have not been willing to peril their money in a doubtful undertaking. They have seen the folly of many similar enterprizes, whose ideas of an endowment aspired to but little—they have looked upon their starving condition, and heard the plaintive petitions of their agents, and have been unwilling to contribute to this, until it was on a sufficient basis to inspire confidence in a magnificent career. Men of large views projected the Southern University; and men of large means and liberal hearts have been carrying out the original design. A magnificent and convenient edifice has been erected at a cost of about $60,000. It is not equalled in the South, for beauty and adaptation to collegiate exercises. It is built, from corner stone to turret, of the best material; and will stand for ages a monument of Southern Methodist enterprize in the cause of liberal education. When the ten professors' houses are erected—and the steward's halls flank the main building, it will present an appearance attractive to the visitor—and be pointed at with pride by patron, professor, and student. Those educated here, will be proud to speak of it as their *alma mater*; and yearly it will be a Mecca, to which its *alumni* shall journey to pay their votive offerings at its shrine. But shall we stop here? Infidelity as to its success cannot now utter a croaking voice. It has funds already for $100,000 in buildings, and eight professors' chairs endowed liberally, at $25,000 each. The interest on the endowment, together with the perquisites, will secure the best of talent for its seperate departments of literature. Its success as a college is fixed; uncertainty in regard to this is among the things that have been. But we want a *University*. One that will take rank with Harvard, Yale, and the University of Virginia. One in which the preacher may be prepared, like a workman that needeth not to be ashamed, for the duties of the pulpit in an enlightened age, that he may feel confident as he draws the well mettled Damascus blade against the adversaries of orthodox truth, and be as ready to preach the gospel at Rome, amid philosophers and historians, as in some natal Tarsus. One, too, in which the advocate may be prepared for the bar—and the judge for the bench. One where the physician may learn to detect a fever, count the faltering pulse, and wait by the bedside of the afflicted. One where Southern teachers will be prepared to instruct Southern children without doubts as to their integrity to domestic institutions. *Shall we have a first class University?* To have it, we must secure half a million of dollars. What say the wealthy, generous sons and daughters of Methodism, to whom God has entrusted means competent for every noble and philanthropic enterprize? Other branches of the Christian church are actively engaged in the promotion of denominational educational enterprizes, and success is blessing their efforts. Shall we seek, in emulous rivalry, to place our university in its Classical, Biblical, Normal, Legal and Medical departments, on an unquestionable basis; or, shall we permit others to educate our young men for the learned professions, and thus ostracize them from us?

Many, who are able, and upon whom rests a weighty responsibility, have done nothing, and others but little compared with what they might do. If these would come to the aid of the institution, it would not be long until we might point with grateful emotions to a university of the first character, as a collossal representation of our appreciation of education, and an attestant witness of our faith in the mission of the Church, as an enlightening and converting agent. Brethren, unlock your repleto exchequers, and rejoice the heart of the Agent, Board, and Church—by an endowment of the remaining chairs. And then, when your head silently slumbers on a pillow of dust, generations yet unborn will pronounce benedictions on your memory—sprinkle your graves with grateful tears; you, being dead, shall speak through your munificence, and God will exalt you with his resurrection trumpet from your graves—thrilled with the plaudit—"Well done, good and faithful servants. Enter ye into the joys of your Lord." Then, shall heaven open wide its gates, to welcome you to rank among the nobility of God, and benefactors of your race, and co-workers with the Godhead in the purpose of eternal good.

D. A. M. Henderson.

For the New Orleans Christian Advocate.

THAT CLASS—COUNT AGAIN.

Mr. Editor: I have just received your issue of the 24th ult., and, as usual, have devoured its contents. The *Advocate* is always in demand, and hailed with joy by every member of the family. The "Children's Column" is particularly interesting to my little daughters, who are now able to read understandingly. The leading articles and editorials are, as they should be, calculated to instruct, build up, and establish the believer in the doctrines of the gospel, as understood and taught by the Methodists; and, I do not feel that I am selfish or sectarian in my views, when I claim for Methodism a sound gospel creed. Long may the *Advocate* remain, a tower of strength and usefulness to the church, and a witness to the world of the power of truth, to overturn and cast down all opposition, and triumph in the very face of its enemies. Its former success and present stability are aptly illustrative of this position. But, to my purpose.

An editorial, in the number referred to, under the caption of "the Alabama Conference," arrested my attention, and as I read, awakened memories of the past; the time when, and circumstances under which, I made my debut in the ministry, together with the many and trying scenes through which I have passed, and the changes that have taken place since then, all passed in review before me. But especially that large class of undergraduates, to which you referred—sixteen young men, all, save one, buoyant with hope, and full of promise to the Church. My acquaintance with and observation of them commenced at the Conference held in Mobile, when they were presented to that venerable man of God, Bishop Andrew, to receive the charge, and take upon them the obligations of the Christian ministry. A noble band, they were, strong and vigorous, "full of faith, and of the Holy Ghost," they manifested a knowing and therefore, commendable zeal for God and his cause. Ready to make any sacrifice that might be required of them; not even "counting their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify of the Gospel of the grace of God." They went forth from that Conference, having been recording to our time honored usage, distributed throughout the work—never all to meet again in this shadowy land. Giles P. Sparks, went up from his sorrowing charge, in Tuscaloosa, to join

"The blood besprinkled bands,
On the eternal shore."

And the next year A. J. Hill, followed him to his glorious "Eden home." They have "fought the fight" of faith, and laid hold upon eternal life. But where are the fourteen? I would fain answer, scattered abroad throughout the thousands of our Israel, fighting the battles of the Lord. But I am admonished that "some have located;" still however, they may be, and I trust are engaged to some extent, in the good cause.

But why locate? Other reasons may have influenced them, but I venture the remark, that in almost every instance, the uncertain prospect of support for a rising family, has been the chief cause. If this be true, there is a great wrong somewhere that should be corrected. I do not take it upon me say where the wrong lies, whether with the preachers, or the people, or both—but that it exists is evident from the fact that good and useful ministers are frequently compelled to leave the work, and go to "serving tables." These things ought not so to be.

One of the number—but I will not mention the misfortunes of a brother, whose name, though under a cloud, is still dear to many, in whose heart he will live, when the great system of the universe itself, shall have been changed. May God restore unto him the joys of his salvation, and make him again a leader in Israel. If this should meet his eye, let him know that there are those who still remember him at a throne of grace.

Five yet remain in connection with the present Conference, and are doing good service. The editor of the Advocate, though belonging to another Conference, is still at his post; long may he remain, "and his shadow never grow less." There is yet another, whose name, "little and unknown," it matters not to tell; so that there are saved, at least, nearly half the original number—still in the regular work. Thirteen years have elapsed since the members of that class went forth, ordained as the ministers of God, during which time, death has been doing his toll work.

"Emptying rooms, to furnish tombs,
And moving kindred friends away."

And yet but two of that noble band have fallen. The accuser of our brethren, too, has been busy with his seductive arts and stratagems to ensnare, and yet, God be praised for his sustaining grace, a large majority of the members of that class, if not all of them—have kept them from the paths of the destroyer, and are now either beyond the reach of temptation, or still "contending earnestly for the faith once delivered unto the saints," and for a home in heaven.

When thirteen years more shall have passed by who, of those now alive, will remain to record the triumphs of their departed classmates? Perhaps not one. And yet it is possible—though hardly probable—that they may all remain. But brethren, whether living or dying, let us hold fast the profession of our faith without wavering, that when we fail, it may be but to rise, and join our former comrades in the skies. May God preserve us to the end, and finally grant us an abundant entrance into the everlasting kingdom of our Lord Jesus Christ, to whom be glory both now and forever.

B. B. Whittington.

Mount Carmel, Mississippi Dec., 2, 1858.

THE VIRGINIA CONFERENCE.

We learn from the *Richmond Advocate*, that this body closed its annual session at or after 3 o'clock, on Saturday morning, the 4th inst. A more harmonious and quiet session has not occurred in its history. The session was a laborious one, not unusually protracted, considering the amount of business necessary to so large a body. The loss of the second day, spent in participation with the citizens of Portsmouth, as a day of Thanksgiving, and the time given to the consideration of our publishing interests, resulting in the formation of the Virginia Conference Book and Tract Society, added to the length of the session. These omitted, and they are not usual, and the Conference would have possibly adjourned one or two days earlier. Bishop Kavanaugh, who was with us for the first time, presided over the body to its entire satisfaction. He is an amiable Christian gentleman, and a good Bishop. It was not a mere form that prompted the vote of thanks for the fair and able manner in which he conducted the business of the session. The appointments, we believe, are generally regarded as judicious and discriminating, and are as nearly a success, so far as the satisfaction of the ministers is concerned, as is usual in such cases. On several subjects brought under the consideration of the Conference, giving enlargement to our system of operations, and greater development and permanency to our denominational institutions, we should like to speak at large. But the short interval after our return before the paper goes to press precludes any thing of the kind. Great changes have been made among the ministers. New men have been brought into the stations and districts, and old men set afloat in the general work.

The following preamble and resolutions were adopted—as a plan for lay co-operation.

Whereas, It is deemed highly important that this Conference should take a closer oversight than it has done heretofore of all the leading interests of the Church within its bounds, both with the view of devising the best plans for their advancement, and of bringing our people more fully up to their support by spreading among them accurate and valuable information.

Whereas, It is believed that the method heretofore adopted in the appointment of the committees, whose duty it is to consider and report upon these great interests of the Church, is not the best, therefore,

Resolved, That in future the following plan be adopted in the constitution and appointment of the leading committees of the Conference.

1. *Resolved*, That at each session of this Conference, a chairman shall be appointed to preside over a committee of the whole on each of the following subjects: Missions and Bible Cause, Education, Sunday Schools, Publishing Interests, Temperance, Church Property. Each chairman shall hold his office until the close of the ensuing annual session of the Conference.

2. *Resolved*, That the members of each station and circuit within the bounds of this Conference be, and are hereby requested, to appoint, not later than the third Quarterly Meeting, if practicable, a delegate and alternate to represent them in the above named committees, and the official members of the Church are specially requested to co-operate in securing the appointment of such representatives.

3. *Resolved*, That the chairman, whose duty it is to preside in the committee on each of the several subjects named above, shall, when the Conference resolves itself into committee of the whole, call a committee of the whole, on the special subject over which he is appointed to preside, in the afternoon of some day of the annual session of the Conference, and the committee shall adjourn from time to time to such an hour as shall not interfere with the business of the Conference.

4. *Resolved*, That it shall be the duty of each chairman during the year, to seek all the information in his power, respecting the matters committed to him, and submit it in a report to the committee at the first meeting over which he presides.

5. *Resolved*, That the committee of the whole, after such consideration of the matters submitted to them as may be deemed necessary, shall report to the Conference.

6. *Resolved*, That the Conference, with the view of bringing as many of its members as possible into the work, shall avoid as far as may be, the placing of the same person as chairman of the committee on two different subjects.

7. *Resolved*, That in constituting sub-committees, the same person shall not be placed on two committees at the same time, and the members of the several committees shall be elected from the different districts. The following are the

Appointments.

Richmond District.—D S Doggett, P E; Richmond, Trinity; J A Duncan; Richmond, Wesley Chapel and Rockotts F J Boggs; Richmond, Centenary, W H Wheelwright; Richmond African Mission, G W Nalley; Richmond, Clay Street, E M Peterson; Richmond, Sidney and Oregon, J M Saunders; Richmond, Union, W W Bennett; Charles City, B F Ames; Williamsburg, T H Haynes; Hampton, P F Auguste; York, W E Robinson; Gloucester, Cyrus Doggett, R C Smith; Gloucester Colored Mission, J S R Clarke; Matthews, J B Lamrens, H Billups, sup'y; King William, J C Hammer, J C Garlick, sup'y; Manchester, D M Wallace, J P Woodward, sup'y; James City and New Kent, J M Potter; Louisa Reuser, Editor R C Advocate. H H Gary and B R Duval, Agents of the Book and Tract Society of the Virginia Conference.

Fredericksburg District.—E P Wilson, P E; Fredericksburg, C C Pruson; Spottsylvania, Aaron Boon; King and Queen, B H Johnson; Middlesex, J K Littinton; Lancaster, L J Hansberger; Westmoreland, Lloyd Moore, J M Anderson; King George, Gilson Mansey; Stafford, James H Crown; Fauquier, R B Beadles; Rappahannock, J B Fitzpatrick; Carolina, J G Rowe, Robert Scott, sup'y; Essex and Carolina Mission, to be supplied; Culpepper, H P Mitchell.

Washington District.—W G Cross, P E; Washington City, J C Grumbery; Wheatster, G H Ray; Alexandria, D P Wills; Rock-creek, G F Doggett; Fairfax, T J Bayton; Potomac, S V Hoyle; Leesburg, Joseph A Proctor; Loudoun, Thomas A Ware: Warrington, Robert S Nash, J H Payne; Springfield, Penfield Doll; Patterson-creek, J P Bruce; Clarke, W G Lumpkin; Prince William, W Hammond; Iterlin, to be supplied; Charles A Davis, Chaplain, U. S. N.

Charlottesville District.—J D Coulling, P. E.; Charlottsville, Wm E Judkins; Albermarle, R N Sledd, J J Lafferty; Nelson, A J Beckwite; H D Wood' Sup'y; Nelson Mission, to be supplied; Scottsville, J L Clarke; Fluvanna, W W Berry; Goochland Mission, H M Linney; Hanover, R T Nixon; Louisa, J F Brannin, G W S Harper, Sup'y; Orange, Robert Watts; Madison, Wm M Ward; Blue Ridge Mission; J F Finnell; Harrisonburg and Woodstock, T H Early; Elk Run, W P Twyman.

Danville District.—W P Archer, P. E.; Danville, N Head; Pittsylvania, J S Springs; South Staunton; J J Lumpkin; Franklin, Nath'l Thomas; Alleghany Mission, B B Shelton; Patrick, L F Way; Henry, J S Briggs; Halifax; Jacob Slbough; South of Dan, Alex. M Hall; Charlotte, E A Gibbs; R. Mason and Clarksville circuit, James L Spencer, J W Blincoe; R. M. College and Boydton, W A Smith; R. M. Mission, to be supplied; H B Cowles, Agent R. M. College; W A Smith, President R. M. College, and J Jamieson, President Danville Female College.

Lynchburg District;—George W Langhorne, P. E.; Lynchburg, 3d Street, A G Brown; Lynchburg, 4th St, Jacob Manleg; Amherst, P A Peterson, R A Gregory; Buffalo, Robert Moore; Lexington, J R Waggener, S S Lambert; Piecastin, M L Bishop; Bedford, W C Blount; Staunton, D J Hunsted; Campbell, D J C Slaughter; Appomattox, J P Garland; Buckingham, Archibald Clarke; Cumberland, J D Southall.

Nottoway District.—Wm H Christian, P. E.; Nottoway, J D Blackwell; Brunswick, Alfred Wiles; Brunswick, Col'd Mission, to be supplied; Northampton, T L Williams; Southampton, B F Woodward; Greenville, T A Pierce; Farmville, J S Rees, M M Dance, Sup'y; Prince Edward, M S Reed, J S Porter; Prince Edward Mission, to be supplied; Mecklenburg, B C Spiller; Amelia, Col'd Mission, J K Powers; Pawbatan, H S Atmore; Lunenburg, W L Dalby, W L Dullin, Sup'y; Lunenburg Col'd Mission, to be supplied.

Petersburg District.—Robert O Burton, P. E.; Petersburg, Washington Street, E Michaels; Petersburg Union Street, Thomas H Jones; Petersburg, Market St, J E Edwards; Petersburg, City Mission, W H Starr; Petersburg, High Street, P Whitehead and J Kerr, Sup'y; Factorica Mission, H F Nelms; Chesterfield, Joseph Lear; Providence, H E Johnson; Dinwiddie, Thomas H Boggs, George W Deems; Sussex, J A Redrick, I M Arnold; Sussex Col'd Mission, to be supplied; Prince George, J E Joyner, Alexandr Stewart, Sup'y; Smithfield, O Littleton; Surry, G N Winfree; Suffolk, J F Poulson, A R Bernard; Murfreesboro', John Bayley; Murfreesboro' Bertie, J W Wonycott; Murfreesboro' Roanoke, Wm Grant.

Norfolk District.—L M Lee, P. E.; Norfolk, Cumberland Street, R B Day; Norfolk, Bute Street, A J Coffman; Norfolk, Cranby Street, I R Finley; Norfolk, City Mission, Wm Reed; Portsmouth, Dinwiddie Street, C H Hall; Portsmouth, African Mission, to be supplied; Portsmouth, Wesley Chapel, J H Riddick; Portsmouth, Gosport, T Y Cash; Princess Anne, Jeremiah McMullen, M S Colonn; Norfolk Circuit, J W White; Gates Circuit, J W Huward; Hertford, J J Edwards; Edenton, J H Amis; Edenton, Mission, W J Norfleet; Pasquotank, J D Lumsden; Elizabeth city, F Stanley; City Mission, to be supplied; Indian Ridge, James O Moss; Eastville, Thos H Digges; Carrituck, J G McSparrin.

J H Davis, President Wesleyan Female College.

W B Rowzie, Agent Wesleyan Female College.

George W Carter, transferred to Memphis Conference.

J L Fisher, W L Jordan, T Johnson, C M Pepper, C H Phillips, C W King, and W H Barnes, transferred to the North

New Orleans Christian Advocate.

TERMS—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, DECEMBER 29, 1858.

THE CHRISTIAN PRESS—NOW IS THE TIME FOR ACTION.

Editors of Church papers, could it be avoided, should not leave their offices on business tours. It puts everything "out of course." Correspondents out of patience, communications accumulated "beyond measure"—notes, notices, notifications, etc., intended for the editor's special observation, not seen in time—and the editor himself unfitted for steady work in the harness for about a month after he gets home. But, we are at the desk once more, full of thankfulness for cordial greetings, and hearty promises, received on our late tour. Will the preachers begin, at once, to help us? Begin with the year. The *Western Advocate* says:

The greatest of all human energies exerted at the present time is the power of the press. Its assistance is thought to be indispensable in every important enterprise. Whatever important project is set on foot—whatever important doctrine is to be promulgated—whatever great enterprise is to be carried forward, the power and influence of the press are justly considered among the things of the very first importance. He who should now seek to control public opinion otherwise than through the public press, would be regarded as very stupid, and entirely destitute of enlightened enterprise. For every one who may be reached by the voice a thousand may be reached by the pen.

How should these considerations affect the Christian church! The press is a tremendous power; but it is a power for evil as well as for good. It is a power for falsehood as well as for truth. It will advocate the wrong as readily as the right. It is only when the spirit of *truth* and *purity* breathes the breath of life upon the press that it becomes a power for good. Then its power for usefulness is beyond all human estimation.

Such a power the christian press aims to be. Such a power to a good extent we believe it is. If this is so, how can any truly enlightened christian be indifferent as to the power exerted by this instrumentality? It is our duty to do all the good we can. If we can do more good by encouraging a wholesome literature than by neglecting to do so, it is our solemn duty to act accordingly; and how can we as christians answer to God for the proper improvement of the talents committed to our care if we neglect this one? "He that knoweth to do good, and doeth it not, to him it is sin." Every truth uttered by the religious press is God's minister for good to our race.

Now is the time to put these thoughts into practical operation. We commend ourselves to your consciences, brethren, in the fear of God. We labor night and day to bring wholesome truth to bear upon the public mind. Just as our circulation is extended is the power of our sheet increased. If we could reach twice as many minds as we now do, who can estimate the additional good that would thus be accomplished? Will you help us, and thereby increase the power of our sheet for good? Reader, will you spend a little time in endeavoring to extend our circulation? Say a good word for the paper. Show it to some friend who does not take a religious paper. The traveling preachers every where are authorized agents.

MISSISSIPPI CONFERENCE.

The session just closed was held at Woodville, a pleasant interior town, twenty-eight miles east from the Mississippi river at Bayou Sara. We reached it by railroad from the latter place. This is an old Conference, and occupies a territory noted for mental, moral, and material resources. It is a country of great wealth. The weather was bad part of the time, but most of the preachers were in their places. Four, if our recollection be not at fault, had died since the last meeting. Suitable addresses were made, impromptu, by suitable men, as their names were successively announced—many tears were shed—a hallowed influence pervaded the body—and it was evident that the preachers of the Mississippi Conference loved each other as brethren, in life and in death.

For the first time, we saw, at this Conference, the regular introduction of "lay co-operation," according to the provision of the Discipline, made at the last General Conference. We were delighted. It worked like a charm. A layman had been elected by the Quarterly Conferences of most of the charges, and quite a number were present, though not as many as there should have been. This is the only lame limb of the system—the difficulty of getting the laymen to attend. The afternoons were spent in Committee of the whole, in lay-session, and laymen and preachers mingled heartily and independently in the discussion of all those subjects which, under the old plan, are referred to special committees of preachers. All the preachers having participated in the discussions in committee of the whole, and having also had the additional advantage of the counsel of the laymen, the reports from committee were rarely ever discussed in Conference, and always accepted. Much time and tedious speech-making, in Conference, were saved thereby. The more the plan is worked, the better it will work. One feature of its working in Mississippi deserves special notice. The laymen not only spoke and voted in committee, but had the right of speaking to the reports in Conference, if discussion arose. Some of the best speeches we ever heard at Conference were made by them. We trust ever hereafter to hear the views of our most devoted and intelligent laymen in all our Conferences.

The Mississippi Conference is fortunate in having quite a large proportion of talented, accomplished, and influential preachers. Some of the most useful men in the Southern Church are in that Conference. And a large body of young men, some of several years standing, and some of recent entrance, give promise of rapid increase in ministerial power and usefulness in Mississippi.

The *New Orleans Christian Advocate* was unanimously adopted as the organ of the Methodist Episcopal Church, South, in the bounds of the Mississippi Conference, and resolutions were passed expressive of the desire, in conjunction with the other patronizing Conferences, to raise the subscription list to at least ten thousand during the coming year. So be it. As much as severe indisposition would allow, we enjoyed the session exceedingly. The preachers received us most heartily, and promised, individually and collectively, the most vigorous support to the paper. May God preserve and bless us all, and bring us to meet again in the spirit of the Gospel of Christ.

The Secretary, Rev. H. J. Harris, has promised to furnish all the proceedings suitable for publication, which will appear in due time. The citizens of Woodville, notwithstanding a disastrous fire a few weeks before, entertained the Conference with a hearty hospitality which left pleasant memories of them in the minds of the preachers.

TO THE PREACHERS.

If any of our brethern of the itinerancy fail to get the *Advocate*, they will please write us immediately, informing us of the failure, and giving the names of both their former and present post-offices. We trust they will send us lists of all the post-offices in their respective charges, that we may send them our accounts, at the beginning of the year. Brethren, be prompt in this matter. It is of more importance to us than you can imagine. Let all write us.

Communications will receive attention as rapidly as possible.

OUR CLASS.

In an editorial some time since, in reference to the class admitted on trial in the Alabama Conference at the session of 1843-4, held at Columbus, Mississippi, of which we were a member, we made some mistakes, from incorrect information. Rev. C. H. E. Newton, whom we stated to be among the dead, was re-admitted at the recent session of the Pacific Conference. Rev. Josiah Barker was also a member of the class. We had overlooked his name from the fact that, because of family affliction, he had fallen into a later class. At the Mississippi Conference we were pleased to meet still another member, Rev. B. B. Whittington, who is doing good service, and worthily sustaining the honor of the class. It was the first large class ever admitted into the Alabama Conference. Fifteen years ago this class of sixteen entered upon the itinerant course together. Five—Bliss, Heard, Ramsey, Barker, Calloway—are yet members of the Alabama Conference, and leading men. The writer has just become a member of the Louisiana Conference, after ten years' service in the Alabama Conference, and five in the East Texas Conference. Whittington is in the Mississippi, and Newton in the Pacific Conference.

At the recent session of the Alabama Conference, a meeting of the class was called. It took place at the house of Hon. J. J. Beauchamp. An upper room was furnished. It was at dinner-time, and three seats on each hand of the gentleman presiding at the table were politely reserved by Mrs. Beauchamp. As soon as all were in the upper room, alone, and the door shut, one asked the question: "How long, brethren, since we entered the itinerancy?" "Fifteen years," was the answer. Bursting into tears, which, by a sort of contagion, moistened all eyes, Barker repeated the lines:

What troubles have we seen!
What conflicts have we passed!
* * * * * *
* * * * * *
But out of all the Lord
Hath brought us by his love,
And still He doth His help afford,
And hides our life above.

The following is the report of the Secretary of the meeting.

The Conference Class of 1843-4, met in Macon Mississippi, November 30th, 1858, at the residence of the Hon. J. J. Beauchamp.

Members present, C. C. Gillespie, T. Y. Ramsey, O. R. Blue, C. C. Calloway, Josiah Barker and James A. Heard.

C. C. Gillespie was called to the Chair, and James A. Heard appointed Secretary.

On motoin by James A. Heard, it was agreed that as a Class we erect a suitable monument over the grave of our lamented brother Giles P. Sparks, who died in Tuskaloosa Alabama, 1848; and that we request the Presiding Elder of Tuskaloosa District, to superintend the erection, and draw on us for the amount necessary for the same.

On motion by O. R. Blue, it was agreed that a Committee of three be appointed to prepare an inscription for said monument—brethern Gillespie, Barker and Callway, were appointed said Committee.

On motion, by J. Barker, it was agreed that we pledge ourselves, that whenever a member shall pass from among the living, we will erect a like monument to his memory.

On motion, the meeting adjourned *Sine Die*.

C. C. Gillespie, *Chairman*.

James A. Heard, *Secretary*.

THE ENGINEER OF THE UNIVERSE.

One of the most remarkable comets ever visible has dashed by us in a blaze of surpassing glory, and that, too, almost, as it were, within speaking distance. This illustrious wanderer is said to have crossed the track of Venus only one week before her arrival at the same point in her course; and yet, with a velocity of thirty-six miles a second, a week was ample sufficient for all practical purposes of safety, though the tail of the comet was more than five millions of miles in length. Such facts in astronomy clearly show that the Engineer of the Universe knows infinitely well how to adjust his time-table so as to prevent collisions. As this heavenly body passed us, what sublime ideas did it drop into our thoughts touching the immensity of God's works! When it was here before, no man knoweth. When it will be here again is equally uncertain. Perhaps it was the first voyage of the kind, sent out by the hand of God, on the errand of measuring space, after the solar system was fitted up, and the morning stars may have first sung together on its departure, and this may be its first return to report, in part, the extent of creation; and before it will come again, these heavens themselves may be folded up, and all changed. A new heaven and a new earth may long have been the order of things before it shall look out again upon this little spot called earth. With a speed of one hundred and twenty-nine thousand six hundred miles per hour, near its perihelion, who can comprehend the space which would give it room to travel a thousand years? Great and marvellous are thy works, Lord God Almighty! Surely such a specimen, indicating, perhaps faintly, the extent of creation, as has swept by us in 1858, is too rich to be repeated to the same generation. We are grateful that God has so ordered it within the period of our earthly lives.

THE SPLIT IN THE METHODIST PROTESTANT CHURCH.

Delegates of the Northern and Western conferences of the Methodist Protestant church met last month in Springfield, Ohio, and withdrew themselves from all official association with their brethren in the Southern States. The full proceedings are not yet before us.

We clip the following from an exchange. There is an amusing breadth of sarcasm in the heading, that is not undeserved:

"Just Men made Perfect.—For some two or three years past, certain preachers and laymen of the Methodist Protestant church, living in the Northern and Western States, being troubled concerning the sin of slavery, have been 'agitating.' A convention was called, which has been in session at Springfield, Ohio, and on Saturday last the following resolution was adopted by a vote of nineteen to two:

"*Resolved*, That indisputable facts, the inductions of sound logic, the dictates of christian prudence, and enlightened sense of our duty to God and man, justify and warrant this convention, in the name of the several annual conferences herein represented, to now declare all official connection, co-operation, and official fellowship with and between said conferences, and such conferences and churches within the Methodist Protestant Association as practice or tolerate slave-holding and slave-trading, as specified in memorial to General conference, to be now and for ever suspended.

"Provision was afterwards made for the compilation of a new hymn book in conjunction with the Wesleyan denomination, and committees appointed to take steps for union with the Wesleyans, and to choose between Cincinnati and Pittsburg as a location for the "Methodist Protestant" newspaper."

Hon. Thos. H. Benton said: "My mother asked me never to use tobacco, and I have never touched it from that time to the present day. She asked me not to game, and I have never gamed, and I cannot tell who is losing or who is winning in games that can be played. She admonished me, too, against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink, and a resolution then formed made me a teetotaler and a sober man, and that I have adhered to it through all time I owe to my mother.

Cost of Agents.—It appears from the last Annual Report of the American Bible Society, that its clerks, bookkeepers, secretaries, agents, etc., cost, during the past year, the sum of $83,232 14, or more than twenty-one per cent of its entire receipts.

LOUISIANA CONFERENCE.

Before we could make our way from the Mississippi Conference to New Orleans, the Louisiana Conference was in the second day of its session. Our only consolation was, that we were not behind the Bishop. Rev. Robert J. Harp had been elected President, *pro. tem.*, and the regular business was being pushed forward in good order. As Bishop Pierce had transferred our membership from the East Texas Conference to this body, we had more than a usual desire to see it and become acquainted with its members.

We have never seen a Conference which more agreeably surprised us. It is composed almost altogether of young men. We saw but two gray-heads in the entire body, and *they* had young faces. But a better trained, more clerical-looking, more business-like, or more orderly body, we have never seen. There is less disparity of personal appearance than we have ever before seen in a similar assembly. It is a fine looking body of young ministerial gentlemen. It certainly promises a bright and prosperous future. It is small, too small, in numbers, but it is filling up with preachers of the best class. It has the wealthiest territory in the Southern Church, which is yet in its infancy, so far as religious and ecclesiastical development is concerned. Its preachers are well paid, and the superannuates, widows and orphans, are paid their full allowance—a thing unparelled in the Southern Church, if not in American Methodism. The "lay co-operation" plan here had its origin, and works without friction. At least twenty more preachers are needed, and no better opening can be found. But inferior preachers are *not* needed.

ALABAMA CONFERENCE.

Illness and haste to reach the Mississippi and Louisiana Conferences, prevented due notice of the session of this body. It was most pleasantly held in Macon, Miss.—a tier of the Mississippi counties on the east, belonging to the Alabama Conference. It was a full session of a very large body. It is the largest Conference we have ever seen. It would be unwieldy, but for its admirable training. Visitors from other Conferences expressed themselves in terms of enthusiastic admiration of its numbers, talents, urbanity and usefulness. Its increase in its number of its preachers is wonderful. Every year its class admitted on trial is large, embracing the very best young men, mentally and otherwise, in the State. And the spirit of permanency in ministerial life, is cultivated to the highest possible degree. Unnecessary location is ruled a sin by its clerical ethics. No better college in the great universe of the itinerancy, for the training of young preachers, can be found, than the Alabama Conference. With her present ratio of increase, in preachers, members, missionary collections, educational institutions, and pulpit ability, what will she be in another score of years! God continue and increase her prosperity!

ROME IN NASHVILLE.

There has been some trouble and a general breaking up, says the *Nashville Advocate*, among the Papists in our midst. An outsider can scarcely get a glimpse of the foundation facts of it. One Father Schacht, of Edgefield, our trans-Cumberland village, has gone to Rome, to lay complaint at head-quarters against his deposition by his Bishop. The church he built over there, we hear, is for sale, and the Methodists are talking of buying it for a new charge to be organized.

The Sisters of charity have abandoned their close quarters—a house on the corner of Cedar and Summer streets—and it has been sold for debt. On their departure, certain sympathyzing citizens got up a little demonstration for them. The correspondence was published in the city papers. The Sisters reply to the parting token that their "grateful tears," etc. Latterly, the Bishop is out in a card:

"SISTERS OF CHARITY.

"Messrs. Editors:—Notwithstanding the tears of regret, etc., expressed in a correspondence which appeared in the Gazette of Sunday morning last, I beg leave to say that the Sisters of Charity who have left Nashville, and those preparing to follow them, have done so of their own accord, in opposition to on invitation, which I gave them some months since, to remain in my diocese.

"In addition to this, allow me to say, that four Sisters, formerly members of the same community, have now charge of the State Hospital, with the approbation of the Medical Faculty, and who are equally as efficient and zealous in the care of invalids and orphans as those who are leaving us; and who, with the assistance of Divine Providence, will, I feel assured, prove to be real sisters of charity. Richard P. Miles.

"Nashville, December 7."

Pleasant.—A note from the commission-house of J. F. Wyche & Co. was laid on our table a few mornings since, informing us that a fine *turkey*, sent by Mrs. Ann W. Peebles, of Attakapas, was awaiting the call of the editor of a certain paper published hereabouts. We trust the good lady may be blessed with all imaginable comforts and prosperity, and that her poultry-yard may flourish, free from thieves, biped or quadruped, and undisturbed by reptiles and insects, or any thing that hurts or diminishes turkeys. Turkeys are no longer "high-church." *Methodists* say "turkey" to their preachers, now-a-days. The "good time" is "coming."

Quite Pleasant.—A pleasant lady of our acquaintance, in whose welfare a certain Methodist editor feels more interest than in his own, received information a few days since that about one hundred dollars' worth of very useful silver utensils were at her disposal, at a certain number on Canal Street—a compliment to her, in consequence of her husband's pulpit services for some months past. Rather equivocal, but quite pleasant notwithstanding. We shall always have, on many accounts, pleasant memories of that pulpit. May its present occupant have his head "crowned with living fire."

The New York *Churchman*, repelling an attack of Harper's Weekly on the "confessional," says: "We are not aware that there is more than one well organized system of 'confessional' among the Protestant sects of the day. That exists among the Methodists, and has not, so far as our information extends, been productive of a large aggregate of iniquity."

Methodists will be surprised, if not amused, at this construction of their class meetings. The leader of the class is a layman; there is nothing whatever in the proceedings of the class-meeting corresponding to the confessional—no inquisition about particular sins, etc., but narratives of christian experience, and exhortations and instructions respecting the christian life.

SOUTH-WESTERN SUNDAY SCHOOL UNION.

The following resolutions were passed at the recent session of the Louisiana Conference. Similar resolutions were passed at the late session of the Mississippi Conference. And the Alabama Conference had resolutions of the same sort ready, but they were overlooked in the hurry of business. Here they are. They need no explanation.

Whereas, Many of our people have been induced to aid the South Western Sunday School Union at New Orleans, under the misapprehension that our Church has some interest in or connection with said concern, therefore,

Resolved, 1. That neither the Methodist Episcopal Church, South, nor the Louisiana Conference, has any connection with or interest in the South Western Sunday School Union.

Resolved, 2. That we disapprove of the introduction of its Agents into our pulpits, in their capacity as such.

Resolved, 3. That these resolutions apply also to the American Tract Society and its Agents.

P. M. Goodwyn,
R. Randle.

Signs of the Farmers in Northern Ohio and on the borders of Indiana, have commenced the breeding and raising deer as they do sheep, and they bring them to market; hence the plentitude of venison.

PERSONAL.

Bishop Paine.

All the conferences we were permitted to attend during the present winter—Alabama, Mississippi, and Louisiana—were presided over by Bishop Paine. His presidency is preeminently dignified and conservative. An excellent spiritual influence was exercised by him at all these conferences. The preachers were universally pleased with him. His conferences being closely crowded together, not allowing him an hour's rest between them, his labors were necessarily arduous and wearisome. But his patience and industry failed not, and we are glad to say that he closed his episcopal tour in better health than when he commenced it. The Bishop seemed to be in the enjoyment of a large measure of the sanctifying and comforting grace of the Spirit of his heavenly Master. Long may he live to go in and out before us in the same spirit of grace and wisdom!

Some of our Bishops.

Our office, says the Nashville Christian Advocate of December 2d, was cheered by the presence of the venerable senior Bishop on Friday, 25th ult., and in our arm-chair, close to a cozy fire, he sat and gave us a most entertaining and instructive hour's talk. The Church will infer from this, what we are happy to state more directly, that the Bishop's health has very considerably improved. He is not able to write letters, but if the river rises soon enough we think it likely he will attend the session of the Louisiana Conference in New Orleans the last of December. Bishop Early has recently been quite sick. The exposure of western travel was too much for his advanced years.

Bishop Kavanaugh had the following question recently propounded to him at an Annual Conference: "Can a preacher, not afflicted in his own person, be for any other reason placed on the supernumerary list?" The Bishop submitted his decision in writing to the effect that he could not. Thos. L. Hoyle thereupon was located at his own request. Family affliction prevented him from continuing on the effective list.

Dr. T. O. Summers, D. D.

Dr. Summers, though worn by arduous labors, and burdened by personal and family affliction, was at his Conference—Alabama—and engaged in its duties with his accustomed zeal, and conservative influence. His talents, learning, industry, and piety, are well known and appreciated by the church and country; but his conservatism is not, as it deserves. He can never be a partizan; and if a Conference, where he is a member, ever becomes divided into parties, it will not be his fault. Dr. Summers steadily grows in the esteem and love of the church.

Bishop Pierce.

We learn from the *Texas Christian Advocate* that Bishop Pierce preached two discourses in Galveston, on his way home, to the satisfaction and profit of the hearers. The peculiarity of the sermons was the combination of a high intellectual character with the best practical plainness. We could but ask ourselves how this thing was accomplished. Certainly, it is the great want of the preaching of the day. It is the result, we suppose, of a large combination of important elements. Physical and mental vigor; assiduous cultivation; and a hearty consecration to the ministry for the sake of the glory of God, rather than with a view to the honor which cometh from men. There is no plainer, more fearless and searching preacher than Bishop Pierce; yet there is no more popular.

Rev. C. K. Marshall, D. D.

The eloquent Agent of the "Great Central Paper, The Church Evangelist," was at the Alabama, Mississippi, and Louisiana Conferences, and probably at the Georgia Conference. He is a notable man, wherever he goes, and cannot be forgotten by those who have once seen him. The three conferences we attended passed resolutions recommending the paper, and the Alabama and Mississippi conferences made all their Agents ex-officio agents of the church Evangelist endowment fund. At the Alabama conference the Doctor made an exuberantly eloquent missionary speech, to the great delight of the audience.

Rev. B. M. Drake, D. D.

Dr. Drake, though suffering from the effects of two or three attacks of fever, was able to be at the Mississippi Conference. Though feeble in body, he was not feeble in goodly influence, nor in the hold he has upon the respect and affections of his brethren. He is beginning to be an old man. A long, laborious, and useful life is behind him. But his large bright eye, his noble figure, and polished manners, are still pleasant to behold, and his piety and zeal are unabated. A noble specimen of the Methodist preachers of the olden time is Dr. Drake. May God restore him to his wonted physical vigor.

Rev. Edward Stevenson, D. D.

We were glad to receive, a day or two since, a letter from our old and honored friend, now President of Russellville Female College, Kentucky—the place formerly filled by the present editor of the *Texas Advocate*. We wish him the greatest happiness and the largest success. The Church owes him much. His toil, anxiety, and *success*, as the founder of our Publishing House, are unappreciated by but few. We sincerely believe that his watchful caution saved our infant concern from untimely bankruptcy. He was the very man for the time and place.

Rev. L. M. Lee, D. D.

Dr. Lee, after a long, able and popular editorship of the *Richmond Christian Advocate*, returns to the regular work, having been, at the recent session of the Virginia Conference, appointed to the Norfolk District. No more pungent pen than his has been, in many years, employed in Methodist editorship. We sincerely regret to lose him from our editorial fraternity. He will be sure to give a good account of himself in his new field. An urbane gentleman, an able preacher, and a devoted christian—any charge may well delight in his pastoral oversight.

Rev. H. N. McTyeire, D. D.

Our worthy predecessor, now editor of the *Nashville Christian Advocate*, was with his brethren of the Louisiana Conference, at their recent session in New Orleans. Some sharp-shooting took place about things said and done in the General Conference, which was, however, conducted in a dignified and pleasant manner, and was concluded by a resolution "cordially inviting him to continue his membership among us." We heard the Doctor preach a characteristically excellent discourse to an immense audience, on Sunday, in the First Presbyterian Church. His paper is giving high satisfaction to the Church at large, and should be circulated throughout our Connection.

Rev. Jas. L. Chapman.

This learned divine, whom we have known and esteemed from the date of his admission into the Methodist Episcopal Church, South, was at the Louisiana Conference, of which he is now a member. His labors have been highly useful, the past year, at Shreveport and vicinity, and at the request of many, he is returned to the same region the present year. He has been preaching in New Orleans with acceptance. We expect to be able to favor the readers of the *Advocate* with some interesting articles from his pen.

Tuscaloosa Female College.

We call attention to the advertisement of this institution, to be found in this paper. We cannot better recommend it than by saying that Rev. J. M. Bonnell is President, and that Rev. F. M. Grace is a member of the Faculty. Tuskaloosa is a delightful city, and a most eligible location for a Female College. We are truly glad that we have one there, and trust it will receive the patronage it deserves.

Rev. Charles Taylor, D. D.

We had the pleasure of meeting the Sunday-school Secretary at the Louisiana Conference. The Doctor is a complete man, physically, mentally, and spiritually. His address before the Conference, in behalf of the Sunday-school cause, was a model in its way. Surely the preachers who listened to him cannot neglect the children and the Sunday-schools hereafter. We sincerely think he is in his true vocation, and that he should continue in it. More fruit of his labors will appear, hereafter, than he now anticipates.

Rev. Jefferson Hamilton, D. D.

Dr. Hamilton, in consequence of painful, though not dangerous illness, was not able to attend the Alabama Conference. His health is not yet restored. He was appointed one of the Agents of the Alabama Conference Depositary. We trust soon to hear that his physical man is sufficiently recuperated to enable him to enter upon his work with that energy and zeal so characteristic of him.

His presence was earnestly desired at the Conference, and his illness was much deplored by his brethren.

Rev. S. G. Starks.

At the Mississippi Conference we met the President of State Female College, at Memphis, Tenn., and also had him with us at the Louisiana Conference. He is laboriously engaged in the establishment of a female institution worthy of the country, and especially of the beautiful and enterprising city of Memphis. His advertisement will be found in another column. He is an experienced and popular teacher, and will no doubt satisfy those who patronize his institution.

Rev. B. F. Lurrabee.

We enjoyed the society of the Principal of the Columbus (Miss.) Female Institute, at the Alabama Conference, and also had the pleasure of a visit a few days since. His institution is in a flourishing condition, and Columbus is a very suitable location for it. His advertisement is in the appropriate column.

Rev. W. M. Wightman, D. D.

At the meeting of the Board of Trustees of the Southern University, at Macon, Miss., during the session of the Alabama Conference, Dr. Wightman was elected President of that Institution, which is to open with next Autumn. Dr. Wightman will be welcomed to Alabama, and the post he is called to fill is superior to any similar office in the Southern Church. We must say that we trust he will accept, but we must also say, that we sympathize with Wofford, of which he is now President.

Rev. P. P. Neely, D. D.

Dr. Neely was appointed, for the present year, one of the Agents of the Alabama Conference Depository, to be located at Mobile. He was Tract Agent during the past year, and traveled and preached extensively in the bounds of the Conference. He is in a most appropriate office. One of the most eloquent preachers in the South, there is a general desire to hear him, and he is able to accomplish much good outside of his peculiar work, of which he is a most successful Agent.

Rev. R. Abbey.

The Financial Secretary was with us at the Mississippi and Louisiana Conferences. He is a most indefatigable man. To make speeches, to settle accounts, to write letters for the different Advocates, to recommend the "Plan," and the "Genealogical Bible," are his meat and drink. He, and Dr. McFerrin, have attended most of the conferences. Such representatives of the Publishing House are needed at all Conference sessions.

Rev. Leonidas Rosser, D. D.

Dr. Rosser, now takes the editorship of the *Richmond Christian Advocate*, in place of Dr. Lee. We have no fears as to his success. His past history, and the fruits of his ministerial and literary labors, are sufficient evidences of his fitness for his new post. We trust to see the old Richmond "flourish like the palm-tree," and grow like the cedars of Lebanon in his hands. He is a devoted Methodist preacher, and while his charity will never fail, the enemies of the truth will obtain little mercy at his hands.

Generous.

A Mr. Davis, of Laurel Hill, Miss., called on us a day or two since, and informed us that he had seventy-five dollars, which he wished to donate to the Protestant Orphan's Home, in the Fourth District, and handed us the amount for that purpose. It will be forth-coming at the next meeting of the Lady Managers. Let the example find imitators.

SOUTHETN METHODIST QUARTERLY.

The number for January, 1859, (No. 1, Vol. XIII.,) is on its way to the most distant patrons, and a rich treat is in reserve for them.

Art. 1. Is a running review of the Biographical Sketches of Eminent Itinerants. Bishop Asbury is the name chiefly dwelt on. Considering the ordination and the spirit and life of this, the first Protestant Bishop in America, the writer announces this trenchant conclusion: "Methodist preachers certainly have no need to be disturbed about their ordination: they are certainly in the true scriptural succession. Yet we have known some Methodist preachers who *professed* to get greatly troubled in spirit for fear the right sort of hands had not been laid on their heads, and who ultimately sought greater security by obtaining reconsecration in *the Church*. We have narrowly observed this class of men, and have never yet known one of them whose change was not fairly traceable to either deficiency of reasoning power, or an obvious desire and hope of gaining more respectable position, or easier work, or better pay; nor have we ever known one of them who increased in holiness or usefulness after his change. But we have said enough on this topic, and will only add that, he who is not satisfied with the call of the Holy Ghost and the ordination received in the scriptural, apostolic succession of Wesleyan Methodism, will not likely be of any very great benefit to the Church in any department."

Bishop Asbury, during the forty-five years of his ministry in this country, delivered not less than sixteen thousand four hundred and twenty-five sermons, beside lectures and exhortations innumerable; he travelled during the same time about two hundred and seventy thousand miles, mostly on horseback, and on the worst of roads; he sat in not less that two hundred and twenty four Annual Conferences, and ordained more than four thousand ministers.

Hereupon is put in a word for his successors. The "we" gives some clue to the writer:

"We have sometimes heard the example of Asbury and his associates contrasted with the character and doings of our modern Bishops, quite to the disadvantage of the latter. Now, so far as we are individually concerned, we have no disposition to claim any sort of equality with our fathers in talents, or labors, or sufferings; yet that some of the present Board of Bishops possess the same spirit of zeal and self-sacrifice, and the same willingness to do or to suffer which animated Asbury and McKendree, we have not the least doubt. There is no use for a Methodist Bishop to go on horseback or in a sulky now, when everybody else goes by steam, and when the Bishop can reach more points, and do so more comfortably and cheaply, than in the old way. Nor did the Bishops in the olden time, after all, do so much more work than their modern descendants do annually. Perhaps Bishop Asbury visited more Annual Conferences than we do; but presiding in an Annual Conference then was a much lighter task than it is now. When we first visited an Annual Conference, the most we had to do was to examine the characters of the preachers, take the numbers, attend to the finances, (a very small business about those times,) read the appointments, and go home. We had no schools or colleges, no Tract, Missionary, or Sunday-school Societies to manage. We had not a dozen associations whose complicated machinery requires several days to adjust and keep in proper order. Now we have so many things before us at our Conferences that it is impossible to do any thing well, without a longer time than we can usually bestow on any one Conference. And then, as to stationing preachers in the early times, most of the preachers were single men, whose removal from post to pillar could be accomplished without much difficulty; but how is it now? The removal of a preacher in these days involves very often the affliction of a wife and half-a-dozen children. This is quite a different affair from stationing young men with no incumbrance.

"But there is another point of difference. Bishop Asbury was regarded with almost boundless reverence by the early preachers: his word was law; and when the old gentleman had repeatedly prayed over his plan, and it was completed, it was generally received as all right, and as being, in some sort, the work of God's providence: so, as a general thing, the preachers received it, and usually went to their work cheerfully. But the Bishops of this day are regarded not so much in the light of fathers as of older brethren. We could not now, if we would, do as Bishop Asbury might do in his day; nor could Bishop Asbury, if now living, do as he did in those days. The oft-repeated saying, that power is constantly steuling from the many to the few, is reversed in reference to us. The Bishops of the Methodist Church have less power by far than they had forty years ago; and it might be very appropriately said that power has been constantly flowing from the few to the many; and it is no doubt right enough that it should be so. In the early days of the Church it required just such an administration as was that of our fathers. Then we were in childhood: now the Church has reached her manhood. It is proper that there should be a more general diffusion of power among the preachers and the laity. For our part, we have no fear of either, so long as we mutually, preachers and people, sustain the simplicity and purity of the gospel of Jesus Christ."

Art. 2 is a resume of the Educational movement in the Methodist Church, begun forty years ago, based upon Report No. 2 of the Committee on Education, adopted by the General Conference of the Methodist Episcopal Church, South, May, 1858."

The writer is familiar with the subject, both in its practical and historical aspects. From the Cokesbury College he brings us to the present ones. Bishop Asbury was the first College Agent. The design was for "learning and religion to go hand in hand." Let us keep to that. An outline of the regulations for Cokesbury is given, with this remark: "The College would have broken down under over-legislation from *without*, if it had not burned down." Which suggested this, the solution of half our fathers Boards of trustees, read, mark, and inwardly digest it:

"No greater evil can befall a college than to have a pragmatical board of trustees, who assume to manage all its internal economy, and are ready to 'discipline' the Faculty for presuming to think themselves capable of managing the charge committed to them. If the Faculty be the men they should be, a few rules, and large discretion left to them, constitute the only security for a well-managed institution."

How Conference Colleges are often got up and go down, is told:

"Our people are generally considered wide-awake to their pecuniary interests, and it takes no long time to see that where pupils—either boys or girls—can be congregated, trade is increased, families attracted, and property rises in value. Thus, many of these misnamed colleges have been established upon pretty much such calculations as in other days preceded the erection of manufactories: the motive about as exalted—the hopes for the future of about the same character.

"To all this we might not object, perhaps, as having a right to interfere with the money-making plans of any community, had not the name of the Church been connected with far too many of these abortions. The Church led the way in erecting cheap colleges, and she is looked upon as an excellent foster-mother for all such weaklings. After a community commits itself in an enterprise of this sort, and is able to make a glowing statement of what it *is about to do*, the college must be offered, forsooth, to the patronage of the Conference! It may be made to appear that the very existence of Methodism among that people depends upon *that* college being taken under the wing of the Church. To refuse, is to offend beyond hope of reconciliation. Methodist preachers have no homes. Where the lot of any one of them to be cast next year! Who can tell? It may be among this very people; and can he go, if he has used his influence to defeat their cherished plans, and hope for a cordial reception? And if a Conference becomes sponsor for a new college; and what it *wants* again, the sponsor, not the authors of its being is looked to for succor, and too often it dwindles, or dies outright, because this cannot be had. Therefore it is that the report says wisely, 'Your committee express their profound conviction that colleginto institutions have been sufficiently multiplied for the wants of the Church; and they might have added, unless they were better.'"

Colleges ought to be enterprised like marriages, advisedly, discreetly, and in the fear of God." Application ought to lie over fully a year, and a committee appointed to visit and report. The philosophy of endowments is given, and many hard and bitterly true things are said. The article should be continued, for it is not complete; for after forty years in this great and terrible wilderness, we are not "out of the woods."

Art. 3. Is a scholarly paper on Euripides and Sophocles, comparing these two "coryphei of ancient, and perhaps also of modern, tragedy."

Art. 4. G. C. M. Roberts, of Baltimore, gives some account of the Paintines, Mr. Embury's connection with them, and of his emigration to this country. This is the more interesting because it fixes the date of his arrival in New York five years earlier than has generally been supposed. The "Introduction of Methodism into America" is its title.

Art. 5. The recent History of Civilization in England, by Henry Thomas Buckle, is reviewed by the pen of "J." of Alabama. We gave a sample of it a few weeks ago. It buckles down Mr. Buckle.

Art. 6. Parties and Party-spirit in America. The writer is hopeful, and rather sophomoric. His belief is the masses goes ahead of ours. Any good measure, whether brought out by a minority or a majority, will succeed finally. Our country is favorable to the cultivation of party-spirit. So he thinks, and in this last we agree with him:

"'Party-spirit in America may be regarded, per se, as the great element to which is due our present high political position among the nations of the earth; and it is now fast paving the way to the highest possible elevation in civilization and religion, and will ultimately crown us with glory."

Art. 7. On the most important and dryest of subjects—Psychology.

Then a table of Brief Reviews and Literary Miscellany, by the Editor, recherche in style and matter.

It will be seen that the themes are mostly fresh, current, and weighty and the discussions such as we can have only in the Quarterly. There cannot be a doubt of its support, if our Quarterly's merits are to determine that question. Now is the season to subscribe and get his number, the first of the new volume. [*Nashville Advocate.*

THE GEORGIA CONFERENCE.

Mr. Editor: This magnificent Conference began its session at Columbus, Georgia, on Wednesday, December the 15th. From the Texas Conference, by dint of very hard traveling, Bishop Pierce reached that city just before daylight, on the morning of the day appointed for the opening of the Session.

Twenty-six young men were received on trial, besides several re-admissions, swelling the number of preachers in this overgrown Conference to more than two hundred. Bishop Pierce found it very difficult to persuade some of them to be transferred to other Conferences, where they are greatly needed—where the fields are inviting, and where, as in your own Louisiana, for example, twenty preachers, at least, are now absolutely needed to supply the urgent demands of your work. He intimated that they seemed called to preach *only* in *Georgia*, and could go nowhere else. Still, this noble old Conference is doing a grand and glorious work. In the Sunday-school cause especially it stands, so far as I know, as Saul the son of Kish stood in Israel—head and shoulders above all her sister Conferences; if the prominence assigned to that enterprise, in her annual sessions—if the densely-crowded audience at the anniversary of the Sunday-school Society on Thursday night, and a liberal collection, be any indication of the amount of interest felt on this important subject.

Being compelled to leave on Friday morning, in order to reach your own Conference before its adjournment, can give you no further items of the session.

Dr. McFerrin wrote that he would be there on Friday night.

Charles Taylor.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

For the New Orleans Christian Advocate.

MISSIONARY SOCIETY OF THE ALABAMA CONFERENCE.

Mr. Editor: The twenty-sixth anniversary of this Society was held during the session of Conference in Macon, Mississippi, November 27, 1858. The President, the Rev. J. Hutchinson, occupied the chair, and the exercises were opened with the usual devotions by Bishop Paine. The reports of the Treasurer and Secretary were read and adopted. An address was delivered by C. K. Marshall, D. D., of the Mississippi Conference; after which, on motion of the Secretary, it was

Resolved, That the thanks of the Society be and are hereby tendered to the Rev. Dr. Marshall for his eloquent and appropriate address; and that we will redouble our diligence in promoting the interests of the missionary cause agreeably to its suggestions and counsels.

On motion of the Rev. M. S. Andrews,

Resolved, That we will endeavor to raise at least $35,000 the ensuing year, and that the Mission Committee be requested to assess the several charges in the Conference accordingly.

There was no collection—that being betrod by a resolution of the Society last year. The members, however, paid in their asnual subscriptions; after which the officers were erected for the ensuing year, viz:

J. J. Hutchinson, President; J. T. Henrd, Vice President; T. O. Summers, Secretary; E. J. Hamill, Treasurer; J. M. Jessleps, F. G. Ferguson, T. Y. Ramsey, D. Hunenn; and C. C. Calloway, Managers.

The Treasurer's report shows that the revenue of the Society last year was between $32,000 and $33,000. The Secretary's report is as follows:

Twenty-sixth Annual Report of the Alabama Conference Missionary Society.—At the last session of the Alabama Conference, forty-four missions were recognized within its bounds. From the reports of the missionaries we condense the following interesting particulars:

1. State Street Colored Mission, Mobile, was served by J. McBryde, who reports 350 received on probation; 12 total membership, 991; baptized, 106 adults, 106 children; 200 Sunday-school children; $1000 received. It is quite prosperous.

2. Mobile German Mission, was served by C. F. Quellmalz, who reports 19 in full connection, 5 on trial; happened, 25; congregation small and unpromising.

3. Little Zion Colored Mission, Mobile, was served by A. Adams, who reports 175 members, 83 on trial, 25 catechumens; $200 78 received. It is reported in good condition.

4. Asaola Colored Mission was served by J. Williamson, who reports 271 members, 27 on probation, 7 died, 209 catechized, 1050 preached to, 55 removed, 11 children baptized, 3 churches. A house for the missionary has been secured. The missionary regrets that the mission work is not more concentrated by the erection of chapels for contiguous plantations.

5. Dayton Colored Mission was served by J. C. Huckabee, who reports 15 preaching pinces, 341 members, 7 probationers, 50 adults and 35 children baptized, 150 catechumens; $550 received. It is prosperous and improving.

6. Prairie Bluff Colored Mission was supplied by J. Beverly, who reports 107 children catechized, $370 received. It is a new mission, and bids fair to be prosperous; the patrons intend building chapels, and many of the ladies co-operate with the missionary in the instruction of the children. Two white congregations, one promiscuous colored congregation, and five plantations are served.

7. Cottonwood Colored Mission was served by W. P. Harrison, in connection with Uniontown. He reports 1 appointment, 12 members, 3 probationers, and thinks it might to be separated from Uniontown Station, as the patrons desire.

Warsaw Colored Mission was served, in connection with Warsaw Circuit, by W. C. Hearn, who reports 69 members, 22 probationers, 700 preached to and catechized, 8 appointments, $150 received. It can be enlarged.

9. Wiltow Pond Colored Mission was supplied by John Owsoso, who reports 13 plantations, 7 preaching places, 1 white and 75 colored members, 500 preached to, 120 catechumens, $100 received. The people on some of the plantations prefer other Churches, but the patrons wish them to be served by our ministers.

10. Eutaw colored Mission was served by J. M. Patton, who reports 10 on probation, 3 members, 50 catechized.

11. Columbus Colored Mission was served by G Shaeffer, who reports it prosperous: 114 added, 100 catechumens, 93 members, 71 on probation.

12. Plymouth Colored Mission was supplied by L. J. Scholar, who reports 18 plantations, 13 preaching places, 1000 preached to, 150 members, 50 on trial, 300 catechumens, 67 children and 16 adults baptized; the Lord's supper administered to every Society; $350 received from the patrons and $11 from the colored people. On five plantations the people are under Baptist influence, but their owners wish them served by our ministers. The missionary pleads earnestly for the erection of chapels for the convenience of contiguous plantations—Messrs. Billups and Cocke have erected such—and also for the support of missionaries by the planters. He speaks in glowing terms of the beneficial effects of the mission work among the colored people and their owners.

13. Plum Creek Colored Mission was saved by E. Calloway, who reports 4 appointments, 302 members, 58 on trial, 28 children and 19 adults baptized; $340 received. It is in a good condition.

14. Prairie Hill Colored Mission was served, in connection with Prairie Hill Circuit, by S. H. Gos, who reports 45 members, 33 probationers, 450 preached to, 135 catechumens; $95 received. Many besides have been preached to and catechized at the circuit churches. There is a disposition to erect chapels for contiguous plantations.

15. German Creek colored Mission was supplied by A. B. Ramey, who reports 13 appointments, 1,240 preached to, 177 members, 5 on trial, 53 baptised, 200 catechumens, 40 conversions, $300 received. It is increasing in interest.

16. Greensboro' Colored Mission was supplied by J. DuBois, who reports 10 plantations, four places of worship, 400 hearers, 180 members, 30 joined, 15 infants; and 1 adult baptized; $200 will be received.

17. Prairie Creek Colored Mission was served by J. W. McCann, who reports 72 probationers 400 members, 12 preaching pinces, 1,000 preached to and catechized. New chapels are promised. The Mission is prosperous.

18. Cahnin River Mission was served by Rufus W. Coons, who reports 65 whites on probation, 130 white members; $48 70 received. An ordnined minister is wanted.

19. Hancock Mission was served by C. L. Dobbs, who reports 15 appointments, 279 white members, 86 probationers, 22 infants and 21 adults baptized, 9 Sabbath-schools, 300 scholars, 2 churches built.

20. Pikeville Mission was served by J. M. Ginn, who reports 279 white and 5 colored members, 54 whites on trial, 65 received this year, 15 adults and 32 infants baptized, 5 Sunday-schools, 21 teachers, 125 scholars; $20 received. It is prosperous.

21. Warrior Mission was served by R. Nicholson, who reports 15 appointments, 252 white, and 7 colored members, 65 white probationers, 20 adults and 16 children baptized, 7 Sunday-schools, 154 scholars; $71 35 received.

22. Little River Mission was served by H. L. Selman, who reports 7 appointments, 140 white members, 80 probationers, 12 adults and 7 children baptized, 4 Sunday-schools, 140 scholars; $46 60 received.

23. Coosa Mission was served by W. N. Wilson, who reports 103 white members, 41 probationers, 2 colored members, 1 Sunday-school; $36 50 received.

24. Murbly Valley Mission was served, in connection with Wewokaville, by E. McManus and W. K. Towles.

25. Arbacoocha Mission was to have been served by J. W. Mabry, but his health failing, J. Lassiter, was employed in his place. He reports 285 white, and 6 colored members, 153 white and 2 colored probationers, 3 Sunday-schools, 75 scholars, baptized 25; collected $108.

26. Cubaha Colored Mission was served by G. Garrett, who reports 3 preaching places, 1 good church, 11 conversions, 12 adults and 20 children baptized; $535 received. It was somewhat prosperous, and may be enlarged.

27. Shelby Coal Mining mission was supplied by J. T. Talley, who reports 5 appolutments, 17 members, 1 Sunday-school, 25 scholars; $227 collected on the mission, which is not prosperous.

28. Montgomery colored mission was served by B. S. Williams, who reports 512 members, 120 probationers, 230 having been received on trial during the year; 90 children and 95 adults baptized. It is prosperous, and will sustain itself.

29. Catoma colored mission was served by J. W. Brown, who reports 10 white and 90 colored members, 500 preached to. The patrons desire its continuance. It is prosperous.

30. Andrew colored Mission was served by J. W. Rush, who reports 112 members, 37 probationers, 190 catechumen, 611 hearers; $325 received.

31. Dadeville colored mission was supplied by B F Blan, who reports 1000 preached to, 400 catechized, 50 received on trial, 18 in full connection, 9 baptized. The colored people highly appreciate the services of the missionary, and have paid $16 toward his support. Some of the patrons desire its continuance.

32. Glennville Colored Mission was served by F. H. Wardlaw, who reports 11 appointments, 300 catechumens, above 2,500 preached to. It is improving, and the patrons desire its continuance.

33. Villula Colored Mission was supplied by J. W. Jordan, who reports 101 probationers, 195 members, 200 catechumens; $512 received.

34. Barbour Colored Mission was supplied by M. L. Oliver, who report 8 appointments, 189 members, 46 on trial, 203 catechumens, 2 adults and 60 children baptized, 600 preached to, one church built this year; $130 received.

35. Chunnenuggee Colored Mission was served by W. B. Adams, who reports 13 appointments, 1 church, 41 children, 14 adults baptized, 2500 hearers. It is prosperous.

36. Perote Colored Mission was supplied by J. W. Crossley, who reports 7 appointments, one of which is for whites, 87 colored members, 38 received on trial, 5 baptized, 95 catechized, 400 preached to, 150 received, $5 45 from the colored people.

37. Ohio colored mission was served by L. Patterson, who reports 92 members, of whom 15 have been received this year, 145 preached to, 22 catechized, $85 received. It is promising.

38. St. Andrew's Bay mission was served by W. T. H. Connerly, who reports 4 appointments, 3 churches, 3 Sunday-schools, 24 white and 12 colored members, 25 white and 7 colored on probation. It is improving.

39. Big Swamp colored mission was served by Asa Skinner, who reports 14 appointments, 16 plantations, 181 members, 100 on trial, 131 received on trial this year, 268 catechumens, 9 adults, 97 children baptized, $534 received. The patrons wish it to be made self-sustaining.

40. Walton mission has 109 white and 17 colored members, 19 white probationers.

41. Pleasant Hill colored mission was served by P. R. McCrary, who reports 1100 people preached to, 272 members, 250 catechumens, 66 children, 20 white baptized, 84 received into the church, $125 received, and more expected. An additional missionary is demanded. The work is viewed with favor by the patrons.

42. Claiborne colored mission was served by N. Gillis, who reports 5 appointments, 247 members, 70 probationers, 54 adults and 2 children baptized, 1100 preached to, $165 received. The patrons desire its continuance.

43. Yellow River Mission was served in connection with Milton, by J. B. Ralph and W. Shockley.

44. Gainstown Mission was served by J. P. Jones, who makes no report.

45. Camden colored mission was organized this year by E. Hearn, who reports 6 appointments for colored and 2 for whites, 600 colored in attendance, 200 colored members, $111 35. The patrons will pay more next year if served.

46. McGower colored mission was organized this year by W. H. Rilpy, who reports 800 preached to, 11 members, 55 probationers, 178 catechumens, $260 received. It is promising.

47. Calabee colored mission has been organized this year, and served by Dow Perry, who reports 4 appointments, 274 members, 78 probationers. Within the limits of Tuskegee Circuit $239, 10 has been collected for the mission.

We do not propose to make an extended review of the operations of the Church during the present year in the great enterprise it has undertaken, the conversion of the world, nor to enter into any elaborate argument to prove that the work must be achieved, and for its achievement greater efforts must be put forth than have been witnessed since the apostolic age. And yet, were we to do this, the service thus performed might not be considered ill-advised or inopportune. Indeed, it would seem that this is the very time to survey the fields which are so white unto the harvest, and to exhibit the considerations which demand a multiplication of laborers, and an increase of activity in their evangelical work.

This year 1858 has been truly a year of wonders. We may, if we please, speak of the Atlantic Telegraph as a failure; but one thing is certain, it has been laid, and messages have been transmitted from one hemisphere to another, along the ocean depths, by its mysterious wires. The lightning has been launched from east to west, and back again from west to east. The old world and the new have shaken hands by its miraculous intervention; and the earliest has been given of that predicted and happy period when the nations shall be united under the benign government of the Prince of peace. Were that line conscious of its own communications, we might suppose that after transmitting the royal and republican greetings, no very great matter apart from the occasion, and the astounding intelligence that the Celestial Empire was thrown open to the Western Powers, its invidious wall no longer excluding the ambassadors of the King of heaven, it determined not to descend to the desecrating topics of cotton and corn, but henceforth and for ever to remain silent—like the door in Ezeziel's temple by which the Prince entered, which was never afterward opened to one of his subjects. The Memnonian wire was touched by a ray of the Sun of righteousness, and made vocal by the touch. Its message, indeed, spoke of peace as guaranteeing trade and commerce; but what is all this compared with the guaranty of preaching the glorious gospel of the blessed God to the four hundred millions of that vast empire, heretofore closed and barricaded against its accredited agents?

To increase our wonder, as an almost simultaneous event, the Emperor of Russia issues his ukase granting permission to circulate the Bible through his extended dominions, repealing the laws by which his predecessors had interdicted the circulation of that blessed volume. To show that he was not influenced by a latitudinarian or sinister policy in this movement, he has taken steps to develop the crude civilization of his empire, and has appropriated money out of his own purse to give his subjects the oracles of God.

Still further, this has taken place at a time when even the head of the Mohammedan power has repealed the laws by which his subjects were restricted from freedom of opinion and worship; and a Christian may now worship God through the meditation of his Son, and propagate his opinions without let or hindrance in the Turkish empire, and a Turk may publicly renounce the crescent for the cross.

Once more: even in India, since the Sepoy barbarities which shocked the world have ceased, and the causes of this fearful rebellion have been traced out, it has come to light that the Hindoos, even the Brahmins themselves, are beginning to entertain ideas concerning the excellence of the Christnin religion, and by their acquaintance with occidental civilization, art, philosophy, science, are forced to see the necessity of moulding up their old religion, or substituting for it another, viz., Christianity; as but few of them are prepared to do without any religion at all. The measures which have been adopted to reduce the rebellious provinces to peace, and to restore and modify British rule in India, have brought these interesting and encouraging facts to light. Dr. Butler, the American Methodist Missionary in India, whose life was miraculously preserved at the time of the bloody mutiny, and others besides, think that the prospect for the evangelization of India was never before so promising as it is at present.

Here let us pause. Nearly all the Missionary Societies that have Missions in the East, report an awakened interest among the people. Additions have been made to our infant Mission in China, and our missionaries are calling long and loud for more laborers. We want more men for China: we want men for Japan, which has also unlocked her doubled barred gates for the legates of the skies, as well as those of the Western Powers. Men are wanted for Burgaria and other parts of the East; men are wanted for Central America, New Granada, and other parts of the West. The Romish Church, with unusual activity, is raising means and sending men by squadrons into China, and into almost all the world besides. The Emperor of the French, stigmatized as he may be as an infidel and a libertine, acts in character as "the eldest son of the Church," and presents his missionary offering at the Papal shrine: he will honor the draft which his Holiness may make on France for the conversion of China, to an extent which may well open the eyes of the Protestant world.

Meanwhile, what are we doing under these marvellous and inspiring circumstances? It is humiliating to ascertain that we have a less missionary revenue to report than we had a year ago, and that we have not another man to send to the foreign field! The commercial reverses of last year, it may be granted, fell upon this year; and other undertakings, not antagonistic to the missionary cause, but indirectly promotive of it, have been more immediately engaging our attention; while we have not altogether neglected our domestic missions, especially to "the servile progeny of Ham." This is true; but had we the proper missionary spirit, we could not let the work stand still, much less retrograde, in such a year of wonders as this, no matter if it was preceded by one of financial convulsions, no matter what other enterprise might solicit and receive attention.

THOMAS O. SUMMERS, Secretary.

Macon, Miss., Nov. 27, 1858.

REVIVAL AT JEFFERSON CITY.

DECEMBER 22d, 1858.

Mr. Editor: The meetings held in our new Church, in this city, have been continued with increasing interest, during the Session of the Conference every night, to a respectable and intelligent congregation. A little nucleus of humble souls, have gathered around its hallowed sanctuary, where the bright and morning star has shed its divine radiance, and the glorious shekinah overshadowed us.

A deep and serious attention has been given in an urgent manner to the word of life, and the altar of prayer surrounded by penitents, some of whom have emerged from nature's darkness, into the marvellous light of the Gospel; the most of them were attached to the Sunday-school, which is in a most prosperous condition, under the superintendence of Rev. Mr. Parker, a local preacher, who deserves the praise of all the churches, for his indefatigable labors and untiring zeal. This School opens in the perspective, a fair prospect for aggressive movements of the Church of Christ in this benighted region. Indeed, there is no Missionary Station in the environs of New Orleans, of greater importance, or deeper interest than this of Jefferson City. This beautiful little Church sends up its Protestant spire, in an atmosphere of transparent brightness, where its clear sounding bell sends forth its cheering and musical note, to call into the house of prayer. The Altar was crowded last night, and the smiles of Jesus were seen reflected upon the countenances of several, bowed before the throne, mourning his love to know; some united with our Church—and we hope, and trust, that this is only a beginning of a work, whose fruits will be seen to ripen for an abundant harvest.

S. B. T.

A HUNDRED FIRES IN CHINA.

"I WANT TO KINDLE A HUNDRED FIRES IN CHINA!" What a thought! "A hundred fires in China!!" But how may it be done? The man who used this expression, was none other than the Rev. Simpson Shepherd, a local minister in the Methodist Episcopal Church, South; who, in view of the termination of his life, and he died soon after, bequeathed one hundred Dollars, to be sent to China to purchase one hundred Bibles for gratuitous distribution, by the Missionaries, among the Chinese. The money has been paid over by the Rev. J. A. Goodwyn, and is off this morning, for China, in a draft on London, sent to the Rev. J. W. Lambuth.

God grant, that many a family through its instrumentality may, in China, be brought to the knowledge of the truth as it is in Jesus!

What an example for others.

T. C. THORNTON.

New Orleans, Dec. 24, 1858.

How easily it could be done.—Passing through the Agent's room, Friday morning last, says the *Nashville Advocate*, we were shown a letter from Rev. J. B. Cottrell, enclosing $75 for periodicals published at the Book concern. There were thirty-nine subscribers to the Home Circle, and four for the Quarterly—all at the small village station of Livingston, Ala. How soon and how easily, judging by the rule of proportion, could the Home Circle and the Quarterly be quadrupled in their circulation!

Liberal Bequest.—Rev. David Young, one of the oldest M. E. preachers in Ohio, died at Zanesville last week. He bequeathed, by his will $12,000 to build a new house for the Second-street Methodist Episcopal church in that city, with free seats. One thousand dollars to the Ohio Wesleyan University. One thousand dollars to the Bible Society; fifteen hundred dollars to the Methodist Episcopal Missionary Society; and from five to ten thousand dollars to build another Methodist Episcopal church in Zanesville.

High Life.—A gentleman in New York informed the editor of the Fayetteville *Observer* recently that he paid $1500 for a pew in Dr. Alexander's (Presbyterian) Church, and that besides, it was subjected to a ground rent of $80 a year.

The Very Latest Intelligence.

FOREIGN.

The Cunard steamer Asia, which left Liverpool on the 11th inst. brings three days later news. The Broker's Circular reports that the Cotton market had declined 1-16d. on Middling Orleans, and ¼d. on Middling Uplands during the week, and that fair qualities were unchanged. The sales of the week amounted to 42,000 bales. Fair Orleans is quoted at 7 5-16, Middling Orleans 6¾, do Mobile 6¾d, and the market closed firm. The stock on hand was 337,000 bales. The imports during the week amount to 50,000 bales; the quantity at sea from American ports to 114,000 bales. In London the demand for money was falling off and rates were easier. The bullion in the Bank of England had increased £150,000. The American Stocks were active, and had advanced.

Havre, Dec. 6.—The cottoo market is dull and has declined. The advices by the last steamer depressed the market. Sales for two days, 1300 bales. Middling Orleans is quoted at 99f.

French African Emigration System.—It is reported that the French Commission, appointed to inquire into and report on the subject, will recommend a continuance of the African emigration system.

The news from India, China and Australia, by the overland mail, is unimportant.

Arrests in Ireland.—Arrests have been made near Cork, of persons accused of being connected wish American filibusters.

New Atlantic Telegraph Cable.—It was expected that the British Government would propose a grant of £500,000, for a new Atlantic Telegraph Cable.

British Minister to China.—The Hon. Frederick Bruce, Lord Elgin's brother, had been appointed British Ambassador to China.

New York, Dec. 28—The accounts by telegraph report that Lord Clyde attacked and took possession of Amethie, in India, on the 11th of November.....The Sepoys fled from Gewarre on the approach of the British forces, and the town was captured without opposition.

The recent heavy rains had caused destructive inundations in the vicinity of Seville.

Shipwreck and Loss of Life.—Very severe and destructive storms had been experienced on the Andalusian coast, causing the wreck of a large number of vessels.....More than a hundred bodies had been washed ashore and picked up along the coast.

Defeat of the Ministry.—The English ministry had been defeated on the bill for increasing the income tax.

Venetian Arsenal.—The number of workmen had been doubled in the arsenal at Venice, and great activity prevails in all the military departments.....Numerous arrests have been made at Milan. Seventeen students had also been arrested at Pavia.

The French in China.—The Admiral in command of the French fleet in the Chinese seas declares Cochin China to be in a state of blockade.

DOMESTIC.

New York, Dec. 27.—Only a moderate business is doing in cotton. Sales to-day 700 bales. Middling Orleans is quoted at 12¼@ 12¾c. Sterling exchange is firm.

It appears by the weekly bank statement that the specie has decreased $230,000, and the loans have decrease $330,000.

New York Dec. 27.—The report of the consolidation of the Magnetic Telegraph Company, owning the Morse line between this city and New Orleans, and the American Telegraph Company, into one company, under the title of the American Telegraph Company, is unfounded.

On the contrary, the Magnetic Telegraph Company has formed a union, for twenty-five years, with Mr. Gisborne in the proposed line from Boston to Halifax, *via* Cape Ann and Yarmouth, which line will ultimately be extended to Europe.

Washington, Dec. 27.—*The Schooner Susan.*—Government has been advised of the return of the schooner Susan to Pensacola, after landing her party of Nicaragua filibusters at their rendezvous, undisturbed. Orders have been telegraphed to Pensacola to detain her.

Boston, Dec. 27.—Capt. Townsend, of the slaver Echo, left this city to-day, accompanied by two Deputy United States Marshals, for Key West, where he is to be tried.

The steamship Black Warior, which left this port today for New Orleans, *via* Halnna, took out no specie.

St. Louis, Dec. 27.—The Santa Fe mail has arrived at Independence. The Navajo war was suspended, that the terms of a treaty might be determined on. A thirty days armistice, for this purpose, had been granted. Advices from Fort Defiance, to the 21st ult., represented that Col. Miles had pursued the Indians to their fastness successfully, and that Capt. Valdez, of the spies, had been badly wounded.

The notorious Montgomery is committing depredations in Missouri on the Kansas border, and old is asked from the Governor to apprehend him.

Tragedies in New York.—The New York *Times* says: Among the Coroners' inquests, there is one upon the body of Hugh M. Luke, the unfortunate fireman who was killed at the Harlem Railroad Depot fire; another upon Goll who was killed by Forrest in West Broadway; a third, upon the body of an unknown German, who is supposed to have died from violence; a fourth upon Miss Adno Morrow, who killed herself for love; a fifth upon Mrs. Stinson, once a fashionable boarding-house keeper, but who, after many reverses of fortune, sank into the depths of poverty and degradation, and finally committed suicide; and a sixth upon Bernard Gilligan, an employee of the Manhattan Gas Company, who was thrown from his wagon and killed.

LOCAL.

A Scene in the Cars.—A merry Christmas gathering was found in the Carrollton cars yesterday evening. Without, the rain came down in sullen mist; the dull, leaden clouds obscuring day-light while the sun was yet far above the horizon, gave every object a most lugubrious character. But neither the rain, nor wind, nor the misty gloom of the day had any effect upon the spirits of the party who attracted our observation.

It was a party of negroes on their way to town to enjoy Christmas. A darkey, with grizzled locks, was playing upon a fiddle bearing the marks of long use, a Virginia breakdown, to the music of which a party of his fellow servants were dancing—the heel and toe beating the time upon the floor of the car.

As the dancers performed their part with a spirit that showed their heart was in their sport, another group at regular intervals, came in with a species of vocal chorus:

"Christmas comes only one a year.
Yo ho! yo ho!
We'll keep it while it is here.
Yo ho! yo ho!"

This scene of boisterous mirth and negro minstrelsy was enacted in the car especially devoted to servants, but the sound of enjoyment penetrated back to other apartments of the train, and attracted a crowd of interested spectators.

An Englishman present, who was not familiar with Southern life, looked on with peculiar interest. He watched the strange dance of the stalwart boy, who apparently never took his heels from the floor, but whose legs, moving in a species of convulsive jerks, producing a rapping in perfect consonance with the rude air, almost as mysterious as that produced by the spirits; and the more active pirouettes of another equally muscular form of darkness, that seemed to echo the floor-beating of the other; and with manifest surprise he exclaimed—"In all my travels, I have never seen such a scene as this."

Nor do we think similar mirth and enjoyment could be found among the sons of toil of any other country. Yet this is a scene common to every homestead in the South this Christmas holiday. With the birth of the day the quarters of every plantation begin to bustle with life; the sound of innocent revelry commences; and all day and during another night the strains of the violin and the excitement of the dance have been kept up, the master and mistress and children of their household participating in the rustic sports of their servants and contributing to their good cheer. [*N. O. Picayune.*

COMMERCIAL.

Tuesday Evening, December 28, 1858.

The following table exhibits the ruling prices in our Cotton market this evening.

New Orleans Classification:

Inferior	7 @ 8	Good Middling	—@—
Ordinary	8¼@ 8¾	Middling Fair	—@—
Good Ordinary	10¼@10¾	Fair	—@—
Low Middling	10¾@11	Good Fair	—@—
Middling	11¼@12⅛	Good and Fine	—@—

The following summary, copied from the New Orleans *Price Current*, of 25th inst., furnishes the annexed statement of the week's business. The operations of the week have been but to a moderate extent in the general market, though it will be seen that Sugar and Molasses continue to move off freely, with a good degree of steadiness in prices. In our leading staple, Cotton, a check has been encountered through adverse European advices, and dealers have been compelled to yield somewhat in prices in order to continue sales. Tobacco remains inactive and depressed and the operations in most articles of Western Produce continue to be confined chiefly to limited parcels for home consumption.....At a late hour on Thursday evening, Liverpool dates to 9th inst. were received. The Liverpool cotton market is reported to have declined 1 16d. for Middling Orleans; which are quoted at 6¾d. Manchester advices continue favorable, the demand being good, and prices firm.....The river has risen 3 feet 10 inches within the week, and is now 6 feet 2 inches below high water mark.....The sales of the three first days of the week were 19,500 bales, at a decline of ⅛@⅜c. On Wednesday a fair business was transacted, the sales amounting to 8000, on Thursday 9000, and on Friday about 12,000 bales were disposed of; the total sales of the week amount to 48,500; the receipts to 76,710; increase in receipts as compared with last year, 072,138 bales.

Sugar—The sales of the week amount to about 13,000 hhds.; we quote for inferior and refining, 3½@4; common to good common, 4¼@5; fair to fully fair, 5⅛@5¾; prime to choice, 6@6¾; centrifugal and clarified, 5¾@8; Refined, 8½@9 ₱ lb.

Molasses—The sales of the week are about 17,500 bbls; the quotations being for inferior and fermenting, 25@27; primo to choice, 27@28; in hhds. 31½@33c ₱ gallon.

Flour—The sales of the week have reached about 11,000 bbls. at $5@5 12½ for superfine Indiana and Ohio bbls; $5 50 for fancy, etc., $5 50@8 00 for extra; and $4 25@4 50 for unbranded.

Grain—The supply of Corn is light, and the market exhibits more firmness—prices range from 75@80c ₱ bushel for yellow and white. Oats are scarce at 70@78 and 80c ₱ bushel, for new to primo old. Wheat arrives slowly, there have been but few transactions at $1 10@1 15 for White.

Pork—The transactions in Mess have been at $18@18 50 ₱ bbl.

Beef—Prime Mess and favorite breeds, are selling at $14@$16.

Bacon—Sales at for shoulders 7@7¼; ribbed sides 9¾@10, clear sides 10@10¼c, and hams from 9¾@13c ₱ lb according to quality.

Lard—we quote at 11¼@12c ₱ lb, tierces and kegs.

Butter—Western, 9@11; Roll, 22@24c ₱ lb.

Coffee—We quote 10½@11c for fair to good fair, 11¼@11½ for prime.

Live Stock—The supply is ample, and the market easy. We quote: Beef—Western, 7½@9c, Texas, $0@35, according to quality; calves and yearlings, $5@11; Hogs 8@8¼c ₱ lb; Sheep $4@5; Cows $30@75 ₱ head.

Marriages.

"*It is not good for man to be alone.*"

Married at the residence of J. C. Bizzell, in Green county, Alabama, on the 16th inst. by Rev. B. S. Williams, Mr. Tomas Cox of said county to Miss Hattie Byler of Corpus Christi, Texas.

On the 21st inst. by Rev. H. H. Williams, Mr. H. H. Smith to Miss M. Foster—both of Greene county, Alabama.

On the 30th Nov. by Rev. J. B. Adams, James Barrow to Miss Margaret Vick of Concordia parish, Louisiana.

On the 10th inst. at the residence of the bride's mother, Lauderdale Springs, Mississippi, by Rev. J. B. Cottrell, W. S. Pearman, Clerk of the Court of Sumter county, Alabama, to Miss S. E. McGraw.

On the 23d inst. in the Methodist Episcopal Church at Covington, Louisiana, by Rev. H. Pipkin, Rev. J. P. Dew of Mississippi Conference to Miss Elizabeth Arthur of St. Tammany parish.

On the 2d inst. by the Rev. John Ferries, at Bladon Springs, S. T. Taylor to Miss Susan E. daughter of Henry G. Turner, Choctaw county, Alabama.

On the 21st inst. by Rev. John Ferries, Dr. O. W. McElrath, to Miss Esther J. daughter of B. D. Turner of Choctaw county, Alabama.

On the 22d inst. by the Rev. H. J. Hunter, Maj. J. C. Hall, to Miss E. M. B. Sprunt—all of Alabama.

On the 23d inst. at the house of Mr. W. K. Oliver, by Rev. H. J. Hunter, Mr. W. Massinger of Autauga county, Alabama, to Miss Ann Oliver of Coosa county.

☞Southern Christian Advocate please copy.

Special Notices.

AT A MEETING ON BOARD THE STEAMER VICKSBURG, ON HER Trip to New Orleans, December 10th 1858, the following Preamble and Resolutions were adopted:

Whereas, Captain J. M. White has generously declined to receive any compensation for the passages of a number of Methodist Preachers, visiting the City of New Orleans to attend an Annual Meeting of the Louisiana Conference, of the Methodist Episcopal Church, South.

And Whereas, The highly courteous and gentlemanly bearing of the Captain both in the Ministers and other passengers during the whole trip, has been such as to command for him our respect and excite our regard.

Therefore Resolved, That we the undersigned Ministers and other passengers, tender him our acknowledgments, and do publicly express our high appreciation of his liberality, his courtesy and highly honorable bearing—and commend him as a noble Steamer to the patronage of the traveling public. On motion,

Resolved, That the proceedings of the meeting be published in the New Orleans Christian Advocate, and the New Orleans Delta, with the names annexed.

James Preston; L. A. Reed; J. W. Richardson; J. B. Adams; J. A. Miller; W. G. McGaughey; J. L. Manning; J. B. Beard; W. C. Currie; W. H. Anderson; C. R. Turly; J. G. Wyly; W. Cleary; S. Hayes; J. F. Wynn; W. Drake; E. W. Griswold; H. B. Hudson; R. S. Bolk; L. A. Reed; W. H. Buck; A. J. Lowry; L. E. Love; J. A. Woodry.

F. G. Sweet, Secretary.

New Orleans District—Louisiana Conference—First Round of Quarterly Meetings, for 1859.

January—9, Colored Charges; 16, German Missions, at the Dryad street Church; 23, Algiers and Gretna, at Algiers; 30, Jefferson City.

February—6, Laurel-street; 13, Carrollton; 20, Morcau-street; 27, Carondelet-street.

March—6, Felicity street. 19 and 20, Baton Rouge.

LINUS PARKER, P. E.

Lake Providence District—Louisiana Conference—First Round of Quarterly Meetings, for 1859.

January—8 and 9, Waterproof, at Waterproof; 15 and 16, Winnsboro, and Holly Island Mission, at Winnsboro; 22 and 23, Tensas and Elizabeth Chapel, at Tensas; 29 and 30, Jordan and St. Joseph Mission, at Jordno.

February—5 and 6, St. Joseph and Wesley Chapel, at Wesley Chapel; 12 and 13, Providence Station; 19 and 20, Pecan Grove, Swan Lake, and Carroll Mission, at Pecan Grove; 26 and 27, Richmond and Madison Mission, at Mahkens' Bend.

March—5 and 6, Trinity, at White's Ridge.

The Annual Meeting of the District Stewards, for Lake Providence District, will be held at Waterproof, February the 2d, 1859.

Waterproof, Dec. 24, 1858. LEWIS A. REID, P. E.

Opelousas District—Louisiana District—First Round of Quarterly Meetings, for 1859.

February—5 and 6, Opelousas; 12 and 13, New Iberia, at Newport; 19 and 20, Franklin Station, 26 and 27, Pattersonville Station.

March—5 and 6, Tiltonbia; 12 and 13, Lafourche and Bayou Black, at Napoleon; 19 and 20, Calcasieu, at Lake Charles; 26 and 27, Evergreen, at Evergreen.

April—2 and 3, Atchafalaya, at Wesley Church; 9 and 10, Plaquemine and Iberma Tete, at Plaquemine. A. B. FLY, P. E.

New Orleans, Dec. 23, 1858.

Monroe District—Louisiana Conference—First Round of Quarterly Meetings, for 1859.

January—15 and 16, Monroe, at Monroe; 22 and 23, Bastrop and the Colored Mission, at Bastrop; 29 and 30, Bodcau, at Bartholomew.

February—5 and 6, Ion, at Union Chapel; 12 and 13, Deerfield, at Deerfield; 19 and 20, Canal, at Monticello; 26 and 27, Columbia.

March—5 and 6, Harrisonburg, at Fanny Louis; 12 and 13, Alexandria, at Alexandria; 19 and 20, North Rapides, and Colored Mission, at Palestine. J. A. IVY, P. E.

Clinton District—Mississippi Conference—First Round of Quarterly Meetings, for 1859.

January—15 and 16, St. Helena Circuit, at Days, 22 and 23, Greensburg Circuit, at Greensburg; 29 and 30, Livingston Circuit, at Bradfords.

February—5 and 6, Clinton Station, at Clinton; 12 and 13, Feliciana Circuit, at Pine Grove; 19 and 20, Jackson Station, at Jackson; 26 and 27, East Baton Rouge, at Black Water.

March—5 and 6, Bayou Sara Station, at Bayou Sara; 12 and 13, Franklinton Circuit, at Waterhides; 19 and 20, Covington Station, at Covington.

Burlington, Louisiana, Dec. 25, 1858. C. PIPKIN, P. E.

Camden District—Alabama Conference—First Quarterly Appointments for 1859.

January—8 and 9, Camden; 15 and 16, Cedar Creek, at Society Hill; 22 and 23, Monroeville, at Prior ville; 29 and 30, Black's Head, at Gravel Creek.

February—12 and 12, Hollywood and Fish River; 19 and 20, Mount Pleasant, at Stockton.

March—5 and 6, Suggsville, at Gosport; 12 and 13, Grove Hill, at Mount Zion; 19 and 20, Lower Pea tree, at Liberty, 19 and 20; 26 and 27, Choctaw Corner, at Bethel: D. CARMICHAEL, P. E.

☞Address Orrville, Dallas county, Alabama.

Missionary Assessment for 1859—Alabama Conference.

Mobile District	$3566	Pompollo District	$3750
Macon do	3200	Tuskaloosa do	2750
Columbus do	4250	Bloomsville do	750
Gaineden do	800	Talladega do	800
Summerfield do	2250	Montgomery do	3150
Lowndesboro do	1000	Eufaula do	3000
Marion do	500	Camden do	1000

The Presiding Elders will bring the subject before First Quarterly Conference, and make arrangements for raising their amounts.

T. J. KIMBER,
J. A. BEARD,
O. H. BLUE,
} Committee.

Yazoo District—Mississippi Conference—First Round Quarterly Meetings, for 1859.

January—22 and 23, Yazoo city; 29 and 30, Mt Olivet Circuit, at Short Creek.

February—5 and 6, Benton Circuit, at Benton; 12 and 13, Ebenezer Circuit, at Ebenezer; 19 and 20, Lexington and Richfield, at Lexington; 26 and 27 Holmes.

March—5 and 6, Blackhawk, at Blackhawk; 12 and 13, Greenwood and Sidon, at Greenwood; 19 and 20, Carlton.

DAVID M. WIGGINS, P. E.

Natchez District—Mississippi Conference—First Round Quarterly Meetings, for 1859.

January—15 and 16, Woodville; 22 and 23, Percy's Creek, at Tunica; 29 and 30, Meadville at Sharon.

February—5 and 6, Wilkinson Circuit and Colored Mission, at Midway; 12 and 13, Amite, at Salem; 19 and 20, Buffalo, at Hopewell; 26 and 27, Pearl River, at Pine Grove.

March—5 and 6, Holmesville, at Stills; 12 and 13, Kingston; 19 and 20, Natchez.

The District Stewards Meeting will be held at Natchez on the 10 of March. It is desirable that all the official members be present at this, the First Quarterly Meeting for the Conference year.

Jackson, La., Dec. 17, 1858. L. CAMPBELL, P. E.

Appointments for Marion District—Alabama Conference—First Round Quarterly Meetings, for 1859.

January—1 and 2, Pensacola; 8 and 9, Navy Yard; 15 and 16, Escambia and Yellow River, at Milton; 29 and 30, Woodville, Columbia and Sylvan Grove, at Colum

THE NEW ORLEANS CHRISTIAN ADVOCATE.

CHILDREN'S COLUMN.

"Suffer the Little Children to come unto Me."

HOME AGAIN.

Good morning, little readers, good morning! How do you all do? The editor has been away from the *Advocate* office for a month. He has been attending the Conferences. He attended the Alabama Conference first, at Macon, Mississippi. Then he came home to New Orleans, and had only time to eat one dinner with his wife and little ones, before starting for the Mississippi Conference, at Woodville, Mississippi. When that was over, he hurried down to New Orleans again, where the Louisiana Conference was holding in the second day of its session. And now that is over, the Editor again takes his seat to write to the children.

FIVE HUNDRED PREACHERS.

At these Conferences, little readers, you would be astonished at the number of preachers. In all, in the last month, we have seen about five hundred of them. When you get to Conference, here they come—on steamboat and railroad, on horseback, and in buggies. Some of them old preachers, and some young; some of them large, and some small; some of them handsome, some not so much so; some of them well-dressed, and some otherwise; some with black eyes, and some with blue, some with gray, and some with hazel. They have all been working for God, and for the salvation of souls. Have they established any Sunday Schools in your country, little readers? Has your preacher ever talked to you about the salvation of your soul? If they have done neither of these things, you must talk to them about it. Tell them they ought to do better.

NOTHING.

I asked a lad what he was doing;
"Nothing, good Sir," said he to me.
"By nothing well and long pursuing,
"Nothing," said I "you'll surely be."

I asked a lad what he was thinking;
"Nothing," quoth he, "I do declare."
"Many," said, I "in taverns drinking,
By idle minds were carried there."

There's nothing great, there's nothing wise,
Which idle hands and minds supply;
Those who all thought and toil despise,
Have nothings live, and nothings die.

A thousand noughts are not a feather,
When in a sum they are all brought;
A thousand idle lads together,
Are still but nothings joined to naught.

And yet of merit they will boast,
And sometimes pompous seem and haughty;
But still 'tis ever plain to most,
That *nothing boys* are mostly *naughty*.

JACK AND HIS MEAL-BAG.

Tom mill was doing a great business that day, when Jack and David Jamieson rode up with their bag of corn to be ground. They lived on a small farm five miles off the main roads, and were therefore not sorry at the prospect of waiting several hours for their grist. It gave them a chance of seeing something of the liveliness and bustle of "The Corner," as that part of the village was called where the tavern, store, and mill stood. They ran about here and there, and saw and heard a great deal.

At last, a heavy shower coming on, they went back to the mill to eat their lunch and see when their turn came. The miller's son and the squire's son were engaged in a brisk talk, which took Jack's attention. David went to look after the corn. The miller's son was urging upon the squire's son the importance of finding what truth the Bible enjoined, which the squire's son parried by saying, *it was no matter what a man believed, provided he's sincere.*" The rattling off hand tone of the young man pleased Jack, and he wished he could talk so. "Wouldn't he shut up his grandsire? Yes, that he would." "*No matter what a man believes, provided he's sincere,*" said Jack to himself, bridling up, and bracing his conscience against the godly conversation of his relations. He'd fix 'em now, he said, with a cant of his head.

It was not until late in the afternoon that the boy's grist was ready; when the old mare was brought out of the shed, the bag hoisted on her back, and Jack and David both mounted her—bag, boys, and mare homeward-bound. "You've got a longer ride ahead than I wish you had, boys," said the miller, casting his eyes towards a black cloud which was rising and darkening the western sky. "There's plenty of water up there for my mill."

The mare set briskly off, and was soon lost to sight among the windings of the forest road. But the gloom gathered faster than the horse trotted, and it was quite dark when they reached a fork in the road, where it might make a very considerable difference which path they took home. One was the travelled road. This way there was a good bridge over Bounding brook, a mountain stream, which was often dangerously swelled by the spring rains. It was the safest, though the longest way home. The other was a wood path through the Pines, often taken in good weather by the farmers living on the east side of the town, to shorten the distance to the corner. In this road Bounding brook was crossed by fording.

"Father told us to be sure and take the travelled road, if 'twas late," said David. "Going to," said Jack; and the mare stopped at the fork, as if to let the boys be sure which to take. In fact, Jack was a little confused. The windings of the road, with nothing but woods on each side, and of course no distinct landmarks to govern him; the gloom of the night hiding what objects might have served to direct him; together with his small acquaintance with the road, did puzzle the boy, although Jack, being the elder of the two, with a dash of pride about him, would not own it. As the mare stopped, he came to the conclusion and whipped up. "All right," he cried.

"Are you sure?" asked David. "This way, I know," answered Jack. "*I don't know,*" said David; "let me jump off and run down to that light yonder and ask; There must be a cabin there, and folks." "O, we can't stop for all that," said Jack. "I honestly believe this is the travelled road, David, and that's enough; can't you trust me?" "But your honestly believing it don't make it so," muttered David. "I haven't a doubt of it, Dave; you be still," cried Jack angrily. "I think we ought to ask so as to be sure," persisted David. But Jack whipped up, and poor David's fears and words went to the winds, as gust after gust of the coming shower roared through the forest, and Jack urged the mare to all the speed which her heavy load would allow, on and on through the dark woods. Jack was well pleased with the [illegible] he had hastily decided about the way; and the further he went, the more and more confirmed was he that it was the right way.

Presently the roarings of Bounding brook arose above the rustlings of the woods. A switch over the mare's haunches, and "We shall be over the bridge in a jiffy," cried Jack; "then, old fellow, what'll you say?" David privately muttered, "He'd like to feel himself over," when a few more centers, and—Jack, David, meal and mare were floundering in the raging waters of the swollen stream, pitch dark, the storm on them, and miles from human help. The first few minutes of horrible surprise it were in vain to paint. Jack at last found himself ashored on a log of driftwood, the icy waters breaking over him, and the bridle still fast in his hand. "David!" he shouted at the top of his voice. "The Lord have mercy," cried David, "I'm somewhere." The meal! ah, that was making a pudding in some wild eddy of the bounding brook far below.

"No matter what a fellow believes, provided he's sincere," cried poor Jack, throughly drenched and humbled. It's the biggest lie the devil ever got up. It *is* matter. *Being right* is the main thing. Sincerity don't save a fellow from the tremendous consequences of being wrong, that's flat. Then what's the use of a fellow's sincerity? It can't get him out of the scrape; he's got to *take it.* Lord help us. Didn't I honestly believe I was on the bridge of the travelled road, when I was like going to perdition in the find of the wood path? Lord help us!" And the woeful disasters of that night completely and forever cured poor Jack of the popular error, which has plunged many a poor soul in the wilder surges of unbelief and irreligion. [*Child's Paper.*

LITTLE BOY AND INFIDEL SHOEMAKER.

A LITTLE boy who loved the Savior was one Sabbath-day passing by the shop of an infidel shoemaker, who, not content with breaking the rest of this holy day by his work, amused himself as he sat at his bench by singing profane and ribald songs. When the little boy went home he told his father and asked for a tract to give the blasphemer; but the father replied that it would be of no use, as many efforts had already been put forth without the smallest success, and that the last time a tract had been offered him the shoemaker had attempted an assault upon the giver.

"Never mind, father," said the child, "give me a tract about Sabbath-breaking, and I will drop it at the door." It was done, and when sweeping out the shop the shoemaker picked up the tract, and without looking at it threw it, with other waste paper, under his counter. Another was put in the same place the next day and shared the same fate, and likewise a third and a fourth also, not one of which had been even glanced at by him for whose benefit they were intended.

On the next Sabbath morning in soling a pair of shoes, having occasion to use some paper for filling up the false soles, he drew from their hiding places under the counter sundry refuse bits, among which were the tracts. As he spread them out on his last, his eyes fell on the words, remember the Sabbath day to keep it holy. With a gesture of impatience he turned the tract over, when lo, as if written with the point of a diamond, stood out in bold relief, the emphatic denunciation, "Cursed is every one that continueth not in all the words of the law to do them." I, the Lord, have spoken it."

"Pshaw," he said, "who is this Lord? I do not believe in his existence; and why should I obey it?" Then wishing to shut out from sight the unpleasing words, he caught up another and spread it over the first; but his eye fell on this passage, "The fool hath said in his heart, there is no God," and by a strange impulse, he went on to read the reasons why men try to persuade themselves there is no God; as he read, conscience whispered "It is true;" and the Spirit of God carried to his heart its message of mingled wrath and mercy, till he was driven in anguish to the feet of Jesus, and found joy and peace in believing in him.

SKETCHES AND NARRATIVES.

Shipwreck of the Jeanie Johnson:

The Jeanie Johnson sailed from Quebeck for Hull, with a cargo of pine lumber on the 5th of Oct.; on the 21st a terrible gale struck her, and she began to make water; that day she filled, the bulwarks were washed away, and on the 31st she was abandoned. The following is a portion of the Captain's

NARRATIVE:

All hands now determined to take to the main rigging, as they did not know the moment the vessel might go down. My wife was in bed in the cabin, with her child, and I came to her and told her that we "must all take to the main rigging." She was very much affected by this news, but said she would go. So great was the danger that she had no time to put any clothes on her, scarcely, with the exception of a coat and one or two other loose garments. The night was not very cold at this time. We gathered up what bread we could, as some of it had been to the windward side of the vessel, where it escaped being spoiled by sea-water. We also took up a round of salt beef, some raw potatoes, and a ham of bacon. We tried to get some fresh water, but found that all the casks containing it had been washed overboard, except those in the forward part of the vessel, near the forecastle, which we could not get near on account of the heavy seas that were now always rolling uninterruptedly over the vessel. We were, consequently, without water. We secured ourselves in the maintop with canvas and ropes, which served us for shelter also. We could not sleep any, scarcely, that night. At seven o'clock the next morning, 23d, we saw a sail to leeward; she was also a bark, and she passed within a mile of us. We managed to set a signal of distress, but the bark passed us without taking any notice of it, and we supposed that he did not see it. The storm continued to rage violently, and we were in continual danger, expecting the mainmast to go over the ship's side. The 23d was spent in a miserable manner by the whole of us. Our clothes were wet. We could not stretch ourselves, but were all huddled together without room to stir. Some of the men went down to the top of the deck-house for the purpose of stretching their legs. My child was quiet, sometimes slept a little, and occasionally cried for a drink, which he could not get. I cannot say that my wife was more frightened than any of the rest of us, or that she said more about the danger. We kept our flag of distress flying now continually, but no vessel hove in sight after the bark passed until the 25th. On the 23d we all began to feel the want of fresh water. Every part of the vessel, except the upper part of the cabin and the masts, was always under water. On the night of the 23d some of the men slept on the roof of the cabin, and every night afterward till we were rescued. On the 24th, at noon, we saw a brig to leeward of us pass to the westward; but she did not notice us. I sometimes managed to get down from the rigging to stretch my limbs; but my wife never came down from the time she went up but once, when she tried to take a sleep in the cabin. This was on the sixth day after she went up to the maintopmast. She no sooner lay down, however, than a large sea came over the stern of the ship, washing into the cabin, and sweeping away the bed she was sleeping on, and drenching herself and the child with water. She then went up to the rigging again, and never came down afterward till the vessel came along to rescue us. On the night of the 24th our rudder was unshipped by a heavy sea, which also carried away the counter under it, and the ship was thenceforward unmanagable, and tossed round and round by the wind and waves. The want of water was greatly felt by every one on board now. On the 25th some light showers fell, but they were dashed about by the force and fury of the wind that we could not catch them in the sails, and were glad to receive some drops which fell from the rigging into our mouths, though they tasted strongly of salt and tar. This was the first supply of water we received; and before we got it we were nearly exhausted for the want of it. My wife's lips were almost parched, and I was ready to faint myself from weakness. The water made me sick; and when the rain was over we were nearly as thirsty as ever. On the 26th we had another supply of rain, which we drank in the same way as the first we got. This water was better than the other—not so brackish, and more of it. We were relieved by this supply considerably. We could not eat the salt beef lest it would produce thirst, and we were frequently obliged to slice the raw potatoes and eat them, that their juice might wet our mouths. We also got small pieces of lead into our mouths, and kept chewing them to keep our mouths cool; and we fancied that this allayed our thirst in some measure. The weather continued much the same way as I have described it; the wind blowing from the same point that it had been blowing from all along, until the evening of the 27th, when the hurricane shifted to the north, and we had intense cold.

We were now exhausted for want of proper sleep or a place to stretch ourselves; and this unfavorable change in the wind almost drove the men to despair. My wife was now the greatest sufferer. She could not stretch her limbs at all, and was nearly famished by cold and thirst. My child was also suffering very much from the same causes, and cried a good deal. The wind continued in the same point until the 30th and 31st, and the weather continued cold. On the 30th some snow, hail, and rain fell. We caught some of the hail, and relieved our thirst more than we had hitherto been able to do. About 4 o'clock on the afternoon of the 31st we espied a sail to windward; she bore down on us, and passed under our stern after five o'clock. She proved to be the Dutch bark *Sophie Elizabeth*, Captain Vanderbeef, from Amsterdam, bound to New York. The captain then came to leeward, and hove his vessel to close by us. He then spoke us, thus: 'Have you any boats?' 'We have not.' He then lowered his quarter-boat and sent her over to us. Five of us got into her, and she returned to the *Sophie Elizabeth* again. There was a very heavy sea running at the time, and it was with great peril that the boat could live She then made twn other trips and took the remainder of us off: and it was after six o'clock in the evening when we were all safely on board and the vessel again on her course. When we left the wreck she was much in the same condition as when her rudder became unshipped, and she was tossed about in all directions. We could scarcely move when we were rescued; but we met with great kindness from the captain and crew of the *Sophie Elizabeth.* I could not bear anything to touch my feet for several days, and even to-day my boots cause me some pain. The limbs of every one of us became so sore that we could not walk the deck of the vessel for the first two or three days. My wife and child were very bad when they were taken off the wreck, and my wife could not stretch her limbs for some days. They are both now almost recovered, but still delicate from the effects of their sufferings. I will always feel deeply grateful to the captain and crew who rescued me and my wife and child from the condition we were in on board the wreck."

Japan and the Japanese.—

The Newark (N. J.) *Advertiser*, publishes the annexed interesting letter from a correspondent on board the U. S. steam frigate Minnesota, dated Nnugasaki, Japan, September 1, 1856: We have been three weeks at this place, and I am delighted with the Japanese. It is very pleasant to see such clean, intellectual looking fellows after spending so much time among the disgusting Chinsmen; and their country too is beautiful—high land, covered with fine forests and terraced fields, surrounds us on all sides, and back in a pleasant valley lies the neat city of Nangasaki. We arrived here on the 11th of August, and found the Powhatan had arrived a few hours before us from Simoda.

The Japanese seem to me the happiest race of people in the world. It is a treat for us to walk through the clean streets of Nangasaki, and look in the shops, and on their bright and intellectual faces. The pretty little half dressed children run out, hold out their hands for "*bonton cassi,*" (give me button,) and when they get one they seem so delighted, and laugh so much like home-children, that I feel disposed to cut off all the buttons of my coat to give them. And their bazaars are wonderful. Such a profusion of superb Japanese work that one cannot decide what to buy.

I send you a specimen of their paper money which was issued for the use of foreigners. Their gold and silver coins are exceedingly hard to get hold of. The enclosed piece of paper is worth about two cents. It surprises me to find how much foreign intercourse has already improved the Japanese. They are certainly learning very fast. In the harbor is lying a Japanese man-of-war steamer presented to the government by the Dutch, but manned and worked at sea by the natives alone. And on an interior lake I understand there is a steam vessel built by the Japanese throughout, including the machinery.

At the Dutch machine shop at Nangasaki, the natives are the best workmen, and I am told that their quickness and skill are wonderful. They readily acquire all the new improvements in the art of war. I showed a fellow who came on board a Sharpe's rifle, thinking of course that it would be a subject of great curiosity and wonder to him; he looked at it and examined it closely, and inquired if that was a Minnie rifle. I then showed him a patent musket; he examined it critically as before, and then went through the whole manual of arms as perfectly and soldierly as any of our marine guard could have done.

I must not forget to tell you something about the "Feast of Lanterns," which we were fortunate enough to witness. It is a feast in honor of the dead. For three days all business is suspended. In the evenings, all the graveyards on the hillsides are illuminated by candles in different colored lanterns, hung by thousands on the shrubs and trees. The graveyards are the most beautiful parts of the city, and very extensive, reaching from the termination of the city on the hill sides nearly to their summits. In the evening of the feast, just as the moon was rising above the hills to the northward, the sides of the hills to the southward were bathed in a soft glow of fire, and now and then a rocket would shoot up from the midst, producing a beautiful effect.

The second day seemed to be the principal one of the feast. On the evening of that day, small fancifully decorated boats were pushed off from the shore, each containing one or more lanterns, a small quantity of choice food, a bottle of "sakec," and a slip of paper with the sailing directions of the little vessel. Of the number of these boats that sent out alone upon the waters I cannot attempt to make an estimate, though I know there must have been thousands.

These boats are expected to meet the departed friends in some unknown place, and supply them with food for their long journey to some land of bliss. One of these little messengers came floating so near our ship that we picked it up to satisfy our curiosity. It was made of closely bound straw, and in it were pretty little porcelain dishes, filled with presents, etc., and a bottle of *sakee.* On a strip of paper was written the name of the deceased, and "Steer to the Southward." After reading the sailing directions, we immediately launched the craft again, for lear the poor fellow might be pining for her arrival. But I fear many a lost one fainted on his long journey, if he depended alone on his vessel's cargo, for next morning the harbor was covered with wrecked boats.

The simple faith which can thus send gifts of love to departed friends, trusting in some unseen power to guide them safely on the waters to their mysterious destination, and the loving care which adorns the graves of the dead, show, I think, that the minds and the hearts of the people are far above those of the Chinese, who as a general thing manifest little regard for their dead, throwing them in the river just as they die, or burying them carelessly just below the surface of the ground.

LECTURE ON AMERICANISM.

CARL SCHURZ, in his lecture on Americanism, says: I intend to speak of America as the great representative of the spirit of the age. And when I use the word Americanism, I do not mean the narrow and poor policy which certain men apply to certain political questions, but the ideal nature of the country, of this people, and of their institutions.

It is one of the earliest recollections of my boyhood, that one summer night our whole village was astir in consequence of an uncommon occurrence. I say our village, for I was born in a small hamlet not far from the beautiful spot whre the Rhine rolls his waters out of the wonderful gate of the Seven Mountains, and meanders with majestic tranquility through one of the most glorious valleys of the world. That night our neighbors were pressing around a few wagons covered with linen sheets, and loaded with household utensils and boxes and trunks, to their utmost capacity. One of our neighboring families were moving far away across a great water, and it was said that they would never again return. And I was silent; tears strickling down the weather-beaten cheeks, and the hands of tough peasants firmly pressing each other, and some of the men and women hardly able to speak when they nodded to one another a last farewell. At last, the train got into motion; they gave three cheers for America! and then, in the first gray dawn of the morning, I saw them away over the hill until they disappeared in the shadow of the forest. And I heard many a man say, how happy he would be if he was able to go with them to that great and free, new country. That was the first time I heard of America, and my childish imagination took possession of a land, covered, partly with majestic trees, partly with flowery prairies, immeasurable to the eye, and intersected with large rivers and broad lakes—a land where everybody could do what he thought best, and where nobody was poor, because everybody was free.

And later, when I was old enough to read descriptions of this country, and books on American history fell into my hands, the off-spring of my imagination acquired the colors of reality, and I began to exercise my brain with the thought, what man might be and become where left perfectly free to himself. And still later, when ripening into manhood, I looked up from my school books into the stir and noise of the world, and the trumpet tones of struggling humanity struck my ear and thrilled my heart, and I saw my nation shake their chains in order to burst them, and I heard a gigantic, universal shout for Liberty rising up to the skies; and, at last, after having struggled manfully and drenched the earth of Father-land with the blood of thousands of noble beings, I saw that nation crushed down again, not only by overwhelming armies, but by the lead weight of customs and institutions, and notions, and prejudices, which past centuries hesped upon her shoulders, and which a moment of enthusiasm, however sublime, could not destroy—then I consoled an almost despondent heart with the idea of a youthful people, and of original institutions, clearing the way for an untrammeled development of the ideal nature of man. Then I turned my eyes instinctively across the Atlantic Ocean, and America, and Americanism, as I fancied it, became to me the last depository of the hopes of all true friends of Humanity.

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